

Suddha Dharma Tract No. 8.

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S'UDDHA RĀJA YOGA
OF SRI HANSA - YOGI

(Text with English Translation)

Edited and published by
T. M. JANARDANAM
For Suddha Dharma Mandalam Association.

Hansa Yogi

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DEDICATION

DEDICATED IN ALL HUMILITY AND REVERENCE
TO
BHAGAVAN SRI NARAYANA AND SRI YOGA DEVI
AND TO
THE ELDERS OF SUDDHA DHARMA MANDALAM

PUBLISHER'S NOTE.

AUM. In this, the Eighth Number in the list of Suddha-Dharma Tracts, this treatise on Raja-Yoga by Sri Hamsa-Yogi is introduced to the public. To say that this is the first time in the annals of the history of this land that a true and well-organised method on Raja-Yoga is publicly available, is not with a view to make any claim of any sort whatsoever, but just a piece of information quite necessary, in view of incorrect opinions held on that subject.

This discourse on Raja-Yoga forms part of the superb teachings by Sri Hamsa-Yogi on Sanatana Dharma or the Eternal Law of individual and cosmic emanation, evolutionary existence, and ultimate convergence, with a knowledge of its secret, this land of Aryavarta had been concerning itself very much from the long ago. Sri Hamsa-Yogi's teachings are based on, even as he humbly admits, from what he heard from the Ishwara of this Solar System, Bhagavan Sri Narayana, believed to be abiding in his own body made up of particles of what is known as Devi-Prakriti, in the regions of Badri in the Himalayas, the One Supreme Teacher, the *Adhishthata* of the Divine Hierarchy—Suddha-Dharma-Mandalam. This Hierarchy was organised by Him, for the sole purpose of governing the innumerable worlds and the world-processes with a view to guide them towards a higher evolutionary advancement. In the Gita, by Sri Krishna, the Avatar of Bhagavan Sri Narayana, mention about the Hierarchy is made in the sloka—“*Maharshyaha sapta poorve etc*” as the students of Gita know so well. Detailed

knowledge of this Great Hierarchy can be had from the published suddha-literature and from the articles that periodically appeared in the Journal "The Suddha-Dharma".

Only a fragment of these teachings was commenced to be published by the Mandalam, so early as 1916 under the distinguished leadership of the late revered Swami Subrahmanyanda (Dr. Sir S. Subramanier) in conjunction with the late Pandit K. T. Sreenivasacharya, Editor "Suddha Dharma Mandala Series", which, in itself, constitutes a mine of information on the great subject of "Brahmopasana" as it was followed in this land from time immemorial by the Ancients, and not available in the extant spiritual literature of this country. Many are yet to be published. Want of space prevents us from even a short dilation here on the profound exquisiteness and opportune purposiveness of every one of these publications, well-known as "Suddha Dharma Mandala Series".

It is in Sanatana Dharma Deepika Vol. II published in the year 1921, that this discourse on Raja-Yoga appears and totals to 118 slokas only, and of which, 19 slokas are questions put by the enquiring Sages, the rest being the reply thereto by Sri Hamsa-Yogi. A translation in English of this Sanatana Dharma Deepika Vol. II was made by the late Sri R. Krishnaswamy Row, Secretary, to the Government of Travancore and this appeared periodically in "The Suddha Dharma". So much of this translation relevant to the present subject-matter, is now published with such modifications that seemed necessary. The translation is not one of word for word completely, but a readable English

rendering of this difficult subject in a manner that could be easily grasped and understood.

The appendices at the end constitute an important and integral feature of the subject. That which on 'Pranayama' and 'Dhyana' in Sanskrit are by Sri Hamsa-Yogi himself, which are found in other places of his teachings. They are also translated in English and added on. The other English versions on Raja-Yoga and Topics from Yoga Deepika (S.D.M. Publication No. 2) are respectively by Sri R. Krishnaswamy Row and Sri R. Vasudeva Row, President S.D.M. Association and these had already appeared periodically in "The Suddha Dharma". Apart from the utter necessity of a study of Sri Bhagavad Gita published by the Mandalam, now also available with its English translation, and which would give an insight into the subject in the light of suddha teachings, much helpful information can be had also from "The Introduction to the study of Sri Bhagavad Gita" by Sri R. Vasudeva Row, which also appeared periodically in "The Suddha Dharma", and now available in book-form and in the booklet "Four Essays on Suddha Yoga" by Janardana.

It may be pointed out in this connection, even now, that the English article by Sri R. Krishnaswamy Row refers to the technical mode of practice imparted to the initiated disciples. The fundamental principle of Suddha-Tatwa is that, all, irrespective of their age, caste, colour, sex and so on are entitled to these initiations, provided that, they become so desirous and are known to possess certain virtuous qualities. To such of those that are genuine, initiations are made by the Great Elders, in their own way, time and place being no barriers

to them. A knowledge of the suddha-method of approach to the subject of Brahmopasana, in terms of the Three Mahavakyas--"*Sarvam Tad Kalvidam Brahma, Sarvam Brahma swabhavam, Sarvam Avasyakam*", is itself said to be the primary one of the three aspects of Initiation known as *Karma*, the other two being *Dharma* and *Artha*, the former relating to the acts pertaining thereto in terms of general living also, and the latter connoting that act of getting oneself infused with what is known as "Tejasa" particle on the crown of the head for one's further progress, by a competent Suddha Guru. The actual act of Raja-Yoga practice, which the initiated disciples have got to do day to day is embodied in the form of instructions, copies of which are given to them, when they are so permitted by the Elders, and as such the general public cannot have access to it—not that it should be so for all time, for, in that case this much information could not have been available, but for obvious reasons. Herein, a general treatment of the subject of Raja-Yoga is given as taught by Sri Hamsa-Yogi, which in itself is capable of throwing very great light on this profound subject and about which so much misconception is prevalent. It is with a view to disabuse from the mind of the public such misconceptions and to inculcate a true knowledge thereof that this publication is brought out. It is our fervent hope and prayer that the great Iswara enshrined in heart-cave of one and all as Atman would lead them to a correct understanding and appreciation, and create a thirst in them to take to this path, which, in the words of Sri Hamsa Yogi would enable them to realise material and spiritual 'vibhooties.'

INTRODUCTION.

The subject is divided into three main parts to suit our purposes and quite in accordance with the enquiry by the Sages, and Sri Hamsa-Yogi's reply thereto. The first part deals with the three preliminary requisites for the practice of Raja-Yoga namely (a) Bhavana or conceptual ideation, (b) Karma or the physical acts such as study, company of those in the path and the intoning of Gayatri as taught by Suddharyas, and (c) Dhyana which is the mental act of meditation for contacting the 'Avyaktatman' enshrined in the heart-cave as the Ishwara. When this contact is effected it goes by the name of 'Vijayi-Yoga'—Yoga of Conquest—the conquest is, of course, over one's own lower nature. This Yoga is followed by Raja-Yoga proper, which is aimed at, to contact Paramatma, the Ishwara of the Cosmos—to us, Bhagavan Sri Narayana, its Representative at Badri. It is about this, that the second part deals with. Herein, the definition of the word "Raja", the qualifications that conduce to this practice, the Adhikaris practising it, the experience they get and the Lord's ruling in the Gita in this connection are all given. The third part deals with such of those other details as the actual act by the aspirant that makes the Atman to reflect its real 'swaroopa' in him, and other necessary observances at the termination of the practice.

It must be borne in mind in this connection, as Sri Hamsa-Yogi states in the first part, that this Raja-Yoga, which starts with Vijayi-Yoga, does not stop there but progresses on to Suddha-Yoga aiming to contact the Purusha-aspect of Brahm

and known as 'Turiyateeta,' and then to Brahma-Yoga, which is just "Neti-Neti", and about which nothing could be stated. We are immediately concerned with 'Raja-Yoga' and its preliminary 'Vijayi-Yoga'. When, even on these subjects, full information is not available, since most of it is deemed 'Vamadeva-rahasya', to be imparted to the disciple directly by the Guru orally, we are not likely to get any information on the other two in the present stage of our evolution, being advanced over Raja-Yoga proper, except to highly evolved beings, and about whom we know nothing, nor can say anything. However, that much of the teachings on Raja-Yoga and the other preliminary knowledge in respect thereof we have now with us, is sure to take us to very great heights if we would only apply ourselves to it.

The Sages, who had assembled to imbibe the teachings of Sanatana-Dharma from Sri Hamsa-Yogi, and questioning him in a spirit of enquiry to know about the truth of Raja-Yoga, are not novices on the subject of Yoga, as could be well gathered from the premise on which they base their questionings. Cataloguing four main kinds of Yoga out of a number of them, the Sages wished to know, as to which is Raja-Yoga, and also the connotation of the very word 'Yoga'. The four modes of yogic practices they enumerated are well worth knowing here. According to the first, it is said to be that act of restraining the Sense-organs that are after sense-objects; in the second, it is deemed to be that act of suppressing the Mind (Manas) itself that gets adhered to the Senses and through them the objects; that act of directing the

suppressed Manas to contact the Mahat or the Cognitive-plane is said to be Yoga in a third mode of practice; while in the fourth, it is said to be that act of bringing about a contact of the Form—*Swaroopa* in the Suddha-Avyakta-plane by Manas.

By way of examples of these four modes, we may say that the Hatha-Yoga practices will answer the first one; Patanjali-Yoga's 'chittavritti niroda' or suppression of mental modifications, the second one; the Vedanta-Karma-Yoga practices of the Upanishads with the resulting Atma-Gnana, the third; while the fourth may be deemed to be the teachings embodied in the Gita by the Lord, which are provisional to the actual knowledge of the *modus operandi* of the practice that has to be taught subsequently by the 'Gnanis' and 'Tatwadhar-sis'—the Knowers and the Seers, even as the Lord decrees it. So, it would appear, Sri Hamsa-Yogi, while replying that all these four methods are only steps to Raja-Yoga proper, seems to include the last one also in the category of steps only, although there is in it the principle of Raja-Yoga as Raja-Vidya—*Raja-vidya raja guhyam pavitramidamuttamam* etc.' as Gita is deemed to be.

Before we proceed to acquaint ourselves more on this head, it is probably worth considering, that which is current as Raja-Yoga amidst us now, to measure the correctness of our knowledge thereon, since, on all these subjects, precision of knowledge is important, being a Science and not merely Philosophy.

1. PATANJALI-YOGA

That Patanjali-Yoga passes current as Raja-Yoga is well-known. How this Yoga came to be named

so is a mystery. Sage Patanjali defines his Yoga "chittavritti niroda"—suppression of mental modifications. The question, whether the suppression of mental modifications, is not a kind of yogic practice, does not arise, for, Sri Hamsa-Yogi agrees that this practice is 'dharmic', and that this method is one of the many steps, as it were, to Raja-Yoga practice, but not at all necessary. However, according to the strict connotation of the word 'Yoga' coming as it does from the root 'yuj' meaning 'to join' which is a positive act, the definition by the Sage Patanjali will be seen to be negative in its scope—"niroda", no matter to what goal the practice takes one, at the end. So that the definition itself becomes questionable on this basis. Granting, however, that the definition of Yoga by the Sage Patanjali should be taken to mean as it is defined by him, since the goal, which he aims at for the practice he has adumbrated, is supposed to satisfy his definition, the question should still arise, whether, this goal would anywhere warrant the whole practice being denominated Raja-Yoga. We have to examine this point on the existing scriptural basis.

