

Suddha Dharma Tract No. 7.

FOUR ESSAYS
ON
SUDDHA YOGA

By Janardana

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THE SUDDHA DHARMA OFFICE,
MYLAPORE, MADRAS. (S. INDIA.)

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DEDICATION.

DEDICATED IN ALL HUMILITY AND REVERENCE
 TO
 BHAGAVAN SRI NARAYANA, SRI YOGA DEVI,
 AND
 THE ELDERS OF SUDDHA DHARMA MANDALAM,
 THE GREAT HIERARCHY GUARDING
 WORLD'S EVOLUTION
 AND
 FROM WHOM THE GREAT INCARNATIONS HAVE
 APPEARED FOR THE WORLD'S WEAL
 FROM TIME TO TIME

FOREWORD

Of the four essays herein, the fourth one on Dhyana is new, while the other three had already appeared in "The Suddha Dharma". Additions, however, are made to these three in their present form. Nor is the fourth essay entirely new, in that, under the heading of "Topics from Sanatana Dharma Deepika", it also appeared in the "Suddha Dharma", forming part of an english rendering of the sanskrit original by Sri. R. Vasudeva Row, to whom the writer is much indebted. Various augmenting other features are brought to a convergence in this essay.

The perennial interest, these subjects inspire, warrant their appearance in the present form, and more so now, when the world is in the birth-pangs of a future great civilisation—the Civilisation of Synthesis. The selfish separativity, which, such of the teachings in the past had created in all walks of life, is being given a knock-out blow. Clinging on to this useless aspect yet, and seeking to perpetuate it either in deed, word, or thought would surely lead to further disaster. It is asuric, which is running out now. And whatever temporary success it may have is just like the flickering lamp brightening as it wastes.

To those that believe in synthesis, these essays will have an appeal, offering help as they do to synchronise one's own variegated nature in oneself and also in outer relationship, as a prelude to general synthesis. The exquisite basis of this profound synthesis—Divinity—is not merely formful, nor immanent, nor transcendent, but all these three simultaneously—A. U. M., and yet unconceptable—OM. So that, the formulations of the various current creeds are only partial truths. Humanity is reaping now the results of hugging these half-truths.

By integrating all thoughts, words, and deeds in the Supreme Divinity, out of which the entirety of individual

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and cosmic factors have emanated, and in whom they converge after sustaining for a while, is the first step for the aspirant-individual to be saved. All else will follow *ipso facto* in the fullness of time through His grace. It is ignorance to be either panicky or hard-hearted in times like these. Ignorance is death. Wisdom does not consist in saving oneself while others are laid down, nor erasing oneself under false notions of sacrifice. Utter and unconditional surrender to the Ishwara, the sole Refuge of the righteous and helpless is the greatest sacrifice, irrespective of whatsoever avocation one may find himself performing, and doing it to the best of one's light.

These essays are entirely based on the teachings of Suddhacharyas, the Great Yogins they are, and the writer in his subjective and objective applications of these truths has been the recipient of their beneficent influence. They are offered to those that seek the Goal of Synthesis. The critic, if a product of the isms with his gaze on objectivity or subjectivity exclusively, is requested to meditate for a while on the One All-Source, before he commences to opionate on these essays, as otherwise they will slip from his hands being a profound synthesis of everything—mark the word everything. Nor are these intended to stress a unity *in* diversity merely, but a unity *with* diversity.

None need be bothered about the sanskrit technical terms, since they are fully explained. Sanskrit, the language of Yoga, has no preference to any isms. God Man, and Universe, their mutual intimacy and the method of worship are not conditioned by any notions, but only by want of proper understanding.

That this booklet may go forth into the world and do the work intended for it, by re-enthroning the Divinity in the hearts of one and all and whip out the offending *dushia-ahankara*—selfish separativity in each man is the humble prayer of the writer.

Janardana.

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3	7	Longivity	Longevity
3	30	<i>brahmano</i>	<i>visvato</i>
5	17	beeen	been
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41	1	from	form
44	22	<i>Pranyama</i>	<i>Pranayama</i>
53	23	this	thus
79	22	and	or



॥ शुभमस्तु सर्वजगताम् ॥

॥ ओन्नमः श्रीपरमर्षिभ्यो योगिभ्यः ॥

SAMNYASA AND TYAGA

Of the very many yogic concepts requiring careful study, analysis, understanding, and application before one can successfully tread the superb path of the One Greatest Yoga for all time, to its end, *Samnyasa and Tyaga* demand our closest attention and enquiry, because they are the two vital and potential agencies through whose aid alone the empyrian heights of the said Yoga can be reached.

By the term—Greatest-Yoga, it is of course meant Adhyatma-Yoga or Suddha-Yoga or Brahma-Yoga or Raja-Yoga, above which there is no Yoga higher at all, to recover and restore the lost knowledge of which, the Ishwara incarnates from time to time. It is not superfluous to remind ourselves here, that this Raja Yoga has nothing in common with the Ashtanga-Yoga of Patanjali, which has been mistakenly—let us not state mischievously—termed Raja-Yoga. The end, which this Adhyatma-Yoga advocates, even as a starting point of aspiration, is the direct contacting of the One Ishwara in the fourth plane technically known as *Turiya or Avyaktam or Yogam*, eulogised in the scriptures as Paramatma, Vasudeva,

Satchidanandarooopa, the One Source of all cosmic emanations and processes, by Whom those processes and emanations are sustained, and in Whom they all ultimately converge. It is a sublime Unity, the magnificent Fullness and Richness of which our limited vision can hardly comprehend, but can be progressively strived for, achieved, and also lived too in this our every-day life, through a simple application of the yogic processes, which this Raja Yoga teaches. In the language of the Ishwara-Incarnate—Lord Krishna, the performance and application of these yogic processes to life are described exquisitely pleasant—*Susukham kartum*. The influences that act as purifying and subtilising agencies of those in the path to get at the requisite success in it are *Samnyasa and Tyaga*. That these agencies are likewise pleasant can be well gathered if we free ourselves from the grotesque notions, meanings, and practices, that have grown around them, and understand their import in the light of the Lord's teachings.

To attain the contact with the Divinity in the fourth plane which is a Wholeness, and not merely with Its partial aspects of the lower levels in it, the first principle in this Yoga is to maintain the physical body in perfect condition, not as an end in itself but just a means, since it is only through the aid of the said body that the seeker's aspiration has to be, and can also be established. In the *Shrutis*, this act, in respect of the physical body which encases the subtler vehicles within, is itself termed a Yoga—*tam yogamiti manyante shiram indriya dharanam*. The natural result of this healthy aim redounds itself in a meticulous regard and carefulness in respect of all acts of thought, word and deed, that are to be done and of those to be desisted from being done on the basis of the higher

Yoga—*apramattastada bhavati yogo hi prabhavapyayow*. So that, not only to free ourselves from the deteriorating influence of old age—*jara*, to which this body is subject to, but also to get rid of the root ignorance which is itself known as death—*mrityu, maranam*, the importance of this Yoga to those who are its aspirants should be obvious—*jaramaranamokshaya namasritya yatanti ye*. Longivity then, immortality in the long run with all the bodily vehicles in perfect tact, not for indulging in the mere sense-pursuits, nor for satisfying the egotistic seekings of power, pelf, possessions, fame, and the like in an unreasonably passionate way, but for securing the divine touch and with it, Its grace, so that we may become Its fit and faithful vehicles for the sake of the world's weal—*lokasangraha*, becomes a natural accomplishment in this Yoga even as we progress.

Unquestionably it should be stated, then, that the effective technique of this Great Yoga in its higher stages can be fully known to Those who have previously treaded this path. Their number is legion in this land even now, though not available in the market place with hall-marks to cater to our egocentric purposes and pursuits; and it is only They who comprehend this Wholeness—*Brahm* efficiently in its *adhyatmic* or the unitary aspect and also in its multiple sphere, wherein, the operation, of all actionings—*Karma*, is carried on unrelinquished and unrelinquishable—*Te brhama tadviduku kritsnamadhyatmam karma chakhilam*; because, the Fullness requires to be known even as the One and the Many at once—*ekatwena pritaktwena bahuda brahmano mukham*. Such are the characteristics of the true Yogis, the Masters of Suddha Dharma Mandalam engaged ever for the world's weal according to the divine behest.

To them in the light of the divine teachings, to get at the contact with the Divine, and also to preserve the body in a working condition, purification is an act, not to be conveniently left to the Divine, as is advocated in the modern Integral Yoga School, claiming greater efficiency and aim unwarrantedly than the Gita Yoga, but one that has to be actively strived for and attained as a condition previously necessary before those objects can be realised. The said purification is not got unless the aspirant has learnt to build up in his system gradually *Samnyasa and Tyaga—Samnyasa tyga suddhireva abhvat*. And in the absence of the said purification divine contact is a mere moon-shine and make-believe.

So that, to determine in our free-will impulsively and on the wrong basis of a mistaken notion of surrender—*saranam*, not to effect the necessary purification ourselves when the Divine Law is that we alone have to do it, and also to expect and exhort the Divine to do it for us on the naive plea of our ignorance of the extent of our impurity, by imagining to establish or to have established a contact with It somehow, is negative egotism at its height more formidable than its positive phase. The extent of its subtle and slimy grip gets enhanced if also a time-limit is prescribed and demanded from the Divinity amongst other demands, unmindful of the great truth that time is Ishwara manifest, and can never be transcended by us subject to its imperious sway—*kalohi duratikramaha*. Unless one desires to delude himself the Ishwara, the sole Lord of time—*Kalosmi*, one will not sanely say that time could be surpassed, for, that would mean the capacity at will either to contract or prolong its duration as we know it here, and to bring about a given purpose whatever it may be in the time required at our will.

A demand on the Divine or Ishwara is a demand on time. If, however, when that purpose—in this case purification—is left in the hands of the Divine, either with a demand, when it posits one's subjection to time, or a hope that it shall do it for us in spite of its Law that we alone should do it, it is positive egotism when the demand is made, showing that surrender is incomplete, and ignorance to live in hope, which is its negative phase. A combination of these two phases alone could arrogate to transcend the Divine Law and proclaim falsely an addition to Its Yoga—Gita.

That egotism of any sort makes for fall in all matters of commission and omission in any field—spiritual or material is a patent truth, and more so in Yoga which is higher than these two and their synthesis as well. And so long there is the slightest tinge of it veiled or open, so long the purification is not complete and as such the Divinity as the Wholeness can never be said to have been contacted, irrespective or not of contacts one might have established in respect of Its aspects. And hence the aspirant can never be a fit vehicle to reflect the Divine truly and faithfully unless he creates a phantom in himself and in others.

That the divine aspects in the lower levels having various names can be contacted through the aid of such yogic efforts that are patently less in their power of purificatory excellence than the one of *Samnyasa and Tyaga* formulated in Adhyatma Yoga should now be well-known. Even a little of *saranam*—surrender in its crudest form being an act of slackening the hold on the egotistic I-ness is sufficient to bring in the divine grace without its visible contact. Through tortuous *tapasyas*—partial yogic processes, Asuras in the past like Hiranya and Ravana, un-

purified of their egotism and passionate in their desires, secured the boons they wanted, from the partial aspects of the one Ishwara. So that, even though our motives may be impersonal and wishing the general good in the light of what we deem good, and seek to attain it through the One Ishwara higher than Its aspects, we are bound to fail to get at the excellent fruits envisaged by Adhyatma Yoga, if egotism, of any sort—positive or negative, persists unremoved, since surrender is not efficient and unconditional. As such, whatever *ananda*, power, and the like one may get down here can never have the stamp and seal of Adhyatmic exquisiteness, even though they may be taken to have an enhanced value over those sought after and got by those Asuras, because of the greater conception of the Divinity herein than they have had, and with a more impersonal aim here than they.

Consequently, the purificatory influence of *Samnyasa* and *Tyaga* is supreme, in that, being dynamic in their influence and purpose, each with a potency remarkable for its utility all-round, different in its methods while complementing each other, they bring about the completeness facilitating fulfilment. The magnitude of their importance in this Yoga may be well gathered in the question by Arjuna to the Lord—a question which is a summary as it were in a nut-shell to get at a grasp of the entirety of the teachings implemented in *Samnyasa* and *Tyaga*, that had been the famous refrains in the Holy Song—*Samnyasasya Mahabhahotatwamicchami veditum tyagasya Hrishikesa pritakkechnishudana*.

It is only the combined influence of these two powerful agencies that could effect the dislodgment of the egotistic I-ness from its pinnacle, obsessing individuals in

whatsoever stages of growth—spiritual or material, causing them to whirl helplessly in the wheel of birth and death eternally, and tasting during the life's sojourn here the alternating fruits of its attachment and aversion, the dual factors *et hoc*. Whether it is in its negative phase of ignorance, the citadel of *Tamas*, impervious to learning even when it is available and perverting it to one's own fancies, or in its positive phase which arrogates—*kartaham bhoktaham*—I am the doer, I am the enjoyer, it is the nature of egotism with its firm hold on the intellectual, mental, and physical vehicles in man to blind his vision and bind him, accentuating and perpetrating separativeness in some form or the other, on the fertile soil of which it multiplies in growth. With the result, a thing that is necessary to be done is not done and that which is done is accompanied with flourishes and claims. This egotistic I-ness whose subtle manifestations cannot be adequately catalogued in its sway is the hallmark of incompleteness—*asampoorna*, and can be gauged only by every one for himself through a thorough self-analysis on proper data—*tatwa*. It is the purificatory influence of *Samnyasa* that helps the aspirant to break the adamant wall of egotism of varied types that encases the I of man separated from the Divinity. And when the egotism is pulled, completeness results—*sampoornatwam*, which is *Brahmatwam* or *Samatwam*, sought after by the Yogi. *Samnyasa* may be thus termed as the negative purificatory force; and *Tyaga* on the other hand, is the act of converging and synthesising—*upasamkrita*, of all the multiplicities into the one All-Cause—*Brahm*, and surrendering unconditionally to Its Infinite Powers—*Shakti*, when only, the Atman in man, the Representative of Brahm receiving the surrender commences to save him; as such *Tyaga* may be stated to be the positive purificatory force.

That these two influences follow one another, *Samnyasa* being the first and then *Tyaga* is well seen in the *Shrutis* thus—*Samnyasaha prathamaa suddhihi dwiteeya tyaga ucchyate.*

To get at an exact understanding and significance of these two concepts, a short recapitulation of their historical setting will prove helpful.

Samnyasa concept in Vedanta

Of these two transmuted forces that go to the forging of the whole man, *Tyaga* may be stated to have assumed its active role with a positive significance and importance commencing with the teachings of the Gita, when *saranagati*—self surrender to Ishwara in one's own heart and to Brahm and its Shakti—*Mamekam*—controlling the entirety of the Cosmos, constituted the foremost act in the yogic quest. Till then, *Tyaga* may be said to have been blended with the negative significance of *Samnyasa*, which dominated the spiritual pursuits previously, carrying with it the incorrect meaning of renunciation of all objective pursuits. In this land of Samnyasins, the term should at once conjure up the vision of those bedecked in orange robe. Mostly it is just an outward sign and nothing else now.

Essentially a Vedantic concept, this Order of *Samnyasa* is well-known to be an integral part of Varnasrama-Dharma-School with its four-fold division of individual life and society as a whole. *Samnyasa* was the fourth stage of the Ashrama Order of this School, the three previous stages in their order being *Vanaprastha* or the forest-dweller, *Grihastha* or the house-holder, and *Brahmacharya* or the celibate student studying and acquiring knowledge of the Vedas, and other Sciences so as to get fit in life. The orange robe by the Samnyasi is assumed indicative

as it did of his having renounced all worldly ties: such as personal possessions, personal relationships, and personal advancement in the world etc., and he is said to be solely and wholly devoting himself to those activities that conduce to the attainment of *Moksha*—freedom from the cyclic life of birth and death, the fourth *Purushartha* or aim of man. He is also known to have already completed all his duties in the three preceding stages of his life. From this it should be apparent that one who takes to this Order must be quite well advanced in age, exceptions baring. Not only this, he should have been perfectly convinced in respect of his choice, courageous enough to sever all the worldly ties, an act not got without sufficient spiritual knowledge. The *Shruti's* description of them is characteristic—*Vedanta vignana sunischit arthaha samnyasa yogad yatayaha suddhasatwaha*—those firm in conviction due to Vedantic knowledge strive (onwards further) through *Samnyasa-Yoga*, being of purified nature. The Vedantic enquiry leading to the conclusion that Brahm is the All-Cause and resulting in the assuming of *Samnyasa*, was already gone through in thoroughness, and conviction arrived at, during the forest life led by him in the *Vanaprasthashrama*. The life of *Samnyasa* may be deemed, thus, as one of practical application of the principles and precepts learnt during the previous stage. And hence it is, *Vanaprasthas* are termed the seekers of knowledge, the third *Purushartha* known as *Artha*, which means the gathering of understanding of the connotation of the various terms and expressions in the said Vedantic literature.

