

Twelve Shūm Meditations

Basic Maps of the Inner Mind,
With an Introduction to Gurudeva's
Mystical Language

By Satguru Sivaya Subramuniyaswami







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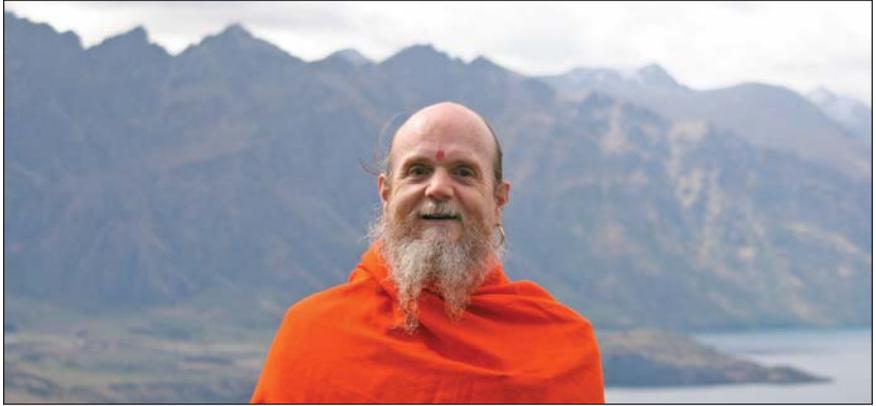


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Preface

Every new field of knowledge traditionally develops its own technical vocabulary. Computers, for example, have brought with them a complex vocabulary of recently created terms. Gurudeva discovered within superconsciousness the Shūm-Tyēif language as a result of his desire to give precise descriptions for the various realms of meditation. The uniqueness of the Shūm language is that it gives us specific words, technical terms, so to speak, for different meditative experiences. It's much easier to grasp a concept when there is one word to convey it than talking about the concept in a rambling way because no single word describes it.

For example, in English we have the word *awareness*, which is a terribly general concept. You will be interested to know that there is not just one word in the Shūm language for awareness but many words that give precise descriptions to different perspectives and aspects of awareness. The basic perspective is described by the Shūm word nīif». Nīif» is defined as individual awareness, distinguished from impersonal consciousness. It is also defined as the observation of individual awareness and the perception of being aware. When cultures or people encounter richer experiences of something, their language grows in that area of interest. Thus, we find eighteen words for wind in the Hawaiian language and over thirty for ice and snow in the Alaskan vocabularies. It is not sur-



prising that those living in a meditative world would evolve a more detailed way to describe their inner landscape.

The Shūm-Tyēif language also has a mystical or inner power to it that provides additional help to those who meditate utilizing it. Gurudeva explains this in his multi-part definition of the word dif-mīmf: 1) Names the place from whence the Shūm-Tyēif language originated; 2) all the Mahādevas are aware of this language of meditation within the Śivaloka; 3) their interest is that those caught in the Bhūloka learn Shūm and Tyēif in the right way and with the right spirit; 4) being a language that is spoken to oneself by oneself in meditation, it is heard by those who assist the meditator; 5) the Shūm-Tyēif alphabet is especially beneficial in contacting the inner world beings, who are ever ready to assist.

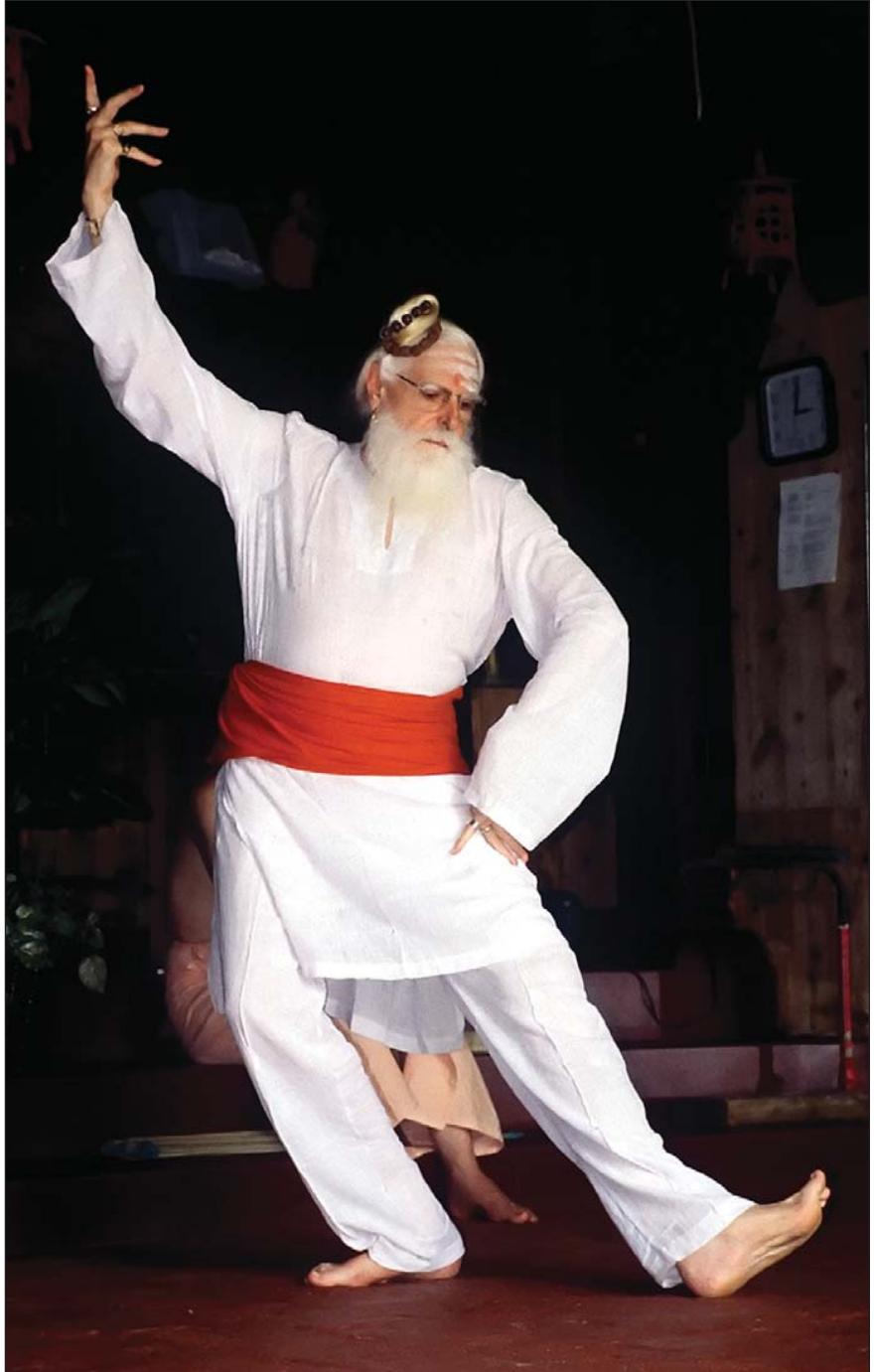
Gurudeva found a clever way to make sure that his followers wouldn't forget to meditate in Shūm. He had all twelve mamsanī carved into the pillars of Iraivan Temple. Mamsanī are the elementary or basic Shūm maps containing a number of important meditation concepts to be mastered. As the all-granite temple is designed to last for a thousand years, he assured that at least for the next millennium this central aspect of his teaching would not be forgotten.

Concluding my preface to this monumental little book, let me share some thoughts from Gurudeva on the mamsanī study: "This is a gift to us all. It came unbidden and has lived these many years, and now you, too, may participate in the mamsanī meditations of the year. Let them build you strong. Let them build you wise. Let them bring you, like the hummingbird, to īī» kaif», ever so close to His holy feet. May Lord Śiva be your guide through this study. It is His language. He and He alone knows how to teach it."

Bodhinathaveylanswami

Satguru Bodhinatha Veylanswami
Kauai Aadheenam, Hawaii





When in his twenties, Gurudeva studied Manipuri dance in Sri Lanka. On precious, but rare, occasions, he would share this ancient dance form with the monks and teach them simple steps. Gurudeva created Shūm words for many of the dance positions.

PART 1

The Story of Shūm

Gurudeva's Personal Narrative on How this Mystical Language Came to Be

In the summer of 1968, Himalayan Academy conducted an Innersearch Travel-Study Program to Ascona, Switzerland. I was working on a little book called *The Advaitin*. The book was about the refined states of experience deep within the inner realms of pure consciousness, just before one merges into the Self and after one comes out of that state. The little book was unfolding beautifully, but upon rereading what had been written, I thought, "This is very understandable to me, but would it be so to someone just beginning on the path? It's going to be so complicated, so difficult to understand, for what I wish to portray in words, there are no words in the English language." I then began to feel that what should be done was to begin using Sanskrit to provide the necessary, adequate words so that the inner and refined areas of the mind would have their own name in the same way emotions, physical things and so forth are named in English.

When we use the English language to describe inner realms, we are quite limited. It is difficult for the beginner to believe in the reality of the inner man unless he has had positive experiences himself, simply because there are not enough words to describe it. Everything that is really "real" is named in English, and the intellectual mind begins to grasp, take hold of and believe in those areas of mind that have a proper name. Even before the individual experiences them, he can intuit the experience. At our Ascona summer retreat, this theory that unfolded from within was going 'round and 'round in my mind, and I began looking through several Sanskrit dictionaries to locate certain words that could be used in *The Advaitin*. But in three Sanskrit/English dictionaries, each translator



had translated each of the words in a different way. I threw up my hands at this and said, “This is going to make it more confusing for my beginning students than if we didn’t use Sanskrit,” simply because of the differing translations.

The feeling began to come that what was really needed was another language, a new, fresh language, one giving me a vocabulary that we could use to accurately describe inner states of consciousness. Two or three days later we traveled to Venice for a few days’ excursion. This idea of a new language was still strong in my mind. It was in Venice that I decided to go deeply within and bring out a new esoteric language. So, I went deep within, and wrote down some instructions to my outer self as to how to go within, and where, to be able to unfold another language. My instructions were, “You go within the *ūdā* current of the *simshūmbīsī*»” That is the current of mind flow where language exists.

In following the instructions, my spine lit up in a beautiful, pale yellow and lavender light. The yellow and the lavender intermingled, one color coming in and out of the other. It was just beautiful! But I only found one end of the *ūdā* current, and did not have any results in Venice. Three days later, after returning to Ascona, Switzerland, while working within myself, I found both ends of the *ūdā* current. Then, in meditation, after coming out of *nirvikalpa samādhi*, I heard the tones of the *svādishṭhāna*, the *anāhata* and the *ājñā chakras*. Within two hours, out of my inner mind came the script, the basic alphabet of eighteen sounds, the syntax as well as some of the basic vocabulary, like *simshūmbīsī*», *vūmtyēūdī*, *karehāna*. The first word to be uttered was *Shūm*.

Shūm now names the mystical language of meditation. As fast as I could, I wrote it all down and ran downstairs to one of the monks, shouting, “I have it! I have it! Here is our language!”

Because of the immediate need for a vocabulary of fifty or a hundred words for me to work with during the Innersearch Travel-Study Program, I was eager to proceed in bringing through the new language. *Shūm* started out in a very simple way. I thought, “Fine. Now we will have ten or fifteen or twenty or maybe a hundred



more words eventually to work with, and they will be marvelous inner teaching tools.” However, in the days to follow, this ūdā current became stronger and brighter and brighter. I didn’t tell anyone about it at the time except two or three of the Śaivite monastics who were with me in Switzerland.

I began working day and night, and the structure and script for the language began to refine itself, and vocabulary started coming through, right from the inner light. I would see light within my head and see little images or letters in the Shūm script drop down one after another and line up. Then I would read the word, like “kanasimnī,” and know what it meant, and then write the Shūm word with the meaning in English. Vocabulary flowed out like this for two or three weeks. In Nice, in Southern France, the whole concept of līūnasī, the psychic nerve system, and ālikaiīshūm, the warmth and psychic heat of the body, came through. I saw how in a word of several images, the moving of the accent from one image to another changes the meaning slightly as far as going into the depth of the same area of the mind, the next deeper area and the next refined area.

Then, later in our Innersearch, in Paris, more of Shūm came through. Upon returning to the United States, I had a vocabulary of about 300 words, and every day more were coming to Earth. Finally, the images stopped dropping out of the inner light, and I would hear the meaning of the word clairaudiently, almost as if someone were speaking. Sometimes they would come in reverse—English first, Shūm second. The vocabulary and the structure of the language developed quickly, but what is more important, the perspective of the Shūm language was available.

It began to unfold from within me that each language has its own perspective or position of awareness that comes into effect when one is speaking the language. In English and the other European languages, our awareness is out in the material world. It seems to be located outside of the physical body, looking back at the physical body. From that perspective, a person, if he is daring enough, might be able to fathom the inner areas of the mind like looking through



a keyhole. The external world is so distracting, one does not bother too often to look within.

In the Shūm language, the perspective is deep within the mind. It is called shūmif. From this perspective, we have the consciousness that we are the center of the universe. We see light within the spine as the central pole, and then open our eyes and look out into the world.

From the shūmif perspective, the story of the seven dimensions of the mind was unfolded. The first dimension of the mental spheres is the inside of things that we can see and touch. The second dimension includes all things that we can see and/or touch, and this includes things physical as well as astral. The third dimension is our relationships to those things. From the fourth dimension, we can look through the third dimension and cognize what is going on between people and people, and people and their things, as well as into other areas of subsuperconsciousness. There are fourteen dimensions of the mind, but in the Shūm language we concentrate and centralize only around the first seven of these dimensions. I was told by the Mahādeva that another language closely related to Shūm would come later, called Tyēif, and it would name areas within the eighth to the fourteenth dimensions.

Shūm has had wide acceptance and grown into a marvelous teaching tool because within the structure of the language is contained the entire Śaiva Siddhānta philosophy. It has within it the perspective man had to hold to make the Advaita Siddhānta philosophy of the ancient *rishis* alive and vibrant today.

As soon as I released a little bit of Shūm to my students, they began teaching it all over the country. Two universities wanted to teach the Shūm language in their philosophy departments.

Shūm is mostly spoken within a person. When a meditator has an inner experience, he can call it by name in Shūm and draw a map for himself, showing how to return to the same inner state again. Shūm is not designed to replace secular languages, like French or English, which are conceived to completely address all the detailed needs and concerns of physical, intellectual and emotional life. Also, Shūm, as a working language, is still in its formative stages.



In the Shūm language, when we are aware consciously in super-consciousness, we deal in complete concepts rather than partial concepts. The languages of the world with which I have had contact, I find, deal in partial concepts. This includes English and most of the other European and Eastern languages. Each Shūm portrait or picture is a complete concept. It is a proper name for a specific area within the vast universe of the mind. I provided chants in the Shūm language for my students who soon found that by chanting these tones of the kamshūmālingā awareness was drawn into an expanded state.

Since 1968, Shūm has grown beyond all expectations. It took me two years to finish the basic structure and vocabulary of the language. Now there are thousands of portraits and pictures naming inner, superconscious states of mind and emotional states that man goes through in the astral subconscious area of his mind.

The following year, 1969, we returned to Switzerland and experienced the tremendous breakthrough of mambashūm. These are Shūm maps of areas of meditation that enable a devotee not only to map out his meditation before he begins it, but to make memos of the meditation as it progresses. Now devotees are able to go back to the same area of the inner mind, time and time and time again. By following the same mambashūm, more than one person can go into the same area of the mind, time and time and time again. Mystical experiences began to develop between myself and the devotees, as we would go into the same area of the mind and experience, see and hear the same sounds, see the same colors—which is an event that is not made known in mystical and occult literature.

That year, nashūmif mūmlingmī Shūm came through as well. Its simple structure and vocabulary opened the door to speaking Shūm while living in inner states and getting things done around the ashram or in the home without using another language. Nashūmif mūmlingmī Shūm is a very simple and easy way of speaking Shūm which makes the world look very simple and lets the individual deal in the world without being drawn too far out into it.

In 1969, on the India Odyssey Travel-Study Program, I did a lot



of work in Shūm at Sandakphu, a tiny mountain climbers' base camp located twelve thousand feet high in the Himalayas, fifteen miles from the Tibetan border. There, some of the most intricate and profound states were unfolded and recorded as mambashūm. Sixty-five devotees were with me. Our intense meditative life there inspired us deeply. We found that the study of Shūm provides concentration practices and powers better than any known today in the mystical arts and meditation techniques.

The study of nashūmif mūmlingmī Shūm, pronouncing the words and speaking them at home or at the ashram—and just communicating in the simplified version of Shūm—is uplifting. These practices also provide that necessary second step: concentration—holding one's perspective within. The study of Shūm offers a framework in which an individual can unfold; and the more vocabulary that is learned, the more stable his unfoldment will become, year after year after year.

We have tried hard at Himalayan Academy to keep Shūm as a tool, as a vehicle to help with the individual's natural spiritual unfoldment. We look at it as a tool—not as a quick cure-all for the subconscious mind, nor as a mystical *mantra* that is going to do a tremendous amount for one, but as a magnificent tool to help the devotee on his way, like language itself is a tool.