The Upanishad—dictum runs thus—'Atma Sarvesham Raja'—Atma is the King of all, as it is sufficiently well-known. That Atma is 'Gnana-vigraha'—Idol of knowledge, 'Sakshi'—Witness, 'Chetha'—All-conscious, 'Kevala'—Untainted and free, 'Nirguna'—non-qualitative, 'Angushtha-vigraha'—of the size of thumb in the heart, 'Antaryami'—All-pervasive, is also not a new truth, to be disputed. So then, Raja-Yoga should mean that act of joining or contacting the Atman

as a positive act. On this basis, we have to find out whether the goal chalked out by the Sage Patanjali for his Yoga has any semblance to that which the Upanishads lead us to conclude.

The goal visualised by Patanjali is embodied in the 34th sootra of adhyaya IV of his 'Yoga-Sootras' (Panini office publication) and runs thus: *Purusharthasoonyanam gunanam pratiprasavaha kaivalyam swaroopaprathishtha va chitishaktiriti*. The meaning of this sootra in the most simple language may be said to be this: 'The contrary effect or result of the absence of desire of the purusha, (which desire is) due to qualities, is *Kaivalyam*, *swaroopaprathishtha* or *chitishakti*. What does this actually mean? The absence of desire—*purusharthasoonyanam* is said to be effected by the initial practice of suppression of mental modifications—*chittavrittiniroda*; and in the state of samadhi, deemed as trance or abstraction practised in this connection, this suppression is said to be brought about. As to how this 'samadhi' is infused or whether it means trance need not concern us immediately. The desire of the purusha (the aspirant) is said to be suppressed thereby. It is suppressed because it is qualitative—*gunabhoota*, and as such a hindrance. The 'purusharthas' are the well-known four—Dharma, Artha, Kama, Moksha; and the qualities or gunas are the far-famed three—Satwa, Rajas and Tamas. It is not difficult to see that in this wholesale suppression, 'Moksha' also shares the fate of the other three. But the commentator Vachaspati does not include the suppression of 'Moksha' in this list when he says "The way of Moksha.....is rendered clear", by way of

explanation on this last sootra. This is probably because of his agreeing to the 'shruti-dictum' that the desire for Moksha should be actively cultivated and strived for. Therefore, according to Vachaspati, the aim of Patanjali-Yoga is not 'Moksha' but just a clearing of the way to its attainment. The knowledge of the way to Moksha cannot obviously mean the actual attainment of it as it will be agreed to. Sage Patanjali is silent on this head. He makes no mention of the word 'Moksha' at all in his Sootras. He just states 'Kaivalya'. According to the commentator, evidently 'Moksha' is something higher than 'Kaivalya', but according to the Sage, since 'Moksha' being one of desire-propelled-categories and to be rooted out, conveys the idea that his 'Kaivalya' is something higher than 'Moksha'. That is the confusion in which one finds oneself. Be it as it may, the question is what is this 'Kaivalya'? Sage Patanjali defines this, of and on, in the third chapter on 'Siddhis' or attainments. Its definition in the 54th sootra of that chapter may be taken as typical and it is thus: '*satwapurushayoho shuddhi samye kaivalyam*'. 'Kaivalya' is that (state of) purity, wherein, 'Satwa' and Purusha (aspirant) get on a par (that is equal). 'Satwa' is a quality though highly pure; and 'Kaivalya', according to this definition in simple language would mean that the aspirant becomes highly satwic. But in the Sootra—'*purushartha soonyanam gunanam*' the term 'gunanam' must include 'Satwa-guna' also in the list of eradication; however, in the light of the definition of 'Kaivalya', 'satwa' does not seem to be so included and that the other two gunas viz., 'Rajas' and 'Tamas' only are meant. Students of Gita know that the quality of

'Satwa' has the binding property according to the sloka—'*satwam rajas tama iti gunaha etc.*' Being so, there is no question of attaining Moksha, merely with Satwic quality, which fact, the commentator Vacchaspati seems to rightly infer. Notwithstanding this, according to Patanjali, '*purushartha soonyanam gunanam*' has to be deemed as a graphic postulation for removing the qualities of 'Rajas' and 'Tamas' with their corresponding desires and for becoming 'Satwic' completely.

That the quality of Satwa has got to be generated by virtue of its highly purifying nature—'*nirmal-tvat*', illuminating power—'*prakasakam*', and free from afflictions—'*anamayam*', is obvious according to Gita; and though it results in the acquisition of high knowledge—'*satwat sanjayate gnanam*', it is still binding due to the tendency it creates for attachment to 'sukha'—enjoyment and knowledge associated with it—'*sukhasangena badnati gnanasangena dehinam*'. This is visualised by the Lord in the Gita to take one to a higher realm of happiness—'*atyantyasukham* or *susukham*' and 'Moksha' also. Sage Patanjali seems to be satisfied with the lower state of being bound by 'Satwa' which is 'Kaivalya' to him; and this is, in other words, "*swaroopaprathishtha*"—establishment in one's own nature, supremely content and happy, or '*chitishakti*'—the power of consciousness. Swaroopaprathishtha is self explanatory but what is this '*chitishakti*.' Sootra 26 of adhyaya IV says—"*Tada vivekaninam kaivalyaprakbharam chittam*" which means 'The mind yoked to 'Kaivalya' attains discrimination'. That is to say, the goal of this practice is the attainment of discrimination; and of a very

powerful kind it must be as between Atma and Anatma which is the discrimination generally advocated. But where is the contact with Atman here. It may be said that the expression 'Swaroopaprathishtha' conveys it. This can be agreed to if it is not associated with the bondage created by Satwa, the 'chitishakti' of discrimination; for, Atman is free from all qualities, even 'Satwa.' To contact it, must be the goal of Raja-Yoga according to the meaning of the term 'Raja' on the basis of the Upanishads. It may be, that Patanjali-Yoga ultimately leads to it and so it is Sri Hamsa-Yogi says that a practice of the sort mentioned is one of the many steps to Raja-Yoga. And yet it should be pointed out that there is no mention of the word 'Atman' at all in this exposition, which is the fundamental requisite of contact for Raja-Yoga.

The next point is whether the Sage Patanjali himself has declared his Yoga, Raja-Yoga, anywhere in his treatise at all. He has not, and as such we can assume no right to deem it so, to satisfy our own yearnings, as it were, by superimposing a name on this Yoga, which, the Sage never meant. It is true, that in the Upanishads we do not get any knowledge of this Raja-Yoga either, although treatment is made about other Yogas viz.—Mantra, Laya and Hatha—the three of the four main Yogas including this one, except for the definitions that are found in the 'Yogasikkopanishad' and 'Yogatwopanishad'. But these definitions do not help us. The surface meaning of the definition in the 'Yogasikkopanishad' leaves a bad odour, and one feels troubled with the thought, whether the very many grotesque practices one hears, could not but

be the results of perverted meanings imported into this definition by the undesirables. As regards the other one in the 'Yogatwopanishad', it cannot be termed a definition, since it speaks of the guidance, one practising Raja-Yoga, is said to get.

Then the question arises as to how Patanjali-Yoga came to be named Raja-Yoga. We may not be incorrect if we deduce that the second line of the second sloka in the 'Yogasikkopanishad' (sloka 137 in the book Yogopanishads published by Adyar Library) should have acted as inspiration to name Patanjali-Yoga as Raja-Yoga. That line runs thus—'*animadipadamprapya rajate rajoyogataha*'. In the adhyaya on 'Siddhi', Sage Patanjali mentions about the development of powers like 'anima' etc. in the 44th sootra. This correspondence ought to have been exploited by naming the one as the other. The phonetic definition of the word 'Raja' that one generally hears about, may be said to be a latter innovation to justify the stand that was taken as above. To so justify, on the basis that the Upanishads do not help us is an explanation out of court. That the practice of Patanjali-Yoga has a value for those who are so inclined, since it is said to aid and free one from the afflictions of Rajasic and Tamasic qualities and to generate Satwic qualities may be true. But the development of 'Siddhis' or powers is probably a greater attraction to those that take to it. However, the calamitous results of seeking to develop these powers only, by those without meticulously purifying themselves in the light of the Sage's instructions, need not be visualised here. The Sage insists that these tendencies also are to be suppressed for

attaining the Satwic quality with its results. We have no examples of one such amongst us now, to know how he would react to the Rajasic and Tamasic qualities by which human beings are governed helplessly; and as such, any conclusions thereof must be purely hypothetical. Even so, on the basis of an incomplete knowledge of this Yoga also to evaluate this with the results said to be achieved by the Western Experimental Psychology is likely to mislead very much both. The aim of this Psychological experimentation under laboratory conditions, seems to be to record the actions and reactions of the qualitative emanations. Such emanations are infinite. Since these projections from living entities are unique in each case, varying with each other, due to the million-fold combinations of various degrees, of the prime three qualities of Satwa, Rajas, and Tamas, to aim to count or catalogue them is something like the mad act of counting sands on the sea-shore, and will be just as much true as the claim that they are so counted. But of this we are not now concerned.

As regards the direction given in the other—'Yogatatwopanished', it may be said, that there is in it an incentive to study Gita, in which the Lord gives his teachings on Raja-Vaidya, a preliminary to the actual practice of Raja-Yoga, to be taught subsequently by the Gnanis and Tatwadharsis. To what high attainments we could not have reached if we had only taken to a study of this unique scripture on a mass scale all these years, as it is done now, instead of deluding ourselves and misguiding others about Patanjali-Yoga—it is useless to speculate now. In so far the mis-

taken notion about Patanjali-Yoga continues to prevail even now as it could be well seen from the prevalent practices of 'chittavrittiniroda' in North India in the name of Raja-Yoga, and not so much in the South, though it is trying to peep in here also, that these reflections are made, to warn, and not in any other spirit. Sincere aspirants engaged in spiritual and yogic quest, if they would only bestow some thought in a searching spirit could do a great service, for, the acquisition of correct knowledge is more important. It is fervently hoped that the teachings of the great 'Gnani' and 'Tatwadharsi'—Sri Hamsa-Yogi, released for the benefit of humanity so very generously, would be luckily noticed by such aspirants, not only for their own lead and light but also for rendering service to others as well.

II. YOGA OF THE MAHAT-PLANE WITH MANAS

By way of example of the Yoga which has for its purpose the contacting of the Mahat-plane with Manas, Vedanta-Karma-Yoga was mentioned as an instance. To understand this, we have to make a short enquiry as to what Vedanta really stands for, notwithstanding the fact of its being well-known in this land of virile Vedanta. 'Vedanaam antaha' is 'Vedantaha', according to the etymological significance of the term. The suffix 'anta' in the term should show that it relates to the terminal aspect of the Vedas. It follows that Vedanta has no place for itself, all-alone, unless it is preceded by a knowledge of Vedas, and a life lived according to them. Though allied to Vedas thus intimately, Vedanta has a distinctness, nevertheless, in view of the fact that it treats about a stage of life arrived

at after it has been lived according to Vedas. What is this life, is a question.