In the word *Vedanta*, the suffix 'anta'—end associated with 'Veda' giving the meaning 'End of Vedas' would show that the theme dealt with therein, has reference to the

terminal stage reached after a complete satisfaction of the world life, the method of securing those world enjoyments constituting the main subject-matter dealt with in the Vedas. The term *Moksha* means end or completion of certain act or acts or endeavours and *Vedanta*, therefore, is known as a treatise on *Moksha-dharma*, referring to spiritual life exclusively. The *Upanishads* in the main are said to embody this *Vedanta-Vidya*.

The *Vanaprasthas* or the *Vedantins* are also known by the name of *Sankhyas* or *Karana-vignanis*, the determiners of the causal aspect of Brahm. *Sankhya* means numbers and those that go by that name, through syllogisms and logic analyse the varied multiplicities in the world so as to arrive at the conclusion of Brahm as the All-Cause. In this reasoning the premis of a towness is inevitable, which gradually resulted in the complete bifurcation of the All-Cause—Brahm and the World as two entirely different entities unrelated to each other, thereby, the spiritual and worldly pursuits also got separated on the slogan—*Brahmam satyam Jagat mitya*—Brahm is true and World is false, as is found in some *Upanishads*; though the term *mitya* was not so much to deny the concreteness of the World as it was to educate the mind in man from too much attachment to the contents therein. However, in the latter Schools of Vedanta, *Advaita*, for instance, took strong note of this *mitya-vada*—falsity of the world slogan; which constituted its chief plank, with ten *Upanishads*, chosen at random out of a hundred and eight and in other calculations one thousand one hundred and eighty, with a stress thereon as enough for *Brahm-vichara*, and ignoring the rest in spite of their containing vast treasures of knowledge. A complete renunciation of the World as an end in itself was advocated with a zeal and thoroughness, opening

thereby, the *Samnyasa* Order to each and every one irrespective of one's age, unlike before, provided that he had the necessary attainments, which deteriorated gradually into one of though with no attainments also, and latterly into a resort for lazy loons, and lately as a refuge against unemployment problem, of course with exceptions. The kind of Vedantic enquiry which dominated thus and studied, after *Samnyasa* was taken at whatever age and with no qualifications, was never in the minds of the framers of *Ashrama-dharma*, where, qualification and age were necessary to enter this Order. The result of this indiscriminate *Samnyasa* was a complete relaxation in the study of the Vedas, considered obligatory to the youth in his stage of *Brahmacharya*, when, he was said to be aiming the first *Purushartha*—*Dharma*. However, the giving up of the study of the Vedas should be considered good, and as part of the Divine Plan, condemned as the Vedas of trigonic influences were, by the *Gitacharya*. The *Grihasthas* or Householders, who were aiming to realise the second *Purushartha*—*Kama* or the pleasures of life, indulged indiscriminately, on these Veda influences, in performing *Yagnas* or sacrifices for invoking Devas like Mitra, Varuna, Indra etc., and in endless ritualistic practices, so as to secure their objects in this life, and also to attain *Swarga* or Heaven and positions like Indra in the other Worlds after death. The ways and means by which the said objects are got formed the main theme of these Vedas, so much so, the study thereof created the thirst to get them, resulting in the complete obliviousness to *Mukti*. The *Advaita-Vedanta* may be stated, in a sense, as the saviour of the *Mukti* ideal, though it worked sufficient mischief in another way bringing us to where we are now.

A word in respect of the *Varna* aspect of the original Varnashrama School of Vedanta is well warranted here because of its close association with the Ashrama Order. Literally *Varna* means color, but it is to convey the idea of work that one is doing. It was classified four-fold. The work of Brahmana came first, then Kshatriya, followed by Vaishya, and lastly Sudra. This division, which subsequently crystallised into the grouping of communities doing certain avocations indicated by their names and latterly degenerated into one by birth, was not so originally, corresponding as it did with the four *Ashrama* Order mentioned before. Thus, in the term '*Varnashrama*', *ashrama* indicated the stage in which the individual is at a given time in life and *varna* denoted the work in which he is then engaged. In the first—Brahmacharya stage the work consisted in doing *Brahmana dharma*—acquiring knowledge of every aspect of life; in the Grihastha stage, he is said to be doing the work of *Kshatriya dharma* in respect of discharging household duties, requiring as they did a lot of buffeting with lusty sinews; as Vanaprastha, he is a *Vaishya* acquiring the wealth, not of worldly possessions but of higher spiritual knowledge; in the Samnyasa life, he is known to be doing *Sudra dharma*, engaged in the practical application of the knowledge he learnt in the previous stage, and doing impersonal services. In this way the three prime vehicles in man *viz.*, the intellectual, mind-emotional, and sensory organs are thoroughly exercised, the first in the student days, the second when he was a householder and forest dweller and the third in the Samnyasa life. The practical work of the Samnyasi consisted, not in doing any manual labour, but in purifying and chastening the sense organs and establishing a con-

quest over their ever out-going tendencies by with-drawing within—*dushtendriya vigrimbana vijayapradam samnyasam*. This is his work—*Karma*; and as he goes on, he was known to effect the annihilation of the egotistic-I-ness, the root-impurity, when, he is said to get at a union-Yoga with the Divinity. And hence in the original Vedantic literature, the *Samnyasi* is hailed a *Karma Yogi*, whatever may be the name by which he is known in the latter days. This work of *Karma-Yoga* of the Samnyasi is thus different from the work—*karma* of the Householder, wherein, engaged as he is, with the aid of the aspectal Gods he invoked, in giving a full play to his senses and egotistic impulses.

The purification of the senses by the *Samnyasi* was carried out on the well known rule of *Sadhana chatusthaya*—four fold practices for attaining Mukti, and also for the union—*Yoga*, of the individual soul—*Jivatma* with the Universal Soul—*Paramatma*—the process as a whole coming to be known as *Samnyasa Yoga*, mentioned in the *Upanishads*. It is this rule of *Sadhana-chatusthaya* that latterly evolved into those various Yogic Schools that are known by the names of Hatha Yoga, Ashtanga Yoga, Laya Yoga, various Tantric practices and the like, some of which deteriorated into tortuous body killing practices, and crude and cruel deeds—*karsyanta sareerastam bhoda gramam achetasaha* as described in the Gita, either with a mistaken idea of effecting bodily purification or for gaining their objects of passion. Consequently, a divergence between these Yoga Schools and Vedanta resulted, as is evidenced by the significant omission in their precepts in the latter-day Vedanta Schools of the name Yoga, as one solely undergone for aiming and securing powers—*Siddhis*, and acclaiming *Gnana*—a mere intellectual understanding as

supreme and an end in itself for attaining Mukti, on the basis, that the Divinity is contacted with such knowledge, since *Nirguna*, their highest conception of the said Divinity, was said to mean incorrectly formless. This notion gave rise to the other Schools of Vedanta, some claiming Bhakti or devotion as supreme—*Visishtadwaita*, while the *Dwita* School swore that *Karmas* or acts such as *poojas*, *vratas*, and *holy baths* as exclusively efficient, the highest conception of God of these two Schools being *Saguna* that is one with form viz.—Vishnu. This Vishnu-cult rebounded in the former School taking to Shiva-cult and so on.

That this was not what the original Vedanta School aimed at should be clear from the fact that out of the two main divisions that governed life viz., the one that ended with *Samnyasa*, and the one after it, the former was for realising the fruits of world-life by worshipping the God with form—*Saguna* by whatever name it is known, while with the latter commencing with *Samnyasa*, the *Nirguna* aspect of it formed the theme of realisation. What *Nirguna* really meant we shall presently see, but it never meant formless.

The Samnyasins in accordance with the stages they attained in their practices were classified into a six-fold division, and baring the last two, the first four formed a class. These are known as *Atmeeyas* or one devoted to Atmic quest of the Sankhya variety, as opposed to those leading the world life—*Prakritas*. Of the first four stages, the foremost is known as *Kutechaka* or one who lives in a hermitage practising; the second is *Parivrajaka* a homeless wanderer teaching the people; in the third or *Hamsa* stage he is said to have attained perfect discrimination between the true and the false, and it is also known

that only in this stage he aims at knocking out the egotistic I-ness by chanting the famous formula—*Hamsa soham soham Hamsaha*—Brahm is myself and myself is Brahm; in the next *Paramahamsa* stage as a result of his having dismantled the said I-ness, he is said to achieve the contacting of the Divinity in its aspect as *Nirguna* or *Atma*, free and untainted by any kind of prakritic or worldly activities—*gunateeta*, remaining only as a *Sakshi*—Witness thereto, and enseatd in the heart of every one—*Ishwara sarvabhootanam hriddese ati tishthati*, and known to be of the size of a thumb in the Upanishads—*angushta matra purusha*. This is termed to be the attainment of the *Nirguna* contacting, the fruition of Karma-Yogam of the Samnyasi, who had contacted already the other aspects of Divinity known as *Akshara* and *Jivatma* in the earlier stages. The attainment of this *Nirguna* level is known as reaching the *Adhyasthana* or *Paramsthana* mentioned in the Gita—*Yogi param sthanamupidi chadyam*, when, he is said to be a *Mukta*—free from the liability to cyclic life helplessly. It is here that his title to *Yogi* as such is established—*Yogarooda*, while it was just one of mere favour before, because he was in the work—*karma*, of ascending the ladder of Yoga—*Arurukshu*. He is also hailed by the name of *Vijayi*—one who has conquered death and is declared to have attained *swatantra*—freedom of actioning.

The next two stages *Turiyateeta* and *Avadhoota*, the former meaning transcending the fourth and the latter denoting nakedness—the nakedness is not so much with reference to clothes as it is to indicate the full freedom of the Life-Principle to discard and assume the body at its will, may be said to have reference to the worship of the Suddha aspect of the Divinity—*Paramatma*,

known as *Suddhatman* in the Upanishads, entitling the aspirant to official positions in the Hierarchy for carrying out the divine plan of world evolution, the nature of which could be gathered from Suddha literature, and of which Bhagavan *Nara-Narayana*, at Badari the direct Representative of Suddha-Paramatma, and an *amsa* of Suddha-Brahm, is its official Head.

Various powers or *Shaktis* are said to be developed during the said practices of raising the consciousness—*Kosha sankramanam* in the vehicular sheaths to get at the *Nirguna level*, which are the outer indications of the inner development. The constant Vedantic urge, however, born out of fear, is, not to get caught by the influence of these powers or hanker after them. This fear is due to the persistence till the very last, of the egotistic I-ness unrecovered earlier. In *Suddha* literature aiming at these powers are enjoined as a requisite since the starting point of the practice commences with the removal of the said egotism even while in active life, so that, those powers generated healthily may be used for the world's weal—*lokasangraha*.

The Samnyasi or Karma-Yogi is deemed thus to have destroyed the effects of his accumulated actions—*sanchita-karma*, and also the seeds of future birth *agami-karma*, and to be engaged only in living out the *prarabda-karma* which has resulted in the taking of his body and over which he had no control. Because he had through his practices set at naught the effects of actions causing rebirth, he is said to have attained *Naishkarmya-Siddhi*—state of actionlessness. This idea of actionlessness, which the Samnyasi is said to achieve, gradually reflected back, on the basis that Samnyasi is a non-doer, in the giving up of all kinds of works whatever they are, connected with the world either by non-starting any work herein, or by throwing out mercilessly

any work even though it is incomplete by assuming *Samnyasa*, because, the belief was wrongly hugged that by taking to *Samnyasa* at any time and renouncing all wordly actions, *Naishkarmya-Siddhi* was achieved resulting in Moksha. And thus it could be seen how *Samnyasa* came to be meant renunciation of action.

This kind of practice, to attain Mukti and achieve divine contact—Yoga, of *Nirguna*, through *Naishkarmya-Siddhi*, which, the Sankhya-Vedanta School followed, commenced with acquiring the knowledge of Brah—*Gnana*, then having the faith and firmness to pursue it—*Bhakti*, and actually pursuing it—*Karma*, is crisply declared by the Lord—*Gnanayogena Samkhyanam*. However, this Sankhya School is said to be *Vishama*, because of its first postulate in a two-ness—*Brahm and Jagat* as two different and unrelated factors, and that to attain the former the latter is to be given up—a notion which obsessed Arjuna also when he desired to give up the fight, legitimate though it was, and to take up to spiritual pursuit on false notions of *Naishkarmya-Siddhi* and *Samnyasa* etc., that were the order of the day then. To disabuse from the mind of Arjuna, all ideas of opposed two-ness—*dwandwa moha*, whether in thought, word, or deed, the result of the egotistic I-ness, impure and personal; to follow the path of the Yogis in the performance of all actions as and when they fall to one's lot according to one's nature and in accordance with the rules of divine behest, during one's stay in the World which is but the garment of the Divinity—*Brahm* in which It Itself operates; and thus to surrender the fruits of those actions and oneself to It, entirely and unconditionally, by which one gets released, and attains the highest contact with the Divine, the Lord gave out his superb teaching.

It is notorious that in spite of this grand teaching the latter day Vedanta Schools persisted in the incorrect understanding of *Samnyasa*, as renunciation of actions of the World, apart from their preferences to Gnana, Bhakti, and Karma, ignoring that the synthesis of them all is necessary for attainment, and in endless religious conflicts, while the general public on whom it reflected lapsed into a state of lethargy and laziness terminating in their becoming serfs. It may be unquestionably stated that the Karma-Yoga interpretation by the late Lokamanya Bala Gangadar Tilak, though partially true of the Gita which was formerly interpreted by the three Vedanta Schools to suit their own ideologies, gave an arrest to the deteriorating tamasic influence that had taken possession of this land for the last so many centuries, resulting in the precarious position to which we are brought in. With the expected public appearance of the Lord-Incarnate in the course of this year the turn that was given according to the divine plan, is sure to shoot out to its highest. In the meanwhile, let us know what the Gita says with reference to *Samnyasa* and *Tyaga*, as also about the nature of the Divinity, very briefly here for our purposes.

Samnyasa and Tyaga in the Gita

When the Lord exhorted Arjuna to be a Yogi and fight—a term for all actioning in general—on the dictum *Karmayogena Yoginam*, the Karma-Yoga herein, was not of the Samnyasi Order engaged in subjective pursuits solely, according to the *Vishama-Sankhya* of the Vedantic School, but of that type of Karma-Yoga, which, the ancient Yogis did—*kuru karma tasmāt twam poorvīhi poorvataram*. These Yogis were Adhyatma Yogis, and yet they

engaged themselves in the world-activities. How did they do? They did it on the basis of *Samatwa* or *Brahmatwa* which is Yoga—*samatwam yoga uchyate*. This doing naturally required a knowledge of *Sama* and *Samatwa* previously. All knowledge whether theory or practice in respect of anything is *Sankhya*, because of the analysis it enjoins for knowledge. It is *Vishama-Sankhya* when the knowledge is devoid of any synthetic basis, such as—that Brahm and the World are different, and all those dualities, while it is *Sama-Sankhya*, when such knowledge is based on synthesis. This synthetic basis is Brahm of which the World is its garment, wherein, the said Brahm itself operates in a three fold manner as Life-Principle—*Atma*, Matter—*Prakriti*, and Power—*Shakti*, and Man is declared to be a component of these three in the main, detailed knowledge of which constituting the study of Gayatri dharma. So that, while *Vishma-Sankhya* leads men to separativeness, *Sama-Sankhya* leads to Yoga—unity; and Yoga itself is a practical application of the said *Sama-Sankhya* knowledge. It is sufficiently known that theory of anything is useless without practice and also vice versa, but nothing can be well done without proper knowledge, and of all knowledge synthetic knowledge is supreme since it helps to synthetic functioning which is the best and excellent—*Yogaha Karmasu Kouchalam*. Consequent on this extreme intimacy of Sankhya and Yoga, they are declared to be practically one—*Ekam Samkhyamcha Yogamcha*. It is because of its thorough exposition of everything about Brahm in which the World is, and also of the ways of all attainments—Spiritual, Worldly, and Higher, through Sankhya and Yoga, that Gita is venerated and hailed as a treatise on Yoga-Brahma-Vidya.

In the dictum—"Karmayogena Yoginam", the vital difference between this Karma-Yoga of the Yogis enseated in *Samatwa* and therefore also *Sama-Sankhyas*, and that of those of the Vedanta-School which is *Vishama-Sankhya*, consists in the fact that, while the latter abstract away their spiritual pursuits as opposed to objective pursuits and devote themselves to exclusive subjective practices, the former, by coordinating in the synthesis that everything is Brahm, everything is its nature and everything is necessity, engage themselves here, before getting into the higher realms of Yoga, in performing synthetic action, with synthetic love and devotion, and synthetic knowledge. That Samnyasa is necessary for any Yoga is granted in both the Schools, since it is *Karma-Yoga*. Gita says thus also—*Yam samnyasamidi prahuhu yogam tam viddhi*; but while Samnyasa is the termination of world life in the *Vedanta-Sankhya* or *Vishama Sankhya*, it is the starting point in world life itself in the *Gita-Sankhya* or *Sama-Sankhya*. It is to smash the separative tendency of the Vedanta School and to inculcate the idea of Yogic Unity of Spiritual and Worldly pursuits, that the teachings of the Gita were given.