Much of Shūm is spoken within a person. With Shūm, when the devotee has an inner experience, he knows what it is. He has a name for it and can write a map of how to return to the precise inner state again. Devotees have entered the study of Shūm and meditation who, due to their emotional reactions, we ordinarily would never think of taking into the study of meditation. This is because their subconscious mind is too heavy, too conglomerated with unresolved conflicts. We could see that their emotional reactions were too vibrant to withstand the intensity of simply turning awareness inward. So, we would always recommend a school of philosophy instead. Now all this has changed, for through the study of the Shūm language, those with heavy subconscious burdens come along in a very nice and easy way. Occasionally they do become aware in emotional



areas, but now have a name for them all and a method of pulling awareness out into areas of the mind that are at peace. We have heard them say, “Oh, that’s rehsika. I’m going to move my awareness in just a few minutes to shūmsimika.” They know their way around now in the mind with such facility that it is amazing to watch.

Each Shūm portrait and picture is elucidated in its final explanation in a way that is absolutely clear. Each definition of complex words contains several definitions, explaining what they mean and what they do not mean. By explaining the meaning in several different ways, the concepts become quite clear and can be translated into another language without error.

We often imagine how it will be when there are Shūm-speaking communities. The vibration the language makes when a group is speaking Shūm is in itself uplifting. Try to image how the vibration of a room would be where the underlying tone of the conversation were “ī” and “m̄.” These two tones working together cause an upliftment of consciousness. Of course, everyone would be speaking about inner things and describing new portraits of deep dimensions of the mind in the Shūm language. The consciousness of the people speaking would reach a very high vibration.

When chanting Shūm, all you have to do is listen inwardly to the tones of the kamshūmālingā maā» (*chakras*), and let one or two out orally. A great study was finally made on the rhythm of speaking the Shūm language, so that it is spoken correctly and the tones are pronounced in the very same way that the tones are heard deep within the inner kamshūmālingā maā».

The Shūm language has its own rhythm and must not be spoken like the English language or any other modern language. It has its own distinct rhythm, and when the tones are uttered, even if one does not know the meaning of what is being said, he is affected by the tone. Therefore, it is a *mantra* language. A *mantra* or a chant or an incantation vibrates the inner areas of the astral body and the soul body. This allows the soul body to come through the astral into the physical. All this does not have to be understood. It happens naturally. The combinations of the tones also do not have to



be understood to have their effect. In the very same way, you do not have to know the ingredients of an aspirin for it to have its effect within your nerve system. You don't have to know the meaning of a Shūm chant or even a conversation in Shūm for it to have an effect on your inner nerve system.

Before the advent of Shūm, we did not encourage group meditation at Himalayan Academy. During a group meditation, there were usually several who meditated quite well while others let their minds wander here and there, going into a half-sleep or becoming distracted. This caused a strange vibration to occur. Now, we have very uplifting group meditations in Shūm. All of the psychic and subconscious problems we had in teaching meditation were eliminated through the harnessing effect of a Shūm vocabulary. Shūm harnesses awareness from straying. In fact, at our monastery in Kauai, we begin every day with a Śiva *pūjā* followed by a guided group Shūm meditation which lasts about 45 minutes.

One person, through speaking Shūm, gently guides the entire group into and out of deep meditation. All individual awarenesses flow into the same areas of the inner mind at the same time. The Shūm words give a strong and supportive direction to all present. When this begins to happen, the vibration in the room becomes stronger, potent and intensely more satisfying—for the group helps the individual and the individual helps the group.



Gurudeva's Introduction to the Advaitin

The *Advaitin* had been scheduled to be written for some months. However, in Switzerland on the shores of spectacular Lago Maggiore at our Ascona Ashram in the summer of 1968 seemed to be the time and the place. The words flowed from my pen as the mind, enhanced by the constant insight to this Self, unravelled itself as would the skein of well-rolled yarn.

Thirty-three students traveling with me through Europe on our 1968 Innersearch Switzerland summer study program inspired the format of *The Advaitin* by their constant striving to penetrate the within. Well rewarded by clear-white-light experiences, they peruse further into *savikalpa samādhi* and inquire of me deeper into the realms of the *nirvikalpa samādhi* experience, the state where the experiencer and the experience are one. In an effort to unravel some of the mature changes that take place after such a happening, *The Advaitin* seems to be the answer.

Therefore, this book has been written for all those who seek a new look at religion, who wish to believe in what they think and know to be true. Here, the Vedic *advaita* philosophy holds the answer, not only for the practicing *yogī* but for the layman as well. In short, the *advaitin* believes that God is a greater intensity than any aspect of the mind, than even the clarity of the mind known as the clear white light. He believes that when once realized, he then has tapped the fullness of his potential and from this new vantage point can work to develop various aspects of his mind, bringing the *advaitist* mood of reference through even his base emotions. The *Self*, being another word for God, is beyond the mind. “Man is not man, man is God,” are some of the *advaitin's* statements. They may seem ego-bent and filled with creating a new minority, but when thought through, one quickly sees the truth they contain when related to a real life pattern and wonders how possibly could life have been looked at in any other way. To these bright *sādhakas* this book is dedicated. May it serve to beckon them onward from the consciousness of death to immortality.



“The Advaitin”

June 10, 1968

All of the planned, thought-through philosophies derive their concepts through breakthroughs into expanded consciousness. These breakthroughs, well-recorded through relating them to prior concepts, form the philosophies we know today. The supreme breakthrough of the *advaitin* into *nirvikalpa samādhi* sustains the philosophy known as *advaita* without the necessity of recording experiential insights in the rational mind.

And we go on from there with a new point of unthought-out reference supplementing the rational mind with current insights which it has no time to record. This is because experience can only be recorded as it happens and referred to after. Whereas, constant experiencing can only be lived, recorded constantly in its happening but never referred to. This is the aftermath of being That which was fully realized. When a *chela* attains *nirvikalpa samādhi*, the mind reacts in a certain way. A rebirth of the psyche occurs. The constant experience begins of that which was experienced. The laws of the related difference of concepts change, and mind looks like being at the other end of the tunnel of consciousness looking out. Whereas before the happening, the mind was at the opposite end of the tunnel of consciousness looking in.

The flow of actinic energy through the constant changing force field of mental forces activates these odic force fields during an experience of *nirvikalpa samādhi*. This activation must be controlled through previous *sādhana*s, disallowing an influx of force that would deter succeeding experiences of *nirvikalpa samādhi*—perceptive insights into the overall nature of the mind, mind and Self as expounded through *advaita yoga*. This in turn brings out of the mind many comforting feelings as the *advaita* point of reference is gained.

All thinking people formulate their conclusions from one singular point of reference. Generally it is *dvaita*, dualistic in context. The pure *advaita* point of reference concedes positive conclusions backed by occasional intuitive flashes. Hence, *advaita yoga* is, in fact,



healthy for the mind of man.

Beginning with the foreground of the average life span, we see lapses of consciousness in the generative functions of the mind. This is caused, no doubt, by all of the time spent in allowing *dvaita* thinking to penetrate the feeling nature. However, when schooled in *advaitism*, the same mind structure just referred to can change its format and condense its issues, and, without hesitation, relate all thinking, as well as feeling, to its base concept of the Self beyond mind, yet felt through mind even before a partial, actual realization occurs.

To cause *advaita yoga* philosophy to be a lifeline in one's life, he must only be capable of thinking through the processes of subjective reasoning. Later some questions will be raised to stimulate this process of reason one must enter into, and exact methodology for bringing forth the *advaita* concepts in the mind into felt reality.

Not all persons, of course, are able to conceive of or accept the *advaitin* point of view. The mind is too superstitiously cluttered with *dvaitic* threats upon their own personal peace and future to dare look further. The process of disbelief is, therefore, almost automatic, and rejection final. Hence the two, *advaita* and *dvaita*, will always exist in the human kingdom. Man raising in consciousness from darkness into light has only to perceive his ancestors as they, too, sought through the lower, ebbing layers of the mind to bring forth from within themselves factual knowledge based not only on inductive thinking but the actual birth of experience. The format, therefore, is that to make a philosophy live vibrantly in mind and spur him on into its experiential states, its opposite must occur, causing the competitive whirl of the senses as they seek consciously conscious states.

As the *advaita* philosophy is looked at under the cold eyes of reason, it stands no chance of being realized in the personal life scope of the student. He must struggle first with his nature and clear an *advaita* pathway through many phases of his mind. First relating all experience through the summing-up process of reason, then clearly and unyieldingly define all his actions and way of life to the *advaita* path to enlightenment. This is difficult, and few really make the necessary strides beyond belief in *advaita* thinking. But even those



who formulate a new point of reference through subjective reason live a grander and fuller life far from the superstitious *dvaitic* entanglements of the lower mind.

Talk to yourself and convince yourself of the logistics of the paramount factor that mind in all its various phases is form, even as protruded in light. Form is vibration; and yet beyond any possible vibration of consciousness is the Self beyond form, hence more intense than consciousness of time and space. Once sitting quietly in a meditative state, thus talking this over with yourself, trying to prove out the theory as well as disprove it, habit patterns of the subconscious begin to change radically, as preconceived, perhaps even unthought-out concepts held in faith begin to break, altering this mind structure. Yes, a new-found freedom, a lightness of body and mind, a true sense of religion occurs as the *advaita* principles begin to penetrate the mind structure and displace erroneous impressions.

“Thou art That,” the sages tell us and often never go on to explain the That, the Self. This Self within the very cellular structure of man can actually only be talked about but must become a constant *nir-vikalpa* experience to be really realized.

Gurudeva's Commentary

One can easily see the difficulties so far in expressing in either the languages of East or West these deeper truths. The Western languages simply have no inclusive conceptual words to encompass the internal happening of the superconscious. The best they can do is to tell of the existence of those states. The Eastern languages have long since lost the meaning of certain of their key words due to the varying interpretations of scholars approaching them from an *advaitist* point of view or a *dvaita* point of reference. Hence *advaita yoga* on an international scope in this age is hampered through the communication media.

This was realized halfway through the writing of *The Advaitin* on the shores of sublime Lago Maggiore while going through intense and profound inner states of superconscious in the struggle



to convey some of its linear depth on paper. In a few hours, from deep within the *ūdā* current of the *sushumṇā*, came forth a new language—unfolded from the sounds of the *anāhata*, *viśuddha* and *ājñā chakras* in action. This profound language will serve us to convey the inner teaching from the source of the sounds in which they exist. For it encompassed all the baser elements transmuted into conceptual fourth- and fifth-dimensional pictures. The three- and four-syllable words convey the happenings of the inner man. The one- and two-syllable words take care of the aspirant's communication in his relation to external things, in monastic life, around the home in the *kovilla* or ashram, so that the flow of inner and outer conceptual viewing is not broken and life can flow on constructively.

The language of the *Advaitin* in the new age, called *Shūm*, is of the four higher *chakras*, whereas his native tongue can take care of his association with thought patterns of the first three *chakras*.

The inmost center of consciousness—located only after the actinic forces dissolve concepts of form and even consciousness being conscious of itself—is found to be within the center of an energy-spinning force field. This center—intense in its existence, consciousness only on the perimeter of the inside hub of this energy field—vitalizes all externalized form.

Losing consciousness into the center of this energy field catalyzes one beyond form, time, space. The spinning hub of actinic energy recreating, preserving and dissipating form quickly establishes consciousness again. However, this is then a new consciousness, the continuity of consciousness having been broken in the *nirvikalpa samādhi* experience. Essentially, the first total conscious break in the evolution of man is the first *nirvikalpa samādhi* experience. Hence, a new evolution begins anew after each such experience. The evolutionary patterns overlap and settle down like rings of light, one layer upon another, causing intrinsic changes in the entire nature and experiential pattern of the experiencer.

Almost as soon as *dvaita* thinkers come in contact with *advaitist* concepts, they accept the format of thinking and belief, wondering how ever could they have felt otherwise.



The *advaita* point of view has not been too prominent in the West, nor even in the Far East, for few scriptures are clear enough in their translations or editing, even in original text, to maintain the pure *advaita* point of reference. The *Bhagavad Gītā* exemplifies this very clearly, having clearly defined its premise in two paragraphs, contradicting it in a sentence or two following. Of course, the *advaita* mystic can read and enjoy any scripture, only enhancing his realization; whereas the *dvaitist* becomes subconsciously confused when these inconsistencies occur. Great efforts on our part are now being made to edit some of these ancient scriptures in the true *advaitist* purity that I feel was originally intended by the enlightened *rishis*.

Two Special Terms

Dvaita: A dualist's concept of God, man and mind. The *dvaitist* philosopher agrees that God has created the universe, including man. That man is limited primarily to the five senses and through an occasional use of the sixth sense he contacts and can be directed by, impressed or overshadowed by, the mind of God, superconscious, mind of light, universal mind, universal intelligence. To this he ascribes himself a part. "Man is part of God." Some *dvaitins* claim God to be above—simply directing—hard to reach without prayer and self-sacrifice. All modern-day *dvaita* mystics agree, however, that God is no longer a fearful image, that He is filled with love for mankind, which he created in his image and likeness.

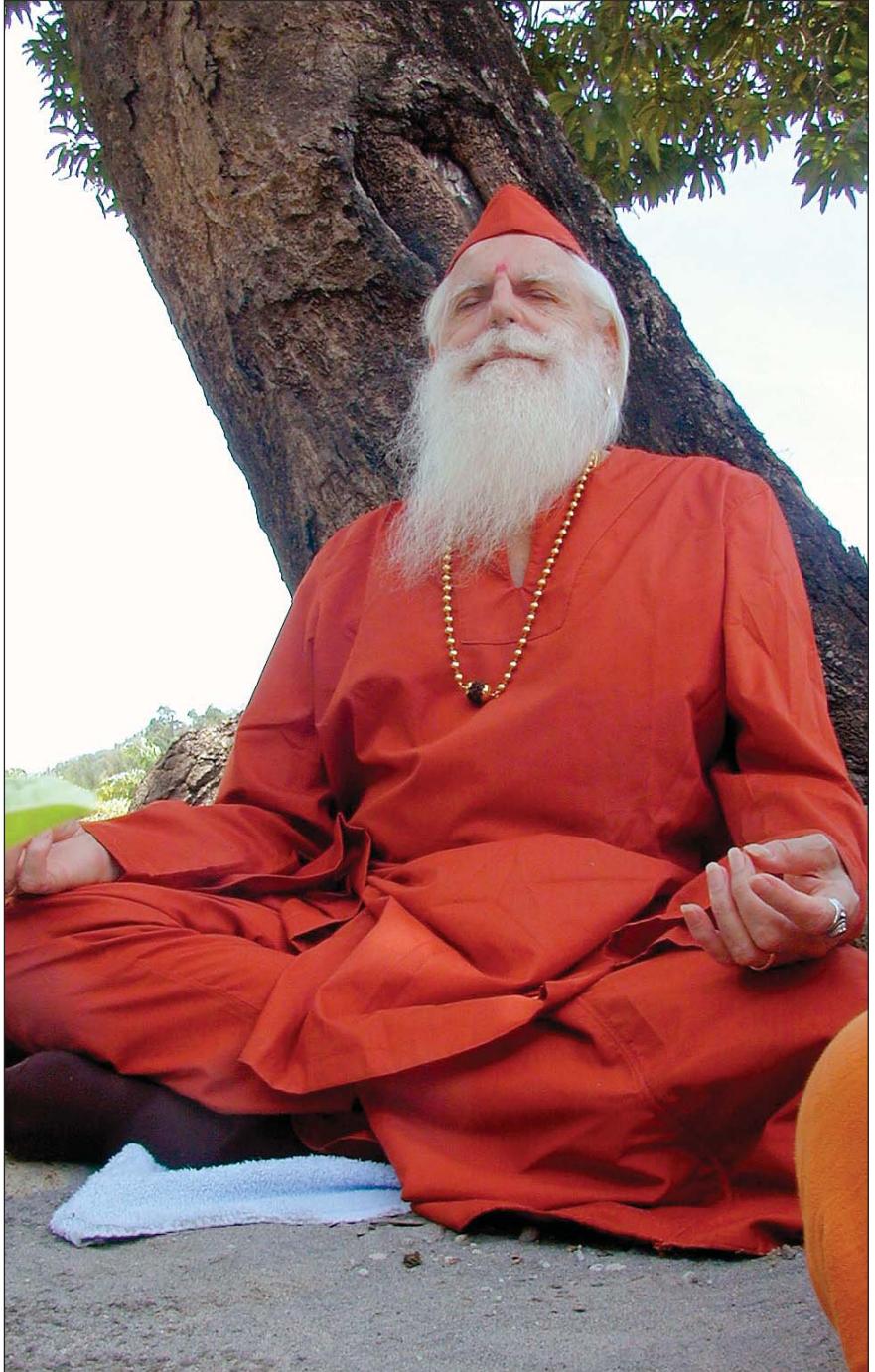
Advaita: A non-dualistic realization of God being the very Self within man. Timeless, causeless, spaceless, this Self exists within itself at a vibratory rate greater than that of the most minute molecular structure. The *advaitist* does not subscribe to the concept that God is a higher state of superconscious of which mankind is a part, having realized, through *savikalpa samādhi* experiences, the brink of the absolute. Self does not verify this concept. Therefore, the core of the *advaitin's* reference is that the Self, beyond all phases or states of mind—conscious, subconscious or superconscious—can be and is Absolute Existence, having nothing to do with these fluctuating



mind states, yet because of Its existence offers a challenge to the mind to fold inward to its power source and release consciousness into the pure unconscious state beyond mind. The *advaita* mystic goes on to testify that when this experience occurs, called *nirvikalpa samādhi*, the mind focuses upon itself and all its creations simultaneously at all times, forfeiting all dualistics through books often wrestled with by the striving *chela*.