Of the four well-known 'Purusharthas' or aims of man influencing the four stages of his life, Moksha or release is the last 'purushartha' and Vedanta being a treatise thereof is known as 'Moksha-dharma', treating about the process of release from the helpless transmigratory samsaric life. It shows that the Vedas do not treat about this aspect, confining as they do to a treatment of the first three 'purusharthas' only viz., Dharma, Kama and Artha, the Dharma herein having reference to Varnashrama method of life and known as 'Pravritti-dharma.' That is to say Vedas speak about the life in evolution; while the other, the Vedanta, about involution or the cessation from evolution and so it is known as 'Nivritti-marga'. So it is said that the significance of Vedas—'vedarthaha' has in them the seed of knowledge for the multiplicity of world-processes—bheejabootaha, whereas Vedanta is said to be 'bindulakshana' or the nature of terminus thereof. It is not that the Vedas do not treat about life after death; they do, but only as far as life in 'Swarga' or mental-heaven is concerned, involving the Jeeva's return to this world again, and hence this path of death and birth is known as 'Dakshinayana' or the southern path or 'Krishna-gati'—the path of darkness; while the Vedanta on the other is known as 'Sukla-gati' or the path of light and also 'Uttarayana' or the northern path, which helps overcoming transmigration. It is because the Vedas do not help in this direction, they come under the condemnation of Gita, the Lord, promulgating Vedanta therefor—Vedantakrit.

The fundamental basis of enquiry of Vedanta is that of 'Brahm—Brahmavichara' as being the All-Cause—'sarvakaranam'. Since causal determiners are known as Sankhyas—'Sankhyaha karana vignaninaha' Vedantins are called Sankhyas. Their conclusion was, that the transmigrating Jiva or Jivatman of the Vedas is itself the Cause, barring the 'jivatwa'—which signifies the tremulous vibration objectified in living beings manifesting the sign of life; that is to say—Atman as the Cause. Accordingly, Atman came to be identified with Brahm in the Vedanta-enquiry. But the knowledge, which the Vedanta furnished in this enquiry was only theoretical to bring conviction in the mind, regarding the All-Cause—Brahm as being one's own Atman, and how it relates itself to objective factors of life. If this theoretical knowledge had been sufficient in itself to attain 'Moksha', then, there would not have been the famous sruti-dictum—*vedantavignana sunischitarthaha samnyasu yogaha yatayaha suddhasatwaha*, as it is stated in the Mundakopanishad. That Sruti demands an endeavour further on to attain Moksha through Samayasa-Yoga not stopping merely with Vedanta-vichara. That Sannyasa-Yoga means Karma-Yoga is what we also learn from Gita—*Yaha samnyasamiti prahuhu yogam tam viddhi pandava*. So that, Vedanta-vichara has to necessarily terminate with Karma-Yoga to attain Moksha. This Karma-Yoga, however, is purely of the Nivritti or isolationist type, which repels taking part in any of the objective pursuits of life, and confines itself with one-pointed determination to contact the Atman as an all absorbing

pursuit. This is what the ancient samnyasa-ashramites of the Varnashrama-order did at a time of well-ordered society on that line. The Karma-Yoga of the Gita does not countenance this isolationist theory, nor does it deem that the realisation of Atman is possible by isolation only, but of this we need not enter into, here, now.

'Atmano Mahato veda'—Know the Atman in Mahat, is the dictum. That there is a plane known as 'Mahat' which is higher than Manas and is the seat of Atman, the Cause, the modern Vedanta Philosophy, engaged as it merely does with lop-sided enquiry alone, has lost sight of. Mahat means great. The term is intended to convey the vastness and the infiniteness of the visible cosmos, which is said to be the first outcome of the Brahmic ideation 'bahusyam prajayeyeti'—let Me become many; and which is the play-ground of the Atman multiplying itself into many. The space-idea connoted by the term Mahat is the material or prakritic or 'anatmic' counterpart, while the Atman connoting time-idea is the other, of the ideating Brahm. That the two go together is a scientific fact. The intensity or the atomic condition of Prakriti or its extensiveness is by virtue of the Atman behind. The Ancients came to the conclusion, therefore, that to know the nature of this Atman, it is not possible by any outside search, since it is greater than the great—'Mahatonaheeyam'; and though it is smaller than the smallest 'anoraneeyam', it could be contacted through suitable means in oneself. It is in this process of search that various experiences are said to have been got by various people, and also

various powers were realised, in this aim to contact the Atman in the Mahat Plane. Karinatas are deemed to have experienced it as Jyoti or Light; the Bhaktas or devotees have stated that their experience was one of panoramic view or transcendental divine forms; while the 'Gnanis' experienced this contact either in the 'Saguna' forms of the Trimooorties—Brahma, Vishnu and Siva, or in its Nirguna form as 'Angushthavigraha' or of the size of one's own thumb. When the contact of the Mahat-Plane is complete, one is deemed to have attained the state of 'Kaivalya' or Mahat or Gnana-Kaivalya as it is called, when the aspirant having transcended the forces of helpless transmigratory existence and thereby achieving 'swatantra' or freedom, is said to take part in the cosmic governance of the worlds. It is stated, however, that the mere touch of the Mahat-Plane with Manas, which means the contacting of those forms mentioned and also the realisation of Saguna and Nirguna forms, does not by itself enable one to transcend birth and death; for, that is got only when Mahat-Kaivalya is got; which means the dawning of the knowledge that Atma is not bound by our ideas of sin and merit etc., and is all-pervasive-antaryami. What is known as Manas-Kaivalya is that which generates the realisation of 'vibhooties' and 'Karma-Kaivalya' goes by the name of Samnyasa. The Kaivalya mentioned in Patanjali-Yoga may be deemed to fall under the category of Manas-Kaivalya.

Vedanta-Karma-Yoga, which is thus certainly higher than Patanjali-Yoga in its aims has, as could be seen, for its purpose the contacting of the

Mahat with Manas, and not got by a mere verbal knowledge of Vedanta, which is all what we seem to have now. Patanjali-Yoga, when the fascination for the development of powers is counteracted, helps one to get at a powerful discrimination. This is more easily got through the aid of 'sadhana-chathushtaya', if discrimination alone is what is wanted, to enable one, to gain mastery in Vadanta-vichara. But it is through Vedanta Karma-Yoga that further progress is got. In those famous thirty two Brahma-Vidyas we get the required knowledge, but we have lost their touch now, confining ourselves as we do only with quarrels in Philosophy.

Before we proceed further we would do well to note another instance of practice in the name of Raja-Yoga, that is recently brought to light. The added interest to consider this is in view of the fact of its purporting to contact Mahat with Manas which we were discussing. This practice is said to be in vogue in what is known as Esoteric Yoga-chara School of Tibet. A recent pamphlet "Replenishment from the Centre by a new method of Raja-Yoga" by one Mr. Basil Crump of that School, 89, Lower Circular Road, Calcutta, gives us an idea thereon. He states that Raja-Yoga is practised in this Esoteric School, which is said to be different from the popular one of "Yogachara" well-known as one of the main four Buddhist cults; and that, in this latter School, said to be in charge of the Red Lamaists of Tibet, only certain rites with formulas and mantras are observed, and that, the Hatha Yogins and Tantrikas of India are well conversant with it; while in the former—the Esoteric School, said to be a very ancient one

and the Chiefs thereof are known as Arhats, Raja-Yoga is said to be taught to its members.

Regarding this practice, Mr. Basil Crump quotes the following in his pamphlet—"According to an important teaching given by its Head in 1889, it is this—Mahat is the highest entity in the Kosmos beyond there is no diviner entity. It will not be destroyed, even at the end of Mahamanvantara, when all the gods are absorbed, but will emerge from Parabrahmanic latency. This is because it is evolving through experience like the individual Manas in Man, Alaya is above it as a Principle". "Alaya" is said to be what is termed as "Anima Mundi" the Soul of the world,—the distinction between Alaya and Mahat is, while the former is a principle, the latter is an entity. Mr. Crump states that the 'Divine Spark' in man is 'Mind—Manas,' and the 'Higher Power' from which it emanates is called in Sanskrit 'The Great One—Mahat' which is defined as the First Principle of intelligence and consciousness. And latter on he adds, "The great vedantic orator Swami Vivekananda always insisted that Masses should be taught about the Atman, by which he meant, the spark of 'Mahat' in man. The Atman is a universally diffused principle, which overshadows man without entering him. It is not an actual Entity like 'Mahat' which projects its essence (Manas) in Man."

We need not get into an examination of these points here since they would reveal themselves as we proceed. However, it is to be noted that the fascination for Raja-Yoga is such that, here we find an example. It is unnecessary to state that this is not Raja-Yoga on the basis of Sri Hamsa Yogi's teachings.

However, an important point of philosophical interest arises in this connection by the mention of the expression Para-Brahman in the above, in view of the fact that Buddhism, of which this School belongs, is deemed to be a 'Nastika' Religion, and as such said to be driven out of this land of its birth by Sri Shankara. As to what is meant by 'Nastika,' opinions vary. Some deem it to mean 'Nireeswara'—non-belief in a personal God; some as 'Nirvideeka'—non acceptance of the Vedas which include Upanishads; while others are said to equate it to mean non-acceptance of the ultimate Para-Brahm, since the Ultimate they postulated was "Soonya"—Nihil. But, herein, the term 'Para-Brahm' is freely brought in. In view of the fact, that, at the time of Shankara such a positive term as the ultimate Para-Brahm was not postulated and that the Ultimate was stated to be 'Soonya' which brought the condemnation of this Religion by the Acharya, the question arises whether or not this positing of Para-Brahm in Buddhistic literature is a latter innovation. Mrs. Rhys Davids, a life-long student of Buddhism is said to have come to the conclusion, as a result of her research work of Pali literature, that according to the original teachings by Gautama Buddha this Religion was not 'Nihilistic' and that, the Ultimate was postulated as "The Absolute or Supreme Being." On this conclusion and also from the actual mention of the word Para-Brahm in the 'Esoteric Yogachara School" a new philosophical question arises. The light thrown on this important point by the Suddha School should be illuminating. Here it is.

The Ultimate known as Para-Brahm was also known as 'Athatho adeso neti-neti,' according to Brihataranyopanishad. That is to say, the Ultimate has two aspects—one, the positive, hailed by the name of Para-Brahm, and the other, the negative, which is Neti-Neti. The followers of the former are deemed to be 'Astikas,' those of the latter 'Nastikas.' The 'Nastikas' are so named because of their non-acceptance of the name Para-Brahm; that is all and no more. Sage Gobhila of the Suddha School of thought in his Karika of Mahabharata says that the nomenclature 'asti and nasti' that is, 'is and is not,' attributed to the ultimate Brahm is only verbal, because, transcending as it always does above thought and speech—'avangmanasagocharam,' the naming of it in either way does not in any way belittle or enhance the truth of the Ultimate itself; so that, to deem it "Soonya" as the Buddhists seemed to have done, is said, to be as valid as the scriptural dictum Neti-Neti, even as it is positively termed. Para-Brahm therein. Accordingly, this is what the Sage says—*yatascca nastikyamapi brahmaswaroopajam soonyadi namabhischa tataha tepi chastikaha: brahmajignasavaste syur yena kenapi namabhihi.* He adds that the name 'Nastika' should not be really attributed to them, but only to those doubting Thomases who cannot differentiate between 'Asti and Nasti.'