That *Samnyasa* is necessary for the fruition of Karma-Yoga of the Vedanta *viz.*, the contacting of the Divinity as Nirguna was already seen. This fruition is the result of vacating the egocentric initiative concepts of the impure I-ness. It is this impurity in the mind of this *Samnyasi* that made him renounce the worldly actions as separate previously, and its removal constituted his last act, as a result of his misreading and misapplying the idea of *Naishkarmya-Siddhi*. The *Samnyasa* of the *Sama-Sankhya* of the Gita consists in the renunciation of the said egocentric I-ness in all spheres of actioning—

intellectual, mental, and physical, as a very first step and not the mere renunciation of physical actioning alone as exclusively forming part of *Samnyasa*. This can be successfully effected only when the idea of the opposing two-ness is removed by synthesising them through *Yoga* in the One—*Brahm*, and not by merely taking to the *Samnyasa* Order—*Samnyasastu mahabaho dukkham aptum ayogataha*. Only he who has effected a conquest over the separative I-ness in this way is a *Samnyasi* in the real sense of the term, irrespective of whatever may be his life, because, he does not hanker after the fruits to himself or to his limited group—*anasrita karma phalam karyam karma karoti yaha sa Sanyasi sa Yogi*; nor does he ideate that such and such a thing alone is good for himself or for the general—*sarva sankhalpa samnyasi*, since he aims to achieve success in *Yoga*—*Yogarooda*. As a complete result of synthesising the opposites of thought, word, and deed, in the Oneness, one becomes a *Samnyasi* in the true sense, because of his renunciation of personal I-ness, which results in *Asaktabuddhi*—a detached intellect, *Jitatma*—a conquest over the mind-emotional aberrations, and *Vigataspruhaha*—freedom from grasping, thus securing *Naishkarmya-Siddhi*—actionlessness—*Asakta buddhihi sarvatra jitatma vigataspruhaha Naishkarmya siddhim paramam Samnyasenaadigacchati*. Such actionlessness is got, not by refusal to start any work at all—*na karmana anarambat naishkarmyam purushosnute*, nor by renunciation of actions to be done—*nacha sanya sanadeva*, but by the removal of the personal predilections of the impure and egotistic I-ness in all actioning—*yasya naham krito bhavo*; so that, whatever actioning he does, or desists from doing, he is said to be a non-doer, even when doing it excellently.

To get at this attitude of mind in respect of all actionings, it is obvious that the nature of the synthetic basis of all dual manifestations has to be correctly grasped ; as also the essential placement and composition of the said dualities in the World and in one's own body are to be studied and learnt as a first step, since these two aspects constitute real and true knowledge—*Sama Ganana—adhyatmagnananiyatwam tatwagnanarthadharsanam*. And hence the reference by the Lord to *Gnanis and Tatwadarsis—Gnaninaha tatwatharsinaha*, the Knowers of the theory and practice of attaining Brahm in its unitary and multiple manifestations.

While *Samnyasa*, thus, is a disperser of the ego of separateness in man, *Tyaga* is the unifier of the multiplicities into the One Brahm—*Ekam*, and its *Shakti*—Power, and when this recognition progresses, the surrender becomes more and more full, of which the surrender to the Ishwara in one's own heart is the first and foremost. The nature of the various aspects of this One Ishwara abiding within and without is conditioned by the nature of the *Shakti* with which it is associated, and the nature of Matter—*Prakriti*, in which it operates at a given time. That is how the various aspects of the Ishwara as realised by the Karma-Yogi, Bhakti-Yogi and Gnana-Yogi are differentiated in progressive ascendance, until at last the Atma-Yogi gains the full contact in the Turiya level, of the Divinity ever in Yoga—Paramatma, who is the One Actor, Enjoyer, Creator, Converger, Sustainer and Everything, we, being mere agencies ; and we, not progressively realising so, are caught in the whirlpool of the world-process helplessly. Higher aspects of Yoga beyond *Satchidananda* viz. *Purusha* are also attained solely through *Samnyasa* and *Tyaga*.

Hence, it will be seen how important *Samnyasa* and *Tyaga* are, not only to the higher stages of Yoga but also even to gain the excellent fruits of this life in accordance with the extent of one's acquisition thereof.

The nature of the Karma-Yogi, who has acquired *Samnyasa* and *Tyaga* in full is described thus in the Gita—*Yatswabhavatmatatvagnihī karanihiupalakshyate andimadyanidana soantarsmi saswataha*—That, which is discerned by those (Karma-Yogis) as the Principle of Atmic (spiritual) association with *Prakriti* (material) in terms of causes and effects, am I—the Indweller without origin middle or end. The Karma-Yogi worships herein, the Ishwara as *Antaryami* or the *Sootratma* or the Immanence as a thread in the beads—*sootre maniganaiwa*, within and without, in terms of the five causes that govern the World and man viz *Adhishthana* (loka or body), *Karta*, (the ardent aspirant), *Karanam* (means or knowledge), *Cheshta* (doing), and *Daiva* (the Ishwara or the General Cause) constituting the All-Cause-Brahm, which results, according with their various formations, in brahmio beatitudes desired for. Mention is made in the Gita of these five aspects in the sloka:—*Adhishthanam tada karta karanam cha prithakvidham vividhascha prithakcheshta daivam chivatra panchamam*. Of these five, 'Daivam' is the atmic (spiritual) aspect of the Brahmio Cause, and 'Adhishthana' is its prakritic (material) aspect, while the other three—'Karanam', 'Karta', and 'Cheshta' are its shaktic aspect, respectively connoting Knowledge—*Gnana*, Desire—*Iccha*, and Action—*Kriya* which get released consequent on the interplay of *Atma* and *Prakriti*—Spirit and Matter. *Karta* or the doer is equated to '*Iccha*'—desire in view of the fact that every individual being primarily represents a desire-force. A combination of these five causal factors of the one All-Cause-Brahm symbolised as *Omkara*

and represented in its triune aspect—*Vastutriya* of A. U. M., constitutes the manifest World, its contents and its varied *samsaric* processes. So that, it is clear that whatever happens therein whether just, equitable or otherwise, these five together bring about the result—*Nyayyam va vipareetam va panchite tasya hetavaha*. Hence to posit and take refuge in the exclusiveness of the Spiritual Cause—*Atman* for the workings in the World for a given purpose is just rank ignorance of truth—*Tatrivam sati kartaram atmanam kevalam tu yaha pasyatyakritabuddhitvanna sa pasyati durmatihi*. It is merely a claim to be lazy.

The Karma-Yogi, who has mastered the workings of these five causes, being chastened by *Samnyasa* and *Tyaga*, achieves *swatantra*—freedom, and engages in actions suitable to himself in accordance with time and place, dedicating the fruits of his actions and himself to *Ishwara*, the General Cause. To him, the divine contact is a living reality, the objective Representative of which is *Bhagavan Sri Narayana* at *Badari*, who, abiding in the exquisite form of *Devi-Prakriti* particles, conducts the governance of this World in the same way *Paramatma* does, as the *Ishwara* of the entire Cosmos, and as such nothing that takes place in this World is beyond His notice. The Yogis, Gnanis, Devotees, and the Great Ones of *Suddha Dharma Mandalam* offer their adorations to Him only, and receive their inspiration from Him in the discharge of their functions which naturally have the hall-mark of excellence, being divinely directed.

It is this plank of Karma-Yoga that is the basis for the higher realms of *Adhyatma-Yoga*, reached in the fullness of time, after one realises that he has completed his duties here in this World-Process.

GAYATRI-UPASANA AND YOGA

Any Student of Religion whether higher or lower should have known what *Gayatri* is. If he does not it may be definitely stated that he has missed the one proper basis of spiritual life, and with it, correct knowledge. It is not too much to posit that whatever knowledge one might have acquired in religion otherwise, without knowing *Gayatri*, is just a waste. To say so should not be considered dogmatic, because, the exposition on *Gayatri* herein would disclose what it is to miss it. In this land of *Aryavarta*, only a privileged few may be said to have heard or known anything about it. And even they cannot be held to have grasped and understood its significance fully. Added to it, a good deal of unnecessary secrecy is maintained by those that are said to know it so as to make it inaccessible, which precludes the honest seeker to a correct approach thereof. As such, what the Great Masters of *Suddha Dharma Mandalam* teach us about it should be illuminating and uplifting, not only for our every-day life but also to *Yoga* which attracts one and all now. Let us try to understand what They teach us, in all humility.

Swalpamapyasa dharmasya—Even a fraction of this divine knowledge in its correctness should be enough to disabuse the mind from the prevailing grotesque misconceptions and to browbeat the aggressive claims made by certain Schools of thought, that to pursue the path of *Yoga*, *Gayatri* is unnecessary. A statement of the kind merely betrays that those that indulge in them neither know *Gayatri* nor *Yoga* which they sponsor, in so far *Gayatri* itself has been declared from the long ago as *Yoga-vidya*—*Yogavidyeti Gayatri Yogibihi parikatyate*. It is also known as *Tatwa-vidya* that leads to the knowledge of *Brahm* in its manifold manifestations—*Tatwavidya cha*

Gayatri Brahmēti cha hi shrūyate. So that, the hollowness of the claims adumbrated should be thus patent. A re-understanding, therefore, of this imperative, unique, powerful, and unexceptionable requisite, not only to the day-to-day life of the individual to get inspiration, but also to those engaged in pursuing the path of Yoga, is well warranted as a guide to one and all now.

In the sacred teachings—*Shrutis*, Gayatri is described thus—*Gayatri Va Idam Sarvam*—all this is Gayatri, otherwise. The epithet—*sarvam*—all, in the dictum, is completely comprehensive admitting of no exception whatsoever. However, the qualifying word—*idam*—this, obviously restricts the scope of this allness to that which could be definitised by location as “*this*”, whether it may be in the sphere of thought, word, or deed, or higher than these three. That is to say, all that falls within the ambit of “*expressed knowledge*” is Gayatri. Knowledge in its seed-state and different from its ‘being expressed’ may be stated to be a concept rather a whole concept with a confluence of many concepts—the several nuclei, as it were, for the various kinds of knowledge-formations, in the thought region known as *Mahat*, best understood by that mysterious and cryptic monosyllable *OM*. In other words, the seed-state—*OM*, which symbolises All-Consciousness, though by itself is unitary, assumes various states as concepts in itself so as to constitute the several bases for the operations of different and manifold other transformations that also emanate from it. Now, these formations of *OM* in itself into several concepts of the abstract category are technically termed *Mahavakyas*, whereas, the transformations thereof into concretes—such as the various planes of knowledge-activity, and the laws pertaining thereto go by the name of *Gayatri*. That

is to say Gayatri is the dynamic aspect of that which metamorphoses the potential seed-condition—*OM*, the symbol for Brahm and projects it as the manifest *Jagat*; the Mahavakyas on the other hand, perpetually furnish the necessary seeds or concepts of *OM*, to maintain the eternal condition of *Jagat*. In the interplay of these two we find the secret source of all knowledge whatever it is. So, it is said, Gayatri is the mother and Mahavakya the father, from whom, not merely knowledge, but also the entirety of the cosmological compositions has its origin. In fact the two are identical except for the aspectal-differences mentioned, and hence the epithet—*Va*—other wise, in the anagogue, is appended to suggest that “*Sarvam idam*” declared as Gayatri, is already known in the Mahavakya which postulates—“*Sarvam tad kalvidam Brahm*”—All this verily is Tad-Brahm.

From this it should be clear that what is known as Tad-Brahm in the Mahavakya, and that which is known as Gayatri are nomenclatures given to one and the same principle, to aid us in distinguishing the nature of its various formations and transformations we find in the *Jagat*. So that, in any scheme of explanation, Mahavakya and Gayatri can hardly be separated, although the explanation is always in terms of Gayatri. And hence, before understanding the scope of Gayatri as such, it will prove very helpful to know within a short compass what Tad-Brahm stated in the Mahavakya stands for.

In the Gita, it may be remembered, Arjuna enquires of the Lord what this Tad-Brahm is—“*Kim Tad-Brahm.*” In reply the Lord states—“*Aksharam Brahma Paramam*”—Aksharam is Para-Brahm. That is to say what is known as Para-Brahm is Tad-Brahm, the epithet “*Tad*” obviously setting a limit to the scope of conception even

at its highest. That which is beyond the conceptual state is termed "Neti-Neti"—Not-this—Not-this, which seems to be an eternal impenetrable secret never known, surpassing all—"Sarvateetam". The question whether such a state is possible is answered by the fact of the existence of the limitless expanse—*Jagat* and of which we are parts the terminal limit thereof being *Akshram* referred to, above. The term *Aksharam* is literally said to mean indestructible; it also means letter or word; so that, the sound constituent in the latter, furnishes the clue to the whole meaning—indestructible-sound-form. This indestructible-sound-form is *OM*, which symbolises Brahm in completeness—"Om iti ekaksharam Brahm"—Brahm is the single-letter *OM*, And in this sound-form, the potential state is just a concept, and thus soundless, and therefore transcendent, the nature of which does not yield to its being realised in terms of explanation, and is said to be known by every one for himself through the study of "Samashti Omkara-Vidya"—Synthetic Study of *OM*. The all-surpassing "Neti Neti" should not be confused with this aspect of *Akshara* since that is never known.

To help us to determine the nature of this highest concept—*Aksharam*, which is *Suddha-Brahm* or *Para-Brahm* or *Tad-Brahm*, or *OM*, the Lord proceeds to explain later on thus:—"Om Tat Sat nirdeho Brahmani trivida smritaha"—Brahm has to be determined three-fold in terms of Om : Tat : Sat. In the sacred scriptures, the Supreme Brahm has been described in manifold ways by the various Mahavakyas, all of them, however, having reference only to the central idea embedded in this profoundly cryptic dictum Om : Tat : Sat : Of those very many Mahavakyas "*Satyam, Gnanam Anantam Brahm*", respectively brings forth the significance of Tat : Sat : Om.

Tat is Satyam—truth, the brilliant light thereof dispells the ever-present darkness overcoming the human mind and is said to be *Suddha—Suddha tejas swaroota*—form of pure light, *Sat is Gnanam*—wisdom, the dynamic power thereof constitutes the causal and controlling force of the Cosmos, and is known as *Nirguna—Karana Swaroota*—causal form; *Om is Anantam*—manyness, the sublime infinites of the creational grandeur give a stunning blow to the human arrogance of I-ness compelling man's utter submission to the All-Will and this is declared to be *Saguna—Amrita-swaroota*—the amritatwa or blissfulness consisting in the elimination of the idea of separateness in the manyness. Tat: Sat: Om which thus represents the three-fold aspect of Brahm is declared to be *Kala*—Time, as understood in terms of Past, Present, and Future. (The Lord declares himself to be *Kala—Kalosmi* in the Gita.) The monosyllable *OM*, which is thus said to represent the manyness and the multiplicities therein, and as such known as—*Vyashti-para*, is however, by itself a single sound concept as was already stated—*Samashti-para—OM*, in its potential seed state of soundlessness, hidden in sound—"swara leenam"; and is said, therefore, to unfold the three states of Time simultaneously—*Sarva Kala*. Thus *Samashti-para* and *Vyashti-para* of *OM*, known as *Pranava*, respectively pointing out to the conceptual state hidden in sound and the knowledge state expressed in terms of sound, form in order the subject-matter of study of Mahavakyas and Gayatri.

In the dictum "*Swara leenam*" stated above, the English term sound does not properly give out the significance of "*swara*". The correct Sanskrit word for sound is "*sabda*," which is the lowest of a three-fold sound-state viz "*Nada, Swara, Sabda*", and these, in English, may be rendered as *sound-wave, sound-note, and sound* respectively.

Tat : Sat : Om : in the lower level represent these three. Of these, 'Swara', which in yogic parlance, is known as *Bindu*, a loka (world) in itself, is the creational centre—the centre that is everywhere; 'Nada' is the loka known as *Sat-Chit-Ananda*, the seat of Trimorties and is higher than Bindu-loka; while the '*Sabdha-loka*' lower than Bindu is known as *Kalaa-loka*. *Sabdha* or sound is the quality of Akhasa (ether), the subtlest of the five elements of which the visible world in which we live is formed. This three-fold state of *Nada-Swara-Sabdha* or *Nada-Bindu-Kalaa* goes by the technical name of *Sabdha-Brahm*. Gayatri whose essential nature is declared to be *Sabdha—Sabdhamoorti dharasyetat swaroopam*—is otherwise stated to be *Sabdha-Brahm* itself.

Before aiming to reach the level of Para-Brahm, one has to, as a matter of necessity, become fully conversant with the states of *Sabdha-Brahm—Sabdha-Brahmani nishnataha Parebrahmani gacchati*, as the Shruti unequivocally declares. Hence the importance of Gayatri-upasana can in no way be minimised, under any condition whatsoever.