The monks made a golden Shūm ring for Gurudeva. He wore it for many years. Here it is captured in a photo taken in India on the 1972 Indian Odyssey Innersearch Travel-Study Program.



Gurudeva meditates under a tree on a beach in Hawaii.

PART 2

Awareness and Consciousness

*From Chapter Five of Merging
with Śiva, “The Story of Awareness”*

Consciousness and awareness are the same when awareness is totally identified with and attached to that which it is aware of. To separate the two is the artful practice of *yoga*. Naturally, the Shūm-Tyēif language is needed to accomplish this. When awareness is detached from that which it is aware of, it flows freely in consciousness. A tree has consciousness. Awareness can flow into the tree and become aware of the consciousness of the tree. Consciousness and mind are totally equated as a one thing when awareness and consciousness are a one thing to the individual. But when awareness is detached from that which it is aware of, it can flow freely through all five states of mind and all areas of consciousness, such as plants and the Earth itself, elements and various other aspects of matter. Here we find awareness separate from consciousness and consciousness separate from the five states of mind attributed to the human being. In Sanskrit we have the word *chaitanya* for consciousness, and for awareness it is *sakshin*, meaning witness, and for mind the word is *chitta*. Consciousness, mind, matter and awareness experience a oneness in being for those who think that they are their physical body, who are convinced that when the body ends, they end and are no more.

We have three eyes. We see with our physical eyes and then we think about what we have seen. Going into meditation, we see with our third eye our thoughts. Then we choose one or two of them and think about them and lose the value of the meditation. It is the control of the breath that controls the thoughts that emerge from the subconscious memory patterns. Once this is accomplished, and the *īdā*, *piṅgalā* and *sushumṇā* merge, we are seeing with the third eye,



which is the eye of awareness, wherever we travel through the mind, inside or outside of our own self.

The minute awareness is attached to that which it is aware of, we begin thinking about what we were aware of. Controlling the breath again detaches awareness, and it flows to another area of the mind, as directed by our innate intelligence, this intangible super-conscious, intelligent being of ourselves that looks out through the eye of awareness in a similar way as do the two eyes of the physical body. This then divides what we are aware of and thinking of what we were aware of, or distinguishes the process of thinking from that of seeing during meditation.

Awareness travels into the wonderful strata of thought, where thought actually exists in all of its refined states. First in these strata of thought is an area where ideas are only in a partial, overall, conceptual stage. Deeper into this stratum, they, as concepts, become stronger and stronger until finally they almost take physical form. Finally, they do take physical form. But you are the pure, individual awareness, the ball of seeing light that is seeing all of this occur within these strata of mind and not identifying too closely with them. The quest is to keep traveling through the mind to the ultimate goal, merging with Śiva. When you are conscious that you are awareness, you are a free awareness, a liberated soul. You can go anywhere in the mind that you wish.

The mission is: don't go anywhere. Turn awareness back in on itself and simply be aware that you are aware. Try to penetrate the core of existence. Become conscious of energy within the physical body and the inner bodies, flowing out through the nerve system and drawing forth energy from the central source of the universe itself. Now try to throw awareness into this central source of energy and dive deeper and deeper in. Each time you become aware of something in the energy realm, be aware of being aware. Finally, you go beyond light. Finally, you go into the core of existence itself, the Self God, beyond the stillness of the inner areas of mind. That is the mission and that is what humanity is seeking—total Self-God Realization.



Curudeva carefully distinguishes between awareness and consciousness in the Shūm-Tyēif language. Nīif» is individual awareness or perception, distinguished from impersonal consciousness. Nīif» is awareness aware that it is aware of a particular area of the mind. When awareness, nīif», is traveling it is called nīimf». When nīimf» is traveling through one area of the mind, it changes its name to the area it becomes conscious in. For instance, nīimf» when traveling through balikana is then called balikana, and when traveling through the experience of simshūmbīsī» it is named that. It is only called nīimf» when it is the thread of consciousness traveling between one area of consciousness and another. When awareness is aware only of itself it has another name, kaif».

Here is the Shūm dictionary definition of nīif»:

nīif» ॐ ॐ 06.41.148

1) Individual awareness or perception, which differs from vast consciousness; 3) the observation of individual awareness; 4) individual awareness distinguished from impersonal consciousness; 5) the perception of being aware.







Mamsanī Aiīmīmf

Shūm-Tyēif Meditation for the Month of January

Our first mamsanī tells us to not only meditate upon it during vigil after our worship and before sleep but all through the day. Yes! We must constantly be looking within ourselves all month during our waking hours. Throughout each day, try to see the light within the mind. Have you ever stopped to think that the light that lights up your thoughts, even when you are in a darkened room, is the light of the mind? That is true. Try taking the image out of the mind and you will see that only light is left. Just before you go to sleep each night, while you are thinking and visualizing the happenings of the just-completed day, the images that you are seeing are set apart, distinguished by light, shadows and color. This is the light of the mind that you are seeing. But this light is taken for granted. We do not often think about it. We are too involved in the pictures that we are making. The practice to be mastered this month is to consciously remove the pictures and only see balikana, the light of the mind. Even in our dreams, there is light which lights up the colors of the scenes that pass before us. Truly, each and every one of us is a divine being of light. Yes! You are a divine being of light, and this you will truly realize by becoming aware of this light within you. Adjust yourself to the realization that you are a divine being, a self-effulgent, radiant being of light.

tyēmmūif ॐ ॐ 27.33.41

1) Looking within with eyes slightly open; 2) looking out into the exterior world through the physical eyes, which are slightly open, and at the same time looking back into the head as if one had pupils on the back of the eyeballs; 3) tyēmmūif may be practiced many times during the day; 4) this is the practice and the state of being of protecting the inner life by remaining two-thirds within inner consciousness and one-third in external consciousness, in com-



munication with the third dimension or conscious-mind world; 5) tyēmmūif brings a shūmīf perspective, as well as kamsatyēmnī; 6) while in tyēmmūif, looking within, the meditator will see many things—from balīkana (a clear whitish field of soft light) to pleasing and not-so-pleasing pictures; 7) people are often seen in a state of tyēmmūif while thinking deeply, working out a problem or intuiting an idea or plan; 8) when one becomes sleepy in meditation, it is wise to go into tyēmmūif by opening the eyes slightly.

nīmf» 𑌒𑌕𑌔 06.46.148

1) Awareness flowing through the mind, being singularly aware of one area and then another; 2) nīmf constantly changes its name to the name of the area it becomes conscious in while traveling, and is only called nīmf when it is the thread of consciousness traveling or in between one of the names of awareness and another; for instance, nīmf when traveling through balīkana is then called balīkana, and when traveling through the experience of narehrehshūm it is named that; 3) nīmf can travel from the seventh to the fourth dimension; its home is in the fifth and fourth dimensions but it usually resides in the fourth looking at the third, in contrast to īif, which is the observation of awareness flowing only through the higher areas of mind; 4) awareness as psychic sight and hearing; 5) awareness traveling, while seeing with the inner eye and hearing with the inner ear, into and out of areas of the mind; 6) represented in mamsanī maā and mambashūm maā by a flowing line between portraits; 7) pronounced nīmf, often pronounced and written simply as nīmf; 8) one of the many forms of awareness delineated in Shūm.

balikana 𑌒𑌕𑌔𑌕 38.05.07.15

1) Seeing light by looking out upon and through the fourth dimension of the mind; 2) visualize a tree, then remove the tree; the light that remains is balikana; 3) it is the moon-like glow that remains where the mental pictures used to be; 4) this light is the light of the mind, and is generally not taken for inner light as such, but accepted as a natural function of the mind; 5) this light does not



come from the fifth dimension, but is a different kind of light; it is the light of the conscious mind that lights the thoughts; 6) even if one has not yet had his first fifth-dimensional inner light (īftyē) experience, balikana can be isolated and enjoyed.

mīlinaka 𑌕𑌖𑌗𑌘 20.05.15.07

1) Balikana sustained over a long period of time; 2) when balikana is seen as a natural state all through the day, the natyē is in a state of mīlinaka.





Mamsanī Jamīmf

Shūm-Tyēīf Meditation for the Month of February

Shūm, kanīf, ūū», makaif»—these four concepts comprise this important mamsanī. The meditation this month should make us feel content and complete within ourselves, open and alive, basking in the knowledge that we have an inner language that names our dearest, closest feelings and thoughts and interrelated concepts, which no other language on the Earth can adequately convey. This is why kanīf is sometimes known as a religion by those who have no religion until they convert to or adopt Śaivism for an even greater fulfillment, balancing out the makaif» perspective of the inner path of enlightenment. Inner areas of the mind seem to be frail to external consciousness when they cannot be named or identified. Just suppose we had no word for the emotion we have named by the word *fear*. We could not convey what we were feeling, nor release ourselves from that feeling by speaking with others about it. It would be difficult for someone to console us if we had no word to identify the emotion called fear. And so it is with all other words in our vocabulary. They are but tools, in the many different languages, which identify states of mind, emotion and physical objects. Our meditation—Shūm, kanīf ūū» makaif»—tells us that now we have a path to follow, which no words on Earth can describe, except those given by Lord Śiva to help us on the path to His holy feet. Note: In this mamsanī illustration, makaif» is written in the stylized form, not the formal spelling.

shūmtyēīf ௐ 18.11.41

1) Name of Shūm-Tyēīf language; 2) a Nātha mystical language of meditation revealed in Switzerland in 1968 by Śivaya Subramuniyaswami; 3) it is often known simply as Shūm and may be signified by the character ௐ with a dot above it, as in the mamsanī mural for this month.



kanīf कनिफ 07.43

1) The religious lifestyle found within the structure and the vocabulary of the Shūm language; 2) the perspective of a religious, contemplative way of life that brings a feeling of being at the center of the universe; 3) essentially, kanīf names a religious feeling or need; 4) the area of the mind where this need is fulfilled; 5) the way of conducting one's life, or the way of directing life's activities, in homes and in the shrine, so that shūmīf is a constant experience for the devotee; 6) the governing laws of being in constant remembrance of the path to the holy feet of Lord Śiva; 7) the learning of the Shūm language has a molding effect upon the nature of the devotee, bringing him into his religious life; 8) the language that is a religious experience; by learning Shūm, the learning of the Śaivite religion is an indelible experience.

ūū» उू 14.14.148

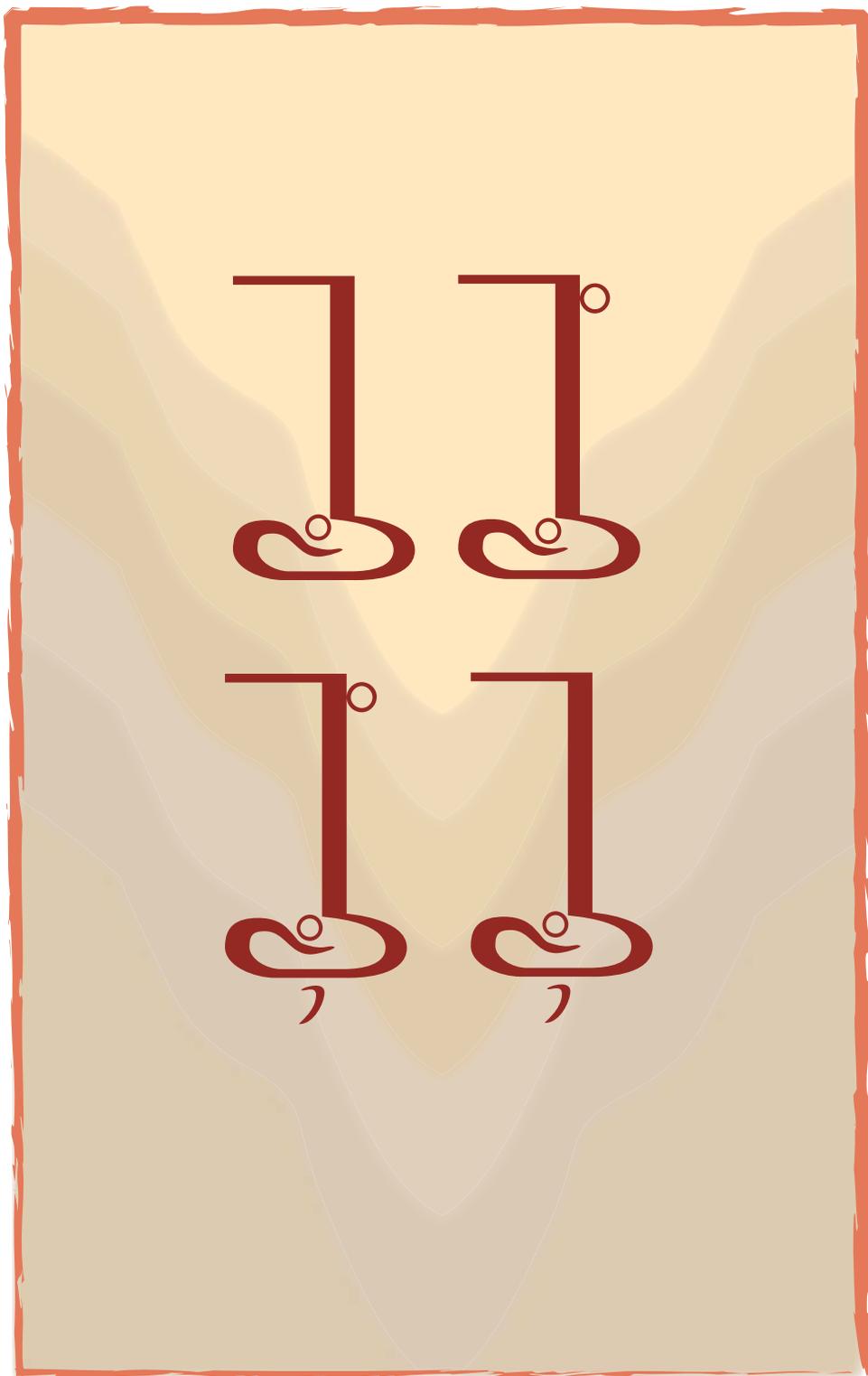
1) Connect together, join or bind; 2) in this area of the mind things or concepts are connected, joined or bound together; 3) the focus of individual awareness is simultaneously upon two or more areas of the mind at the same time.

makaif» मकाइफ 29.72.148

1) The philosophy of the inner path of enlightenment found within the vocabulary and structure of the Shūm language; 2) Shūm and Tyēif delineate the inner path to the absolute reality, Paraśiva; 3) the collage makaif» opens the area of the mind that makes the Shūm language easy to learn by drawing forth insights from the superconscious.







Mamsanī Kaiīmīmf

Shūm-Tyēif Meditation for the Month of March

La, lam, laf, lamf. These four images take us into the four states of being by naming them. In the English language we only have one word for being, our great being. But the Shūm-Tyēif language names four states of being. This mamsanī brings together these four names. They actually name four vibratory rates of our being. We begin to meditate upon this mamsanī by reading from the top-left clockwise. The first image is la. *La* names the being of the physical body, or the feeling of the vibrations emanating out of our physical body. The next image in the mamsanī, lam, names the vibration of our emotional-intellectual nature, or the being of our emotions and thoughts. The next image is laf. Laf is the name for the vibration, the radiation, the *śakti* of the individual soul, as experienced through the actinodic causal sheath, *vijñānamaya kośa*, in the fifth dimension of the mind. When one is aware within the center of the spine, laf, an actinodic vibration, comes forth from the soul. This vibration oozes out through the physical body. This feeling is called laf. Laf comes into power through *simshūmbisī* when the forces are transmuted from the first three instinctive-intellectual mind force centers and blends with the refined forces of the fourth *kamshūmālingā*. After the *īm*» *kaif*» experience, the beautiful *śakti* that begins to emanate and become stronger and stronger through the years is called lamf. Lamf is the vibration of the energies of the actinic body of a realized being, which develops and begins to grow after many *īm*» *kaif*» experiences have been had. Note that this mamsanī illustration and its description use the abbreviated forms of the four Shūm words. The words and their abbreviations are respectively: *yūla* abbreviated as *la*, *yūlam* as *lam*, *yūlaf* as *laf* and *yūlamf* as *lamf*.

La, lam, laf, lamf are four vibratory rates of energies which can be perceived singularly or in any combination. For example, one



can feel the vibration of someone’s physical body and emotional body, be they healthy or unhealthy, both at the same time. When an individual has matured inwardly and realized God Śiva, the most refined *śakti*, called *lamf*, can also be felt.

This most important *mamsanī* tells our story, the story of our states of being. When we meditate upon it, we are seeing our superconscious existence, which will eventually come fully into existence after we have attained *īm» kaif»*.

We experience some days when divine energies flow through our bodies, when Śiva’s cosmic energy sparks our mind. Now we have a name for this state of being, this energy: *laf*. *Laf* describes our state of mind when Lord Śiva’s superconscious, creative knowledge enriches our vision and the vision of others, improving the quality of life for all. When we experience our subconscious, emotional feelings—good, bad, mixed—we now have a name to call it: *lam*. And when we are only aware of the external world and our physical body we have a name for that too: *la*.

