

## THE MAGNET AS AN AID TO CONCENTRATION IN YOGA

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To bring about equal breath in both the nostrils or as a help for concentration of mind, or the inward concentration of consciousness at the Ajna centre in the mid forehead or in the depth of the inner heart (Anahata), one may use the magnet as an aid. Two magnets of equal power or strength are required. Two solid cylindrical magnets or round disc-magnets with flat ends of magnetic poles, each having a diameter of about 5 or 6 cms. and a thickness of about 1 or 1.5 cms. would suffice. Even the arc segment type of magnet, which in appearance resembles a part or segment of a thick ring, and has a thickness of about 1.5 cm., a width of 3 cms. and a curvature length of about 5 or 6 cms. would equally serve the purpose.

In the case of arc segment magnets, the one to be chosen should have a convex face as the north pole and a concave face as the south pole, and the other with a convex face as the south pole and concave face as the north pole. These are available in the market for industrial purposes. However, it is important to see that the two magnets are of equal size and charged with equal power or strength of magnetism, which is done by the magnetising machine in one single operation. The magnet should have a lifting power to lift about half kilogram or one pound weight by either pole. "Auroville Electronics" of Laljibhai, Pondicherry I, started with the blessings of the Mother, can supply such magnets with poles marked S and N.

Each magnet has two poles automatically of equal power or strength, a south-seeking pole (usually called South pole), and a north-seeking pole (usually called North pole). The like poles of two magnets repel each other while the unlike poles attract. Each pole when applied to the body, has a characteristic effect on it, in health as well as in disease. The South pole gives energy, heat and strength and removes pain, stiffness and swelling in any part when generally or locally applied. The North pole draws away heat and gives a

cold effect but kills germs and hence is applied in cases of infection. Magnetised water prepared by keeping a glass of water on the south pole or the north pole of a magnet for 10 to 12 hours or more acquires a characteristic change and hence can be used as medicine for its particular effect. But the use or application of a magnet for the treatment of diseases and the drinking of magnetised water as medicine come under Magneto Therapy. Here we are concerned with the use of two magnets as an aid in yoga and they are generally applied on the body by simply keeping the palms of the hands or soles of the feet on each of them.

Being comfortably seated in a wooden chair in a relaxed pose facing the west (for magnetic effect) one may rest the legs on a wooden plank kept on the ground, and the hands may rest on a wooden table by placing the left palm on the south pole of one magnet and the right palm on the north pole of the other magnet. The whole body should be relaxed and there must be no tension in the legs or hands or anywhere in the body. Articles and ornaments like watch which get attracted by a magnet have to be removed from the body. Keeping the palms in continuous touch with the magnets kept apart by a distance of about a foot or more, but without moving them nor applying pressure on them, brings harmony in the physical forces of the body and in the nervous system, through the magnetic induction of the iron-containing haemoglobin in the circulating blood and through the magnetic forces that pass into the tissues and fluids of the body. The breath also becomes equal in both the nostrils with an equal flow of air in and through them. It clears off dullness in the system and naturally brings concentration even without any conscious effort for it. Therefore, one can easily meditate or have a pure concentration of consciousness with the help of the magnets.

The practice may be done for 10 to 15 minutes in the morning or evening, when the stomach is empty or with a little amount of warm milk if one is hungry. After the practice one should avoid a cold drink and eating cold food for half an hour, but can take them hot or warm soon after, if necessary. A bath, either hot or cold, has to be taken two hours after the use of magnets. Hence it is advisable to use or apply them after the bath in the morning. As an alternative practice, the magnets may be applied in the same way to the feet instead of to the hands, by placing the left sole on the south pole of one magnet and the right sole on the north pole of the other. However, a pregnant woman should not apply the magnets to her feet.

In their effects, the north pole corresponds with Ida and the south pole with Pingala of the Pranayama system. But in the use of magnets on the body, we may correlate and balance the heat-giving south pole of the magnet with Ida, the cool moon-like yogic nervous system on the left side of the body (*i.e.*, the left to right or clockwise vibrating nervous system possibly corresponding with the sympathetic nervous system), and the cold-producing north pole with Pingala, the hot sun-like yogic nervous system on the right side of the body (*i.e.*, the right to left or anti-clockwise vibrating nervous system possibly corresponding with the para sympathetic nervous system.).