In passing, it may be stated, that *Sabdha-Brahm* should not have been so very ludicrously rendered as "talkative man" as is seen in a recent so-called "classical" translation of the Gita. Nor does it mean "written truths" as is explained in one of the recent expositions of the Integral Yoga School, as though to feed oneself with ideas that suggest themselves to the imagination, "when one learns to live in his own soul" is transcending *Sabdha-Brahm—Subdhabrahmativartate*. The functional features, of *Sabdha-Brahm*, which commence to operate only within, unless disciplined by Gayatri-upasana, are liable to take wild momentum. It is only through *Sat-siksha* (correct knowledge) of written truths, not of the fanciful

type but of the right sort, that could generate the necessary discipline ordained by Gayatri. The importance of such written truths can never be set aside. The various states of *Sabdha-Brahm* have to be also passed through before transcending it. The travel by the consciousness through these various states is inevitably associated with the acquisition of certain phenomenal powers inherent in those lokas passed through, and they are acquired as a matter of course by the sadhaka and brought down to render aid to the suffering humanity. An absence of these powers certainly means that the consciousness has not reached these levels in a working order. Truly liberated souls are so endowed with these powers as a result of worshipping *Sabdha-Brahm* which is Gayatri-upasana, and not by the forced practices of Hatha-Yoga and the like, and are actively engaged in the work of helping those who would follow their directions. So that, to indict them as selfishly pursuing the path of their own individual *ananda* and salvation is unfair, not so much to them as it is to ourselves. To aim at the acquisition of these powers is one of the cardinal principles of *Suddha-practice*.

Being the one source of all 'expressed-knowledge' and their conditions, the definition of Gayatri by Sri Hamsa Yogi is very significant. He states—"*Tyajyopadeyartam tatwagnanena vijanantam yatascheyam trati, Sarvam tat kalvidam brahm, Sarvam brahmaswabhavajam, sarvam avasya-kamityartopadesena rakshati tatascheyam gayatreetuchyate*"—Gayatri is that which rescues by generating discriminative knowledge through *tatwagnana* and protects by inculcating the truth that everything is verily *Brahm*, everything is of the nature of *Brahm* and that everything is necessity. In this definition, we learn, not only the sublime role of Gayatri, but also its protective

power. It is because of this supreme power to protect and rescue one and all from the perils incident to life that Gayatri is hailed as the Divine Mother, and reverentially invoked by every earnest devotee. In the Shrutis, She is eulogised thus: "*Mantranam matrika devi, sabdhanam gnanaroopini*"—Oh Devi, thou art the source of all mantras and embodiment of knowledge in all sounds—a prayer which accords with the definition by Hamsa Yogi. She is thus a distinct power. The transforming aspect of the power which converts Brahm into that which appears different from itself—Jagat, always hiding its (Brahm) true state is termed Maya, or Maha-Maya, or Yoga-Maya—"*Yogamaya samavritaha*". The retransforming power which rescues the Jagat to its intrinsic Brahmic state is the protective power—Gayatri. Maya and Gayatri, therefore, are the different roles of the same Power of transformation—Brahm-Shakti. Consequently, She is the virtual Dictator of the Cosmos and not Brahm, and as such the Dispensor of weal or woe to mankind in accordance with its behest. So that, to free oneself from the dazzling and upsetting influence of Maya, one has to approach her in the role of Gayatri.

Bhagavan Narada also defines Gayatri thus:—"*Vyakyatree vyavasayanam chatmano deha mandale, ya cha vidya-asti sa prokta gayatri iti Maharshibih*"—It is said by the Maharshis that Gayatri is that Vidya which explains the nature of the various functionings of the Life Principle in the body (it has assumed).

Two main divisions characterise Gayatri-vidya, and they are:—(a) *Tatwa vidya*, and (b) *Mantatmika*. The former is the explanatory feature in regard to the various manifestations in and of the world-process known as "*Samsara*"; while the latter constitutes certain formulae in which are

condensed all the explanations of *Tatwa-vidya*, a proper and careful intonation of which enables the factual realisation of those explanations; and as such it is vibratory in effect, in that, it shakes away the ignorance inherent in the human atomic constitution. The darkness known as ignorance is due to the original stunning effect caused by the sudden release of the splendrous light of the creational energy through the power of *Maya—Mayaya apahrta gnana*, which causes the created beings to revolve in the wheel of *samsara* as though dazed—*brahmayan saravabhootani yantraroodani mayaya*; and as such darkness may be stated to be light itself tuned up to the highest vibrant velocity. It follows, therefore, that when this high velocity is stilled, the stunning power lessens, and with it, darkness evaporates yielding place to that much necessary light with which one can see. It is to effect this quieting influence in the mind, wherein, the full force of the revolution is seen, that the *Gayatri-formulae* help. There are any number of these formulae suitable to the various systems of human organism in accordance with the plans in which the said organism functions in a given time, and hence the Shruti-dictum—*anantavihi gayatriyaha*—Gayatris are innumerable. We shall revert to a further treatment under this head again after a brief explanation of *Tatwa-vidya*.

Tatwa-vidya is also otherwise known as *Samsara-vidya*. *Samsara* is that condition in which there is a full play of the innumerable forces released by the creational urge in the never-knowable Brahm. *Bahusyam prajayeyeti*—let me become many—is that urge in the yogic condition of Brahm with its own Shakti. Generally shakti or power and one who owns it can never be separated so long the owner holds it. With Brahm, its Shakti never gets separated at

any time and their Yoga is eternal, and hence the non-differentiated view that Brahm and Brahm-Shakti are identical. The projection of the Jagat, sustaining it for a while, and withdrawing it—*srishti, stiti, and samahara* are carried out by this Shakti of Brahm. Every individual being, representing the *Brahma-swabhava* — Brahmic nature, consequently, is so endowed with this Shakti, which takes infinite forms. In recognising this Shakti as the terminus of Samsara lies the secret of salvation, which is attained by surrendering to and seeking Her divine grace—*Mamekam saranam vraja—Mam* implying Brahm-Shakti and *Ekam* referring to Brahm. The feminine role with which Shakti is associated is due to its capacity to attract, to receive, to transform, and to project into various forms the one seed which is Brahm, and also to control and protect that which is so projected. This power, however, in the lower levels gets itself modified into a crystallised material, suitable for the mechanical projection of forms of blind forces, when, she is known as *Prakriti*—a neuter condition. In this prakritic field capable of being manipulated into desired shapes, the play of Brahm and its Shakti is at its highest, producing infinite forms and states without their losing their own intrinsic nature at any time. A process, which is thus variously graded and is eternal, is known as *Samsara*. And every individual-being represents it.

This Samsara, as a whole, which has its source above and eternal, is likened to the Aswatta-tree—*Ficus Religiosa* with its root above and branches below—*Oordwa moolam atah sakhm samsaraha*. In the lower prakritic conditions of Samsara, the forces operate blindly and impulsively because of the dominating influence of I-ness therein, which is the subtlest prakritic force that stresses the limited importance of personality and its will, ever maintaining the

state of separativeness and oblivious to and thereby hindering the free flow of the Divine-will in Yoga. Samsara, which has Yoga at its top is governed by certain definite laws known as *dharmas*, regulating the operation of the forces. Union or *Yoga* is the highest aim of these dharmas which involve their (dharmas) close observance in the lower levels without being subject to the influence of *Prakriti*. The dharmas that operate in the lower levels fall into the threefold group of *Gnana, Iccha, Kriya*—Knowledge, Desire, and Action collectively termed *Sankhya*. Thus, these four factors—Gnana, Iccha, Kriya and Yoga are together known as—*Gayatri-chatushpada*—Gayatri with four feet, each of these consisting of six digits, each digit representing a dharma, and thus we have the well-known twenty-four dharmas of Gayatri (See Gita S. D. M. from 2nd to 25th chapter for the names of these dharmas). Gayatri, however, is one footed, or two, or three in accordance with its reference to any one of the Gnana, Iccha, or Karma aspectual treatment, when it is declared to be incomplete. It is *Yoga* that gives the stamp and seal of fullness, and hence the importance of *Gayatri-chatushpada*. In the manifested universe which is but a fourth part of the Infinity—*padosya viswabhootani, vishtabhyaham idam kritsnam*, the influence of this Gaytri is complete.

Prakriti, the seed-bed of samsaric life of Brahm and its Shakti has likewise various states, mainly two-fold—*Sthoola and Sookshma*—gross and subtle. The '*Sthoola*' consists of the *Para*—higher, and the *Apara*—lower, aspects. The eightfold *Prakritis* are the *Apara*, and they are—*bhoomi* (earth), *ap* (water), *anala* (fire), *vayu* (air), *kham* (ether), *manas* (mind-emotion), *buddhi* (intellect), and *ahan-kara* (I-ness), The *Para* or the higher is the *Jivaboota*, the life-giving source for the *Apara*, and is known as *Avyakta* (In-

separable). The inseparable condition, herein, is yogic, in that, Brahm as Atma, Shakti, and Prakriti is in a state of eternal unity. Hence *Para-Prakriti* is, sometimes, otherwise termed as Atma itself—*Yo buddhe paratastu saha*—higher than buddhi is He (Atman) in the *Avyakta* plane. The twenty-four principles that go to the building of the Cosmos and known as Gayatri principles are merely multiples of this *Para* and *Apara-Prakriti*. In Man, these principles are organised into a four-fold group—*Indriyas* (senses), *Manas* (mind-emotion), *Mahat* (intellect) and *Avyakta* (yogic), otherwise also as five-fold koshas (sheaths) viz. *annamaya* (body), *pranamaya* (astral) *manomaya* (mind-emotion), *vignanamaya* (knowledge), and *anandamaya* (bliss). Secondly, the '*Sookshma*' or the subtle aspect of *Prakriti* is the four-fold force, which *Prakriti* manifests in the human body as a result of the play of Atma and Shakti on it, and known as *Gunas* or qualities, which are *Satwa* (intelligence), *Rajas* (activity), *Tamas* (darkness), and *Suddha or Sama* (equipoise).

The primary or the first yogic condition is that when the Consciousness is able to function in the *Avyakta-plane* with *Suddhaguna—samatwam yoga uchyate*. As the Yoga advances, it reaches the highest level wherein Brahm and its Shakti alone abide transcending all prakritic planes—*prakriteparam*.

Tatwa-vidya thus consists in the study of these factors in their details and in applying them to practice in everyday life. It is in reference to this Gayatri-vidya that the Lord in the Gita stresses, when He declares "*tatwato gnatwa*", "*tatatwataha*" etc., in as many as eleven places in it.

Mantratmika aspect of Gayatri was already stated to be vibratory. This vibratory condition is created to awaken

the Consciousness or the Life-Principle which is Atman, from its dazed condition revolving in the wheel of Samsara and tasting its fruits. Sound is the only power to create the necessary vibration to rescue it, since the Life-Principle or Atman which is of the form of Chit or Consciousness is clothed in the atomic body of akhasa or ether whose quality is sound and is Vishnu, the all-pervasive—*atma akhasa dehasyat chitroopaha vishnuravyayaha*. The reason, why sound-effects of the spoken word and the like have a great influence on people in general, should be thus obvious. The formulas of Gayatri are intended to create a similar effect. The potencies of these formulas as such are enhanced, when, in association with each one of them is added a single seed-letter known as *Ekakshara* while intoning it, since it (*Ekakshara*) is said to represent the nature of the particular individual soul, and to which sound alone, the soul responds. In the same way *Om* is the *Ekakshara* of Brahm, every individual Atman has its own single sound-letter. These *Ekaksharas* are graphically described to shoot out in the form of '*swaras*' from the drum of Lord Shiva—*Sivataikka samamnaya pravanihi*, which, the advanced Yogins observe during their meditations, and gather to confer them on those that are in the path, in accordance with their suitability, to accelerate their development. The extraordinary powers released consequent on the intonation of these formulae with *ekaksharas* are such that they are held extremely secret and are imparted discriminatingly with an eye to the disciples' welfare. The Lord's dictum that people should not be disturbed in their smug ignorance—*na buddhi bedam janayet agyanam* is not so much with reference to the imparting of *Tatwa-vidya*, as it is with the disclosure of these Gayatri formulas, although in many cases even

ordinary knowledge is seen perverted, letting alone the truth of Tatwa-vidya, and thus made to subserve man's nefarious ends, due to the inherent nature of "*karpanya-dosha*"—selfishness, with which man is obsessed.

Such *Upasana* or worship of Gayatri is not intended only for us. Even those that are very high in the order of evolution viz. the Yogis, Rishis, Siddhas, and Mahatmas have their own methods of Gayatri-upasana. Even the Trimorties are not free from such worship. Brahma-Shakti, the final refuge of Samsara, is higher than the trimortic level, and it is from this Great Source, They derive their respective powers for the governance of the Cosmos according to their allotted function, and the necessary powers are got only by worshipping Her.

The importance of Gayatri as such not only to Yoga but also to every day life being thus obvious, it can be very well seen what a pusillanimous claim it is that arrogates that to tread the path of Yoga, Gayatri is unnecessary.

Generally, the imparting of Yoga-Gayatri is done to such of those who are capable to intone it properly. Even though one is lucky to receive it, it is only a mastery of Tatwa-vidya that augments its efficacy. It is declared that this mastery constitutes in itself an act of receiving the power to function in the world—*Shaktisweekara*. Three auxiliaries go to increase this Shakti. They are (a) *Yagna* which is the performance of acts dedicated to the Divine, (b) *Adhyayana* or the study of Tatwa-vidya, a full and complete exposition thereof is Srimad Bhagavad Gita, a correct text of which is the one published by S. D. M., (c) *Dana* or the act of surrender of the individual-soul to the Universal Soul. Secondly, the discriminating knowledge and intelligence one develops through *charcha* or enquiry in the course

of one's sojourn in the world, after receiving the said Shakti is termed *Tapas* or austerity. Finally, when one completes the duties that may fall to one's lot in Samsara, the sadkaka approaches the Guru—*Gnaninaha tatwadarsinaha*—(such Gurus are very rare now among us) to acquire a working knowledge in the *tatwas*—inner planes of being, and receives from the Guru further instalments of Yoga-bheejas and Gayatris as aids. In the fullness of time the disciple through the blessing of his Guru learns to raise his Consciousness to transcendental levels and function there independently, and at last reaches the height of eternal Brahmic approximation—*Sameepya-Mukti*, the highest in that category. This is known as *Brahma-Prapti* or attainment—the *Fifth Purushartha* which the Gita teaches.

In this Kali-Yuga, the imparting of Yoga Gayatri to any and every one, and at any time of one's life, provided that one is able to intone properly, is permitted, due to the divine grace of Bhagavan Sri Narayana at Badari, the Adhishtata of Suddha Dharma Mandalam, who had declared the greatness of this Yuga, and the competency of every one to tread the path of Yoga. It is to personally see to the fulfilment of this declaration and raise the human level to greater heights, that He has incarnated as Bhagavan Sri Mitra Deva, whose public appearance is expected to take place sometimes this year, subject to His great will.

PRANAYAMA AND ITS ROLE IN YOGA

Enthusiastic advocates of Pranayama have reduced it to mean exclusively "breath-control", and have proceeded to evolve a Science out of it.—The Science of Breath-Control! There can be no worse instance of incorrect meaning given to a key-word in Yoga and applied to practice with dire consequences. It is not suggested here, that breath-control, as such, should not be organised scientifically, nor that it has nothing to do with Pranayama at all; but, those, that declare breath-control itself is Pranayama, have patently not bestowed any thought on the vital significance of what Pranayama really stands for, satisfied apparently with the superficial meaning of the term. Pranayama is intimately connected with Yoga, and the unfortunate result of naming it breath-control has created the general impression, that those aiming at the practice of Yoga should perform a series of breathing exercises as an all-consuming first requisite. So much has this false and pernicious idea gained ground that Yoga itself is getting to be looked upon as breath-control !!! This is really tragic. A greater disastrous disservice to Yoga and Pranayama is unthinkable.

In Yogic-literature, Pranayama occupies such an important place that it may be indisputably stated there is no Yoga without Pranayama, and no Pranayama which does not lead to one kind of Yoga or the other. It is advantageous to bear in mind here, that Yoga is not one but very many according to the objects of contact sought after, and of which the highest is Adhyatma-Yoga. Strictly the term 'Yoga' is applicable to this Science only, and not to any of those less in order such as Hatha-Yoga, Laya-Yoga, Ash-

tanga-Yoga and the like. Nor do these Yogas from the passage to the former directly. Pranayama, which is a vital adjunct and the foremost act for the realisation of any Yoga whatever it is, is also manifold likewise; and breath-control is one of those very many methods occupying the bottom-most rank. To students of Adhyatma-Yoga, otherwise known as Brahma-Yoga, or Suddha Yoga, or Raja Yoga, this practice of breath-control at any stage is dismissed as harmful and hindering progress—*Taatvata tasya rajayogadhikaribhi tyajyatvasya pratipadanena.*

Let us look into the correct significance of the word 'Pranayama'; breath-control is its surface meaning only, the exact sanskrit word for it being "*swasabandana*". Quite obviously Pranayama must mean something deeper. It is so. *Prana* is a general word to indicate 'energy', 'life-force', 'intellect', 'spirit' and so on; and the approximating exact word to convey its idea is 'Consciousness'; similarly '*ayama*' does not mean merely 'restrain', and 'control', but also means 'expand'; so that, its import is best conveyed by the term 'leading to'. Pranayama thus comes to mean "Leading the Consciousness". Of course the Consciousness is led not towards anything else but God.