This *mamsanī* shows the path in a different way than the one we will study in October, “*makaif»*, *kaif»*, *īi» kaif»*, *īm» kaif»*.” On the last two days of each week this month, put these two *mamsanī* side by side and meditate on them together. You will experience how they tie into each other. You will see how the *lamf* path ties into the *kaif»*, *īm» kaif»* path. In doing this, you will be taking your first step in creating your own *mamsanī*. *Shūm* is a full and fluid language. You can create your own *mamsanī*.

yūlamf» ॐ 84.53.148

1) Being and life in the sixth and seventh dimensions; superconscious existence; 2) the vibration, energies, emanating from the actinic causal body (*ānandamaya kośa*) of a realized soul as a result of many repeated *īm» kaif»* experiences; 3) awareness of the physical, astral and soul bodies and the quantum particles that have constructed them; 4) the ability to understand the nature of quantum particles; 5) pronounced *yūlamf* and often written simply as *lamf*, especially in the *mamsanī*.



yūlaf» ८७१ 84.52.148

1) Being and life in the fourth and fifth dimensions; subsuperconscious existence; 2) the vibration of the soul as experienced through the actinodic causal sheath (*vijñānamaya kośa*), in the fourth and fifth dimensions; 3) the ability to understand the difference between the physical, astral and soul bodies; 4) pronounced yūlaf and often written simply as *laf*, especially in the mamsanī.

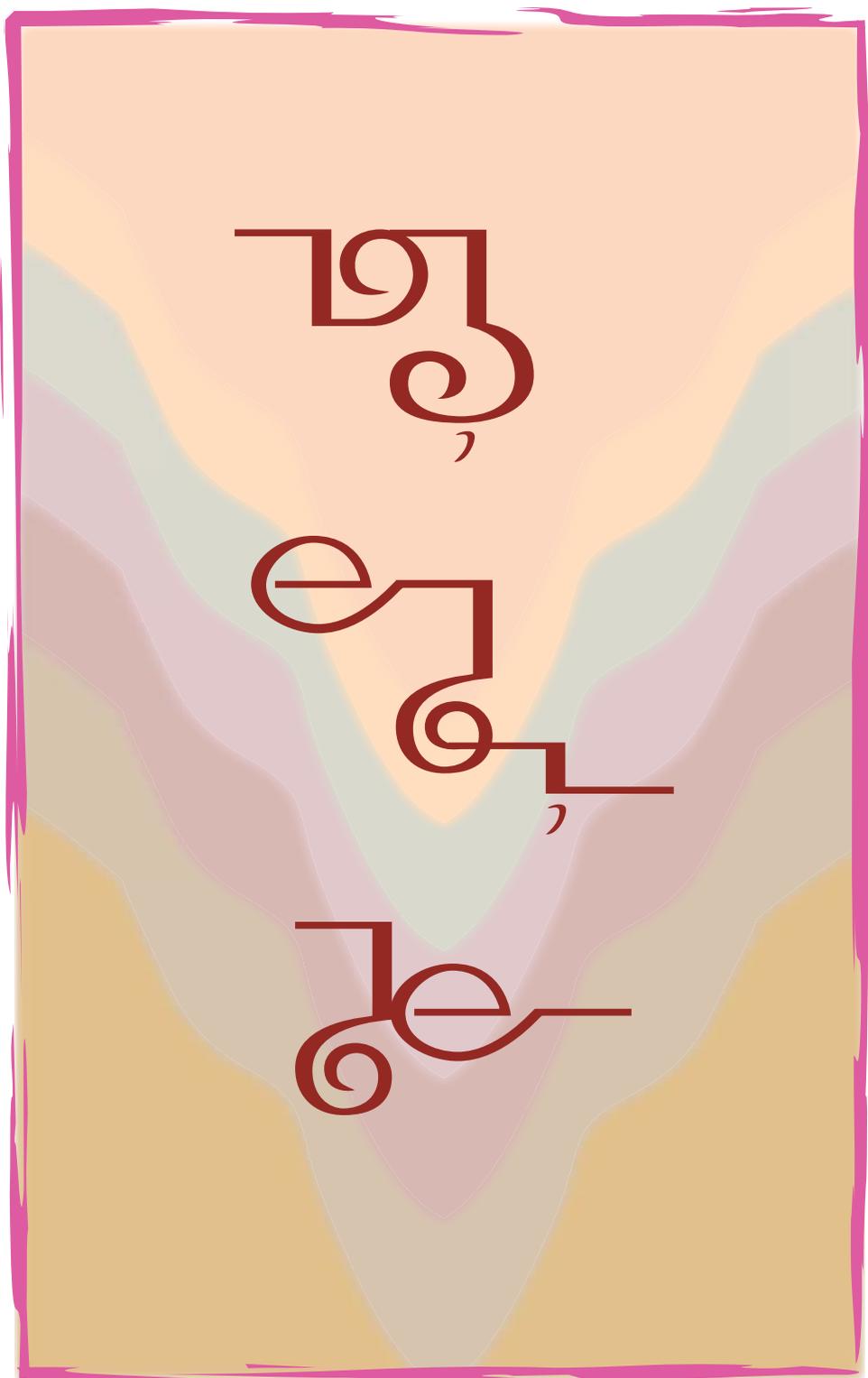
yūlam° ८७० 84.51.140

1) Being and life in the second and third dimensions; conscious-subconscious, intellectual-emotional existence; 2) the vibration, energies, emanating from the instinctive-intellectual, astral sheath (the odic-causal/odic-astral sheath); 3) pronounced yūlam and often written simply as *lam*, especially in the mamsanī.

yūla» ८७१ 84.50.148

1) Being and life in the first and second dimensions; conscious-mind, physical existence; 2) the vibration, energies, emanating from the physical or odic body; 3) pronounced yūla and often written simply as *la*, especially in the mamsanī ma.





Mamsanī Luhmīmf

Shūm-Tyēif Meditation for the Month of April

Kanīf names the contemplative lifestyle found within the structure and vocabulary of the Shūm language. The inner meaning of this fifth-dimensional portrait is a state of being silent on the inside, so absolutely still that all life goes on around you while you remain centered. You are in the state of kanīf when you feel your inner energies as being at the center of the universe—still, blissful, quiet. Kanīf also indicates that by learning the Shūm language through the study of the Shūm-Tyēif tyēshūm the learning of the Śaivite religion is an indelible experience.

This fourth mamsanī explains how one undertakes the formal study of the Shūm-Tyēif language. We begin by creating our own tyēshūm. A tyēshūm is a handwritten book of all that we have and are learning in the Shūm-Tyēif lexicon. It is a loose-leaf collection of lessons and exercises called challenges or ūkanuhshūm. The tyēshūm is neatly wrapped in a cloth in a prescribed manner. Your tyēshūm is actually called Shūm-Tyēif tyēshūm, as it is your very own lexicon and the name of a study hall or room. As you explore the Shūm-Tyēif language of meditation, you will want to record your own meditations as well as make lists of all the words and sentences that you will be learning. The study begins with the alphabet. There are 108 images in the Shūm alphabet. The first challenge, or ūkanuhshūm, is learning to chant and write the first eighteen images.

kanīf ॐ 07.43

1) The religious lifestyle found within the structure and the vocabulary of the Shūm language; 2) the perspective of a religious, contemplative way of life that brings a feeling of being at the center of the universe; 3) essentially, kanīf names a religious feeling or need; 4) the area of the mind where this need is fulfilled; 5) the way of conducting one's life, or the way of directing life's activities, in



homes and in the shrine, so that shūmīf is a constant experience for the devotee; 6) the governing laws of being in constant remembrance of the path to the holy feet of Lord Śiva; 7) the learning of the Shūm language has a molding effect upon the nature of the devotee, bringing him into his religious life; 8) the language that is a religious experience; by learning Shūm, the learning of the Śaivite religion is an indelible experience.

shūmtyēif ூ ூ ூ 18.11.41

1) Name of Shūm-Tyēif language; 2) a Nātha mystical language of meditation revealed in Switzerland in 1968 by Śivaya Subramuniyaswami; 3) it is often known simply as Shūm and may be signified by the character ூ with the dot above it.

tyēshūm ூ ூ 11.18

1) A lexicon or book of the Shūm-Tyēif language; 2) a hall or room for Shūm study and meditation; 3) a student's handwritten book of all that he has learned and is learning in the Shūm-Tyēif lexicon; 4) properly called Shūm-Tyēif tyēshūm.







Mamsanī Muhmīmf

Shūm-Tyēif Meditation for the Month of May

One of our most powerful mamsanī is simshūmbīsī», nīimf», kaīf». The wavy line represents awareness flowing—nīimf». Awareness flowing from one area of the mind to another is called nīimf». Here it flows from the fourth dimension, where simshūmbīsī» is, into the seventh dimension, where awareness is completely aware of itself—kaīf». This mamsanī you can live with all of the time. Carry it with you on a little card in your pocket all month long. It's the easiest one, the most vital one and one of the most powerful. Feel the power within your own spine when you meditate on simshūmbīsī». The mamsanī tells us that until we are aware of being aware in the beautiful bliss of kaīf» where awareness does not move, because it is so centered within itself, we must constantly be centered in simshūmbīsī». Whenever you are not feeling quite up to par, remember this mamsanī and move awareness into simshūmbīsī». Sit, breathe, become aware of simply being aware of these inner energies deep within the spine. These energies come from the central source of it all. Then feel yourself going in and in and in, into the seventh-dimensional area of the mind, kaīf», being aware of simply being aware. This state is not beyond your reach. It does take a little bit of quieting down, however; but not a great deal of spiritual unfoldment is needed. It is very easy to attain kaīf». Just try. You will see for yourself just how easy it can be. Note: In this mamsanī illustration, kaīf» is written in stylized, artistic form, not the formal spelling.

simshūmbīsī» ॐ ॐ ॐ ॐ 8.18.13.16.148

1) Feeling the actinic energy within the spine; 2) the pure life force, yellow in color, flowing through the spine and out into the nerve system; 3) the area of fourteen strong psychic nerve currents of the subsuperconscious state of mind running along the spinal column;



4) the currents run up the center of the spine; 5) these fourteen currents include the vūmtyēūdī and karehāna currents, termed *piṅgalā* and *īḍā* in Sanskrit; 6) the central *nāḍī* within *simshūmbīsī*» is called *sushumṇā* in Sanskrit; 7) when a *yogī* lives in this current, his consciousness is that of a being, neither man (aggressive) nor woman (passive).

nīimf» ॐ ॐ ॐ 06.46.148

1) Awareness flowing through the mind, being singularly aware of one area and then another; 2) one of the many forms of awareness delineated in *Shūm*; 3) represented in *mamsanī maā* and *mambashūm maā* by a flowing line between portraits; 4) pronounced *nīimf*, often pronounced and written simply as *nīmf*.

kaif» ॐ ॐ ॐ 07.41.148

1) Pure awareness aware only of itself; 2) feel yourself going in and in and in, into the seventh-dimensional area of the mind called *kaif»*, being aware of simply being aware; 3) it only takes a moment to become aware of being aware, but to hold this state for any length of time, preparation has to be made.







Mamsanī Nuhmīmf

Shūm-Tyēif Meditation for the Month of June

Nīfmasī līūnasī is the sixth mamsanī of the year. Nīfmasī is a portrait of the sixth dimension, and the meaning has to be experienced to be known. It means that the inner body of the soul is alive and conscious in the physical body and to some degree is taking over the elements of the physical body because you have put the physical body into a certain position. Nīfmasī also names this position, this sixth-dimensional position of the body where you can feel the power of the soul, the body of the superconscious that we study about so intently in *The Master Course*. The nīfmasī position is sitting with your right foot on your left thigh—you put that leg up first, and then you put your left foot on the right thigh. Your hands are placed in your lap, the right hand resting on the left, palms up, tips of the thumbs touching softly. The spine is, of course, straight, and the head is balanced at the top of the spine.

Sometimes in the practice of nīfmasī, great pain is experienced in the joints, muscles and ligaments. It is recommended, within the realms of wisdom, to experience some of this pain, because the inner elements are adjusting the outer elements of the body, and you are working out deep subconscious areas that may have been accumulating within you for many, many lives. This is a very important position and should be worked at until you can sit comfortably in nīfmasī and feel the power of the soul for a half-hour or an hour or more without moving. So, work diligently with this posture while meditating upon this mamsanī.

Sitting in nīfmasī makes it easy to come into the next area, which is named by the fourth-dimensional portrait līūnasī. Līūnasī refers to feeling the nerve currents of the body. There are thousands of miles of nerve currents in each of us. Don't try to feel them all at once. Start with the little ones, with the feeling of the hands, thumbs touching. Now feel the life force going through these nerves,



energizing the body. Try to sense the even more subtle nerves that extend out and around the body about three or four feet. This may take a long time. When you have located some of these nerves, feel the energy within them. Tune into the currents of life force as they flow through these nerves. This is a subtle feeling, and most likely awareness will wander into some other area of the mind. When this happens, gently bring it back to your point of concentration, to feeling the nerves within the body and the energy within the nerves. This *mamsanī*, then, tells us that if we sit in *nīfmasī*, we bring the power of the soul into prominence in the physical body and allow awareness to flow quite naturally into the *liūnasī* area. The flowing line between *nīfmasī* and *liūnasī* means awareness traveling from one area of mind to another, and its name is *nīimf*.

nīfmasī ॐ ३७ ४३.२९.१६

1) The traditional meditation posture in *haṭha yoga*, called lotus or *padmāsana*; 2) first, place the right foot on the left thigh, then place the left foot on the right thigh; 3) the spine is held straight with the head balanced on top; 4) the hands are resting in the lap, palms up and open, right hand on top, with the thumbs gently touching in *dhyāna mudrā*; 5) the twenty-fourth and last pose of the special series of *haṭha yoga* postures known as *namtyēmbī*.

nīimf ॐ ३७ ०६.४६.१४८

1) Awareness flowing through the mind, being singularly aware of one area and then another; 2) one of the many forms of awareness delineated in *Shūm*; 3) represented in *mamsanī maā* and *mambashūm maā* by a flowing line between portraits; 4) pronounced *nīimf*, often pronounced and written simply as *nīmf*.

liūnasī ॐ ३७ ०५.१४.१५.१६

1) Astral; feeling life force flowing through nerves; 2) feeling energy flowing through the network of nerves within your physical body and subtle body; 3) energy flow, psychic nerves, nerve currents; 4) life flowing through the nervous system creates the feeling of *liū-*



nasī; 5) sitting in lishūmnambī ūlīsīm, striving to locate this basic instinctive energy flow within your body and subtle bodies; 6) “In the heart is the *ātman*; here are the hundred and one arteries to each of which belong a hundred other arteries, and to each of these belong 72,000 small branches; in those moves the diffused breath” (*Ṛig Veda, Kaushītaki Upanishad*).





counting does not have to be on the heartbeat, as this will naturally occur when kalibasa has been mastered; 6) the breathing should be done through the nose; 7) during the inhalation of nine counts, the diaphragm is pushed downwards and the stomach gently pushed out as the air is taken in; 8) during the exhalation of nine counts, the diaphragm comes up, and the stomach is gently pulled in as the air is released.

vūmtyēūdi ८७६० 09.11.14.17

1) The current, blue in color, that flows upward, ending on the right side of the body; 2) called *piṅgalā* in Sanskrit; 3) this current, masculine-aggressive in nature, is the intellectual-mental energy within the being; 4) the intellectual energy which causes one to think and to become aware of the intellectual mind; 5) vūmtyēūdi is one of the currents of simshūmbīsi».

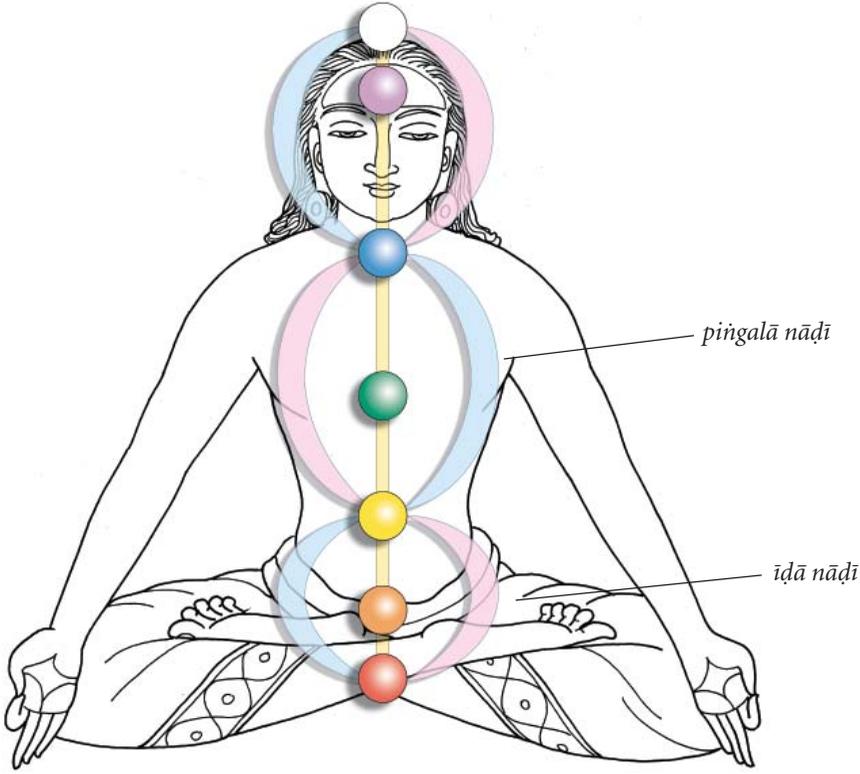
karehāna ७६५४ 07.10.12.15

1) The current, pink in color, that flows downward, ending on the left side of the body; 2) called *īḍā* in Sanskrit; 3) this current, feminine-passive in nature, is the physical-emotional energy within the being; 4) karehāna is one of the currents of simshūmbīsi».

nikashūm ०६०६ 06.07.18

1) The art of withdrawing the energy into the spine through the use of *prāṇāyāma*; 2) names the process of drawing the magnetic energy from the subtle nerve fibers (*nāḍīs*), which surround the body, into the spine; 3) when a devotee enters meditation, the energy is drawn from the conscious mind into its subconscious; 4) then the energy of the subconscious is drawn into the subsuperconscious; 5) when this happens, the devotee becomes conscious in the inner states of mind.