In effect, the circuit of the physical nervous system as well as that of the yogic nervous system is completed, because the touch of the magnets essentially brings harmony to the physical and nervous forces of the body resulting in the equalisation of breath in both the nostrils for which Pranayama and Nadi Suddhi are so laboriously employed and practised over a long period of time. The effect of the application of the magnets in this respect can be felt after a regular practice for a month or two in the case of those who are not already used to meditation or the process of concentration, or Mantra Japa. However, it is seen that the daily touch of the magnets sustains and prolongs the harmony of the physical and nervous forces of the body even after the time of practice and thereby prolongs also the equal and rhythmic breath during the day. One great advantage of the application of the magnets is that an external physical object or means can be employed here for the time-being as a help to forget the body-consciousness or avoid or withdraw from the awareness of the body which is the most difficult thing in yoga. This kind of general application of the magnets also gives health, energy and vitality to the body and prevents diseases and easily restores the body to normal health in case of illness. Magnetised water prepared by keeping two glasses of water, one on each of the south and north poles of the two disc magnets for 12 hours or more or overnight from the evening to the next morning, may be equally mixed and used for drinking two or three times a day, early in the morning and after the meals but not exceeding 2 oz or 50 ml. at a time. If strong, M.G. water may be diluted with plain water and used. M. G. water builds up health, energy and vitality. A glass of water or milk can also be magnetised by keeping opposite poles of two arc magnets in contact with opposite sides of the glass tumbler. Magnetised water kept in the mouth for two or three minutes also

brings concentration by itself, though not as quickly as the direct application of the magnets as aforesaid.

Magnetised water rejuvenates plants and keeps flowers fresh for a longer time. Animals kept in a magnetic field have a longer life and fruits kept likewise are fresh for a longer time.

It is evident that the concentration naturally brought in by the touch of the magnets or by use of magnetised water is of a physical kind effected not merely through the harmony of physical and vital and nervous forces of the body but also through the soothing and stilling of the physical mind which is the physical counterpart of mind, a mind instinctively repetitive of thoughts and acting in the physical consciousness and cells of the body. However, this concentration is observed to fit in wonderfully with the inner concentration of mind, life and soul. We may say that the harmony of physical concentration supports and sustains the inner concentration, or that in the different strands of concentration, the physical also joins with the others and is felt characteristically. The characteristic mixture of the physical concentration is specially felt in the Ashram premises even without the magnet. Gangadharan of Sri Aurobindo Ashram, after experimenting with the use of magnets and magnetised water, also concurred with these findings.

Magnetism passes through glass, stainless steel, rubber, cloth and wood. So, a cloth belt can be suitably stitched with one end kept open so as to insert a magnet in it and keep it in position by buttons or some other arrangement. Thus the particular pole of a magnet in a cloth jacket or belt can be used safely for therapeutic purposes without touching the magnet directly oneself. Two magnets, each put in a different cloth belt, or at the free ends of the same belt, may be also used for purposes of yogic concentration as explained above. But the magnet should not be allowed to touch sensitive parts like the head, heart or eyes. Magnets with lifting powers ranging from less than half kg. to 10 kgs. are used for treatment, according to the nature of diseases. But for the purpose of yoga, two magnets each with a lifting power of half a kilogram are sufficient. By the use of magnets of this power and M. G. water for a month, my father Rama who is aged 80 years old is feeling more energetic with an improvement in general health and vitality.

The tendency or temptation to use more and more powerful magnets is like the one to increase the time for holding the breath (Kumbhaka) more and more in the practice of pranayama which may sometimes prove harmful after a certain limit. Such a tendency has to be checked in yoga. If during the application of magnets,

one gets dizziness, yawning, head-ache, dullness or heaviness in the head or sleepiness or sudden pain, or tingling sensation in the nerves or other discomfort, one should break the contact with magnets. The body has to get used to the magnetic power slowly over a period of time. However, the said symptoms are reported as likely to occur when using strong magnets and when the body is unable to bear the forces particularly in the case of weak and aged persons. However, trembling sensation in hands or legs, if any, when applying the magnets, would go away after two or three days' practice. Adverse effect or sufferings by wrong use or selection of magnet can be removed by placing the hands outspread on a large zinc plate for half an hour. Dr. H. L. Bansal, the Magneto Therapist of New Delhi-22, in his book "Magneto Therapy" recommends the use and application of the magnet in every home as it is a nature-cure method, curative and disease-preventive and, by accelerating the self-healing power of the body, it promotes general health and vitality. Doctor Hahnemann, the founder of Homoeopathy, mentions characteristic psychological effects also as a result of the use of a particular pole of a magnet and observes the absence of sexual desire when using the whole magnet, i.e., with its two poles or the opposite poles of two magnets. In the light of the above findings we may conclude that the simplicity of its application, using its static magnetic field or flux, and the positive benefits of health and curative value especially in diseases where organic degeneration has not set in, and its harmonious support and link with the higher forces of concentration of life, mind and the spirit particularly in yoga, give to the magnet its due and rightful place in our day-to-day life.