Modern "Yogins" may turn round and declare, breath-control is intended as a preliminary to lead the Consciousness Godward ultimately, and hence Pranayama is breath-control. Though the act of substituting 'container for the contained', and of meaning one thing and stating another, may be euphamistically admirable in other spheres of knowledge, it has no place in an exact Science like Yoga, by which is meant here Adhyatma-Yoga. The absoluteness of breath-control postulated herein, is just untrue. It was already pointed out that this habit is harmful, because, inspite of the good motive behind it;

and possible therapeutic value under certain conditions, the Consciousness is neither lead nor Godward. For, in this practice, the Consciousness gets stultified by being subverted, cornered, and eventually smothered, so much so, it takes to the course exactly opposite, eventually becoming unconscious. And out of this unconsciousness all those powers known as "*Siddhis*," with which the modern demonstrator assuming the name 'Yogi' amuses the audience by getting himself buried alive and coming out unscathed, stopping heart-beats, swallowing nails, poisons, and molten liquid, fire-walking, rope-trick, and by a host of those feats. All these jugglaries though excellent in themselves do not lead the Consciousness Godward surely. Hence there is no Pranayama here. It may probably be stated as a tip to these people, that the highest power which this practice can generate is "*Kechari-Siddhi*"—the power to fly in the air, a power, which these breath-controllers do not seem to have developed so far. We have the birds flying, and there are the modern aeroplanes and hence the development of the power to fly carries no wonder with it, but does that lead one towards God even to a fraction of an inch. Most certainly it does not.

Let us just look into this a little more. It is true those that resort to this practice do so accompanied with the intonation of certain '*mantras*', and it is also said, they have for their object of realisation, the God-head of the "*Nirguna*" variety—God unassociated with trigunas, a very high order indeed. But, in actual effect, instead of attaining this goal they get the powers developed, since the mental contents behind the motive are so inclined resulting in their acquisition accordingly. If it had been otherwise really, they would have long ago learnt the uselessness of tampering with the breath in any way for purposes of God realisation,

In Yoga-literature, however, the exalted name of Pranayama is still conferred on the practice in view of the high motive behind it, but is set aside as "*Prakrita*", because of its ill-direction by the development of "*Siddhis*", thereby hindering God-realisation.

A second variety of this "*Prakrita-Pranayama*" consists in the performance of "*devatarchanas*"—worship of Gods by doing poojas associated with mantric rites and '*japas*'. Those engaged thus do not practise breath-control nor do they bother themselves about the Science of Adhyatma, since their sole aim in worship is in securing certain material objects in view, on the well-established and legitimate belief that God is a boon-giver. This is known as "*Saguna*"—worship of the God with form. Both these varieties of '*Prakrita-Pranayama*,' consequently, have no place in a scheme which has for its object God-realisation as such, exclusively and unconditionally. To get at this mental condition, one must be very courageous indeed to agree to a course of sustained discipline in life, and should as a first step aim at a correct knowledge of the Divine sought after by exercising the intellect. These two methods of '*Prakrita-Pranayama*' are resorted to by those that go by the name of "*Pravrittas*"—whose inclinations are merely materialistic.

Let us now examine the type of Pranayama practised by those called "*Gnanis*", who have devoted themselves to "*Atmachara*"—enquiry into *Atman*, as being free from and independent of *Prakriti* (Matter); and who form a distinct class from the other two. The Ishwara of the size of the thumb—" *Angushtamatra Purusha* " residing in one's own heart is the goal of their aspiration. To them, the World is "*mitya*"—false, and governed by "*maya*"—illusion, and hence to be rejected. They are those that go by

the name of Vedantins. With this end in view, they forcefully starve out the turbulent senses as a point to be achieved, and resort themselves to the practice of what is famously known as "*citta vritti niroda*"—suppression of mental modifications. Aiming desirelessness they apply pressure to abstract the Manas with the Consciousness in it to one-pointedness—"*ekagrasiddhi*." Though in this act of subduing the Manas these "*Gnanis*" are akin to the "*Prakritas*" of the Nirguna variety, they differ in the conception of the Divinity as judged by the result. To the latter, the development of powers is God-given and therefore God-contacted, since their conception of "*Nirguna*" aspect of God is one of store-house of powers merely without form; whereas with the former, God is of the form of Light and is "*Sakshi*"—a Witness, remote from the prakritic forces and entirely free from their influences. This idea, of the Gnanis, suggests itself into the theory of non-existence of the World, and with it, the sense and mental suppressions. The *Atma-jyoti* or the Light of Atman is realised, no doubt, after a period of self-immolation; and the ties of attachments are broken asunder. This type of practice is termed "*Atmeeya-Pranyama*," since it aids the realisation of the said Atman though at a great cost. In spite of the pure motivation that effects the release from the bondage of heart's knots, freedom in action—"*swatantra*"—the hall-mark of success in Yoga is not there, since there ever persists a sense of want, even after the suppression of the demands of prakritic vehicles as being inimical. This want is due to the non-disappearance of the sense of I-ness, and is traceable to that initial mistake in thought *viz.* that *Atma* (Spirit) and *Prakriti* (Matter) are unrelated and opposed to each other and that to realise Atma, Prakriti has to be suppressed. That these two are ever in unison, mutually

interacting and influencing each other and that under no conditions whatsoever, one remains without the other in the World-Process are truths, which these people have yet to learn. Hence, Pranayama of the "*Atmeeya*" type, though helpful partially to those that have succeeded in their attempts at suppressions, does not conduce to the realisation of the transcendent Wholeness which is Brahm, and with it *Swatantra*. It is said, that the practice of the regulation of breath to a minimum extent to commence with is resorted to by these people, in accordance with the instructions of the Guru, but is given up latterly. These people go by the name of "*Nivrittas*"—those whose inclinations are exclusively inward-turned.

The variety of Pranayama practised in Adhyatma-Yoga is named '*Suddha*' and is free from the octopus of the two previous kinds. "*Susukam kartum*"—most pleasurable in its performance is the encomium showered on it by the *Gitacharya*. In a World, wherein the play of opposites is the rule and not easily got over, the act of taking sides quickly yields results. Thus we have the Materialists who act denying the Spiritual-Principle, and the Spiritualists bent on emasculating the ever-present and necessary material vehicles and their legitimate operations in life. Their quarrel between each other and among themselves is legion. But, fruition in Adhyatma-Yoga is got, not by preferences by the one over the other but by transcending the influence of opposites through the process of synthesis—*Sameekarana*, by which the placements of the various parts are understandingly equated to the Whole. It is obvious, to do so, the mind has got to be educated on proper basis. That basis is found on those three great *Mahavakyas*—"*Sarvam tat kalvidam Brahm, Sarvam Brahma swabhavajam, Sarvam avasyakam*"—Everything is Brahm, Everything is of the

Nature of Brahm, Everything is Necessity, which reveal the standpoint of synthesis. In that oft quoted slogan by the Seekers of Atman—" *Brahma satyam jagat mitya*"—Brahm is true and Jagat is false the cleavage postulated and perpetuated has resulted in disastrous consequences. Their fundamental misconception in equating Atman into Brahm, requiring the liquidation of the World for its realisation, not only has led to the most deplorable state of affairs in this land for the last so many centuries, but also has resulted in doubting the validity of the pursuit of this path as an excellence in many minds. *Atman is not Brahm*, since Brahm is a triune—*Atma, Shakti, and Prakriti*—each of these occupying a distinct and unique place in the scheme of Wholeness, interacting on each other mutually; nor could the World be rejected, since life is in it only. *Atma* abides in this World-Process as the Representative of Brahm, and its realisation as a first step though important is not a completeness in itself. Nor does its realisation require *prakritic* emasculation—a habit condemned in the Gita as asuric—*Karsayanta sareerastam bootagramam achetasaha, mamchivanta sareerastam tan vidhyanusara nischayan*. The overcoming of the *prakritic* influences, therefore, after fully understanding their extent and usefulness has to be done by degrees, through the process of harmonisation. A study in synthesis, thus, reveals that great state of harmonised Wholeness, in which the three forces—*Atma, Shakti, and Prakriti*—are in utter balance and equilibrium. This state goes by the names of *Ananda, Paraam-Shanti, Nirvana, Yoga, Turiya, Avyakta, Atyantam-Sukham* and so forth. The consequence of this study, is the ability to overcome the inimical opposites, with a sense of friendliness in all relationship; and the striver gradually gets himself released from the

baneful grip of I-ness and Mine-ness—" *swarthadosha*" and "*karpanyadosha*," the seeds of manifold miseries in the World and of the never ending cycle of births and deaths. The Senses and Manas are weaned away gradually from the attractive and repulsive nature of objects by degrees, until at last their effects are neutralised by the perception of truth in them, getting thus sublimated. Such a study and objective practice are necessary prerequisites that conduce to success in *Suddha-Pranayama*.

Pranayama as such is the technical name given to that practice which is entirely subjective, since leading the Consciousness Godward is purely a mental act. Consciousness has its dominant seat in Manas—Mind-emotion plane. Manas by its nature is usually outward-turned towards objects and the Senses are its gateways through which the impressions made by objects are carried into it. To divert the course of Manas from objects towards God, Pranayama is the first act, prior to *Dhyna* (Meditation) which is an act of repeated and continuous thought bestowed on God. Certain external conditions are absolutely necessary while in the period of practice *viz.* solitariness (away from crowd), avoidance of overfeeding, austerity, quietude, and a frequent recalling at all times in the Manas of Brahmic beatitudes; whereas, the actual act of practice consists in overcoming the sense of fatigue—*Jitasramaha*, capacity to be seated in a firm posture for a time—*Samaseenaha*, raising the Consciousness to the top of the head—*Moordhnyatmanamadaya*, and focussing the formative will of the Manas between the eye-brows—*Bhruvor-madhye manas*, always thinking of the nature of Atman—*atmanam chintayet*, and reducing Prana into Apana and vice versa—*Pranapana-gadee ruddhva pranayamaparayanaha*. Here, *Prana* indicates the Brahmic state of '*Turiya*' (fourth)

which is *Avyakta* or the Yogic-Plane, wherein, the three aspects of Brahm—*Atma*, *Shakti*, and *Prakriti* are ever in Yoga and termed Paramatma or Sat-Chit-Ananda Roopa. In the three lower levels of *Mahat* (Buddhi), *Manas* (Mind-emotion), and *Indriya* (Sense) planes, these three aspects abide without harmony, and hence the dominance of one or the other as the case may be. This lower level is *Apana*. The act of reducing the lower into the higher is *Prana*, and vice versa is *Apana*; in other words, it is the act of equating One into Many and Many into One. In the Gita, the Lord explains this in the sloka—*Yada bhoota pritak bhavam ekatvam anupasyati, tata evacha vistaram Brahma sampadyate tata*—When the aspirant perceives the Many (triple samsara) as focussed in One (Unitary), as also emanating thence, he, then, understands Brahm. This process of mental harmonisation is *Pranayama*.

Three essential features go to make up a complete *Pranayama*. They are the mental acts of (1) reducing the Many into the One-Immanent-Divine-Essence, (2) retaining the idea of Wholeness in which the One and the Many abide as necessary auxiliaries always, and (3) dismissing all those hindrances that prevent the retention of this unique fact of knowledge. These three parts—*angas* of *Pranayama* are explained by Sri Hamsa Yogi in his inimitable style thus—(1) *visuddha sarvabhavanam swatmaswaroopa brahmani satvena samanyanam*, (2) *samaneetanam cha teshambhavanam swatmaswaroopa brahma swabhava sid-dhatvena cha ikyasya vignanam*, (3) *tadikya vignana prati-bandhaka nanabhava parityagaha*. The technical names of *Pooraka*, *Kumbhaka*, and *Rechaka* respectively are conferred on these three phases of practice. The act of inhaling, retention, and expelling of air in breathing exer-

cises are also known by these three terms, but in this *Pranayama* which aims at the highest Yoga, such acts of breathing have no place. *Manas*, the eleventh Sense, the vehicle of meditation, and named *Ishwara* of the Senses, though receives its impressions through the Senses, is not exclusively conditioned by them, since it has its own independent movements of likes and dislikes. The notion of separateness and opposites creates the said likes and dislikes, as also pleasure and pain in it. To raise the consciousness higher and get at the idea of unity *ekagrachitta*—the overcoming of the dualities is necessary, and this is done, only by inculcating the idea of synthesis into it. *Buddhi* (intellect), the vehicle of knowledge higher than *Manas*, is alone able to so influence, inculcate, and bring about the needed condition in the *Manas*; and no sense-activity of any sort which includes breathing exercises can hope to effect a control of the *Manas*, since the former is subject to the latter. What is sometimes notoriously stated as “killing the *Manas*” to overcome its activities, is an untruth of the first class magnitude, having no place in Yoga. If resorted to, it will terminate in unconsciousness. As the vehicle to receive the fruits of Yoga viz. *Ananda* and the like, *Manas* is ever present, and what is technically known as “*laya*” is attained by neutralising the effects of opposites and manyness in it, whereby, the *Avyakta*-plane is contacted, the *Atmajyoti* is seen, and in it the *Paramatma*. The duration of this contact, momentary at first, increases in intensity with practice, and that state of highest intensity is known as “*Samadhi*,” wherein, the consciousness is in full working order.

Of the three essentials that go to make up a complete *Pranayama*—*Pooraka*, *Kumbhaka*, and *Rechaka*, the practice

commences with *Pooraka*. Literally it means the act of filling in. Pranayama, as a whole, as was already stated, is that act which conduces to lead the consciousness Godward—*Parabhavabhi siddhi sampadana karma*. By Godward should be known as that attitude of all-round supreme unity—*antar-yami paramatma bhava*. Consciousness is indicated by the term “*Prana*”. “*Pragna*” also means consciousness, but the difference between the two consists in the fact that, while *Pragna* indicates general consciousness or awareness, *Prana* particularly denotes I-consciousness—*Prano bhavet parambrahma jagatkaranamavyayam—aham sabdascha tattatwam.....jagatam karanam*—*Prana* is Param Brahm the eternal world cause; that which is denoted by the term “*Aham*”.....is the world cause. So that, *Prana* is *Aham* or I-consciousness itself. This I-consciousness, which is the cause of the manifoldness in the world, though equally all-pervasive in all the vehicular beings of men, has its main seat in the Mind-emotional plane—*Manas*; and by virtue of its close association with the inherent changeful dual nature of the said *Manas* plane, the ever-present synthetic background, it forgets, in preference to the opposed multiplicities of pleasure and pain etc. Here comes in the status of *Jivatwa*—individual soul, which is, as such said to welter, being a prey to the dual forces, in a dazed condition—*bhramayan*. The recovery of a consciousness—*pragna*, that is free from this I-ness, the cause of separateness, by which *Jivatwa* is transmuted into *Ishwaratwa* is the main aim of *Pranayama*. And in this, *Pooraka* takes up the role of infilling the consciousness with the concept—*bhava* of unity which is Godliness, by frequently chastening and purging the *Manas* of its *ahankaric - bhava* of inimical opposites and manyness. It is not that either the I-ness or the *Manas* at any time ceases to exist, but

that, the *bhava* or the concept, which is the result of their conjunction, is oriented from its *asat-bhava*—that attitude causing the miseries, into *sat-bhava*, by the practice of *Pooraka*. This leads us to the conclusion that by *Pooraka* is generated the purification of concepts—*bhavasamsuddhi*, which also goes by the technical name of *nadisuddhi*—purification of nerves.

It may be stated, in this connection, that the term “*bhava*” conveys an importance of very vast significance in adhyatmic literature, requiring a careful comprehension, yielding as it does various meanings in connection with the context. *Bhava* may be generally translated to mean ‘*Motive*’. It is an offspring of the *Manas*-vehicle in man, which is the vehicle of desire—*Ichha*. *Ichha* is a most essential feature for human growth, and it is a serious mistake to say that it should be curbed, when, in fact, no such thing is possible except as a piece of meaningless auto-suggestion. The bad or good effects of desire—*Ichha* depend on its *bhava* or motive, caused by the changeful characteristic of the *Manas*-vehicle, resulting thereby, in man’s bondage or freedom—*manaeva manushyanam karanam bhanda mokshayoho*, as the shrutis declare it; so that, *bhava* or motive becomes good or bad—*satbhava* or *asatbhava* accordingly. The changeful nature of *Manas* is qualitative and functional—*Guna and Karma* inherent therein, and the *bhava* gets coloured as such. But, this *bhava* being *sat* or *asat* depends on one’s own knowledge. *Sat-bhava*, leading to synthesis and progress, is generated by proper knowledge therefor, whereas, *asat-bhava*, leading to conflicts and destruction, is the result of perverted knowledge which seeks to restrict the scope of life to one’s own little personality or group or nation or race as the case may be, and this goes by the name of ignorance. Hence, a student of *Pranayama*

has to seek the purification of his own *bhava*, through a healthy *bhavana* or concept, possible by proper knowledge, and as such *bhavana-samskara* or purification of concepts constitutes the foremost of the three essentials in the practice of *Raja-Yoga*. For, it is only through a proper *bhavana*, that its second step *karma* can be undertaken effectively, wherein, *Pranayama* constitutes an important feature, leading on to the third step *dhyana* or meditation by which the divine beatitudes are attained.