The Sage, however, though adoring Gautama Buddha as the very Avatar of Bhagavan Sri Narayana who incarnated to uplift the 'Charvakas' that were tied down to body-consciousness only, still holds out that the four orders of Buddhism Madhyamika, Yogachara, Soutrantika and Vaibha-

shika along with the Charvaka School and another, Digambara or Jaina Religion—that is six in all, belong to the category of 'Nastikas' only. The explanation is, on the basis of the authority of Bhagavan Sri Narayana, that, of the two fundamental aspects of Para-Brahm, by which alone it could be known, namely, Bhava and Abhava or Atma and Anatma, or Purusha and Prakriti or Kshetragna and Kshetra, these so-called 'Nastikas' are said to have offered their worship to the 'abhava' aspect of Brahm in the full faith of its being an aspect of the said Para-Brahm—'abhavaroopam brahmiva astiti samayaha'; and that such worship was offered to 'prakritabrahmaswaroopam', that is the prakritic forms of Brahm, explained as 'aksharavibhootimatu' which may be deemed to mean as the power of the spoken word. The Sage adds, that though their dharma is not, either in terms of Brahm as such or its aspect as Atma, but only on the basis of Prakriti or Aja—*vina brahma tathaatmanam ajameva cha yejanaha jnananti tesham dharma*, yet what they declare is pure and true and purificatory—*vachamuttamam satyam suddham pavitram*; and as such should always be respected 'sarvatha manya'. It is needless to state here the amount of profound respect this great Religion of Buddha still holds on its votaries and the unequalled moral and ethical discipline formulated therein to overcome the ills incident to this life, as also of higher esoteric truths in their own way.

Sri Shankara's stand against it was because of its deeming the Ultimate as 'Soonya'. Although Shankara postulated the Ultimate as Para-Brahm,

he equated it only to its Atmic or 'Bhava' aspect thereof, and not to the whole of Para-Brahm, as such, which includes both 'Bhava' and 'Abhava' aspects, even while still maintaining its mysterious state of 'Eternally Unknowable.' This Suddha truth is a very important definition of Para-Brahm that should not be lost right of. The illusion theory of 'Maya' attributed to Jagat or the world by Sri Shankara is a natural corollary of his completely ignoring the 'abhava' aspect and stressing the 'Bhava' or atmic aspect alone. In Buddhism, however, 'Maya' is a power of illusion and not illusion itself merely. That is how it is, in this School, which confined to the 'abhava' aspect only the development of the Power aspect through the intonation of Mantras etc. already spoken of as 'aksharavibhootimatu' gained importance. In the Vedantic Religion of Shankara, the "vichara" or enquiry aspect alone of the spoken word regarding Atman was developed; which resulted in the gradual deterioration in the faith of the power of Mantras generally. The latter Schools of Vedanta arose to counteract the unhealthy influence of deeming the world 'mitya' or 'maya' or illusion; which also refuted the concept of Atman as Nirguna, and stressed the Saguna aspect thereof in the form of Vishnu, though Atman is both Saguna and Nirguna in relation to the world-process. As was pointed out in page xix, Saguna and Nirguna forms are one for experiencing and not for mere philosophical discussions. The Atman is as much Nirguna, as it is Saguna, according to the Lord—'atma akasa dehasyat chitroopo vishnuravyayaha'. It is the aspect known as Atman that is important more than Saguna and Nirguna.

It may be stated that out of the teachings of the Gita, wherein, the Atmic, and the Prakritic aspects of Brahm, as also the Suddha-Brahmic state are given, the Buddhist School took to the Prakritic aspect, while the modern Vedanta School, to the Atmic aspect. The mutual influence of these two and also of their transcendence which is 'Suddham' is the yogic state and the knowledge thereof is embodied in Yoga-Dharma or Suddha-Dharma which is the teaching of Gita. So, Gita is not merely a Vedantic exposition as it is usually stated. The Suddhas deem it correctly Yoga-Brahma-Vidya or the Synthetic Science of the Absolute, the actual realisation thereof, being got by the practice of Raja-Yoga taught by Suddha Dharma-Mandalam.

III. YOGA OF AVYAKTA-PLANE WITH MANAS

Before we proceed further, it is helpful to bear in mind that for purposes of this Yoga, knowledge in terms of Tatwas is an absolute requisite as stressed in the Gita. The Tatwas are mainly three in number.—'Prakriti-Tatwa', 'Atma-Tatwa', and 'Brahma-Tatwa'. Prakriti-Tatwa has reference to the matter formations which are four in number, namely, Indriya, Manas, Mahat and Avyakta also called Tatwakootas, which infold in themselves the various worlds. Atma-Tatwa deals with the evolutionary and involutionary processes—'pravritti' and 'nivritti' of the Atman in those Tatwakootas, the various states of Jagrat (waking), swapna (dreaming), Sushupti (deep sleep) and Turiya (the fourth), functioning therein in terms of Gnana, Iccha, Kriya and Yoga, the operating qualitative forces of Satwa, Rajas and Tamas, which

bind the Atman therein, with the corresponding release therefrom and the attainment of the state known as 'Brahmee-stiti'. Brahma-Tatwa is about the fundamental five brahmic manifestations known as 'Purusha', 'Parmatma', 'Atma', 'Jivatma' and 'Aksharatma' and the corresponding sheaths or Kosas, in which they abide deriving the said names, viz, Anandamaya, Vignanamaya, Manomaya, Pranamaya, and Annamaya respectively. In the Gita, the contact of the first Brahmic manifestation—Aksharatma is extensively dealt with as an important preliminary, in addition to others.

Now, we may resume to familiarise ourselves with Sri Hamsa Yogi's teachings on Raja-Yoga. He says in the sloka 46 '*Avyaktatma turiya syatsambandhastena chetasaha sa yogaha parmogneyaha samabhavaha parodayaha*'; which means, that which goes by the name of 'Avyaktatma' is known as Turiya, or the Fourth state of consciousness or Superconsciousness as it is termed; that a contact with it by our consciousness is 'Yoga' of a profound kind; and that it generates 'sambhava'—equability—'samatwam yogauchyate', according to Gita; and also 'parodaya' which is a 'bhava' higher than 'atmabhava' and known as 'Paramatmabhava'. In sloka 86, he defines this Paramatma as 'Raja'—'raja tu paramatmasyat', and contacting him—'sameepya' is said to be the aim of 'Raja-Yoga'. His seat is also said to be 'Turiya'—'turiyasthana lakshitaha'. Now, since Paramatma's seat goes by the name of Turiya, and so also that of Avyaktatma, it may be taken to mean that the one is the other or vice versa. If this were so, Sri Hamsa Yogi would have stated

it as such straightaway. He not only did not do so, but also says that 'parodaya', that is, 'para' or 'Paramatma-bhava' is born subsequent to the contacting of Avyaktatma. A little clarification is obvious, because this Avyakta state has not received the attention which it requires for Yoga.

The term-'Avyakta' literally means unmanifest, nondifferentiated, so that there is always present a certain amount of mystery with this name. It is said that it goes by various names in different Schools of Thought such as—'Avyakta' by the Tatwawits, 'Moola-Prakriti' by the Sankhyas, 'Turiya' by the Vendantins, 'Brihadanda' or the Big Egg by the Pouranikas, 'Padma' or lotus by the Yogabrahmavidyadhikaris, 'Aum' by the Kevaladikaris, 'Kapalam' or skull by the Knowers of the five modes of actioning. In the Mahabharata, names such as 'avyakta' (unmanifest), 'prakriti' (matter), 'pradhanam' (primal), 'yoni' (birth-place), 'avyayam' (immutable), 'nityam' (ever-present), 'ekam' (oneness), 'anu' (atom), 'vyapi' (pervasive), 'kriyaheenam' (actionless), 'ahetukam' (causeless), 'tamah' (darkness), 'sivam' (bliss), 'dhaama' (refuge), 'rajaha' (fiery-activity), 'sanatanam' (eternal), 'nirvikaram' (changeless), 'pralaya' (deluge), 'prabhava' (exteriorising), 'apyaya' (withdrawing), 'anudrikam' (undivided), 'anunam' (whole), 'akampam' (non-tremulous), 'achalam' (unshakeable), 'druvam' (steadfast), 'shantam' (peaceful), 'Brahma', 'sat' (truth), 'asat' (changing-truth), 'trigunam' (triquality), 'suddham' (pure), 'satwam' (bright), 'uttamam' (great), 'tat' (that), 'ajaram' (ageless), 'aksharam' (indestructible), 'ksharam' (subject to decay), 'pratamam' (first)

'turiyam' (fourth), and 'agrabyam' (not-graspable) are used, some of the terms connoting 'avyakata-tatwa' itself, some indicating the nature of the function therein, while others denoting the Atman in that plane. However, that it is the primal origin of the entire world-processes—Mahat, Manas, and Sense-worlds—is clear from the Gita-dictum—'avyaktat vyaktayaha sarvaha'. As the non-graspable origin, it is the first or primal. But from our point of view it is the fourth, since we have to grow into it, from Senses to Manas from Manas to Mahat, from Mahat to Avyakta, wherein, the Atman resides inseparably. In the Gita this is conveyed in the sloka, 'indriyani paranyahu-rindriyebhyaha param manaha manasastu para-buddhiryo buddhe parasastu saha'—senses are high, higher than Senses is Manas, higher than Manas is Buddhi, higher than Buddhi is He—the Atman in the Avyakta plane.

This Avyakta-plane called the Yogic-plane by virtue of its eternal indivisibility and Origin is, however, from our point of knowing it in its actual condition, said to be two-fold, the higher and the lower—'uttaramukha and dakshinamukha' and the Atman in the higher plane is termed Paramatma or Yogatma—a state of utter silence—Mouna, (note its experience mentioned latter on) while in the lower plane of Avyakta which is also paramatmic, it is known as 'Gnanatman,' the Cause of the world-processes, also the functioner thereof in terms of directing them—'Prabhu', and also the experiencer thereof—'Bokta'. Technically, the higher level goes by the name of 'Suddhavyaktam' and the lower 'Asuddhavyaktam' or the seed of the

world-processes. Thus, the Atman in the latter level, as the Cause, is 'Avyaktatman' also known as Kevala-Paramatman or simply Kevalatman. It may be asked how Avyaktatman could be termed Gnanatman. It is, because, as the origin of the world-process and other functionings in it, 'Gnana'-aspect alone has to be dominant, whether for progressing forward with creation—'pravritti-marga' or for withdrawing—'nivritti or pralaya', in absolute independence; and hence 'Avyakta' is known as 'Gnanam' itself according to Mahabharata—'Gnanam avyaktamityuktam'; while from our point of view, gnana or knowledge is avyakta or mystery and as such requires to be learnt, it is not so to the Atman in that plane or to the aspirant who has reached it.

According to Gita, Avyakta is Akshara—'avyaktoksharamityuktam'. There is a certain amount of technical learning, which, the students of Yoga have to know in respect of this Aksharam, the first manifestation of 'Brahm,' and about which some reference was previously made. It is this.