Major Currents of the Spine

Illustrated above are the two currents that we are meditating on in this mamsanī: karehāna and vūmtyēūḍī. These are psychic nerve currents through which *prāṇa* flows from the central source, Śiva. Karehāna and vūmtyēūḍī intertwine the spinal column (shown, for sake of illustration, diverging far outside the *sushumṇā*, the central current within *simshūmbīsī*). They begin at the *mūlādhāra chakra*, cross at the *maṇipūra* and the *viśuddha chakras* and meet at the *sahasrāra*. Karehāna (*īḍā nāḍī* in Sanskrit), pink in color and feminine in nature, is the channel of physical-emotional energy. Vūmtyēūḍī (*piṅgalā nāḍī* in Sanskrit), blue in color and masculine in nature, is the channel of intellectual-mental energy. *Sushumṇā*, pale yellow in color, passes through the spinal column from the *mūlādhāra chakra* at the base to the *sahasrāra* at the crown of the head. It is the channel of *kuṇḍalinī*.





Mamsanī Duhmīmīf

Shūm-Tyēīf Meditation for the Month of August

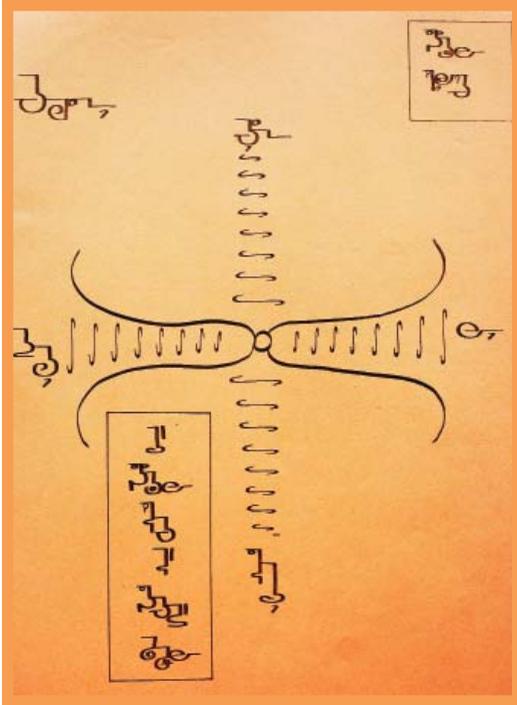
This is one of our most delightful mamsanī, naming the four different focuses of consciousness. The intelligence within each one of these four can and has taken lifetimes to know, to memorize, to investigate, cognize and expand the mind into the depths which are there to be explored. But imagine this month gaining a superconscious glimpse of all four of these perspectives at one time: 1) Shūmīf is the perspective of awareness flowing through the mind, the mind itself being unmoved. 2) The simnīf perspective is its opposite; the mind is moving, and the intelligence of the person observing—such as a scientist looking through a microscope into the inner workings of matter—is stationary. 3) The mūlif perspective is the way of words, the way of the scholars of philosophical intellect. 4) Its opposite is the dīmfi perspective, which is just now coming into focus on this planet through the newly found abilities of being able to communicate with Mahādevas, devas and beings of all kinds on other planets, such as the Pleiades, in this galaxy and beyond. Those in this perspective are not aware of being the center of all things, the shūmīf perspective. Nor are they aware of the world's many philosophies, the mūlif perspective. Nor are they much concerned about the nature of a drop of water, the simnīf perspective. Their minds fly high in dīmfi.

In the small illustration on page 56, the six little lines going out from the center to simnīf, shūmīf, mūlif and dīmfi represent the seven dimensions, for the circle in the middle represents the first dimension. The large curved lines as they relate to shūmīf and simnīf indicate a continuing out into inner space endlessly. But in the curve of the lines as they relate to dīmfi and mūlif (if they were to continue around, they would make a closed-in circle), we can see the limited nature of these two areas of the mind. In these two perspectives, one can only go so far within until he is swung back



into outer dimensions. Notice that in *mūlif* and *dīmfi* the second and third dimensions are much bigger and more pronounced than the sixth and seventh dimensions, whereas it's just the opposite in *shūmif* and *simnif*—the inner dimensions are more predominant.

In the *mūlif* and *dīmfi* perspectives, the dimensions start big and get smaller, because we are more in physical consciousness in these

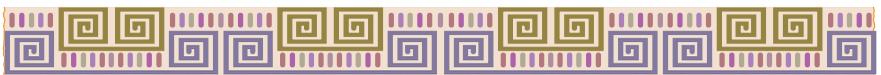


areas. The second is bigger than the third, because in the *mūlif* and the *dīmfi* perspectives the physical world is more real than the third dimension, and the third is more real than the fourth. In *shūmif* and *simnif* we're more in mind consciousness, devoid of physical consciousness and physical things. Therefore, we go on endlessly in the mind. Notice that in these two perspectives the seventh, sixth and fifth dimensions are all much bigger than the second dimension. And, of course, we come right down to the first dimension, which is the same in *shūmif*, *mūlif*, *simnif* and *dīmfi*.

You will find, when you meditate on this *mamsanī*, that the *shūmif* and *simnif* are companion states of consciousness and inner awareness, as are the *mūlif* and *dīmfi* experiential perspectives of human consciousness and awareness.

These four major perspectives of the consciousness of human beings create their major inner mind styling. There is no relationship to ordinary life within these perspectives. Not one of them is a second- or third-dimensional picture. These are four names that capture and categorize consciousness into four divisions. Śaivism can well name all four. A fully developed Śaivite should be able to experience at will each of these four perspectives, consciously live in two, three or more at the same time, as did the *ṛishis* of yore.

These four major perspectives of the consciousness of human beings create their major inner mind styling. There is no relationship to ordinary life within these perspectives. Not one of them is a second- or third-dimensional picture. These are four names that capture and categorize consciousness into four divisions. Śaivism can well name all four. A fully developed Śaivite should be able to experience at will each of these four perspectives, consciously live in two, three or more at the same time, as did the *ṛishis* of yore.



shūmif शूमिफ 18.41

1) One of four perspectives, the meditative viewpoint of being awareness flowing from one area of the inner mind to another, the mind itself being stationary; 2) the perspective of the Shūm-Tyēif language; 3) it is also simply called the Shūm perspective; 4) in Śaiva Siddhānta it includes the deeper meditative practices; 5) it is *advaita*, or a monistic viewpoint.

mūlif मूलिफ 33.42

1) One of four perspectives, the philosophical viewpoint of understanding theological, metaphysical and psychological concepts; 2) realization is often attained simply through understanding deep philosophical concepts, which would be an intellectual realization, not a spiritual one; 3) in Śaiva Siddhānta it includes the intellectual study of Siddhānta philosophy; 4) it can be nondual, dual or both, depending on the comprehensiveness of the philosophy.

simnif सिमनिफ 08.43

1) One of four perspectives, the scientific viewpoint of looking into matter; 2) in this perspective, the mind is moving and the intelligence of the observer is stationary; 3) understanding comes through observing matter and achieving insights into its behavior; 4) in Śaiva Siddhānta it includes the knowledge of *haṭha yoga*, *prāṇāyāmas* and the currents of the physical body; 5) it can be dual, nondual or both, depending on the inclusiveness of the scientific theory.

dīmfi दिमिफि 68.01

1) One of four perspectives, the metaphysical viewpoint of looking into inner and outer space; 2) it is a perspective that acknowledges, understands and communicates with God and Gods, beings on the astral plane, people from other planets; 3) it is here that all psychic phenomena take place; 4) in Śaiva Siddhānta it includes the consciousness of the devas, Mahādevas and God Śiva experienced in the temple; 5) it is *dvaita*, or a dualistic viewpoint.



Mamsanī Ehmīmf

Shūm-Tyēif Meditation for the Month of September

The third mamsanī begins with the portrait āūm. It is one of the most powerful portraits in the universe. All tones together make the āūm. Listen to the ocean and you hear the āūm. Listen to all the noises of a city blended together and you hear the āūm. Listen to all the tones of the physical body and you hear the āūm. When we chant the *mantra Aum*, and do it correctly, we pronounce the AA so that it vibrates the physical body. The OO has to vibrate through the throat area, and the MM, the head. In doing this, we are deliberately moving awareness out of the *mūlādhāra* and *svādhishṭhāna chakras*, deliberately harmonizing all the forces of the instinct and physical body, and of the *īḍā* and the *piṅgalā* currents. Chanting the AA and the OO and the MM brings the *sushumṇā* into power.

This leads us to the next portrait, a fifth-dimensional portrait, āūsisīūm, which describes the rising of the primordial cosmic energy, *kuṇḍalinī*. In most people, *kuṇḍalinī* lies coiled like a serpent at the base of the spine. Through the practice of *yoga*, *kuṇḍalinī* rises up the *sushumṇā nāḍī* through all seven *chakras*.

The flowing line is called “nīmf,” awareness traveling through dimensions into the seventh dimension, and beyond into *īṁ» kaīf*». When the *kuṇḍalinī* rises into the realms of pure actinicity, the pineal gland and pituitary center are activated. When these two centers are activated simultaneously, the forces of both of them merge, bringing man into *īṁ» kaīf*». Therefore, the aggressive odic force merges with the passive odic force in perfect balance, and the actinodic power of the *sushumṇā* current comes into perfect balance, poised with the *kuṇḍalinī* force.

This mamsanī is very powerful. Work with it. Love it. Try to understand it. It’s one of the goals that you will eventually reach on



the path. And we stay on the path as long as we strive. One never really goes off the path once one is on it, but one should never stop striving. A devotee can, however, stop trying. But we must never stop trying. We must never stop working with ourselves. And we must live in the good company of those who are on the path. The group helps the individual and the individual helps the group to sustain inner life. Note: In the mamsanī illustration, *īm» kaif»* and *āūm* are written in stylized, artistic form, not the formal spelling.

āūm ് 12.32

1) Aum (*āā ūū m̄m̄*) for chanting; 2) inner sounds, *chakra* sounds, sounds of force centers—all sounds; 3) sounds of energies flowing.

āūsisūm ് 12.14.16.16.32

1) Kuṇḍalinī, ascending through all of the seven kamshūmālingā.

nūmf» ് 06.46.148

1) Awareness flowing through the mind, being singularly aware of one area and then another; 2) one of the many forms of awareness delineated in *Shūm*; 3) represented in mamsanī *maā* and *mambashūm maā* by a flowing line between portraits; 4) pronounced *nūmf*, often pronounced and written simply as *nūmf*.

īm» kaif» ് 01.02.148 07.41.148

1) Pure awareness aware only of itself, dissolving; 2) the intense state of *kaif»* when awareness withdraws all energies from all bodies into a peak experience; 3) *kaif»* eliminates itself, or the locus of awareness dissolves, as the superconscious being of man, *lamf*, returns to its source; this experience may be brief; 4) *īm» kaif»* does not name what is found from the experience, it only names the entrance and what happens to *kaif»*.







Mamsanī Fahmīmḥ

Shūm-Tyēif Meditation for the Month of October

Here we have the straight path, the San Marga, which has been brought to Earth on the garden island of Kauai. San Marga, the straight path to God, has been named the San Marga Sanctuary. In this Sanctuary each one expresses his or her Truth as seen at that particular place on the Path of San Marga, the path to īm» kaif», the realization of eternal Paraśiva. Īm» kaif» is not the name of the ultimate state. It names the eradication of the name which names the brink of the Absolute, of the ultimate state, because in the Shūm language, īm means “no.” Īm» kaif» means no awareness aware of itself, elimination of, the perpetuation of, and is the fulfillment of everything. The very nature of the construction of this most important word in the Shūm language tells us that, “That which is Absolute Reality cannot bear a name.” Īm» kaif» is an intense state of ī» kaif», when awareness withdraws all energies from all bodies into a peak experience. Awareness’s elimination of itself. The experience of īm» kaif» may be brief. Īm» kaif» is where time stops. Īm» kaif» does not name what is found from the experience. It only names the entrance and what happens to kaif». In the mamsanī illustration, makaif», kaif», ī» kaif» and īm» kaif» are in stylized, artistic form and do not reflect the formal spelling.

makaif» ॐ ॐ 29.72.148

1) The philosophy of the inner path of enlightenment found within the vocabulary and structure of the Shūm language; 2) Shūm and Tyēif delineate the inner path to the absolute reality, Paraśiva; 3) the collage makaif» opens the area of the mind that makes the Shūm language easy to learn by drawing forth insights from the superconscious.



kaif» 𐤀𐤊𐤍 07.41.148

1) Pure awareness aware only of itself; 2) feel yourself going in and in and in, into the seventh-dimensional area of the mind called kaif», being aware of simply being aware; 3) it only takes a moment to become aware of being aware, but to hold this state for any length of time, preparation has to be made.

īi» kaif» 𐤀𐤊𐤍 𐤀𐤊𐤍 01.01.148 07.41.148

1) A state between kaif» and īm» kaif»; 2) when we only hear the *nāda*, or “eee,” and we are totally aware of it with no distractions, this is called īi» kaif»; 3) the state of consciousness when only the *nāda* is heard, and awareness is not conscious of another sound; 3) a high tone within the head that is often heard, which has the sound of “eee;” 4) this state comes after we experience prolonged periods of kaif».

īm» kaif» 𐤀𐤊𐤍 𐤀𐤊𐤍 01.02.148 07.41.148

1) Pure awareness aware only of itself, dissolving; 2) the intense state of kaif» when awareness withdraws all energies from all bodies into a peak experience; 3) kaif» eliminates itself, or the locus of awareness dissolves, as the superconscious being of man, lamf, returns to its source; this experience may be brief; 4) īm» kaif» does not name what is found from the experience, it only names the entrance and what happens to kaif».







Mamsanī Guhmīmf

Shūm-Tyēif Meditation for the Month of November

Mingbasīda, the first portrait of this month's mamsanī, means a beautiful inner flow, spine-to-spine, between you and your *guru*. In this way ūkanuhshūm will become easy, possible, and a lot of joy will be emitted from your accomplishments. Mingbasīda—visualize the energy in your *guru* as being the same energy within you. If you can locate and identify with this basic life force between yourself and your *guru*, automatically and retroactively you will feel one with everyone in the universe, for it is the same energy which permeates all.

Ūkanuhshūm names an assignment given by your *guru* to help you on the path, a challenge to test your ability to direct awareness. Nabaluhthyē means the constant working with ūkanuhshūm, working with yourself, striving inwardly, even when you don't want to. Nabaluhthyē is the name of this inner area within the fourth dimension of the mind, a subsuperconscious state in which you are working with the instinctive-intellectual areas of the mind in order to accomplish ūkanuhshūm on the path. Before a natyē, a *śishya*, is allowed to go further, he must master ūkanuhshūm, working in and through the inner states of nabaluhthyē and mingbasīda.