Thus *Pooraka* is a mental act aimed incessantly to infuse in one's self the superb idea of the essential unity of the infinite creation, and hence Sri Hamsa Yogi defines it as was already stated thus—*visuddha sarvabhavanam swatmaswaroope brahmani satvena samayanam*.

The mark of success in *Pooraka* is associated with the acquisition of four fine characteristics in the individual aspirant, and they are catalogued: (1) *vassekaranam* or the quality of attractive friendliness amounting to personal magnetism, (2) *yojanam* or the great capacity to synthesise by which animosities are rounded off, (3) *sankhalpatyaga*, whereby, the aspirant is freed from the tortures of personal seekings and schemings for possessions etc, (4) *nirapekshastiti* or the state of absolute wantlessness. We also learn that in the "Pranayama Gita", the Lord explains these four characteristics in one, efficient in *Pooraka*, in the sloka thus:—*yada viniyatam chittamatmanyevavatishtate, nispruha sarvakamebhyo, yukta ityuchyate tada*—he is deemed a *Yukta*, when his mind is well disciplined (properly directed), is centred on *Atman*, being detached from all passionings. From this, it may be seen, that success in the practice of *Pooraka ipso facto* results in the aspirant attaining the status of *Yuktatma*, the second in the four

grades thereof—*Mahatma, Yuktatma, Samatma*, and *Brahmatma*, each being less in their order than the previous one—repeated eulogistic mention of the said status—*Yukta* is made in the *Gita* throughout, showing the importance of its attainment.

The second "anga" or part of *Pranayama* goes by the name of *Kumbhaka*. It means retention—retention of the idea of synthesis in the *Manas* infused into it by *Pooraka*. The three great *Mahavakyas* which posit this idea of synthesis are *sarvam tad kalvidam brahm*, *sarvam brahma swabhavajam*, *sarvam avasyakam*. As such, the practice, in respect of this, need not be restricted to particular hours, but could be easily carried on through out all hours, as a result of which, the aspirant will be able to realise in himself the development of four more different characteristics viz: (1) *achanchalamanaskatwam* or the state of undistracted *Manas*. What is termed in the *shrutis* as *amanaskatwam* does not mean the eradication of *Manas*, which is just aiming at the impossible, but refers to this *achanchala* condition attained by it through *Kumbhaka* practice. The *Manas* in this condition is deemed to bear a striking resemblance to the unshaking flame of the lamp sheltered from the wind. The Lord in the *Gita* characterises it this—*yatha deepo nivatasto nengate sopama smrita, yogino yatachittasya yunjato yogamatmanaha*—as the flame of a lamp in a region screened from the winds burns unflickering, such a simile suggests in regard to the steadiness of the yogic practice of a well-disciplined aspirant of *Yoga*. This is followed by (2) *ekagrachitta*, by which the quieted *Manas* is able to hold on to the synthetic idea of immanence of the *Ishwara* in all the multiplicities, by virtue of which the aspirant is enabled to vision It in himself. The *Gita* implements this in the sloka—*yatroparamate chittam niruddham yogasevaya*,

yatra chivatmanaatmanam pasyannatmani tushyati—in which state (of mental steadiness), the Manas governed by the practice of yoga attains to tranquility, wherein, the aspirant, even by the tranquil Manas visioning the Atman, rejoices in it. The exquisiteness of joy acquired by *ekragra-chitta* pertains to buddhic faculty and not to any sense-contacting, and as such, belongs to the category of *saswatam-sukham* or eternal bliss, which augments the acquisition by the aspirant of a firm foot-hold in the path, and is characterised as (3) *achyutatwam* or non-sliding, described in the Gita thus—*sukhamaatyantikam yattadbuddhigrahyamateendriyam, veti yatra na chivayam stitachalati tatwataha*—whereby, he realises that supreme ecstasy, comprehensible by the understanding, but beyond the senses; even abiding wherein, he declines not from the yogic state. This non-declension from the yogic path is *achyutatwam*, which is got as a result of visioning the Atman in himself possible by him in whom the synthetic ideal is firmly ingrained. It terminates in the next characteristic (4) *shantatwam* or the state of mental peace. One who tastes this great peace would hardly consider anything as higher acquiring, and hence Gita states—*yam labdhva chaparam labham manyate nadhikam tataha, yasminsthiton duhkkena gurunapi visalyate*—attaining to which, he deems not any other acquisition as surpassing it; and established wherein, he is not distracted by intense pain and (pleasure). In this connection, it must be borne in mind, when Gita makes mention only of a positive or a negative aspect in a context as the case may be, that which is not mentioned must be also deemed as expressed, because, the Gita aiming at the teaching of transcendence does not make any preferences in the dual field. Thus when the Gita states “*duhkkena gurunapi visalyate*”—is not distracted by

pain, it implies also “is not distracted by pleasure also.” For *sukha and dukkha*—pleasure and pain are the dual opposites binding the Jiva, the transcendence thereof is *ananda or saswatasukha*—happiness or eternal joy. It is this joy that can possibly lead the struggling aspirant to the state of *shantatwam* or peace that passeth understanding. The yogic state of attainment, Gita describes thus—*tam vidyaat dukhasamyogaviyogam yogasamgitam, sa nischayena yuktavayo yogoanirvinna chestasa*—let that state be deemed yoga, which detaches him from association with pain and (pleasure); such yoga must be practised with firm conviction and with mind unassailed by despondency. The latter exhortation by the Lord in the above verse stresses the fact, that unless the Manas is always given an upward push through various means that go to maintain it in that condition, and of which understanding through synthetic knowledge is foremost and efficacious, it is liable to drop down again and again.

Sri Hamsa Yogi explains this Kumbhaka practice in continuation of that which he relates about Poorka, thus—*samaneetanam cha tesham bhavanam swatmaswaroopa brahma swabhavasiddhatvena chikyasya vignanam*, which states the standpoint of retention. The term “*vignanam*”, herein, denotes the generation of factual knowledge in the cognitional or buddhic plane, described by the Lord as “*buddhi grahyam*”—realised by buddhi. So that, it is through the practice of Kumbhaka only that the synthetic thought, which was previously an insipid idea only, gets established firmly in the aspirant by virtue of which he is able to take up to the third component of Pranayama namely “*Rechaka*” with facility.

Rechaka means expelling of those ideas which always seek to perpetuate discordant diversities, on

the fertile soil of which, the aspirant, a prey to *dushta-ahankara* or inimical I-ness, had been growing all along tasting pleasure and pain, and subject to the bondage of birth and death. This nature of Manas to return to taste them gets curbed automatically through *Rechaka*. Sri Hamsa Yogi describes this practice—*tat vignana pratibhandaka nanabhava parityagaha*—the abandonment of separative manyness which precludes the realisation of unity. For, it is by curbing the tendency to fall, that the higher realms of yogic beatitudes are attained. And in the Gita, the resulting exquisiteness of *Rechaka* is described—*yunjanne-vam sadaatmanam yogi vigata kalmasha sukkena brahma samsparsamatyantam sukhamasnute*—the aspirant of yoga cleansed from all taints (of *swartha-dosha* or the dirt of ahankaric seeking), thus, directing the Manas by Yoga, attains the profound ecstasy of brahmic contact.

The contacting of Brahm is the realisation of that eternal approximation to It, since Brahm is infinite as also transcendent, and an identity with it refers only to its atmic aspect—*atmabhavasto*, which is but a representative of Brahm and not Brahm itself; this is termed *Prapti*, the fifth Purusharta—“*sameepya*” mukti, being greater than the other three muktis known as “*saropa, sayujya and saloka*”. That this is got only subsequent to the visioning by the aspirant in himself of the Atmic-principle which is of the form of thumb—*angushtamatra purusha*, through *Kumbhaka* practice, is clear from *Rechaka* coming after it. It is because of the existence of this Atmic-principle in the bodies of one and all that the various activations of the body is possible. By securing a contact with it through the practice of *Pranayama* of *Suddha* variety, which does not need tampering with one's breath, man becomes capable to discharge his functions in the world

with skill—*Yogaha karmasu kousalam*. It is this again that enables the aspirant when to stop operating his role in the world-process; and the ability to desist therein completely is freedom, and goes by the name of *Mukti*, the result of *Samnyasa* and *Tyaga*, referred to already. *Mukti* is followed by *Prapti*, and this goes on endlessly, alternating with each other, as planes after planes of consciousness are opened to the gaze of the liberated soul, for it to function therein. This kind of brahmic contact spoken of by the Lord is deemed to be attained by the practice of what is known as *Suddhatwitanishtha*, to which *Rechaka* leads to, and by virtue of which the aspirant is enabled to cooperate in the divine plan of *srishthi, stiti and laya*—creation, preservation and convergence, and also become fit to occupy the role of *adhikara-purusha* in the Divine Hierarchy controlling the cosmic world-processes, under the direction of Bhagavan Sri Narayana.

As such, *Suddha-Pranayama* generates the contact with Brahma - shakti, by which the entire cosmic world-processes are permeated and through which only the contact with the Atmic-principle becomes possible in the first place, and then Brahm. So that, through *Pooraka*, the *sweekara* or a conscious drawing in of the said Brahma - shakti is aimed at, through *Kumbhaka*, the ability known as *sandharana* or upholding is generated, and through *Rechaka*, the power of that shakti to expel the lifeless opposing forces comes to the aspirant. Such is the scope of *Suddha-Pranayama* which solely aims at constant mental practice even when one is actively engaged, by those who want to achieve the blessedness of Yoga, not requiring any tortuous physical practices, and therefore open to all. However, it is supremely easy to practise by those that have realised the excellence of synthetic knowledge,

and hence, the Lord characterises it as *susukham kartumavyayam*—most pleasurable to practise and of everlasting bliss.

Before closing, a very important feature of Suddha-Pranayama is well-worth bearing in mind in view of its two-fold efficacy.

Pranayama has been stated as an act—*Karma*. All acts, in general whatever they are, always yield certain definite results, being governed by the well-known law of action and reaction. By acts, we normally understand as physical doings. That such doings are invariably induced by motives will be agreed on all hands. Even, what are known as instinctive acts are no exceptions. Motive is the function of Manas within, and in so far no action is possible without Manas, it may be deemed as the actor itself, the physical limbs merely being its tools. Therefore the dictum is warranted that Manas is the *Ishwara* or God of the Senses or Lord of action.

The Pranayama of the Suddha variety is, however, not a physical act, but exclusively mental, tackling the actor (Manas) itself, with a view to enable it to direct the physical working better, based as it is on synthetic-knowledge. Manas, which is so invigorated is able to bring about efficient results all-round *i.e.* in the spiritual as also in the material spheres. The far-reaching spiritual results, we have seen, and let us presently find out how it works in the material.

What is known as *Karana-sareera* or causal body or cognitive vehicle in man is built up by him with great labour throughout the aeons of his evolutionary life, the matter particles thereof being said to be brilliant and shining in appearance, constituting the quint-essence of great experiences he had undergone in the previous

births. When in a particular life, if the aspirant desires either to change his mode of life or aim higher, all he has to do is to tap this great reservoir of *Karana-sareera* in himself, and bring down the energies stored up therein to the physical plane. This can be done only by what is termed as *Namaskara* or the humble mental prostration to the Divinity within and in all beings, and not by any other way. The Suddha-Pranayama and other acts associated with it, wherein, the mental act of reducing the many into the one and vice versa is exercised as was already explained, have the aforesaid *Namaskara* in view. Through constant practice in this way, the spiritual *Karana-sareera* is contacted, the energies imprisoned therein are tapped and also brought down to the physical body. These energies, being spiritual and divine, yield beneficent results all-round, without any doubt.

Hence, it is, the preeminence of Suddha-Pranayama, which is well-worth adopting by those who desire spiritual and material uplift.

DHYANA AND YOGA

Whatever may be the kind of Yoga in which one is engaged, whether *Prakrita*, having for its object the achievement of material ends, or *Atmeea*, in which the aim is exclusively confined to the realisation of that deep-most Spiritual-Principle in man known as *Atman*, or *Suddha*, wherein, one's aspiration is turned towards those lofty levels of an endless approximation to that Eternal Transcendence—*Suddha Brahm*, which, even while so abiding, envisages simultaneously its Atmic or spiritual and Prakritic or material manifestations in the light of those profound dictums—*vasudevam sarvam*—all this is *Vasudeva*, and *sarvamat kalvidam Brahm*—all this is verily *Brahm*, *Dhyana* otherwise known as meditation constitutes the only and the most efficient means by which the exquisite auspiciousness and beatitudes—*vibhooties*, pertaining to these three main Yogas are realised by men. Quite obviously, its implications are to be understood fully, not resting content in smug satisfaction, that, at the moment, it is rendered into its english equivalent—meditation, everything about it is known. No it cannot be, because, unless one knows the process of it, the area in which it is conducted, the various aims associated with it, the objects towards which it is directed, the resulting benefits thereof, and such other factors that conduce to its exact, proper, and complete knowledge, so as to acquire the necessary efficiency and dexterity in its exercise, meditation can hardly be understood, least of all practised.

Dhyana or meditation is the technical name given to that mental process, exercised for the purpose of contacting the Divinity in its transcendmost aspect of *Suddha Brahm*,

known as *Suddhatman* or *Paramatman*. This technical name is not applicable, strictly speaking, except as a matter of courtesy of usage, even either to the spiritual aspect of the said transcendent Divinity, usually termed *Atman*, or *Kevalatman* or *Nirgunatman* or *Sakshi*—witness, or to its material or formful aspects going by the name of *Sagunatman* or *Samsaratman*, initiating the innumerable world-processes. These two aspects Spiritual and Material or *Nirguna* and *Saguna* are those actually associated with the cosmic working and termed *asuddha*, the transcendent *Brahm* being *Suddham* or *Suddhatman*, furnishing the necessary life thereof eternally; and as such, the highest goal of human destiny and aspiration.

The three kinds of Yoga above-mentioned have for their respective bearing this Transcendent Divinity in its fundamental threefold aspects. So that, the formulation of the three main Yogas is not empirical, in that, it conforms to the inherent threefold mode of perception or *dhrishti* as it is called, of every individual soul—*Jiva*, setting out to function in the evolutionary wheel of the world-process—*samsara*; and to achieve the realisation of the results of such perception, the Divinity in its three main aspects is worshipped by the *Jiva* through those three main channels. What is termed as perception—*dhrishti*, herein, has reference to knowledge—*Gnana*. All knowledge are for actionings only—*phalam hi gnanayogasya karmeti hi nigadyate*; and all actionings are ever associated with one kind of results or the other. When there is the dominance of the egoistic I-ness—*swartha*, in the association with results by the *Jiva*, it just becomes *asuric* leading to bondage and death, and when this is eliminated, it generates *daivic* qualities leading to freedom and immortality.

Three-fold Perception and Worship.

The three modes of perception or *dhrishti*, spoken of, go by the names of (1) *Guna - para*, (2) *Atma - para*, and (3) *Brahma - Para*. In the course of the four main stages of growth of man, from infancy to youth, thence to manhood, and then to old age, these perceptions are developed, and of which, what is known as *Guna - para* is the foremost.

Guna - para means pertaining to gunas or qualities; that is to say, objectively turned. All formful objects are qualitative in their very nature. The individual soul starts with *guna - para - dhrishti*—objective perception, from its infancy, normally. What is termed as *guna* or quality is the well-known three-fold—*Satwa* or light or intelligence, *Rajas* or external activity, and *Tamas* or darkness or inertia or ignorance or perversion. The entirety of sentient formful creation without any exception whatsoever whether devas or men is subject to the influence of these three gunas—*na tadasti pritivyam va divi deveshu va punaha, satwam prakritijirmuktam yadebhihi syattribhigunih*—there is naught on earth or among the devas in heaven, which is free from the influence of these three gunas, engendered by *prakriti* (matter). Through millions and millions of combinations of various degrees, these three gunas project through the multiple objects in the world, creating endless fascinations—*moha*, and the individual soul, whose primary gaze is objectively turned, seeks them for qualitative fulfilment in material things external. The knowledge and the method of such fulfilment constitute the subject-matter of what are known as Vedas, mainly dealing with these qualitative factors, their adjustments and realisation—*trigunya vishaya veda*. Towards the realisation of these trigunic

objects, the worship of formful aspects of the Divinity—*Saguna* is resorted to. Early worship of *Saguna* forms were elemental such as *Mitra, Varuna, Vayu, Agni* etc; then, it took the forms of devas like Indra, and with the increase of perception, it took the forms of the images of *Avatarapurushas* or divine incarnations. In this mode of worship the Deity is ideated as full of all the excellent qualities one is able to visualise, the best forms of such *Saguna*-worship being stated thus:—Rama in association with his brother Lakshmana, Sri Krishna, and Shiva with his consort Parvati or Uma.