The ordinary meaning of the term 'Akshara' is indestructible, and this one is apart from its being the primal sound—Aum. And Avyakta is known as Akshara because it is the plane of the never ceasing activity of creation and convergence 'pravritti and nivritti' or sarga and pralaya—'sargapralaya dharmatwat avyaktam prahuraksharam'. Herein, we see that creation and convergence—'sarga and pralaya' is a dharma i.e. a feature of activation, which is, as fundamental, as that of its being the seat of Gnana or knowledge, consequent on which the aforesaid activities of that plane are born. For,

Gnana and Karma or knowledge and activity always go together, the latter being necessarily the result of former—'phalam hi gnanayogasya karmeti budhyatae' as the Lord puts it, as the rule. Creation and convergence always go together also as an inter-allied activity. That is why all created factors have ever an end. And this end, however, does not stop there, but marks the commencement of an epoch of another creative activity with corresponding terminus thereof *ad infinitum*. In between these activities of creation and convergence, 'Sthithi' or existence springs up as a necessary factor. This existence, however, may differ from the twinkling of the eye to aeons, the duration of which depends upon the will of the ideating Atman behind. Thus, as a consequence we have now the time-factor presenting itself, which is said to be Atman verily 'kalosmi lokakshayakrit' according to Gita—because 'sthithi' is time-factor under the control of the Atman, and identical with it. Time or Kala has no existence by itself except in association with Space or Loka, which is the material to be worked upon by Time during the state of Sthithi. This space-factor is prakritic and for purposes of world-processes are mainly divided into three, namely, Mahat, Manas and Indriya groups, already said, which, in addition to Avyakta, the seed of these activities, constitute the main four groups for functioning. In these four groups are comprised the well-known twenty-four tatwas which are technically known as 'Gayatri-tatwas'. All these twenty-four tatwas catalogued into those four tatwa-kootas are specialised further in Man as the well-known Kosas for functioning therein by the Atman.

In the state of Avyakta, Time and Space constitute a simultaneity. It is yogic. When the ideating Avyaktatman conjoins itself with the creative or forthcoming activity, started by itself—'pravritti' then only, the prakriti or matter condition presents itself and not before—*pravrittin atmano yogat prakriteravadarayata*. The activity of the Atman is by virtue of the inherent jivatatwa—life-force in it, (about which reference was once made), which makes it to multiply itself from its unitary state into many—'bahusyam prajayeyeti' for its own purpose of enjoying and experiencing the manyness. Prakriti or matter which presents itself in this ideation of Atman, helps in the formation of the distinctive manyness, and the Atman entering into these matter formations by getting itself split-up, becomes limited by them and thus we have what is known as the 'jivatmic' states. The prime such matter-formation is said to be atomic. Students of Science, aware of the self-division of the unicellular organism through the process of fission, can easily grasp this multiplication of the one into many—*ekatvena pritaktvena vidata viswato mukham*. The areas for the experiencing of the Jivatman individualised as sentient beings, of whom Man is the highest evolved, are those three planes—Mahat, Manas and Indriya. Life and Form are interwoven in various shapes and degrees of combination so as to present a dazzling infinity of world-processes like a thick matrix, wherein, these two abide as the wharp and whoof thereof and technically named 'otham' and 'protham'. Such a matrix in which Life and Matter are interwoven goes by the name:

of 'Aksharam,' which is the first manifestation in creation. The Life-aspect is called 'Suddhakshara' and the Matter-aspect 'Asuddhakshara,' also known as 'Kshara' or perishable in contradistinction with the other one—'Akshara' or the imperishable. In the Gita this is signified in the sloka—'dwamimow loke ksharaschaksharameva cha'; the latter half of this sloka brings out the status of this 'Akshara' as always abiding undestroyed in the prakritic groups as 'Kutastha'—'kutastho aksharamuchyate', even while the groups themselves are subject to decay—'ksharasarvanibootani'. However, the nomenclature 'Akshara' is in reference to its prime avyakta state only—'avyaktoaksharaityuktam'. Herein Akshara as sound symbolises Brahm,—the primal sound 'Aum' in its unitary aspect—'Samashti'. Its distributive aspect 'Vyashti' is connoted by sound and significance—'sabda and artha', the former being the basis of the prakritic formations of the gross variety—of which 'akasa' is the first, while the latter—'artha,' being the life or the atmic aspect thereof. Thus we see, that the approach to a knowledge of Akshara has to be done in two ways—(1) through Matter and Life, and (2) through Sound and Significance, the former the activity aspect and the latter the knowledge aspect, generally known crisply as 'dharma' and 'vidya' respectively. That is to say, it is through 'Vidya' or study of Akshara, that its activity as Life in Matter, in terms of 'dharma' becomes knowable. Such a study is in regard to the evolutionary and involutory processes in the lower Planes of Mahat, Manas and Indriya while in the Avyakta it is Yoga i.e. all-consciousness. So it is stressed that 'Aksharopasana' is a most important first step to enable one to raise

his consciousness to the Avyakta-level and achieve Yoga; and as such students would do well to familiarise themselves with this feature with a little exertion. A study of Akshara-Gita, Chapter XVI Gita S. D. M. will be helpful.

'Vidya' or the study of Akshara is with a view to augment one's own 'Gnana-shakti' or capacity of understanding, so to acquire and increase one's knowledge. This study is generally divided into two as it is well-known—"apara and para." The 'apara' or the lower is given out as fourteen in all—namely, the six angas of the Vedas viz. (vyakaranam, siksha, kalpa, nirukta, chandas, joytisha), the six upangas (vedanta, meemamsa, nyaya, viseshika, yoga, sankhya) in all twelve, Veda, Upanishad, Brahmana, Upaveda, Sukla, and Krishna sakhas—all catalogued as one, i.e. thirteen and 'agnana' or ignorance as one, totalling in all fourteen. The 'para' or the higher which is again divided into 'aparama and parama,' is said to be the fifteenth code about which Bhagavan Sri Narayana mentions in Sanatana Dharma Deepika. It has reference to the study of 'Pranava-Shastra' or Aum in its two aspects of 'Vyashti and Samshti' or distributive and synthetic, respectively. It also goes by the name of Yoga Brahma Vidya, of which Sri Bhagavad Gita is the best known text now. 'Vyashti is the 'aparama' vidya and 'Samshti' is 'parama' vidya also known respectively as 'Sankhya' and 'Yoga'. So, what Sri Hamsa Yogi says about the study of Akshara—'Aum,' is in terms of Pranava Shastra, which gives a complete picture of the entirety of creation starting with the mere sound Aum, which gets itself transformed and con-

cretised as the various world-processes and living beings, and others. It is also in this connection that the study of 'Mahavakya' and 'Gaytri' which have direct reference to Pranava is held to be important; and of all Mahavakyas, the Suddhas hold the Mahavakyas "*Sarvam tad kalvidam Brahm, Sarvam Brahma swabhavajam, Sarvam avasyakam*" as the highest, presenting as they do, the full significance of Brahm in terms of Om: Tat: Sat: in the Gita; and of all 'Gayatri-vidya,' the study of 'chathushpada-gayatri' is stressed as the most effective and as fully explaining the significance of these Mahavakyas; and Mahabharata in which Gita is imbedded is said to be the commentary of the said Gayatri-vidya. It is said that such a study only is a whole and true study, which enables one to acquire the necessary power to complete the life in this world-process successfully. and get into higher.

Such an all-envisaging knowledge which the study of Gita completely gives, is not for the mere purpose of knowing only, but for the purpose of actioning and application. Herein, the sphere of 'dharma' comes in, to point out how actions are to be done, and this is embodied in 'Shastra'. Unlike 'Vidya, Shastra is authoritative—'agaarooma', for, in the sphere of actioning, there is no question of argument, which is possible in the field of 'Vidya'. Actioning is two-fold generally—physical and mental. Physical actioning is two-fold again, one with reference to those doings in relation to others and the other, the doings with reference to oneself. The two must go together and not one in preference to oneself. By this regulation the grossness of the

physical vehicle is transmuted into an all-round agreeableness; so that when the mental actioning is resorted to, the physical vehicle that was disciplined from the act of eating onwards, becomes quite responsive and helps to further the mental actioning, by which, what was merely an insipid knowledge before, becomes a factual realisation. Such a mental actioning for contacting Atman is known as 'Dhyana' or meditation; through which the Atman is contacted in its first manifestation as 'Akshara.'

It is with a view to intensify this act of meditation that what is known as 'Japa' is prescribed. Japa is that act of mentally repeating certain formulas which are comprised of 'Bheejaksharas' and 'Mantras', the Bheejakshara representing the Mahavakya, and Mantra, the Gayatri referred to previously. This intoning of the formulas at the time of meditation with a full-knowledge of what they stand for, brings about the contact of the Object of worship sought after. In the same way 'Aum' stands for Brahm, representing the entirety of creation—'omityekaksharam Brahm', and is declared to be its 'Ekakshara'—one letter, the Supreme-Self or Paramatma individualised in each and every being as Atman is said to have its own 'Ekakshara' which is different from the 'Brahmic-Ekakshara'. Through a japa of this Ekakshara, the Individual Self in one's own heart-cave is contacted. This Ekakshara differs with individuals. As to what one's own Ekakshara is, it should be learnt only from a Suddha-Guru. This is imparted with a view to quicken the progress in practice. The note, under, will give an idea of the significance of Ekakshara.

"The aspect of the Divinity, that abides in the heart of each one of us, is known as the Paramatma, or the Supreme Self; the immediate vesture of the Supreme Self is composed of the pure 'akasic' particles of the root-matter called Devi-Prakriti. It is worth noting that this vesture of Devi-Prakriti is also in direct contact with our physical body as such; consequently the Supreme Self does not manifest itself directly in the physical body, its manifestation in Devi-Prakriti being merely transferred to the physical, through the agency of the Devi-Prakriti.

The Ekakshara is a letter of invocation, the sound of which, when meditated upon, and properly intoned enables the disciples to vibrate the pure akasic particles of the Devi-Prakriti vesture of the Supreme Self and thus facilitates the raising, by the disciple of his consciousness to the level of Paramatmic consciousness. The Ekakshara is bestowed, under the sole command of Bhagavan Sri Narayana, on every disciple, and the disciple receives it from one of the duly authorised servants of the Divine Hierarchy. The Ekakshara is so selected, that it may suit individual needs, as dependent upon the atomic constitution of the physical, which, unlike that of the holy World-Hierarchs, undergoes constant change. The great peculiarity of the Ekakshara, so bestowed, is, that, it has been, ere giving to the disciple, sanctified by Them; consequently, the use of Ekakshara can have the due effect, only if it is bestowed through the Agency indicated above. The Vedas make mention of the Ekaksharas of Vishnu, Brahma, Siva, Indra, and other high deities, in as much as their constitution is constant for a given epoch;

but as this is not the case with the average individual of the race, the need for suitable selection is apparent. The importance of the manner of its bestowal has already been stated. The due practice of this Ekakshara by a disciple results not only in vibrating the Devi-Prakritic-Vesture of the Supreme Self in him, but leads him, in time, with further instruction to get into touch with Devi-Prakritic-Vestures of the great World-Hierarchs, and to raise to the level of their consciousness, and fare in tune with it. Besides, this discipline, enabling the aspirant to function increasingly with his Devi-Prakritic-Vesture, results, in every visible act of his so performed, being stamped with the mark of perfection; and ever since, he becomes a centre of benediction and help.