There are eighteen established ūkanuhshūm maā», known as the kanīf ūkanuhshūm. The first nine are the inglif ūkanuhshūm maā», all of which are contemplative arts. They are: 1) bīmmuhū ūkanuhshūm, the art of fasting for religious purposes, purifying the physical body so that the inner bodies can vibrate and radiate through it; 2) shūmlīnuh ūkanuhshūm, practicing a contemplative craft or hobby; 3) banasana ūkanuhshūm, the *haṭha yoga* art of exercising the physical body and tuning the nerve system; 4) ānamsīnamnīamnyam ūkanuhshūm, maintaining contact with the inner power of



the line of *gurus*; 5) the *īm*» *kaif*» *ūkanuhshūm*, seeking the realization of the Self, God; 6) the *Shūm* *ūkanuhshūm*, studying *Shūm* daily as a religious practice; 7) the *rehmnam* *ūkanuhshūm*, actively participating in building a temple; 8) the *amsadanuh* *ūkanuhshūm*, adhering to a daily vigil, which includes *shūmnuhīm*, meditation; and 9) the *lifkaī* *ūkanuhshūm*, pursuing dance as a contemplative art, which can extend to gentle sports that employ the art of concentration, to the playing of music, and even, in a philosophical sense, to the inner ability to look at what one does not understand as the eternal divine dance of Lord Śiva Naṭarāja, known as *sīfah*, *lifka* *ū*» *kalīf*.

mingbasīda ୩୦୮୦ 22.38.16.40

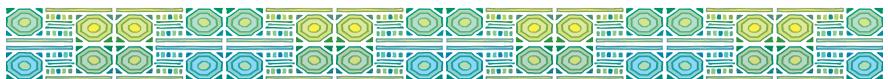
1) Harmony with one's *satguru*; 2) a beautiful inner flow, spine-to-spine, between you and your *guru*; 3) visualize the energy in your *satguru* as being the same energy within you; 4) if you can locate and identify with this basic life force between yourself and your *guru*, automatically and retroactively you will feel one with everyone in the universe, for it is the same energy that permeates all.

nabaluhtyē ୪୦୫୦ 15.38.102.11

1) Constant striving on the spiritual path; 2) striving consistently and urgently to perfect a balance of the *vūmtyēūdī* and *karehāna* currents through *haṭha yoga*, *padmāsana*, *prāṇāyāma*, *nīkashūm*, and other *ūkanuhshūm* *maā* given by the *satguru*; 3) this pattern of constant striving is from the fourth dimension of the mind, pulling all the forces within; 4) this striving must be stimulated in the initial stages of unfoldment; one can lose consciousness of it, but it is an inner state that persists once *nīimf* has become it many times during the initial training.

nīimf» ୦୬୩୮ 06.46.148

1) Awareness flowing through the mind, being singularly aware of one area and then another; 2) one of the many forms of awareness delineated in *Shūm*; 3) represented in *mamsanī* *maā* and *mam-*

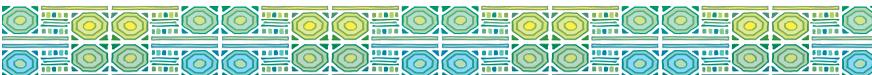




bashūm māā by a flowing line between portraits; 4) pronounced nīmf, often pronounced and written simply as nīmf.

ūkanuhshūm ८७५९ 14.07.104.18

1) Order or direction; 2) spiritual *yoga* discipline, *sādhana*; 3) the state of causing a deliberate innovation to one's consciousness by taking on a spiritual discipline; 4) this portrait means the taking on of, the name of, and performance of, discipline; 5) an assignment given by the *guru* to his *śishya*, the working through and final accomplishment of which helps the *śishya* arrive into a full control over the flow of awareness; 6) causing the student to employ all his faculties to accomplish *sādhana*.





Mamsanī Huhmīmf

Shūm-Tyēif Meditation for the month of December

Anīf means to find that place inside yourself that is absolutely quiet. Ānīf is an area in which we are deep enough within that all of the forces of the mind can be seen, and we are, like the hummingbird, totally quiet. We look out from that place and see the forces equalizing themselves.

Nashūmīf is the perspective we hold while looking at the energy fields in and through things—looking at the inside of a tree, seeing how the energy comes up through the tree and finally causes a leaf to form. Nashūmīf is a state that you are in when you can see the ebb and flow of the eighteen predominant forces working within the mind consciousness. These forces are always trying to equalize themselves. Some are static, some are spinning, some are active, some are lifting others up. And this makes form as we see it in its various dimensions. We experience nashūmīf in the pull of forces between people who are close to us, and in the forces of nature, the full moon, the moon that's waning, the noonday sun. The line flowing from nashūmīf to the next portrait means nīimf». Nīimf» is the flow of awareness from one area of the inner mind to another.

Nalīf is the holding of the inner vibration from one meditation to another. For instance, if you perform ānīf in the morning just as you awaken, it sets a vibration which you feel all through the day; and we strengthen that vibration when performing ānīf just before we go to sleep at night. This holding of the inner memory, so to speak, or inner vibration, from one ānīf period to another is called nalīf. It is a challenge in itself, holding the inner awareness until our next meditation, all through the day, holding that inner thread so that we remain two-thirds within and only one-third in external consciousness.



The very best time to meditate is as soon as you wake up in the morning; find ānīf. As soon as you go to bed at night, find ānīf. Then deliberately put the body into a state of sleep, which is putting awareness deep within the mind, which is into a state of meditation. How do you do that? Lay the body down, palms up, heels not touching, and go into the power of the spine. Feel the power of the spine, just like you do when you sit in meditation. You'll feel your body relax. Concentrate the mind, concentrate awareness, right at the back of the neck, and the first thing you will know, it's morning.

ānīf ँनृ 12.43

1) The sublime vibration of a place or platform of worship, an altar outside or inside; 2) finding the place within yourself that is absolutely quiet; 3) in anīf, we are deep enough within that all of the forces of the mind can be seen and we are, like the hummingbird, totally quiet; 4) from anīf, we look out and see the forces equalizing themselves.

nashūmīf नशुमृ 15.18.41

1) Perspective, looking into the second dimension from the fourth, omitting the third, holding no mental or emotional association with what is observed; 2) the perspective to hold when looking at the energy fields in and through things; 3) from nashūmīf, we see the eighteen basic movements of nature, subsuperconsciously.

nīimf नृमृ 06.46.148

1) Awareness flowing through the mind, being singularly aware of one area and then another; 2) one of the many forms of awareness delineated in Shūm; 3) represented in mamsanī maā and mam-bashūm maā by a flowing line between portraits; 4) pronounced nīimf, often pronounced and written simply as nīmf.

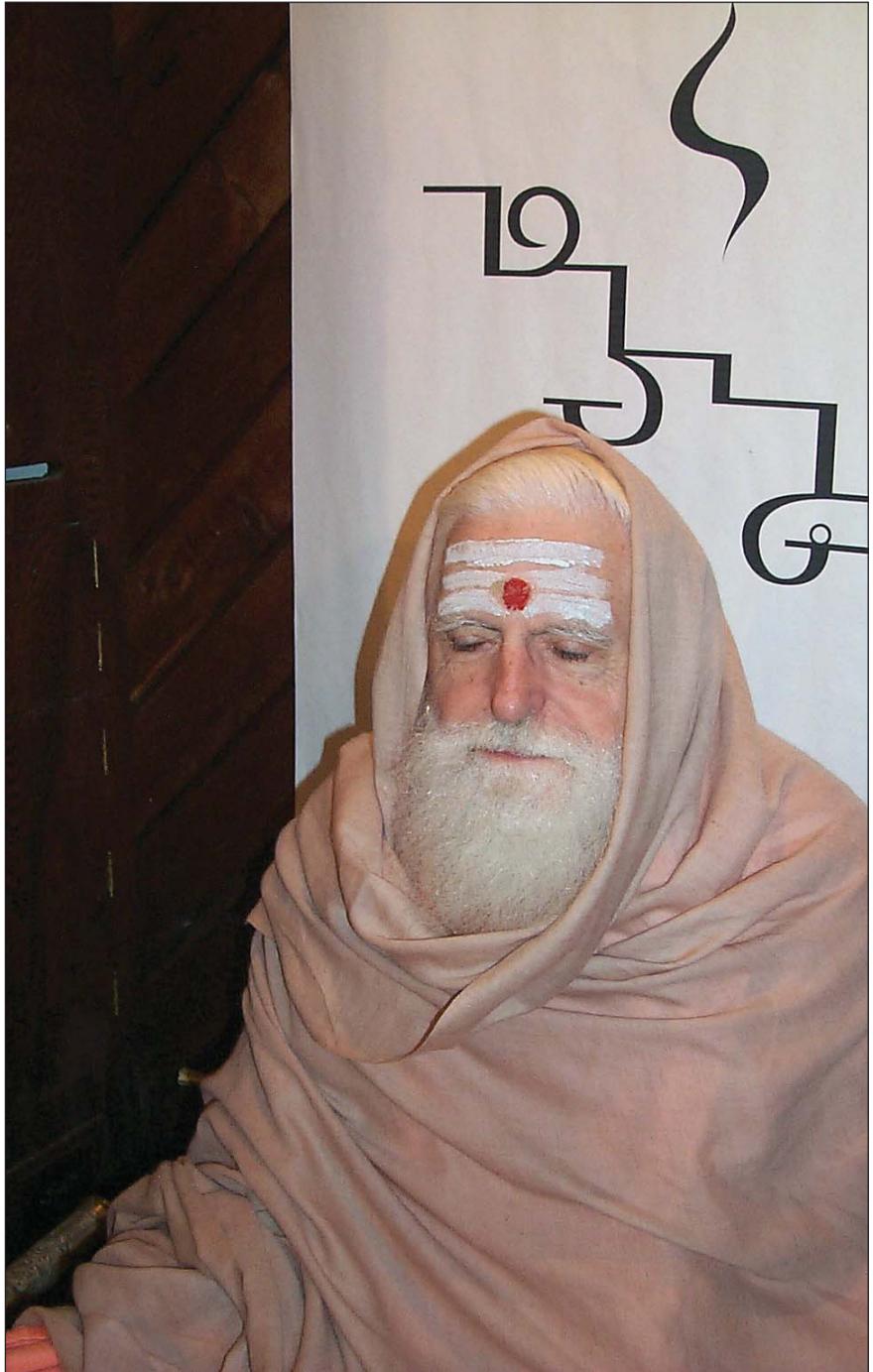
nalif नलृ 15.42

1) Meditation, holding the vibration from one shūmnuhām to another; 2) continuity between meditations; 3) after shūmnuhām,



or any type of meditation practice, pilgrimage or temple *pūjā*, a vibration fills one and remains with one long after; this vibration, or current, or *sīdisī*, is called *nalif*; 5) *nalif* should be held from meditation to meditation or *pūjā* to *pūjā*; 6) it can be likened to a phrase in music, each time the *nalif* vibration wears thin, we should reconstruct that area through *shūmnuhīm*, *pūjā* or another meditation; 7) *nalif* is generally held within the vibration of the *kalingkasim° kamshūmālingā*; 8) it is possible to go in consciousness into *bīvūmbika*, *rehmtiyēnalī*, *tyēmavūmna* or *kamakadīsareh* and not break the *nalif*, but getting into a detailed discussion or argument within *rehnamtyēvūm*, or being remorseful or reminiscing the past in *ākaiīlisimbī*, would break the *nalif*; 9) it would then, with some effort, have to be reestablished; 10) *nalif* is especially necessary to those *yogī tapasvins* who hope to advance in their *rāja yoga* on the Śaiva path.





Even Kauai can get cool on winter mornings. Here Gurudeva, wrapped in a thin woolen shawl, leads the daily pre-dawn meditation in the Guru Piṭham of Kauai's Hindu Monastery. Behind him is the portrait kadīsareh.

PART 4

Preparation for Meditation

An Introduction from Gurudeva

Meditation is a long journey, a pilgrimage into the mind itself. Generally we become aware that there is such a thing as meditation after the material world has lost its attraction to us and previous desires no longer bind us to patterns of fear, greed, attachment and ramification. We then seek through philosophy and religion to answer the questions, “Who am I? Where did I come from? Where am I going?” We ask others. We read books. We ponder and wonder. We pray. We even doubt for a while that there is a Truth to be realized or that we, with all our seeming imperfection, can realize it if it does exist. Oddly enough, this is the beginning of the meditator’s journey on the path, for we must empty ourselves fully before the pure, superconscious energies can flow freely through us.

When we try to internalize awareness too quickly through various intense and sometimes fanatical ways, we reap the reaction. Meditation goes fine for a brief span, but then externalizes again according to the programming of our family and culture. To permanently alter these patterns, we have to work gently to develop a new lifestyle for the totality of our being: physically, emotionally, intellectually and spiritually. This we do a little at a time. Wisdom tells us that it cannot be done all at once. We have to be patient with ourselves. If we are impatient on the path, failure is in view. We are going to fail because instant spiritual unfoldment is a fairytale concept. It is far better that we recognize that there will be difficult challenges as the subconscious looms up with all of its conflicts and confusions, heavy and strong. If our eventual goal is clearly in mind and we have a positive step-by-step plan on how to reach that goal, then we won’t get excited when something goes wrong, because we



view our mental and emotional storms in their proper and temporary perspective.

In the beginning it is best to find a suitable room that is dedicated solely to meditation. If you were a carpenter, you would get a shop for that purpose. You have a room for eating, a room for sleeping. Now you need a separate room just for the purpose of meditation. When you find it, wash the walls and ceiling, clean the windows. Prepare a small altar if you like, bringing together the elements of earth, air, fire and water.

Establish a time for your meditations and meet those times strictly. There will be days when you just don't feel like meditating. Good. Those are often the best days, the times when we make strong inner strides. The finest times to meditate are just before sunrise and sunset. The period of meditation should be from ten minutes to one-half hour to begin with.

By sitting up straight, with the spine erect, the energies of the physical body are transmuted. Posture is important, especially as meditation deepens and lengthens. With the spine erect and the head balanced at the top of the spine, the life force is quickened and intensified as energies flood freely through the nerve system. In a position such as this, we cannot become worried, fretful, depressed or sleepy during our meditation.

But if we slump the shoulders forward, we short-circuit the life energies. In a position such as this, it is easy to become depressed, to have mental arguments with oneself or another, or to experience unhappiness. So, learn to sit dynamically, relaxed and yet poised. The first observation you may have when thus seated for meditation is that thoughts are racing through the mind substance. You may become aware of many, many thoughts. Also, the breath may be irregular. Therefore, the next step is to transmute the energies from the intellectual area of the mind through proper breathing, in just the same way as the proper attitude, preparation and posture transmuted the physical-instinctive energies. Through regulation of the breath, thoughts are stilled and awareness moves into an area of the mind which does not think, but conceives and intuit.



There are vast and powerful systems of breathing that can stimulate the mind, sometimes to excess. Deep meditation requires only that the breath be systematically slowed or lengthened. This happens naturally as we go within, but can be encouraged by a simple method of breathing called kalibasa in Shūm, my language of meditation. During kalibasa, the breath is counted: nine counts as we inhale, hold one count, nine counts as we exhale, hold one count. The length of the beats or the rhythm of the breath will slow as the meditation is sustained, until we are counting to the beat of the heart. This exercise allows awareness to flow into an area of the mind that is intensely alive, peaceful, blissful and conceives the totality of a concept rather than thinking out the various parts.

Having thus quieted the outer forces, we are prepared to meditate. Just sitting is not enough. To meditate for even ten or fifteen minutes takes as much energy as one would use in running around the block three times. A powerful meditation fills and thrills us with an abundance of energy to be used creatively in the external world during the activities of daily life. Great effort is required to make inner strides; we must strive very, very hard and meet each inner challenge.

But what to meditate upon? What do we focus on during meditation? Usually the sincere devotee will have a *guru* or spiritual guide and follow his instructions. He may have a *mantra*, or sound, which he concentrates upon, or a particular technique or attitude he is perfecting. If he has no *guru* or specific instructions, then here is a *rāja yoga* exercise that can enhance inner life, making it tangibly real and opening inner doors of the mind. Use it to begin each meditation for the rest of your life.

Simply sit, quiet the mind, and feel the warmth of the body. Feel the natural warmth in the feet, in the legs, in the head, in the neck, in the hands and face. Simply sit and be aware of that warmth. Feel the glow of the body. This is very easy, because the physical body is what many of us are most aware of. Take five or ten minutes to do this. There's no hurry. Once you can feel this warmth that is created by the life force as it flows in and through the body's cells, once you can feel this all over the body at the same time, go within to the next step.



The second step is to feel the nerve currents of the body. There are thousands of miles of nerve currents in each of us. Don't try to feel them all at once. Start with the little ones, with the feeling of the hands, thumbs touching, resting on your lap. Now, feel the life force going through these nerves, energizing the body. Try to sense the even more subtle nerves that extend out and around the body about three or four feet. This may take a long time. When you have located some of these nerves, feel the energy within them. Tune into the currents of life force as they flow through these nerves. This is a subtle feeling, and most likely awareness will wander into some other area of the mind. When this happens, gently bring it back to your point of concentration, to feeling the nerves within the body and the energy within the nerves.

The third step takes us deeper inside, as we become dynamically aware in the spine. Feel the power within the spine, the powerhouse of energy that feeds out to the external nerves and muscles. Visualize the spine in your mind's eye. See it as a hollow tube or channel through which life energies flow. Feel it with your inner feelings. It's there, subtle and silent, yet totally intense. It is a simple feeling. We can all feel it easily. As you feel this hollow spine filled with energy, realize that you are more that energy than you are the physical body through which it flows, more that pure energy than the emotions, than the thought force. Identify yourself with this energy and begin to live your true spiritual heritage on this Earth. As you dive deeper into that energy, you will find that this great power, your sense of awareness and your willpower are all one and the same thing.

The fourth step comes as we plunge awareness into the essence, the center of this energy in the head and spine. This requires great discipline and exacting control to bring awareness to the point of being aware of itself. The state of being totally aware that we are aware is called *kaïf*. It is pure awareness, not aware of any object, feeling or thought. Simply sit in a state of pure consciousness. Be aware of being aware. Don't be aware of a second thing. Simply be aware that you are aware—a totality of dynamic, scintillating awareness, vibrant right in the central source of energy. It's closer



to what you really are than your name, than your intellectual education, than your emotional behavior or the physical body itself, which you only inhabit. Go into the physical forces that flood, day and night, through the spine and body. Then go into the energy of that, deeper into the vast inner space of that, into the essence of that, into the that of that, and into the that of that. As you sit in this state, new energies will flood the body, flowing out through the nerve system, out into the exterior world. The nature becomes very refined in meditating in this way. Once you are thus centered within yourself, you are ready to pursue a meditation, a *mantra* or a deep philosophical question.