What is known as *Atma - para* perception is spiritual even as *Guna - para* is material. The deep-most Spiritual-Principle in man known as *Atman* that is free from the trigunic disturbances—*Nirguna*, and enseatd in the heart cave of one and all in the form of one's own thumb—*angush-tamatra purusha*, is sought after to be contacted by those of this spiritual perception. This contacting is the fruition of *Samnyasa*, which does not mean taking to orange robes merely, but the performance of all necessary actions free from *swartha-dosha* or egoistic I-ness, and as a result of which, *Moksha*—freedom from liability to birth and death helplessly, is achieved. As a preliminary to such contacting, an enquiry into the status of the said *Atman*—*atma - vichara* is resorted to, and the Vedantic study helps such enquiry with corresponding understanding. Vedanta means end of Vedas, and as such is declared to be a treatise on *Moksha dharma*, the fourth *purusharta* or aim of man, even as the study of Vedas leads to the realisation of the three previous *purushartas*—*dharma* or protectorship, *kama* or enjoyment, and *artha* or knowledge of the lower sciences or *Aparavidya*. The Upanishads, the theme of *Para-vidya* or higher science, constitute *Moksha-dharma*, the subject-

matter of Vedantic study. But, a mere study of Vedanta does not by itself lead to the contacting of the *Nirguna* or *Kevalatman*, since it mainly generates an intellectual conception of the said Atmic principle. What are known as *Brahma-vidyas*, thirty-two in number, hold out the various methods and disciplines by which this Atmic-principle is contacted in its manifold aspects. This practice with attainment is denominated *yoga-garbhata* or having Yoga in its womb and not Yoga proper.

Those of *Brahma-para* perception are the true Yogis, since their gaze is directed towards *Suddhatman* or *Paramatman*, which is at once *Saguna* and *Nirguna*—*nirgunam gunabhoktrucha*, even as It abides eternally transcendent—*Turiya*, as *Satyam Gnanam Anantam Brahm*. Endowed with the eightfold atmic qualities such as *anasuya* or non-envious, *daya* or compassion, *kshanti* or tranquility, *aspruha* or non-grasping, *chowcha* or purity, *akarpanya* or selflessness, *anayasa* or tirelessness, and *mangala* or prayer for the well-being of all, they resort to the study of the Synthetic Science of the Absolute—*Yoga Brahma Vidya*, which is the thirty-third Mahavidya, and as a result of their endeavour they realise the all-pervasive Synthetic-Principle—*Antaryami Paramatma* or *Satchidanandaroopta* in the highest regions of their own heart. This Vidya is known as *Parama-Vidya* or the superior aspect for the higher science or *Para Vidya* referred to, even as the Upanishads are termed as the *Aparama-Vidya* or inferior. Herein, the discipline of *Tyaga* or complete self surrender gets associated with *Samnyasa* for such realisation; and *Sri Bhagavad Gita* which is the text book on *Yoga-Brahma-Vidya* generates the necessary *Sama gnana* or synthetic perception leading to *Yoga—Samatvam yoga uchyate*; which is *Suddhatmic* or *Paramatmic* contacting in the fourth plane—*Turiya*.

Three kinds of Dhyana

Towards the respective realisation of the objects of this threefold perception, Dhyana is resorted to, and is categorically termed *Saguna-dhyana*, *Nirguna-dhyana* and *Suddha-dhyana* accordingly. That is to say, Dhyana forms a sequential process to knowledge-acquisition. In other words, in the absence of knowledge *i.e.* an intellectual comprehension of the wished-for-objects, Dhyana can hardly be fruitful; so that, the importance of acquiring knowledge as a first step should be obvious to those that want to take up to Dhyana, since it can be efficiently exercised only in accordance with the perceptive basis, even as its definition clearly points out. Let us now find out what this definition states.

Dhyana Defined

Dhyanam chintarupamsyat—Dhyana is of the form of *Chinta*. *Chinta* means reflection. Unlike thinking, there is in *Chinta*, a frequency, a repetition, a constant dwelling on a single idea. Dhyana is not merely *chinta* but *chinta-roopa*, or reflectable form. That is to say, a picture has to be formed in the mind on which reflection may be directed. The definition of *chinta-roopa*, however, should help us to have a clearer correct estimate of its scope fully:—*tat tad vishya niradisayananda vastu chinta-roopam*—*chinta-roopa* is that exquisite bliss-giving object in accordance with the respective theme of perception. The presence of a picture in the mind representing the bliss-giving object—*ananda-vastu* is imperative; and again this picture has to represent the respective theme—*tad-tad vishaya*, which refers to the threefold perception alluded to. Those three perceptions create in the mind a picture of the bliss-giving objects respectively—the *Guna-*

para perception the Saguna form, *Atma-para* perception, the Nirguna form, and *Brahma-para*, the *Suddha* form, and *chinta-roopa* has reference to anyone of these three bliss-giving objects. It must be borne in mind that, in Dhyana the visualising of the form is imperative, as otherwise it becomes only *chinta* i.e. merely a reflection on an idea, and this is not Dhyana. There must be also the bliss-giving effect. If the effect is painful, there is no Dhyana, since the mind will be engaged in thinking a way out to remove the pain. An idea may cause exquisite bliss, but it is the form which the idea is capable to create could alone cause a continuity of the said bliss-effect for reflection, and hence *chinta-roopa* is form, and not merely an idea. So that, Dhyana defined as *chinta-roopa* is explained thus—*tad tad vastu vishyaka smrityanukoola vyapara roopamcha hi dhyanam vignayate*—that kind of transaction which helps to retain the memory of those respective (bliss giving) objects of perception is termed Dhyana. In other words, all those efforts of thought, word and deed as would help the mind to retain in itself the memory of the particular bliss-giving object comes under the category of Dhyana. The perpetual retention of the memory is the crux, as otherwise the object is quite likely to fade out from the mind leaving merely an idea, and correspondingly the zest wanes. Hence, the obviousness of an intensification of the activities so as to retain the memory of the form by Dhyana, which results in the realisation of the beatitudes associated with the objects of worship sought after, is evident.

In the realisation of the beatitudes—*vibhooties* through Dhyana, there is this qualification, in that, while that which is pertaining to *Nirguna* and *Suddha* leads to their respective *vibhooties*, *Saguna dhyana* leads to two-fold results. Where the forms meditated upon are those of the

Dieties endowed with auspicious qualities already mentioned, it leads to good results in material life—peace and plenty, and the devotee is said to reach *swarga*—mental heaven after he vacates his body. Where such meditation is directed merely on objects of physical pleasure, though the man may get it, it ultimately terminates in pain, leading to hell here and hereafter, even as the Gita forcefully points out—*dhyayato vityhayan pumsaha sangasteshoopajayate, sangat sanjayate kamaha, kamat krodhobi jayate krodhadbhavati sammoha, sammohatsmritivibrahmaha, smritibrahmsat buddhinasaha buddinasat pranasyati*—one intent on the sense-objects an attachment therein is generated; from attachment passion emerges; and from passion is bred anger; from anger loss of insight; therefrom the obscuration of memory; thence intellect is weakened and from such attenuation, the man loses his object and collapses. From this, it should be clear, that, by meditating on objects merely of physical pleasure and striving to get at them, memory is gradually weakened; and to obviate such a calamity and the consequent collapse, Dhyana on auspicious and daivic forms has to be resorted to, since it helps to increase the memory—*smriti*, which is the very purpose of Dhyana even as the definition shows. The present war is a standing example of perversion of the usage of the principle of Dhyana for the realisation of mere material ends, with the resulting catastrophe. Therefore, meditation is a process of vast magnitude which can be put to various usages, good and bad, according to the inclination of the individual, which inclination again depends on the kind of knowledge in which he is educated. As such the importance of acquisition of proper knowledge—*sat siksha* is obvious both in respect of spiritual and material matters even from one's very early age.

The Nature of the Subjective Realm where Dhyana
is conducted.

That Dhyana is, from what has been explained so far, a mental act goes without saying. Memory—*smriti* is said to be increased thereby. Though these two processes belong to the category of Mind, yet they are different functionings, in that, they belong to two distinct planes therein. What is termed as "Mind" in the western philosophical connotation, is that which seeks to convey an idea of the sum-total of the phenomena that take place within the subjective regions of man, infolding, all those series of thinking, reasoning, feeling, emotioning, willing and other faculties, a confused medley of exactness and otherwise whose workings have the dominant objective sphere in external expressions termed life. But, the yogic denomination of the subjective workings of the mind comes under two distinctive heads—cognitional and emotional, the former infolding all the features pertaining to knowledge—*gnana* and termed the plane of *Mahat*, while the latter known as *Manas* is that in which the operations of desire—*iccha* obtain their full force. The plane of *Mahat* is characterised by what is known as *chetana* or consciousness, while *Manas*, by those dual qualities such as likes and dislikes—*iccha-dwesha*, pleasure and pain—*sukha-dukha* etc. The former is deemed more subtle than the latter capable of influencing it and also is termed *Adi* or the highest or the first plane, while prayerfulness or *prartana* constitutes the essence of *Manas*. *Mahat* literally means big, and is associated with deep insight and broad outlook, while *Manas* constricts the scope of these to one's own little personality and surroundings, being the main seat of the I-ness of man—*ahankara*.

These two planes—*Mahat* and *Manas* commonly termed *tatuakootas*—faculty-groups, and endowed as they are with certain definite characteristics of their own, are entirely different though overlapping each other, and can be recognised as such only, by the release of certain qualitative forces—*shakties*, when acted upon. That which activates the said *Mahat* and *Manas*, which are by themselves inanimate—being matter formations—*prakriti*, and by virtue of such activation the said forces are released, is no doubt the individual soul—*Jiva*; which, when these forces appear, seizes and exercises them according to its nature, achieving thereby the results it wants. Out of the *Mahat* plane so activated are thus projected six *shakties* :— (1) *buddhi* or discriminating intelligence, (2) *pragna* or awareness, (3) *upalabdhi* or understanding, (4) *kyati* or eulogising sense or adoration, (5) *dhriti* or gathering or collecting or uniting, and (6) *smriti* or memory or remembering. Thus, it may be seen, that *smriti*, which Dhyana seeks to enliven, belongs to *Mahat* or cognitive faculty; and *smriti* or memory it is, that tones up *buddhi* or discriminative intelligence through which man functions in life. In the absence of memory, *buddhi* does not properly function and life ends in disaster, even as the Lord has declared in the sloka quoted already.

These forces or *shakties* have two general directions, one objectively turned—*pravritti*, and the other reverse-wise—*nivritti*. On the six *shakties*, *buddhi*, *pragna*, and *upalabdhi* are turned exteriorwise, while the other three *kyati*, *dhriti* and *smriti*, subjectively. *Buddhi*, the primary *shakti*, is that which enables an intelligent functioning in the multiplicities through selection, while *Dhriti* seeks to get at the essential unity behind the manifoldness, and hence it is named *Yoga-shakti*—*dhritya yaya dharayate*

manaha pranendriya kriyaha yogena avyabhicharinya dhritissa partha satwiki. *Buddhi*, functioning in the multiplicities, is also endowed with five prime auxilliary features to enable its working and they are (1) *ishtanishtha vipatti*, or likes and dislikes, (2) *vyavasaya* or functioning, (3) *samadhita* or examining by abstraction, (4) *samsaya* or doubt, and (5) *pratipatti* or application. With these, the *buddhi* of the Jiva starts out in its *pravritti-marga* or objective-path, its gaze being so directed.

It was stated already that the dominant characteristic of *Manas* is *iccha-dvesha* or likes and dislikes or hatred. One of the features of *buddhi* is also termed *ishtanishtha vipatti* or the calamity of likes and dislikes. The attribute *vipatti*—calamity, going along with likes and dislikes the dual phenomena, obtains, in so far it is only out of these dualities, are generated the disastrous opposites and conflicting manyness, and becoming subject to their baneful influences and unable to get free, the individual soul—*Jiva* struggles in *samsara* through a series of births and deaths. Says the Lord—*iccha dvesha samuttena dwandwa mohena bharata, sarvabhootani sammoham sargeyanti parantapa*—O Bharata, associated with the dual phenomena generated by likes and dislikes, O Parantapa, all beings set out in creation, their vision obscured (about the singleness of atomic essence). Thus it may be easily recognised that *Manas* is only modified *Buddhi* and endowed with the latter's special characteristic of likes and dislikes, for the obvious purpose of multiplying the manyness. But, this dual characteristic is not true since it is a mere modification of the one, and hence, without understanding it as such, when men come under its influence unable to get out of the idea of opposing twoness, then he is said to be swayed by "*dwandwa-moha*" leading men to ignorance and death.

The term "*moha*" attributed to "*dwandwa*" or twoness, although may be translated as fascination or delusion is primarily intended to indicate the influence of the *Shakti* of transformation famously known as *Maya* or *Yoga-Maya* or *Maha-Maya*, which converts the one into many. With its firm foothold on the vehicle of *Manas* of man, it works for havoc or good according to his understanding of its all-powerful and unquestionable influence. It leaves no one free, whether man, *deva* or even *Iswara*. In the *Ishwara*, it abides as *Devi-maya* or *Devi shakti* for creating the innumerable world-processes; in the *Devas* and the Hierarchs who descend as *Avataras*, it goes by the name of *Esha-maya* or *Esha-shakti*, endowed with which, they promulgate auspicious eras for the well-being of the world; and associated with man it is known as *Gunamayee-maya* or *shakti*, under-going as it does a further three-fold modification as *gunas*—*Satwa*, *Rajas* and *Tamas*, mention of which was already made. The Lord characterises the influence of this three-fold *Maya* as unsurpassable—*devi esha gunamayee mama maya dhuratyaya*.

The vehicle of *Manas* in man, by its very nature objectively turned being a modified form of the objectively turned *buddhi*—*pravritta buddhi* with its definite dual characteristic of likes and dislikes, and as such the seat of *moha*, when influenced by *Gunamayee-shakti*—*Satwa*, *Rajas* and *Tamas*, gives rise to the innumerable multiplicities of forms. Out of this dual *Manas*, operated by the *Jiva*, at first project forth six modifications similar to those of *Mahat*, but of a grosser kind to facilitate the multiple physical working, and they are:—(1) *kama* or wish-intensity, (2) *iccha* or desire, (3) *samkhalpa* or resolution or ideation, (4) *chinta* or reflection, (5) *dhyana* or meditation, and (6) *bhakti* or devotion. It should be clear as such that *Dhyana* is one of the features of *Manas* vehicle.

Just as it is in the case of Mahat, in the naturally outward going Manas, *kama*, *iccha*, and *samkhalpa* have a further leaning towards external objects working vigorously in that direction—*pravritti*; and the other three—*chinta*, *dhyana*, and *bhakti* are inward turned—*nivritti*. Of the objectively turned three forces, it is *kama* or wish-intensity that causes the materialisation of concrete forms as bodies constituting a composition of those main five elements of which the physical bodies are created viz. *Prithvi*, *Ap*, *Tejas*, *Vayu*, and *Akhasa*—*Prithvi* or earth forming the external physical body with its characteristic smell, *ap* or water facilitating blood-formation, *tejas* or fire helping digestive working and facilitating sight, *vayu* or air causing breathing and its regulation, and *akhasa* or ether generating sound and hearing.

It should be borne in mind, in this connection, that the *swarupa* or the physical feature of a particular individual soul is determined by the nature of *kama* or wish-intensity that characterises the Manas, and as such it is the agency for the formation of particular physical forms. Hence, every individual soul in the world is denominated a *kama-roopa*—a form of intense wish, the physical body being so shaped as it is born to fulfill the object of such wish. It should never be deemed, however, that *kama* is wicked in general, since it would mean that every one in the world is bad. It is wicked when becoming passionate under the influence of *dushta-ahankara*, *himsa* or cruelty, *anruta* or falsehood, *swartha* or selfishness, and *parigraha* or grasping and yearning solely after material objects at the cost of others, constitute the nature of individuals. Such persons are deemed *asuras*, about whom the Gita says:—*dhambho darpo abhimanascha krodhaha parushyamevacha agnanam chapi jalasya partha sampadamasureem*—O Partha, pride,

arrogance, self-conceit, wrath, cruelty, and ignorance of the Life-Principle—these are the heritage of the asuric or self-seeking men. These persons due to their ignorance of the nature of the Life-Principle consider the bodily existence itself as the be-all and end-all of cyclic life, and as such do not realise the evolutionary and involutory course of the said Life-Principle or Atman, which takes various bodies as Jivas for its own-purposes of fulfilment—*pravrittimcha nivrittimcha janaana vidhuraasuraha*—the asuras do not know the implications of objective and subjective functionings (by the soul). In so far the wish-intensity or *kama* becomes a passionate grasping of material objects in the case of asuras influenced by selfishness, *kama* is deemed wicked. But the wish-intensity is a necessity being a driving force and is deemed divine, when it is in consonance with the transcendental laws of cosmic existence—Sanatana Dharma, and hence the Gita dictum—*dharmaviruddho bhooteshu kamosmi bhatarashabha*—O first of Bharatas, I am wish-intensity not inconsistent with dharma. Persons who are propelled by such *kama* are termed *dharmakama*, or daivic men. As such *kama* has two phases, one leading upward and the other going down, and in both, the extent of intensity according to dharma or otherwise determines its good and evil nature respectively.