Every one whether celibate or not, may take up the practice of Ekakshara-discipline, if permitted by the Elders. In the case of those that are celibates, the merit accruing to them will be both physical and spiritual, but, in respect of the others, the benefit will be mainly physical or temporal only".

From the above it should be clear that what Sri Hamsa-Yogi seeks to convey by the term 'Avyaktatma' or Turiyatma, has reference to its causal aspect as Aksharatma in the role of Jiva and Prakriti (suddha and asuddha) governing the various world-processes, thereby deriving the name of Saguna, and also its unaffected aspect as 'Gnanatman' which is 'Nirguna' or 'Kevalatman' as it is otherwise named. It is this feature of Avyaktatma that is stated in the Gita 'nirgunam gunabhoktrucha', and 'acharam charameva cha'

etc. and is known in Suddha literature as 'Suddhatman.' The aspirant who has knowledge of these two aspects as an inevitable simultaneity through experience is known as Yukta, about whom Gita eulogises in the highest degree, because of his taking part also in the world-activities for the weal of the worlds—'lokasangraha'. This kind of activity of the Yukta goes by the name of 'Suddha-Karma-Yoga', which has for its object not only his own individual higher progress but also a simultaneous rendering of service to Humanity; and Sri Hamsa-Yogi terms it as 'Vijayi-Yoga' by virtue of the purificatory influence of 'Samnyasa' and 'Tyaga', which, the Yukta brings to bear on his actions, resulting in success all round. All these are subject to the contacting of 'Aksharatma' to start with.

In the Gita, S.D.M. edition, Chapter XX, Atma Gita, slokas from 10 to 17 both inclusive, the nature of the experience of contacting this 'Aksharatman' by the aspirants is given; and it is termed to be in the form of 'Sukra' which means a speck of light, say something like a star, and is also called 'Mahat-jyoti—yattat sukram mahat jyoti.' There, is a lot of technical knowledge which one has to acquire for further progress after reaching this stage and of the nature of those who are said to have crossed this stage 'teerna sukra' but of this we need not concern ourselves here. However, that this experience of Sukra or Mahat jyoti refers to the contact of Aksharatma is explained by Sage Gobhila thus—'kevalakyam paramjyoti yoginaha paryupasate tad aksharam'—that is known as Akshra which the Yogins adore as the great Light uncontaminated (smokeless and pure). The other

great Sage and Yogi Sri Ramalingaswamy who is known to the Siddhas as the incarnation of one of the thirty-two Siddha-Nayakas by name Pandara, and who lived and taught the 'suddhatatwan', in South India during the eighties of the last century, profusely mentions about the experience of this contact, which he adores as 'arutperumjyoti'—the great light of compassion and well-known to the students of his 'Arutpa'—Songs of adoration. It follows that the experience of this contact is 'prima facie' necessary; and the further advance thereon is instanced in the Gita itself in those slokas to which reference may be made.

The Vedantat-Karmat-Yogins who belong to the aspirants of the Sankhya-class and exclusively devoted to the spiritual pursuit of the 'Nivritti' category, do get the experience of this Jyoti or Light in their endeavour to contact the Mahat-Plane as was already mentioned in Page xix; which they deem as the contact of the Atman itself. It is not so, because, though the experiencing of this Jyoti is a great thing in itself as a first step of contact of Atman, the non-recognition of the all-pervasive 'antaryami' nature of the Atman, which is essentially Avyaktatman or Gnanatman is a serious handicap with them. Such a non-recognition is due to the persistence of 'swarthadosha'—a very great hindrance to overcome the helpless transmigratory existence and attain Moksha. because of its attachment still to fruits of actions. These Karma-Yogins are the 'Sannyasis' of the Varnashrama-variety, who have previously lead lives according to the dictates of Veda. This way of life known as 'Nivritti and Pravritti', respectively, the taking up of the former life in

preference to the latter is deemed to be due to 'vishamabhava' that seeks always to create conflicting opposites, a characteristic of 'swarthadosha' mentioned above. Neither the contact of the Atman nor Moksha is got with this attitude of mind. When, according to these two dharmas in vogue then, Arjuna expressed his wish at a psychological time of actioning to devote himself exclusively to this kind of spiritual pursuit, aghast at the sin accruing to himself by the slaughter of lives in the war, the Lord, who incarnated to inaugurate a fresh instalment of dharma--Yoga-dharma, that was not in general usage before, admonishing Arjuna to give up the 'vishama' frame of mind in which he was struggling, called on him to assume in the discharge of functions, that should be done—'niyata-karma,' the attitude of 'samatwa'—equability, which attitude itself was raised to the state of Yoga—'samatwam yogauchyate'; and also gave him a fresh idea of Atman and the easy way of contacting it even while functioning in the world-process with all-round success. The Atman mentioned is the Avyaktatman, which is Suddha including its two phases of Sagana and Nirguna; the necessary initial practice while functioning in the world-process being mental Samnyasa and Tyaga, the former not of the ashrama variety, but non-attachment to the fruits of actions done legitimately, and the latter an active dedication of the fruits to the Atman in the heart-cave, with 'samatwa' in external relationship; which is a new method of synthesising the opposites such as 'Pravritti' and 'Nivritti' etc. Such a method of actioning is given the name of 'Suddha-Karma-Yoga'. Most patently this is different from the Nivritti-Karma-Yoga of the

Vedanta School. It is true that the Srutis assure that as a result of fruition of this Karma-Yoga into Gnana-Yoga, the Nirguna aspect of Atman as 'angushtha-vigraha' is contacted, eventually enabling the attainment of 'Mahat-Kaivalya', otherwise known as 'Adyasthana.' The Gita, however, gives the ruling that the aspirant with his attention focussed on Avyakta and treading its path and thus known as Yogi, not only attains the 'sthana' attained by the Vedantins or 'Sankhyas'—'yat sankhyih prapyate sthanam tad yogirapi gamyate' which is not only 'Adyasthana' mentioned above, but also a higher one, 'Param-sthana' which is 'Yoga-Kaivalya'—'yogi paramasthanam upidichadyam'. The advantage of following the Yogic path of Gita over the Vedantic method should be obvious as such. The Vedantins also have to take to the path of Avyakta latter on after reaching Mahat-Kaivalya for Mukti and Prapti. The Gita teachings, intended as they are for the Humanity in this Kali-Yoga, wherein, the orderly life of long duration and spiritual practice according to Veda and Vedanta not being possible, give out the direct path of Avyakta for the salvation of Humanity. The one indispensable requisite for success therein in addition to 'samatwa' is 'asktatwa' or non-attachment, for, in its absence, the path of Avyakta is hard to tread—'kleso adhikatarasteshamavyakta saktacheta-saam.' This verse implies that the Sankhyas are 'saktas' requiring the purificatory influence of mental Samnyasa and Tyaga. As such, the Aksharatman and Gnanatman, the preliminary experiences of which the Yogi as a Yukta gets in his practice of Raja-Yoga is of the Avyaktatman in its causal aspect.

It may be stated that the evolution of the idea of Atman which was deemed only to be Jiva in the Vedas and as Saguna and Nirguna in the Vedanta, reached its climax in the Gita-teaching, as the 'Avyaktatman' or 'Suddhatman.'

To continue further, Sri Hamsa-Yogi points out that the contacting of this Avyaktatman or Turiya, whether it is by the Mahatmas endowed with Devi-Shakti, or by Avatarapurushas who descend for teaching the Humanity with Esha or Avatara-Shakti or by the aspirants in the samsaric life governed by Gunamayee-Shakti, ensures the attainment of identical status, though the intensity of the experience may vary. To elaborate here about these three main Shakties is not possible due to want of space. They are dealt with extensively in the 'Upodghata' of Gita by Sri Hamsa Yogi.

IV. RAJA-YOGA PROPER

In the second part, the contacting of the Paramatman in the Suddha-Avyakta-Plane, which is the consummation of Raja-Yogic practice is dealt with. This is got automatically when the preliminary practice is successful. It is said to be the attainment of 'Brahma-Nirvana' or 'Paramampadam' as it is otherwise called. The experience of this contact, as Sri Hamsa-Yogi explains elsewhere and so also Sage Narada, is said to be embodied in Mandukyopanishad thus—'*Nantapragyam, nabahipragyam, nobhayatapragyam, napragnanaganam, naapragyam, adrishtham, avyavaharyam, agrahyam, alakshanam, achintyam, avyapadesyam ekatmyapratyayaasaram, prapanchopasamam, shantam, sivam, advitan, chaturtam manyante sa atma savigneyaha*'. The meaning of this verse may be

rendered thus—'It is not consciousness within, nor without, nor both of these, nor all-consciousness, nor consciousness, nor unconscious; (it is) unseeable, indisputable, non-graspable, indefinable, unthinkable, nameless, certainty of the truth of atomic oneness, cessation of world-multiplicity, peace, bliss, non-dual, deemed the Fourth, that is Atman and it should be known'. By Atman is here meant Paramatman though the name Atman according to the Shrutis is referred to generally in its causal aspect of the world-process. The difference is one of importance as one progresses, but need not worry us here. The description connotes various stages of experiences, their deeper significance being one of realisation by the aspirant in himself. As such explanation is out of place.

Herein, Sri Hamsa-Yogi points out the importance of the conjoined efforts of Gnana, Bhakti, Karma, and Yoga, together with other disciplines, and also quotes the slokas of the Gita which explain the nature of the four-fold class of Raja-Vidya Adhikaris—viz. 'Arta,' 'Artharti,' 'Jignasu,' and 'Gnani,' also known as Samatma, Brahmatma, Yuktatma and Mahatma respectively, who tread this path. A reference to Raja-Vidya-Gita in this connection, Chapter XVII Gita. S.D.M. will be useful. It must be noted that this fourfold division does not conform to the Varnashrama order, so that, even the House-holders to whatsoever community they may belong to, by following this path, get their title to the statuses mentioned above; which are accompanied with corresponding shakties. It is said that the actions of the aspirants treading this path of Avyakta are propelled by Devi-Shakti which is higher than Gunamayee-Shakti (a com-

ination of Gnana, Iccha, and Kriya shakties with Satwa, Rajas and Tamas), and that the status of Yukta is the most covetable, as a first step, since it is one of active participation in the world-process with deep spiritual insight.

In the third part, Sri Hamsa-Yogi, as he gives the concluding touch to the subject, describes how the Atman, the Ishwara, the Divinity gets itself revealed to the aspirant. He says that this is revealed by the yoga of the heart with the centre of the eye-brows; in other words, the yearnings of the heart with the cognition of the head—'hridaya broomadya yogat gnana vignana yogataha', and most obviously this can be effected only by a successful practice of Dhyana or Meditation, which, along with Bhavana and Karma, constitutes the three principle aspects of Suddha-Raja-Yoga.

V. CONCLUSION

The most important thing for a man to consciously tread the path of higher spirituality if he so desires, even while functioning in the world, is the opening up in him of what is known as divine vision—'divyachakshush', for, it is this that gives him the conviction about the existence of a Higher Power as a fact to make him endeavour. This does not get itself opened naturally as a matter of course. Men may be great thinkers, but lack in divine vision, the opening of which alone brings in truly peace all-round, quenching the three-fold fires of hankerings known as 'tapatriya', which cause indescribable misery in the world. We have now found ways and means to increase these fires but not quench them while in life. To quench life itself we are masters, because, to death and

destruction we are much attached ! Hence is there any wonder if there is so much chaos in the world.