Coming out of meditation, we perform this process in reverse. Again feel the power of the spine and let that power flow right out through the nerve system, energizing the miles and miles of nerve currents. Feel your nerve system coming to life. Feel the warmth of the body as we come back into physical consciousness. Finally, open your eyes and view the external world around you and compare it to the internal world that you very rapidly just touched into in your meditation. It's easy to remember this entrance and exit to meditation. Do it often. Get to know the energy flows of the body. Live in the pure energy of the spine. Lean on no one. If you must lean on something, make it your own spine.

This seven-step preparation for meditation is designed to withdraw your energies from external consciousness. It should precede each Shūm meditation.



lishūmnambī ॐ ॐ ॐ ॐ ॐ 05.18.35.13

MEANING: Ideal meditation posture, in which the spine is straight and the head is balanced on top of the spine.

PRACTICE: Sit with the spine straight and the head balanced on top of the spine. Inwardly observe this posture and adjust the body to be poised and comfortable. Feel the muscles, bones and the nerve system. This posture is possible sitting in a chair, on a cushion, or on your knees. Ideally, a competent meditator will be able to cross the legs for meditation, either in full or half lotus. The hands are held in the lap, the right hand resting on the left, tips of the thumbs touching softly. In all cases, the posture should be natural and easy, and not cause discomfort, which is distracting during meditation. Look inwardly at the currents of the body. Observe their flow.

BREATHING: Breathe from the diaphragm in a relaxed manner without counting.

kalibasa ॐ ॐ ॐ ॐ ॐ 07.05.38.39

MEANING: Regulated, diaphragmatic breathing, known in Sanskrit as *prāṇāyāma*.

PRACTICE: Become aware of your breathing and consciously regulate it. Eyes are slightly open, crossed and looking at the nose.

BREATHING: Breathe with the diaphragm, expanding the abdomen when you inhale, rather than the chest. On the inhalation, slowly count to nine, hold one count, then count to nine again as you exhale, softly contracting the abdomen as you expel the air. Breathe through the nose. The exhalation should be the same length as the inhalation. At first, the count may be faster than the heartbeat, but as the meditation continues, the two should ideally become synchronized.

VISUALIZATION: While counting the breath, mentally pronounce and simultaneously see the colors of the first eighteen images of



in meditation, it refers to the *yoga* of feeling the actinic energy within the spine. This is the pure life force flowing through the spine out into the nerve system.

PRACTICE: Become aware of the actinic energy within the center of your spine. If necessary, move the torso back and forth slightly to locate the spine. Do not try to manipulate the spinal forces, such as lifting the *kuṇḍalinī*, rather simply become conscious of the already-existing power within the spine.

BREATHING: Breathe in a normal and relaxed manner without counting.

nīkashūm ॐ ॐ ॐ 06.07.18

MEANING: The *yoga* of withdrawing the energy into the spine through the use of *prāṇāyāma*, breath control.

PRACTICE: Draw the energy from the five senses inward in a systematic way. On the first inbreath, bring awareness into the left leg, all the way to the toes, and on the outbreath slowly withdraw the energy from that leg into the spine. Repeat with the right leg, left arm (all the way to the fingertips), right arm and finally the torso.

BREATHING: Breathe in a normal and relaxed manner without counting.

kaīf» ॐ ॐ ॐ 07.41.148

MEANING: The singling out of your pure awareness, allowing for the prolonged experience of being aware of being aware.

PRACTICE: Be aware of just being aware. Achieving this, you will be aware without any object, feeling or thought. Experience *kaīf»* even for a brief time, and you feel renewed, clear-minded, centered.

BREATHING: Breathe in a normal and relaxed manner without counting.



Coming Out

In coming out of meditation the steps are repeated in reverse order. The return to normal consciousness through these same steps is quicker than the internalizing practice.

simshūmbisī» འཇུག་ 08.13.16.148

nikashūm འཇུག་ 06.07.18

PRACTICE: Reverse the process so that the energy is flowing out of the spine into the nerve system in the physical and subtle body.

liūnasi འཇུག་ 05.14.15.16

ālikaiishūm འཇུག་ 12.05.101.18

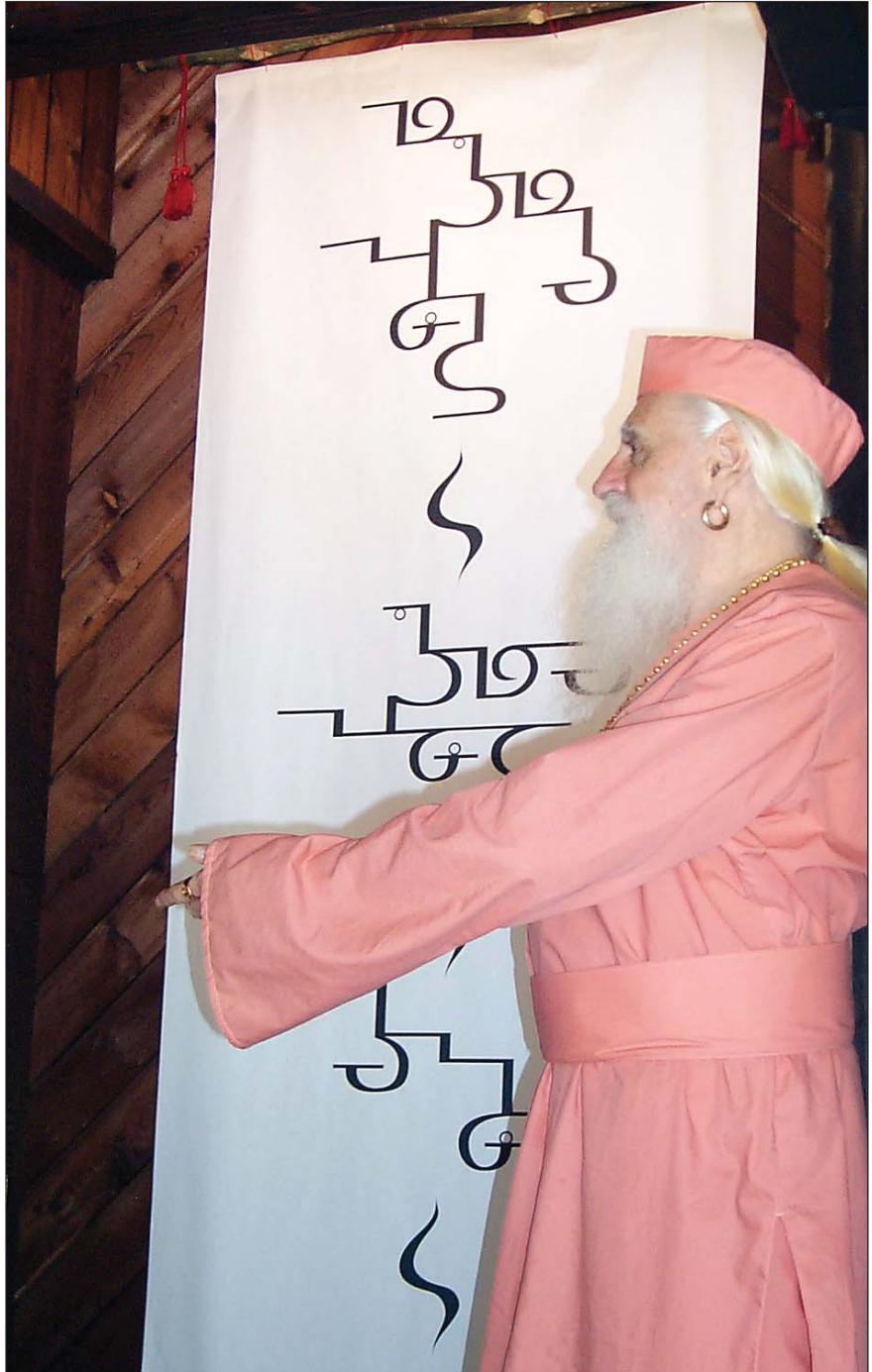
kalibasa འཇུག་ 07.05.38.39

lishūmnambi འཇུག་ 05.18.35.13

shūmnuhīm rehtyēmba འཇུག་ འཇུག་ 18.104.02 10.27.38

MEANING: The guided group meditation in the Shūm language has concluded.





In the Guru Pīṭham, where the monks gather for a guided meditation in Shūm each morning, Gurudeva had giant scrolls of Shūm portraits displayed. This one describes the sahasrāra chakra and related areas.

PART 5

Seven Dimensions of the Mind

The seven dimensions provide a positive and helpful way of looking at life and understanding the experiences we have on the inward path. By identifying experience as being within one dimension or another, we are able to know at all times just where we are in consciousness, and that knowledge facilitates the control over awareness that we need to continue the upward climb. When we practice meditation, we are not conscious in the first, second or third dimensions of the mind but are conscious in the fourth, fifth, sixth and seventh dimensions. From the deepest perspective, we are flowing through all of the dimensions at all times. They all exist in total completion right now within us. However, we are only conscious periodically in one or another of them as awareness magnifies itself and registers the dimension by focusing upon it, shall we say.

The First Dimension

The first dimension is the inside of things that you cannot see or touch. The inside of a piece of fruit is the first dimension; the outside or surface of the fruit is the second dimension. The inside of the physical body, the Earth, a tree and a stone—these all lie in the first dimension. To bring the first dimension out, simply open up the fruit. The part that was previously unseen as well as untouched, but which is now visible and tangible, has been brought into the second dimension.

Within the first dimension of the mind, there are energy flows. Energy in its static state, energy spinning, energy lifting, pushing, pulling, rising, falling, attracting, repelling, changing form, filling, emptying, appearing and disappearing. Eighteen forms of energy exist in the first dimension, interacting and causing the phenomena observed in the physical world and studied by science as gravity, momentum, inertia, magnetism, electricity and various forces. We can see these energy flows readily in nature as we witness with-



out holding previous concepts the actions and interactions within plants, within stones, within water, wind and fire.

The Second Dimension

The second dimension consists of things which can be both seen and touched—the surfaces of objects such as flowers, stones and water. When we observe these objects without thinking about them, without feeling like or dislike—just pure perception—then we are aware of the second dimension. It appears flat, consisting of only two layers of form, for it is seen without evaluation or analysis which gives depth to our observations. If we close our eyes and then open them very slowly, holding the mind steady, we can sit without relating to anything we see and therefore see it objectively as it is. This flat view of the world of objects can be experienced more easily by opening just one eye than with both eyes open.

There is a tendency to get involved with what we see when both eyes are open. What we perceive are things that can be identified with the five senses—things we can smell, hear, touch, taste and see. These perceptions are all two-dimensional through the senses; but through interpretation they do flow into deeper dimensions of the mind. The second dimension is the exterior world, which most languages describe abundantly, making it seem real to us and giving it a sense of permanency, for man's mind gives substance or recognition to things that are named or labeled.

The Third Dimension

It is in the third dimension that most people live most of the time. This is the world of thoughts and feelings, of emotions and intellectual theory. Within the changing world of the third dimension are two basic and intricate energy flows. The first is a flow of force between people and things. This is a one-way flow through which people relate to objects. The second is a flow between two people or more and also between people and animals.

Visualize a stream of energy generated in the body by the processes of life. This energy, or *prāṇa*, constantly flows out from the



central source of energy and constitutes the aura, constitutes the physical energy that moves the body, constitutes thoughts and feelings. This *prāṇa* creates a force field around the body. As soon as two people associate, these force fields interact, or the two energy streams interchange. Should these energies be of a like nature, the result is friendship. When we understand these energies as they combine, attract and repel in human relationships, we then begin to discover the constituent parts of what we call the world.

The Fourth Dimension

From the vantage point of the fourth dimension we can view the building of emotional involvements within the third dimension, observing the workings of the emotional and intellectual units of ourselves and others. From this detachment we gain the ability to dissolve confusions, conflicts and the various and varied entanglements that are encountered daily.

In the fourth dimension, the first glimmer of inner light within the head is seen. It is usually a pale, moon-like glow seen at the top of the head. This dimension gives us a “mountaintop consciousness” that looks over, in and through everything and gives the facility to enjoy and participate fully in the world while knowing at all times exactly where we are in the mind. Artists are in the fourth dimension. Each time you designed or created anything, you were bringing the beauty of the within through your nerve system into manifestation. It is a beautiful place to be, and you can be there all of the time by feeling the power of your spine. The minute you feel that radiant energy in the spine you are disconnected from the third dimension and soar into the fourth.

The Fifth Dimension

The fifth dimension is the superconscious area from which the clear white light is inwardly seen to fill the head. In the fifth dimension, we have no sense of ego, no personal me or mine which, after all, are composed of the elements of the second and third dimensions. People who are conscious in the fifth dimension have a deep uni-



versal love for other people. They are often humanitarians. Life for them is a joyous, even blissful experience, with events happening in perfect timing. They hold the perspective that all is well in the world.

In the fifth dimension of the mind the total evolution of form is perceived. If you were to see a person from the fifth dimension, you would see him as an infant, a grown man, an old man, as dead, decayed and reborn right now. It's the same with everything. Great inventions and music have come from the fifth dimension in a flash. The still, small voice, or the inner voice, comes directly from the fifth dimension. From the fifth dimension we can look millions of years into the past, the *ākāśic* records, or project an object into the future according to vibratory rate.

The Sixth Dimension

The sixth dimension is color, sound and vibration, as well as subtle forms and beings composed of these elements. The colors of the sixth dimension are unlike colors we have ever seen on the surface of the Earth. They are brighter, yet more subtle, and they mix and mingle. In other words, colors pass into and through each other, creating exquisite varieties of color with form. Science has recently discovered the sixth dimension. It tells us that all matter is energy in a grosser form and that even a chair can be reduced to sound and color at a sub-molecular level.

The inner mechanism of the human aura, the inner mechanism of thought forms, the inner mechanism of the astral plane and the superconscious body of light, the beautiful actinic body of light, are all within this sixth dimension. As man comes into the sixth dimension, the fifth-dimensional experience in which the clear white light is inwardly seen to fill the head deepens as light extends throughout the physical body and can even be seen in the feet as he walks. Temple Deities are sixth-dimensional beings. When we visit temples, they actually do hear and see our supplications. Great beings who no longer need a physical body also reside in this dimension.



The Seventh Dimension

The seventh dimension is clear inner space—not clear white light, just clear space. Whereas in the sixth dimension one experiences an intensity of inner light that glows in every cell of the body—through the torso, the hands, legs and feet—in the seventh dimension he comes into pure inner space, seeing within himself a vast space that goes on and on and on like an infinite inner sky. One deeply immersed in the seventh dimension would be aware of being aware, without an awareness of light. In a sense, he would be above the vibratory rate of light—and, with no thing to be aware of, awareness becomes conscious of itself.

Awareness can expand into the endless inner space of the seventh dimension or contract into being completely aware of itself—kaīf». The experience of kaīf» is simple; our concepts about it are the biggest barrier. We often feel that pure consciousness must be earned by a saintly life, and we generally know our life well enough to disqualify ourselves. However, anyone can experience kaīf», awareness aware of itself, for brief interludes. Therefore, although kaīf» is itself easy to attain, it is indeed difficult to sustain for longer periods and even more difficult to dissolve into īm» kaīf», Self Realization.

LEXICON

ārehmūshūm 𑀅𑀲𑀓𑀭𑀺𑀓 12.10.33.18

1) Dimension, first; conscious mind; 2) the inside that you cannot see or touch of physical objects; 3) there are energy flows within this dimension.