The asuras of passionate nature whose actions are governed only on the physical body basis, and not knowing the implications of *Pravritti* and *Nivritti* of the Soul, can hardly be expected to interest themselves in *Dhyana*, which is a process of *Nivritti* or desistence or contraction, having for its hypothesis an unseen power—*Ishwara*. They may resort to thinking to attain their own objects of passion. They may, perhaps, even believe in a God of their own frightful imagination, to which are

attributed their own qualities of likes and dislikes, and may offer prayer and worship to it externally with great pomp for their self-glorification. But that is not Dhyana. So that, it is only those of the daivic order of human beings, that can take up to Dhyana naturally, since in them is present the motive to recover the lost memory of the unity in the multiplicities; and also to establish a contact with the Divine Principle, the nature of which they had learnt in accordance with the teachings of a Sat-Guru or Divine Perceptor.

The functioning of Divine Creation.

That there is the essence of a divine unity in the totality of life within and without, the individual Soul forgets as it sets out in the evolutionary process. The appellation "Jiva or Jivatma" or Individual Soul has reference to that aspect of the One Atman or Life-Principle, which multiplies into many Jivas for purposes of its own experiences—*purusha sukhadukkhanam bhoktrutve*, when the creative urge starts in the Supreme Brahm—*bhahusyam prajayeyeti*—let me become many. Those that are acquainted with the ways of multiplication of the unicellular organism, can easily understand the method of brahmic creation. The collection of matter into a body thus getting crystallised, by the Life-Principle or Atman is atomic, to start with, which results in the creation of innumerable Jivas; while the Atman itself continues to remain aloof without taking part witnessing the play of the Jivas. This state of the witnessing Atman is termed *Sakshi* or *Nirguna*, whereas the atomic existence of Jiva, which is for functioning is known as *Saguna* or formful. That which enjoys is termed *Jivatma—Jeevyati, kreedati Jivatma*; and the body is taken by it for such enjoyment. The analogy of the static Proton

and the whirling Electrons in Physical Science well fits in respectively with the witness condition of the Atman, and the Jivas that whirl round the said Atman—*bhrahmayati*. The conditions of the one Life-Principle—Atman as witness and the many individual souls—Jivas whirling round; are, on the other hand, only subsequent to that eternal non-separate state of Transcendence, known as Paramatmic or Suddhatmic or Brahmie, which, through the aid of its own Shakti—Yoga-Shakti or Yoga-Maya, creates the universe in which it abides as the One Atman and the many Jivas—*ekatvena prataktvena bhahuda viswato mukham*. And as such the Nirguna (Witnesshood) and the Saguna (Activating) aspects refer to the created cosmos, and declared to be asuddha, the Transcendence being different and higher, termed Suddha. The matter-constituent that goes to the formation of this state of One and Many goes by the name of *Moola-Prakriti* or root-matter, latent in the Paramatmic condition of Transcendence, or the State of Synthesis—*Samashti*, expressed symbolically as Om. Hence the truism that Spirit and Matter are eternal—*Prakritim Purusham chiva vidyanati ubhavapi*.

Stated in other words, the synthetic status of *Samashti* or Suddha-Yoga or Om or Suddha Brahm, with the advent of creation, even though gets transformed into manyness—*sankhya*, does not result in the said synthetic status being vacated, and hence the postulation of the all-pervasive aspect thereof—*antaryami*, as oneness with reference to the said manyness. This state of oneness is technically termed *samahara*, a condition less than *Yoga*, and also is known as *Sankhya-Yoga* or *Suddha-Sankhya* as different from mere *Sankhya* or *Kevala Sankhya*, constituting thus a mid-position in between *Sankhya* and *Yoga* proper. The *sankhya*-state of manyness is merely

a multiple of *Gnana*, *Ichha*, and *Kriya*, the three prime shakties for world functioning. These three along with their synchronised state of Yoga constitute the key-note of total existence going by the name of *Tritwikatwa* or three and one, the basis of all philosophical and other enquires technically termed *Vyashiti*. To those who desire to get into the transcendent regions of *Suddha-Yoga*, which surpasses *Sabdha-Brahm*, another name for the cosmic condition of *Tritwikatwa*, can do so only through the aid of the knowledge of Om or Pranava in its synthetic and also in its analytic aspects—*samashti and vyashti*; and hence the importance of Pranava-Shastra to students of Yoga to start with, which helps towards a searching analysis of the various aspects of thought, word, and deed and a healthy synchronisation of the same mutually and in themselves.

Now then, the prime atomic condition created by the Life Principle or Atman transforming itself into many Jivas with a view to take bodies for purposes of enjoyment—*atmabhogayatanam sareeram* is mainly formed into four planes of atomic structure—the first being *Avyakta*, a coalesced condition of Life-Principle, Matter and Energy (Atma, Prakriti and Shakti), and also known as the condition of *samahara* referred to already, being prior to actual Yoga, the second being *Mahat*, and the third *Manas*, previously explained, and the fourth *Indriya* or the physical body. Thus, the atomic condition does not merely confine to the physical alone, but also to the other three planes which are equally matter-formed, so that, in the same way, investigation in respect of physical atoms is conducted through the aid of external laboratory conditions, investigation of the atomic structure of the other three planes has to be done, except that, one's own body should be deemed a laboratory for the purpose. It is this

kind of investigation that is technically termed Yoga, with its various laws known as *dharmas*, the aid for such investigation being sounds known as *bhijaksharas*, the process thereof being termed *dhyana*, and the results being got in this very *samsaric life* or world-process itself.

All investigations are undertaken only with a view to increase knowledge and with it, happiness; but, this can be achieved only on the basis of a correct hypothesis. It is this spirit of investigation and enquiry in the physical realm that has resulted in the great output of material comforts and their enjoyments. Similarly such enquiry and investigation in the higher or spiritual sphere lead to Atmic enjoyment, while yogic enquiry and investigation result in the acquisition of happiness not only relating to these two, but also to that pertaining to cosmic functionings by virtue of the Brahmic contact, which, the said Yoga engenders.

The Working of Chinta

But, all these are possible and depend on the capacity of the aspiring Jiva to investigate. And it is with a view to augment this capacity or *Shakti* in one's self that men resort to reflection or *chinta* as a first step, through study and other similar means. This Shakti or power, aimed at through *chinta* to start with, goes by the name of Yoga-Shakti in its highest condition, and is worshipped in the form of Yoga-Devi by the aspirants; for, without the aid of this Shakti, nothing whatsoever is attainable in the various planes of being of man, and hence the importance of invoking this Shakti addressed as *Ma* or divine Mother, and eulogised by various names.

The reflection or *chinta* that is resorted to for the purpose of acquiring this *Shakti* is said to take a general

five-fold direction. As was already pointed out *chinta* belongs to the category of *Nivritti* or subjective functioning, and tending as a rule to conserve and increase one's powers and energy, even as *Pravritti* dissipates them. It is because of this perpetual decrease and wearing away of the powers and capacities of men during their evolutionary life, that they are advised to voluntarily resort to *Nivritti* as a set off to compensate the loss. Sleep is one such process enforced on men by nature, helping to maintain the balance day to day, but never helps to stop the losing powers as a whole, as the age advances. Reflection or *chinta*, on the other, is the first step to arrest this losing nature and increase one's powers, and also to acquire fresh ones. This is easily verifiable in experience, by one and all. But this presupposes proper knowledge.

In those that resort to *chinta* or reflection, the five-fold direction, it takes is thus: (1) *vibhooti-chinta* aimed at *sukha* or happiness of various kinds such as *prakrita* or material, *atmeeya* or spiritual, or *suddha* or transcendental, (2) *gnana-chinta* is that which relates to the acquisition of the knowledge of that science facilitating *sukha*, (3) *sankhalpa-chinta* is directed towards the performance of actionings motivated by one's own desires, (4) *karma-chinta* is that in which a plan of actioning for yielding a particular result is chalked out, and (5) *Brahma-chinta* envisages all these, vivifying and energising them all being focussed on the great Root-Source—Brahm. And it is this *Brahma-chinta* that goes by the name of *Dhyana* or meditation. Through a constant reflection and meditation on this Root-Source, and engaging in pursuits congenial thereto for a time, men recover the memory of their lost divine status gradually, which, not only stimulates in turn one's *buddhi*, helping a healthy functioning in the world.

process, but also generates what is known as *dhriti* or the collective shakti or Yoga-shakti, by which the Paramatmic status is contacted for higher functionings.

The Three-fold Manas

Before an explanation of the actual process of *Dhyana* as such, let us look a little more into the nature of *Manas*, the vehicle in which meditation is conducted. It is divided into three parts viz. *Asuddha* or impure *Manas*, (2) *Suddha* or pure *Manas*, (3) *Brahma* or transcendent *Manas*. This division of *Manas* also has the three-fold perceptual basis already explained. Through *Saguna-dhyana*, the *Saguna* form is contacted in the *Asuddha-Manas*; through *Nirguna-dhyana*, the *Nirguna* form is contacted in the *Suddha-Manas*; through *Suddha dhyana*, the transcendent Paramatmic form is contacted through *Brahma-Manas*. Accordingly, the *samadhi* or the meditative equability or entrancement is *savikhalpa* (formful) or *Nirvikalpa* (immanent) or *Suddha* (transcendent) respectively; the movement of the revolving Jiva correspond in general as *Pravritti* or *Nivritti* or *Suddha*; and the resulting joy or *anapda* is *Pravibhakta* or detached, alternating with pain, *Karanananda* or atomic joy, and *Suddhananda* or transcendent ecstasy.

In the realisation of these results pertaining either to the material, spiritual or transcendental factors, the firmness of purpose; for chalking out a line of actioning in regard to such realisation, is effected in this *Manas*-plane only; and hence, in so far it is only through the agency of this *Manas* that all actions are urged, and results are achieved, it is termed as the *Ishwara* itself. But, these results depend on the extent of the purity of *Manas*, for, it is then only that

mental firmness gets established, and correspondingly activations arise.

The purity of Manas, mentioned herein, should not be confused with what was already termed as Suddha-Manas, since the latter refers to that vehicle generating that kind of enjoyment got as a result of the contact of the Nirguna level of the Divinity, while the former is in respect of engagement in a particular line of actioning irrespective of the fact, whether it is *sat* or *asat* i.e., personal or impersonal, or daivic or asuric. Herein, the attitude of mental firmness is caused by the purity of Manas, as opposed to the vacillating, flickering and doubting natures who are incapable to make up their minds to engage in a line of action—a state of mind similar to what happened to Arjuna on the eve of battle, and as such termed asuddha or impure. This kind of purity of Manas in respect of whatsoever actioning it may be, but for actioning alone, depends on the extent of knowledge one has acquired in respect of the doing of the said actioning. But that kind of purity has nothing to do with the realisation of transcendent divine beatitudes of Saguna, Nirguna and Suddha got by Dhyana. Thus, the purity of Manas in respect of actioning and the purity of Manas for the purpose of divine realisation are two different phases and they should be carefully noted and differentiated.

Process of Dhyana.

Let us now find out the process of Dhyana itself which is conducted in the Manas plane. It consists in collecting the dissipated, variegated, opposed and other thoughts and integrate them mentally into the One All-Source—Brahm, and, having done so, maintain it in that state for a time within one's possibility without applying any force, and allow

those thoughts so collected to glide back to their original state of variousness, and repeat this process slowly, surely, and also incessantly until a state of *laya* or fusion happens therein. To a beginner, this process will be tiresome and even provoking. He may even find it simply impossible, because, when the direction of the generally outgoing Manas is sought to be turned within, it naturally revolts; and hence the Lord's dictum—*sani sanihi uparamet*—by slow degrees quieted, is well worth bearing in mind by those who would resort to it. This quieting of the Manas can be efficiently done only through a previous assimilation of synthetic knowledge—*buddhya dhriti visuddhaya*. With this knowledge when one resorts to Dhyana, the initial difficulties are easily overcome, the application becomes easy, and the aspirant becomes enthusiastic also. In Dhyana, however, you are not required to think, but you are required to frequently recollect the idea that the entirety of seen and unseen factors of life in their totality without any exception whatsoever has emanated from the One-Great-All Source and ultimately gets converged therein. In doing so, a mental picture of the said One-Source either as a Saguna-form or Nirguna-form or Suddha form has to be visualised in terms of explanations already given; which picturing depends on the nature of the individual and also his aim. It does not matter what form it is, so long the idea behind the form in respect of its being the Ultimate Origin is there. Generally speaking, the Saguna-form will present itself to most men, and the beginners would do well to seek this form only, to start with; in spite of whatever learning they might have acquired about other forms. The Nirguna and Suddha forms being more subtle and intense types of Divinity, may be taken up with good results afterwards, as one advances.

To many, even the educated not excepting, given to musings on ideas of their own heated imagination, and who hold on to the grotesque conception of the highest form of Divinity as merely an Idea, this stress on form behind the idea may appear unconvincing; and to others, this may even appear as a sort of auto-suggestion. But they cannot be helped. It is only with the advance of practice in earnestness, and a determination to realise, that the truth will become known. Even as the tallest giant of material life is but a child of spirituality, so also the tallest spiritual giant is but a baby of the transcendent truths of Suddha-Brahm.

The practice of reducing many into one and vice versa is beautifully expressed in the Gita—*yada bhoota prithak bhavam ekatwamanupasyati tada evacha vistaram brahma sampadyate tada*—when the aspirant perceives the many as focused in one, as also emanating and radiating thence he then understands Brahm. Brahm is the highest state to be realised. The mental practice of equating the one into many and vice versa goes by the technical name of Pranayama, which was dealt with in the previous chapter. Dhyana commences, when, as a result of such practice the state of fusion is attained in the Manas, termed *laya*. As a result of such attainment, the brahmie vibhooties are visioned; such visioning being technically known as *Sakshatkara* or the contacting of the form meditated upon. This contacting will be only momentary at first, but increases in duration with the advance of practice. It may be stated that this is the starting point of *Brahma-sampadyate*—brahmie touch, commencing with its Saguna aspect as Samsratman or Sagunatman or Jivatman in its ideal state as Rama or Krishna, and then to its Nirguna aspect as Sakshi or Witness of the size of one's own thumb—*angushtha matra purusha*, and then onwards to an endless

approximation of Brahm, the contacting of Suddhatman or Satchidanandarooopa, ensuring to the aspirant-disciple thereby, a status in the Divine Hierarchy of Suddha Dharma Mandalam of which Bhagavan Sri Narayana is the Supreme Director.

General Results of Dhyana.

Many and far-reaching are the benefits that accrue to those given to the right type of meditation, and of those, the foremost is vehicular purification—*bhutasuddhi*, that is to say, the atomic structure of our mortal vehicles become more and more refined so as to become increasingly responsive to higher forces—such responsiveness generating bliss. Man achieves longevity of life. He becomes loved by one and all and as a result becomes supreme. His physical energies are increased, as also his mental and intellectual powers. He gets youthful appearance, an all-comprehensive perception, and all those beatitudes which are attendant with divine functioning. He also achieves without doubt the memories of past lives, and in short, fulfilment of all aspirations are engendered in one given to meditative practice.

The Hierarchs of the World-processes—Brahma, Vishnu and Maheshwara and also others have attained the high status of adeptship in respect of their respective functioning solely through the means of Dhyana-Yoga. Through Dhyana alone, they are able to initiate necessary measures effectively for the weal of the worlds, and also are able to sustain indefinitely their creative functionings.

Men of great eminence, given to meditative practices are able to contact Brahma-Shakti, the one eternal and ever lasting source of power and energy. So that, meditation, whether it is of Saguna or Nirguna or Suddha types, is

the sole means of high and all-auspiciousness to the Yogis, Devotees, and Sages as well. To the Devotees, God-realisation results, to the Sages and Philanthropists, the great peace accrues, to those that are engaged in the vast world-process, liberation comes thereby, the Gnanis attain eternal bliss, the Yogis easily get into the state of samadhi, while to the Vedantins, the recognition of brahmic nature results. In fact, meditation is the only and proper means by which men become capable to realise the great *puru-shartas* of *dharma, artha, kama, moksha and prapti* already referred to.

Hence it is exhorted that one and all should have recourse to Dhyana, and realise the excellent benefits accrued thereby, through proper study, with a legitimate ideation engendered as a result of such study, and by engaging in suitable actions accordingly—these three being necessary requisites for successful meditation.

May the Ishwara enseat in the heart of one and all urge and lead them all through Suddha-Dhyana and Suddha-Yoga to that Great Realisation—SUDDHA-BRAHM.

AUM : TAT : SAT : OM.