In the ancient days of well-ordered society, the Varnashrama method of life helped the opening of this divine vision—'divyachakshush.' Because it was anticipated that this mode of life would not yield the necessary vision in Kali-Yuga, the teaching of Gita was given at the end of Dwapara-Yuga. Sri Bhagavan Narayana the Adishthatha of Suddha Dharma Mandalam also teaches that the opening of this divine eye, (which should not be confused with what is known as 'Chit-Shakti' or power of thought) is not possible through the practice of Varnashrama-Dharma in this age—'na varnashramadharmebyo divyadhrishthihi kalow bhavet.' For, the necessary ingredients for the successful observance of Varnashrama-Dharma are said to be absent. They are (1) the cessation of the growth of the famous 'Kusa' grass, (2) the defilement of Agni (Fire), (3) the extinction of Kshatriyas or the kingly-class to protect and enforce the rules of Varnashrama-Dharma, (4) the constitutional inability and short life of human beings, which disable them to stand the strain of sacramental rites—'samskaras', and (5) the very nature of Varnashrama, which, having a bodily basis of classification, develops the undesirable qualities of 'kama' and 'krodha'—passion and anger and a lot of heart bickerings. So that, to facilitate the opening of the divine vision or spiritual insight, the observance of Suddha-Dharma or Yoga-Dharma is said to be the easy means in this Kali-Yuga. The fundamental principle of this Yoga-Dharma is, that the entire humanity is one as a class—'sarvesyurekajatee yaha manavaha kalow yuge', according to

the ruling of Bhagavan Sri Narayana, with the practice of 'ahimsa' or non-violence, 'satyavachana' or true speech, 'lokakainkarya' or service to world according to one's capacity and 'Atmopasana' or the worship of Atman in oneself and in all. The inevitable four-fold division of society, which is in the very creation itself and marks the stage of spiritual progress, after the divine eye is opened, is the four-fold class of 'Arta' etc. mentioned in the Gita and is otherwise known also as Dasa, Teerta Brahma, and Ananda; which division having higher knowledge as the basis, is said to bring about the greatest happiness to Humanity unlike Varnashrama order.

This conception of oneness of Humanity, a knowledge of the nature of the Atman and faith in the existence of the Divine Hierarchy of Great Beings to help aspirants, are in themselves deemed to be the 'Deeksha' or Initiation of the 'dharma' variety, constituting as they are 'sat-siksha' or proper education. The second or 'karma' variety of it is the observance of those principles with 'samatwa' or equability and 'asaktatwa' or unattachedness. When these two aspects of Deeksba, which are the theory and practice of Suddha-Dharma, get a firm hold on the aspirant, he naturally draws the attention of one of the Great Beings, notwithstanding their being invisible, and since time and place are of no moment to Them, They render assistance to such sincere aspirants by conferring on them the Deeksha of the 'artha' or the third variety, which consists in the infusion of what is known as 'Tejas' or light particles on the head of the aspirants for further progress in Yoga; which progress, the disciples can measure for themselves. Detailed know-

ledge of Deekshas are available in Sanatana-Dharma Deepika Vol. 111 which is unpublished.

That the Acharya Sri Shankara Bhagavatpada was fully aware, that it is only through Suddha-Dharma and the aid of the unseen Great Beings—alone that higher progress will be possible can be very well seen in the Acharya's commentary on Mundakopanishad which runs thus—*Sa evam pretatiryang manushyadi yonishu aajavam javibhavamapannaha kadachidaneka janmasu suddhadharma sanchita nimittena ken chitparamakarunikena darsitayogamargaha* etc. The substance of this passage, in the words of Swami Subramaniananda, who had the supreme honour of revealing the existence of the Great Hierarchy along with the tenets of Suddha-Dharma, and who is hailed as the Fourth Guru in the 767th line of successive Gurus, is, that, "as the result of actions done in a man's many former births, in case those actions are prompted by or are in accordance with the teachings of Suddha Dharma, such a man comes to attract the attention of some Master of Compassion belonging to or connected with the Hierarchy, and gets instructed by the Great One in the Science of Yoga, the practice of which and the leading of the required life enables him to reach the highest goal. Apart from the whole trend of the context, the use of such expressions as 'kena chit parama karunikena darsita yogamargaha,' irresistably points out to the view that Sankara was not referring to a mere casual helper of men moved to pity at the sight of a fellow being tossed about in the whirlpool of successive births, but to one of those Masters of Compassion who are the guides, appointed for the purpose by Sri Narayana who is the

one upholder of Suddha Dharma, ceaselessly engaged in Tapas in Badrivana, the holiest spot in earth and who is the one Initiator." The great excellence of the path of Suddha-Dharma to the present age should be thus self-evident.

This Introduction has become more long than it was originally intended and even then, many passages may appear cryptic and meagre requiring further elucidation. This could not be undertaken here at length for obvious reasons, for which the writer deeply apologises. Such of those who want to know further may learn through correspondence and study of S. D. M. Books.

May the Public and Humanity become increasingly alive to the principles of Suddha-Dharma and thus acquire the grace of Bhagavan Sri Narayana. Sri Yoga Devi and the Great Ones of Suddha Dharma Mandalam is the profound prayer of the writer. Om: Tat: Sat:

Janardana.



॥ शुभमस्तु सर्वजगताम् ॥
॥ ओन्नमः श्रीपरमर्षिभ्यो योगिभ्यः ॥



शुद्ध राजयोग
SUDDHA RAJA-YOGA
PART I

Its Principles and Practice.

अथ हंसयोगिसन्निधौ महर्षीणां साङ्गराजयोगप्रकार जिज्ञास
प्रतिपादिता ।

Declaration of the Sages in the presence of
Hamsa-Yogi (their) desire to know the principles
and practice of Raja-Yoga in full.

मुनयः—

जपान्ते राजयोगश्च विहितो भवता विभो ।
सोऽयं भवेत्कीदृशश्च कथं सेव्यश्च गीयते

॥ १ ॥

अनुष्ठेयः कथं दासैस्त्रिविधैश्च स चोच्यते । योगशास्त्रेषु योगीन्द्र गदितोऽयं सहस्रशः	॥ २ ॥
ततो योगप्रकारं हि यथावद्वक्तुमर्हति । योग एव हि विज्ञेयो भवेद्दासजनैः प्रभो	॥ ३ ॥
विषयेषु प्रविष्टानामिन्द्रियाणां मुनीश्वर । निग्रहो योग इत्युक्तः कैश्चिदत्र महर्षिभिः	॥ ४ ॥
तथान्यैश्चैवमेवोक्ताः स च योगो महात्मभिः इन्द्रियग्रामसंसक्तमनसश्चैव निग्रहः	॥ ५ ॥
इति चान्यैर्योगिभिश्च स एवमभिवर्ण्यते । निगृहीतस्य मनसः संबन्धो महता सह	॥ ६ ॥
यश्च सोऽयं हि योगः स्यादिति चान्यैर्महर्षिभिः । शुद्धाऽव्यक्तस्वरूपेण संबन्धो मनसस्तु यः	॥ ७ ॥
स एव हि विशुद्धश्च योगः स्यादिति हि प्रभो । सिद्धान्तः परमो यश्च तं नो वद महामुने	॥ ८ ॥

Sages :—

1. O Lord, the practice of Raja-Yoga was prescribed by you at the end of Japa (prayerful intoning of mantras); of what form it is and how is it to be practised.
2. How is it to be followed by the three groups of Dasas; it is declared, O Prince among Yogins, in the treatises on Yoga to be of thousands (manifold) of types.
3. It behoves you, therefore, to explain (us) duly the mode and manner of (Raja) Yoga; O Lord

even, what "Yoga" is, requires to be understood by the Dasas.

4. O Great Sage, some Sages state, herein, that "Yoga" consists in curbing the various *sense-organs* that are always after objects (of pleasure and the like).

5. By other high-should ones, it is declared, that "Yoga" is controlling the *Manas* (Mind-emotional vehicle) that gets itself attached to the *sense-organs*.

6. Still other Yogins describe "Yoga" as the co-ordination of the controlled *Manas* with the *Mahat* (Cognitional vehicle).

7--8. Other Great Sages still opine that the contacting, of the *Manas* with *Suddha-Avyakta-Swaroopa* (the Form in the pure unmanifested state technically known as *Turiya* or the fourth-plane), is declared to be the purest Yoga; hence, O Lord, kindly condescend to inform us the truth as to which is the supreme form of Yoga.

* * *

अथ हंसयागिना विमर्शनं—सर्वेषां च योगानां राजयोगप्रापकत्वं,
ततो राजयोगस्य मुख्यत्वेन सर्वोत्तमत्वम् ।

Explanation by Hamsa-Yogi, that all the (various) Yogas lead (ultimately) to Raja-Yoga; but of those, Raja-Yoga proper, being foremost is highly supreme.

हंस योगी :—

श्रुणुत्वं मुनयः सर्वे शुद्धधर्ममहर्षयः ।	
योगस्वरूपं वक्ष्यामि पुरा नारदभाषितम्	॥ ९ ॥
ये भवद्विर्विनिश्चित्य सिद्धान्ताश्चात्र कीर्तिताः ।	
योगधर्मपरास्तेऽस्य राजयोगस्य सर्वथा	॥ १० ॥
सोपानसदृशाः सन्ति चेति ज्ञेयं मनीषिभिः ।	
शुद्धेऽस्मिन्दर्शने चैवं राजयोगो विशिष्यते	॥ ११ ॥

Hamsa-Yogi :—

9. Listen ye, O Sages, devoted to *Suddha-Dharma*, I shall narrate to you the nature of *Yoga* as has been described of yore by Sage *Narada*.

10—11. All the various formulations classified and truly described by you, (most certainly) pertain to the laws of attainment of *Yoga*; however, all these, wise men should know, are just various steps always leading to *Raja-Yoga*; in the *Suddha* revelations that which relates to *Raja-Yoga* (as under) is supreme.

भावना, कर्म, ध्यानम्, इति त्रीणि च राजयोगाङ्गानि, तेषां भावना प्रथममेव वेद्यत्वम् ।

Bhavana (conception), *Karma* (actioning) and *Dhyana* (meditation) constitute the three components of *Raja-Yoga*; of these *Bhavana* should be mastered at the onset.

भावनापूर्वकश्चैव राजयोग इतीर्यते ।

भावना कर्म च ध्यानं चेत्यङ्गानि खराणि च ॥ १२ ॥

त्रीणि स्युरस्य योगस्य नियतानि परस्परम् ।

तेषां त्रयाणामङ्गानां भावना प्रथमा भवेत् ॥ १३ ॥

12. It is said, that *Raja-Yoga* practice starts with *Bhavana* (conception) proper; the three component parts—*Bhavana* (conception), *Karma* (act conducive to attainment), and *Dhyana* (meditation) along with the mystic syllables (*bheejaksharas*),

13. constitute the three ever-linked indispensable requisites of this (*Raja*) *Yoga*; of these three parts, *Bhavana* is the foremost.