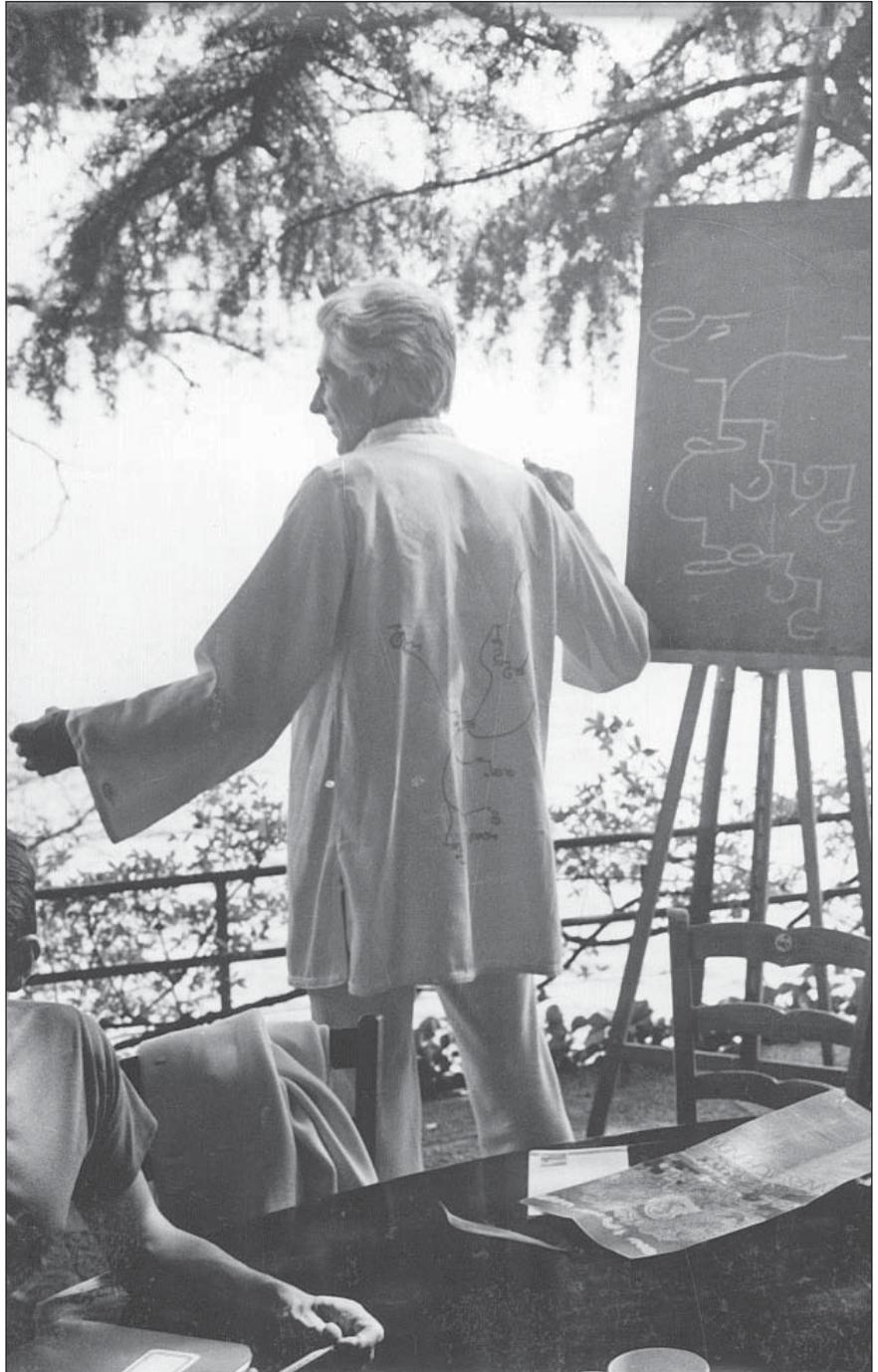
siāvūmnī 𑀲𑀓𑀭𑀺𑀓 16.12.09.06

1) Dimension, second; conscious mind; 2) all physical objects that you can see and touch; 3) the surfaces of objects such as flowers, stones and water.

rehūnīshūm 𑀲𑀓𑀭𑀺𑀓 10.14.06.18

1) Dimension, third; subconscious mind; 2) the interrelated mag-





During the 1969 Innersearch program in Ascona, Switzerland, Shūm was the main subject for all classes. On this landing looking out over the magnificent Lago (lake) Maggiore, Gurudeva would explore the mystic language. On this day, Innersearchers presented him with a shirt with Shūm on the back.

PART 6

The Seven Chakras

In his descriptions of the mamsanī maā, Gurudeva makes occasional references to the *chakras*, called kamshūmālingā in Shūm. This brief lexicon describing the seven *chakras* is presented as a reference for those wanting a simple introduction to the *chakras* and their spheres of influence.

kamshūmālingā ཀམ་ཤུམ་ལིང་ཀླ་ 25.18.12.04.12

1) Any of the *chakras*, which are nerve plexes or centers of force and consciousness within the inner bodies of man; 2) refers to all twenty-one *chakras*—the seven principal *chakras*, the seven *chakras* or *nāḍīs* above the crown of the head and the seven *chakras* below the *mūlādhāra*; 3) through transmutation, one unfolds through the seven principal kamshūmālingā maā as awareness and *kuṇḍalinī* break the seals of these force centers; 4) the kamshūmālingā maā may also be understood as windows of mind or consciousness through which awareness looks out or in on the phenomenal world; each window has its own influence and coloring effect on the process of perception.

ākaiḷisimbī ཀམ་ཤུམ་ལིང་ཀླ་ 12.101.05.08.13

1) The first of the primary *chakras*, named *mūlādhāra* in Sanskrit; 2) attribute—memory, time, space; 3) located at the base of the spine; 4) color—red; planet—Mercury; element—earth; sense—smell; petals—four; *pañchākshara mantra* letter—*na*.

rehnamtyēvūm རེ་མཚན་ལྷོ་ལྷོ་ 10.35.11.09

1) The second *chakra*, named *svādhishṭhāna* in Sanskrit; 2) attribute—reason; 3) located at the navel; 4) color—reddish orange; planet—Venus; element—water; sense—taste; petals—six; *pañchākshara mantra* letter—*ma*.



bīvūmbika ॐ८०७ 13.09.13.07

1) The third *chakra*, named *maṇipūra* in Sanskrit; 2) attribute—willpower; 3) located at the solar plexus; 4) color—yellow amber; planet—Mars; element—fire; sense—sight; petals—ten; *pañchākshara mantra* letter—*śi*.

rehmtiyēnali ८०७९ 26.11.15.05

1) The fourth *chakra*, named *anāhata* in Sanskrit; 2) attribute—direct cognition; 3) located at the heart; 4) this *chakra* is the resting place; 5) color—smokey green; planet—Jupiter; element—air; sense—touch; petals—twelve; *pañchākshara mantra* letter—*vā*.

kalingkasim° ७०७८ 07.04.07.08.140

1) The fifth *chakra*, named *visuddha* in Sanskrit; 2) attribute—divine love; 3) located at the throat; 4) it is here where magical powers exist, and it is here that the past is dissolved and the vision of a positive, productive future is revealed; 5) color—smokey purple blue; planet—Saturn; element—ether; sense—hearing; petals—sixteen; *pañchākshara mantra* letter—*ya*.

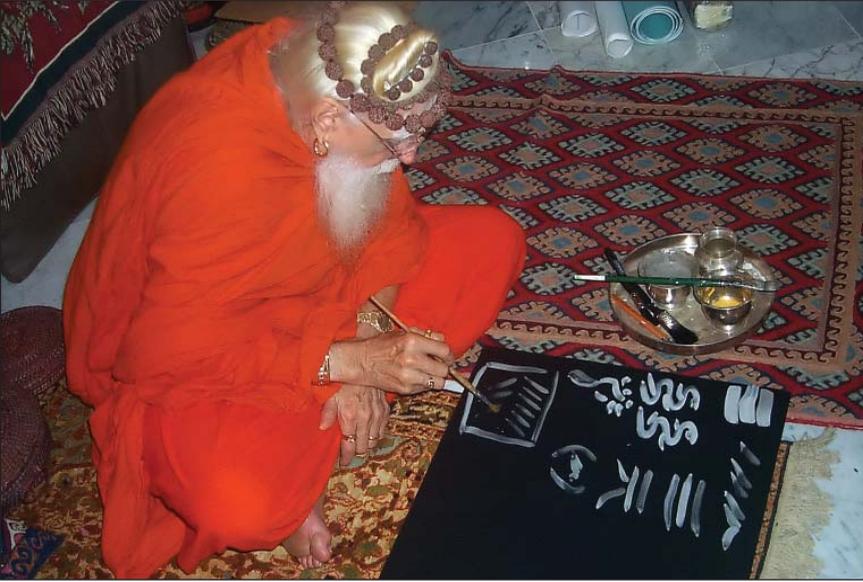
tyēmavūmna» ७८०७ 11.29.09.15.148

1) The sixth *chakra*, named *ājñā* in Sanskrit; 2) attribute—divine sight; 3) located at the third eye (between the two physical eyes); 4) relates to language and speech; 5) it is the area of the mind where, through the third eye, mystics can scan the universe; 6) it is the area where past, present and future are seen as one; 7) it is the third eye that sees all, for it is within all at every point in time; 8) only when the awareness moves into this *chakra* do the two petals open from deep within the *chakra* above, and divine sight comes; 9) color—lavender; planet—Uranus; element—*mahātattva*; sense—intuition; petals—two; the *aum* of the *pañchākshara mantra*.

kamakadiisareh ७८७९०८ 07.29.07.17.01.39.10

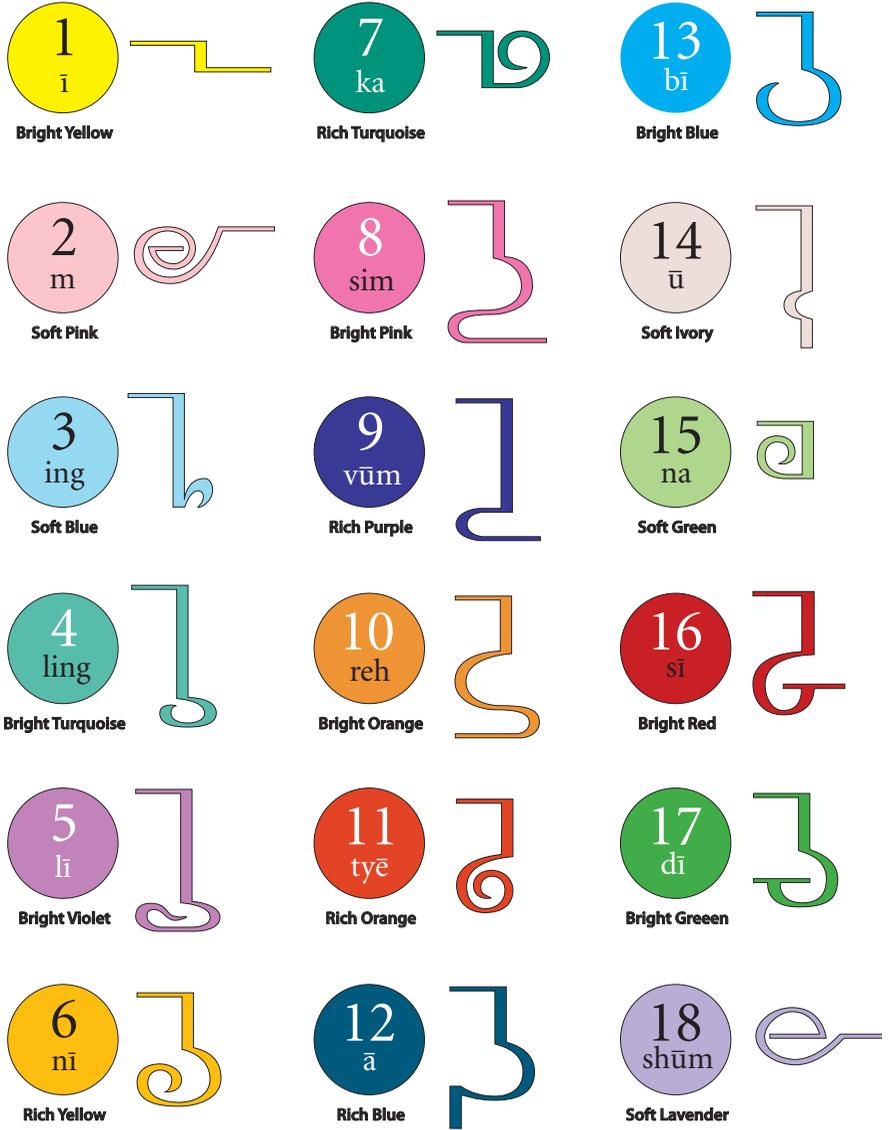
1) The seventh *chakra*, named *sahasrāra* in Sanskrit; 2) attribute—illumination; 3) located at the crown of the head; 4) in the area of





the mind of the *sahasrāra chakra* in full bloom, a radiant display of lights of various pastel colors is seen; 5) it is mystically seen extending above the head as a thousand-petaled lotus made of quantum particles of light; 6) this center of divine, actinic force holds the intelligence of the inner and outer bodies; 7) its center holds the secrets of divine sight; 8) the door to the universe; 9) color—gold; planet—Neptune; element/sense—*śūnya* (void); petals—one thousand and eight.





THE FIRST 18 IMAGES OF THE SHUM ALPHABET IN COLOR



PART 7

The Shūm-Tyēif Alphabet

Learning the Alphabet

There are eighteen basic images in the Shūm-Tyēif alphabet, and 135 in all. Gurudeva writes: “The first thing to do in learning Shūm is to memorize the initial portion of the alphabet, and we’ll work with that first. A letter in Shūm is called an image. Learn to pronounce all the images correctly right away. As you pronounce each image of the Shūm alphabet, try to inwardly hear its sound with your inner ear. When you write the image on paper, draw it meticulously. Try to hear with your inner ear what you are writing while repeating it audibly. Through hearing yourself repeat it audibly, writing it down, seeing what you write, mentally seeing what you’re going to write and mentally hearing it as well—you can quickly learn the images of Shūm, for they are right out of the superconscious mind, which is as much alive within you now as it was within me when Shūm burst forth. In this way you catch the inner flavor of the language, the inner rhythm of the language. Take care in the basic alphabet of Shūm, for that is what puts the language together.

“Meditate on the alphabet as a totality. Repeat the alphabet as a *mantra*. You can also mentally chant the Shūm alphabet. That lifts all the wonderful *pranic* energies of the body up into the head. Repeat the alphabet time and time again until you pronounce each tone absolutely correctly, for each tone is a key to an area of inner nerve currents within the psychic aspect of your body. To turn that key—or to get those results, the release of superconscious energy—Shūm must be intoned correctly.”

Each Image Has a Color

Once the first eighteen images have been learned, the natyē studies the chart on page 96 to learn the colors connected to the images and



uses the correct color to draw each image. Next, through visualization, each image is seen along with its color with eyes closed. Lastly, while breathing nine counts in and nine counts out, use the eighteen images to mark the counts while visualizing the color and the shape of the image. This practice is called *sīflimf*. While referring to the chart, on the inbreath, count, “ī, m̄, ing, ling, lī, nī, ka, sim, vūm,” and on the outbreath count, “reh, tyē, ā, bī, ū, na, sī, dī, shūm.” Mentally pronounce the sound and visualize the color. The eighteen colors are: ‘ī’ bright yellow: ‘m̄’ soft pink: ‘ing’ soft blue: ‘ling’ bright turquoise: ‘lī’ bright violet: ‘nī’ rich yellow, ‘ka’ rich turquoise: ‘sim’ bright pink: ‘vūm’ rich purple: ‘reh’ bright orange: ‘tyē’ rich orange: ‘ā’ rich blue: ‘bī’ bright blue: ‘ū’ soft ivory: ‘na’ soft green: ‘sī’ bright red: ‘dī’ bright green: ‘shūm’ soft lavender.

The Extended Alphabet

Below you will find the 108 images of the Shūm alphabet, plus the three special characters that are used to add two dimensions to some words ending in ‘ī’ sounds, ‘m’ sounds and any sound, respectively.

1.		ī	11.		tyē	21.		mīm
2.		m̄	12.		ā	22.		ming
3.		ing	13.		bī	23.		līm
4.		ling	14.		ū	24.		nīm
5.		lī	15.		na	25.		kam
6.		nī	16.		sī	26.		rehm
7.		ka	17.		dī	27.		tyēm
8.		sim	18.		shūm	28.		am
9.		vūm	19.		īm	29.		ma
10.		reh	20.		mī	30.		mam



31.	ᵐ	bīm	58.	ᵐ	nyamf	85.	ᵐ	vī
32.	ᵐ	ūm	59.	ᵐ	bīmf	86.	ᵐ	wa
33.	ᵐ	mū	60.	ᵐ	bīf	87.	ᵐ	ung
34.	ᵐ	mūm	61.	ᵐ	bam	88.	ᵐ	sha
35.	ᵐ	nam	62.	ᵐ	baf	89.	ᵐ	jī
36.	ᵐ	sīm	63.	ᵐ	bamf	90.	ᵐ	īāf
37.	ᵐ	dīm	64.	ᵐ	sīmf	91.	ᵐ	exsū
38.	ᵐ	ba	65.	ᵐ	sam	92.	ᵐ	buh
39.	ᵐ	sa	66.	ᵐ	saf	93.	ᵐ	shuh
40.	ᵐ	da	67.	ᵐ	samf	94.	ᵐ	duh
41.	ᵐ	īf	68.	ᵐ	dīmf	95.	ᵐ	eh
42.	ᵐ	lif	69.	ᵐ	dam	96.	ᵐ	fah
43.	ᵐ	nīf	70.	ᵐ	daf	97.	ᵐ	guh
44.	ᵐ	sīf	71.	ᵐ	damf	98.	ᵐ	huh
45.	ᵐ	dīf	72.	ᵐ	kaif	99.	ᵐ	aiī
46.	ᵐ	īm	73.	ᵐ	haiī	100.	ᵐ	ja
47.	ᵐ	mīf	74.	ᵐ	im	101.	ᵐ	kaiī
48.	ᵐ	mīmf	75.	ᵐ	in	102.	ᵐ	luh
49.	ᵐ	limf	76.	ᵐ	lin	103.	ᵐ	muh
50.	ᵐ	la	77.	ᵐ	tī	104.	ᵐ	nuh
51.	ᵐ	lam	78.	ᵐ	ya	105.	ᵐ	oh
52.	ᵐ	laf	79.	ᵐ	cha	106.	ᵐ	puh
53.	ᵐ	lamf	80.	ᵐ	hī	107.	ᵐ	qua
54.	ᵐ	nīmf	81.	ᵐ	va	108.	ᵐ	ruh
55.	ᵐ	nya	82.	ᵐ	za	138.	ᵐ	=
56.	ᵐ	nyam	83.	ᵐ	ta	140.	ᵐ	◦
57.	ᵐ	nyaf	84.	ᵐ	yū	148.	ᵐ	»



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