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## A DISCOVERY OF THE YOGA OF MAGNET:

In the subsequent experiments done in collaboration with the devotees and inmates of the Ashram, and duly verified as to the results, it is found that the application of two magnets to the soles of the feet, as described in the foregoing article, gives direct and inward concentration into the progressive depths of the heart centre (Anahata) and leads it into the very depth of one's soul i.e., the psychic being, whereas the application of the magnets to the palms of hands, as described in the said article, gives not only direct inward concentration at the Ajna centre in the mid forehead but also, after a few minutes, the upward concentration to the top of the head. Therefore one may conclude that there are surer possibilities of reaching one's soul within the depth of the heart through the touch of magnets by the feet, and of realising the common self above the head through the touch of magnets by the hands, provided one has the needed psychological purifications to a sufficient extent and also the aspiration for the spiritual realisation attended with an attitude of surrender to the divine Grace to fulfil the aspiration.

To reinforce the said concentration at the heart centre, one may keep thereat on the chest, the palms joined one over the other or interlocked by the fingers. It may be practised in the sitting posture, or in the lying posture when one lies flat on the back comfortably in the bed, in which case, the magnet has to be tied to each sole by a separate cloth belt or band so that the north pole touches the right sole and the south pole the left sole. Or as an alternative to keeping the palms in the aforesaid manner, one may apply, in addition to the two magnets, another but small solid cylindrical or coin type of magnet of a lesser power (capable of lifting a weight of about quarter kilogram or even less) so that its north pole touches the said heart centre (not the physical heart) which is in the middle of the pit of chest at the lower end of sternum. The concentration will be further reinforced, if the left palm alone is placed now on the other pole of this magnet. The right hand has to be kept aside and away from the chest or the body. This method gives a very good depth of forceful concentration at the heart centre.

Those who are naturally used to concentration in the head or at the Ajna centre may also use this method, and in such a case, the concentration shifts easily from head to the heart, especially in the lying posture. In the sitting posture, some, if not all, may feel the head slowly bending down towards the chest which is an indication of the inward concentration taking place into the depth of the heart.

Those who want a direct inward and upward concentration in the head for realising the overhead self have to practise the second method and apply the magnets to the palms with the south pole touching the left palm and the north pole the right palm. This would

incidentally help also to draw upward the Kundalini consciousness from Mooladhara, the sex centre, though however it is not desirable to do so without the necessary purification or elimination of psychological impurities such as lust, desire, anger, etc. However, experimentally, if in addition to the two magnets, the south pole of a small solid cylindrical magnet is kept touching the perineum, the lowest part of the trunk of body (Mooladhara) or north pole at the root of the sex organ (penis or possibly its analogous part, the clitoris in the female) on the pelvic trunk, the Kundalini is awakened to rise up. One may feel the body becoming erect in sitting posture. At the least, one may physically feel the pulling inward and/or upward of the organ, perineum and sometimes even the anus which gets closed in the process.

One may practise the two broad methods, each for 10 minutes, but with a sufficient interval of time, say 15 minutes, between them or alternately one in the morning and the other in the evening in order to get a total effect which is very likely to prepare one in due course of time for the realisation of soul and the self by the Grace of the Divine Mother. As the chakras or yogic centres are inter-linked, concentration at Ajna eventually brings concentration also at the heart, and vice versa, and both tend to activate Mooladhara resulting in the awakening of Kundalini also.

In short, the touch of magnet is not only an aid for concentration but it is by itself a method of yoga. Its method is direct and effective, practical and verifiable as to the results which have a prolonged effect on the inner and outer states of one's adhara. It is a yoga as it brings, like other yogas, equal breath, stillness of mind and inward and upward concentration. Though apparently a physical yoga, it gives the experience of inner states of being which physical exercises, games and asanas cannot, though the latter may have their own importance to the body, life and mind. Its adaptability and manoeuvrability in changing concentration from head to heart or vice versa or in reinforcing the concentration is an added advantage. It supports and strengthens and somewhat quickens the processes of all other yogas, whichever one follows such as Jnana yoga, Bhakti yoga, Karma yoga, Tantra, Hatha, Raja Yoga, etc., or a combination of these. Yoga is one and *indivisible*, and after all whatever yoga one pursues, one has to do it with the physical body which is itself a field of electro-magnetism, influenced by the earth's magnet. The yoga of the magnet evidently links all yogas. Whoever touches the magnet according to the said two methods, knowingly or even unknowingly as in the treatment of diseases or for general health and energy may have to be considered as doing yoga. The yoga of the Magnet is at every one's doors for practice as an art and science with certain imagination and understanding of its technique. Magnet is the bridge between science and spirit. (The above is a summary of the next article).