* * *
भावना स्वरूपं लक्षणम् च ।

Bhavana—its Nature and Characteristics.

दासानां भावना चैवं नियता स्यान्महर्षयः ।

देवतिर्यङ्मनुष्यादिव्यवहारस्य गोचरः ॥ १४ ॥

जीववर्गश्च योऽस्त्येवं तदीयाश्च विभूतयः ।

तदीया ये च लोकाः स्युस्तेषां धर्माश्च ये मताः ॥ १५ ॥

तत्समस्तं परं ब्रह्म स्वभावजमिति खयम् ।

सन्धारयेद्विशुद्धेन चेतसाऽनन्यगामिना ॥ १६ ॥

एवं सन्धारणा या च भावना सेति गद्यते ।

इत्युक्त्वा भावना सा च परा सिद्ध यथा भवेत् ॥ १७ ॥

तथैव हि चिरं साधु कार्या दासजनैरिह ।

14. O Sages, to the *Dasas*, *Bhavana* has been definitely settled as follows:—that the entirety of creation comprising *devas*, men and animals,

15. and all those envisaging animate life, the capacities and powers inherent in them, the various (lokas) spheres in which they have their existence, and the several laws by which they are governed,

16. are all born of the very nature of Supreme Brahm in their very being, is (the grand conception) that should be retained in memory (by the Dasas) with a pure and undistracted mind.

17. A constant recollection thus is said to be *Bhavana*; such a *Bhavana* to become the means of achieving the Great Goal,

17½. constitutes the result of a long and continual mental practice by the Dasas (at all times).

* *

द्वितीयस्य राजयोगस्य च कर्मणो धर्मत्रयोपहितत्वम् ।

The second component of Raja-Yoga *viz.* *Karma* is associated with three-fold laws or *dharma*s ;

योगस्याऽस्य द्वितीयं तु भवेदङ्गं हि कर्म च ॥ १८ ॥

तद्योगकर्मविज्ञानं चैवमेव हि गीयते ।

तद्योगकर्मकर्तृणां दासानां च महर्षयः ॥ १९ ॥

त्रयो धर्माश्च वेद्याः स्युः परमाश्च सनातनाः ।

ते चाऽद्य संप्रकथ्यन्ते साधनज्ञानवर्चसः ॥ २० ॥

18. The second component of this (Raja-Yoga) is stated to be *Karma*.

19. The knowledge of this *yoga-karma* is declared as follows; by the Dasas engaged in the performance of acts conducive to (this) Yoga, O Sages,

20. have to be learnt three dharmas (rules of observances) efficacious and eternal, (and) it is declared that they primarily constitute the most potent knowledge to the practice (of this Yoga).

* *

त्रयास्ते च धर्माः ।

Those three-fold Laws.

उक्ता संधारणा या च भावनाख्या महर्षयः ।
तस्या यथा साधनं स्यान्मनश्चञ्चलमस्थिरम् ॥ २१ ॥

तथा-योगब्रह्मविद्याऽध्ययनं विहितं भवेत् ।
एवं सद्दास सद्गोऽपि भावनासाधनं भवेत् ॥ २२ ॥

शुद्धधर्ममण्डलार्यमहानुग्रह एव च ।
तद्भावनायाः शुद्धायाः परमं साधनं भवेत् ॥ २३ ॥

यथोक्तास्ते त्रयो धर्मा भवेयुः शुद्धवर्चसः ।
तथा हि कर्म कर्तव्यं दासैर्योगपरायणैः ॥ २४ ॥

तदिदं क्रियमाणं च कर्म शुद्धं निगद्यते ।
येन वै राजयोगी च परिपूर्णः प्रकाशते ॥ २५ ॥

अनेन कर्मणा चैव राजयोगस्वरूपिणा ।
एकेन च परं यान्ति बहवो योगिनः पराः ॥ २६ ॥

21. O. Sages, *Bhavana* which has been aforesaid as a frequent mental recollection is the

practice to quieten the unsteady mind; (and towards its achievement).

22. the study of Yoga-Brahma-Vidya or the Synthetic Science of the Absolute (Bhagavad Gita) is prescribed (in the first place); also (secondly) the companionship of virtuous Dasas conduces to the practice of *Bhavana* ;

23. (thirdly) the pure *Bhavana* generated by the great Aryas of Suddha Dharma Mandalam (through their teachings), constitutes the highest means for the practice.

24. Since the aforesaid three dharmas conduce towards the generation of pure vigour, they have to be carefully followed by the Dasas intent on Yoga.

25. So also, action done in terms of the above is deemed to be pure; consequent thereon, the aspirant of Raja-Yoga acquiring fullness sheds glowing lustre all-around.

26. Many an aspirant to Yoga by a due and proper performance of this only one part of Raja-Yoga practice has attained the Supreme Goal.

राजयोगाङ्गकर्मणः प्राणायामस्वरूपम्, तत्कर्माङ्गबीजस्वरूपम् ।

The *Karma* aspect of Raja-Yoga in terms of † Pranayama ; the mystic syllables intoned in the said *Karma*.

† See Appendix.

एतत्कर्मस्वरूपं हि बहुधा वर्णितं पुरा ।
 तथाऽपि दासबोधार्थं संक्षिप्तं च ब्रवीमि वः ॥ २७ ॥
 एवं धर्मपरो दासो निश्चलो नियतेन्द्रियः ।
 सुखासीनः प्रशान्तात्मा न किञ्चिदपि चिन्तयेत् ॥ २८ ॥
 आस्येन वायुमापूर्य समाने संप्रधारयेत् ।
 तद्भावनापूर्वकं च निरुद्धहि यथासुखम् ॥ २९ ॥
 ततोश्चङ्गुष्ठेन वामं च नासाद्वारं महर्षयः ।
 अपिधाय यथाकामं वायुं दक्षिणनासया ॥ ३० ॥
 शनैर्विरेचयेद्दासः पुनरेवं समाचरेत् ।
 वायुं च नासिकाद्वारात्पर्यायेण विरेचयेत् ॥ ३१ ॥
 नियमोऽत्र त्रिधा चैव पञ्चधा सप्तधा भवेत् ।
 एवं यथासुखं चैव प्राणायामं समाचरेत् ॥ ३२ ॥
 एवं कर्मपराणां च दासानां नियतात्मनाम् ।
 स्वकर्माङ्गमन्त्रबीजस्वरूपमभिवर्धते ॥ ३३ ॥
 ओमित्येकाक्षरं चैव कर्मण्यस्मिंश्च चेतसा ।
 दासस्तूच्चरयेत्सम्यक्पुनरेवं समाचरेत् ॥ ३४ ॥

27. In the long ago, the nature of this *Karma* (viz Pranayama) has been variously described ; even then, I shall for the information of the Dasas, recount it to you in brief.

28. Thus, the Dasa, intent on dharma, with mind undistracted, withdrawing the senses from their objects, seated comfortably, in a state of utter tranquility, and not bestowing thought on petty particulars,

29. drawing in the air through his mouth, retains (the inhaled air) with the aforesaid *Bhavana*, in the seat of Naval (*Samana*) for some time as convenient.

30—31. Then, O Sages, closing the left nostril with his thumb, the Dasa should slowly expel the air through the right one; again, in this way, he proceeds to inhale, retain, and exhale the air through the nostrils alternately.

32. It has been laid down that this practice may be done thrice or five or seven times; in this way *Pranayama* may be performed according to convenience.

33. Thus is described the *Bheejakshara* (mystic syllable) the necessary adjunct to this *Karma*, by the Dasas of restrained selves, and engaged in this act.

34. The Dasa, in the course of this *Karma* always intones mentally the Brahmic *Ekakshara* (single syllable)—OM; and so engaging carries on continuously.

* * *

तथा ध्यानस्वरूपम्, तद्व्याननिष्पत्तिलक्षणऽनुष्ठानम्, ध्येयवस्तु-
स्वरूपम्, ध्येयवस्तुस्वरूपाऽनुरूपाणि च स्थानानि ।

Dhyana—its nature; the perfect mode of accomplishing it; the nature of the worshipful Object on which it is directed, the various centres

(in the body) where the Object of worship has to be meditated.

अथ ध्यानाख्यमङ्गं हि तृतीयमिह कीर्तितम् ।
तदेवमेव विज्ञेयं दासैः साम्राज्यकाङ्क्षिभिः ॥ ३५ ॥

ध्यानं स्यान्मानसं कर्म वस्तुविज्ञानसाधनम् ।
तदन्तकरणेनैव सुनिष्पन्नं हि जायते ॥ ३६ ॥

तद्धि स्यात्त्रिविधं प्रोक्तं पूर्वं भगवता पुनः ।
इत्थं स्यात्तादृशं कर्म वेद्यं सद्राजयोगिभिः ॥ ३७ ॥

भ्रूमध्ये चक्षुषोर्वोर्यं हृदयाऽऽनीतविग्रहम् ।
संस्थाप्य हि प्रयत्नेन ध्यायेदात्मानमव्ययम् ॥ ३८ ॥

शुद्धविद्याभिसंसिद्धगायत्र्यर्थविचक्षणः ।
यथाभावं स्वमात्मानं सर्वभावसमुज्वलम् ॥ ३९ ॥

ब्रह्मरन्ध्रे तथाऽऽदित्यमण्डले हृदयेऽपि वा ।
सर्वत्र वाऽविशेषेण दासो योगपरायणः ॥ ४० ॥

35. Then, the third component (of Raja-Yoga) is said to be *Dhyana* or meditation; by the Dasas desirous of complete sovereignty it must be learnt in the following-wise.

36. *Dhyana* is said to be a mental act to facilitate the realisation of the Object of worship; and it is effectively accomplished by the exercise of the internal senses.

37. By Lord Narayana, it (*Dhyana*) has been declared in the past, as three-fold; the mode of actioning by those engaged in this true Raja-Yoga should be understood thus :—

38—40. The Dasa intent on Yoga, drawing up with effort the Image (of the Atman) enshrined in the heart-cave, by focussing the visual energy between the eye-brows, recalling into mind the significance of Gayatri* sanctified in Suddha-Vidya, that eulogises the nature of the resplendent and all pervasive Atman in terms of the ideation embodied in his individual self, meditates on the said immutable Atman either in the regions of the crown of his head (*Brahmarandra*) or between the eye-brows (*Adityamandala*) or in the regions of his heart (*Hridaya*) or in the entirety of his whole body without any exception whatsoever.

* * *

ध्यानयोगिनां च तेषां यथाऽधिकारं प्राप्यस्थानस्य निर्णयः ।

The determination of the ultimate seat of the Dhyana-Yogis in accordance with their own constitutional consciousness (*adhikara*).

एवं ध्यानादेव योगः सुमुखश्च सुविक्रमः ।
 तुरीयस्थानसंस्थानहेतुश्चैव प्रशस्यते ॥ ४१ ॥
 आतुरीयपदं चैव सर्वेषामधिकारिणाम् ।
 संस्थितिश्चेति सिद्धान्तः पुरा नारदभाषितः ॥ ४२ ॥
 सैषा हि संस्थितिश्चैव सक्रमा स्याद्यथाभवम् ।
 गुणमग्न्याऽऽत्मशक्त्या हि प्रबद्धानां महर्षयः ॥ ४३ ॥

* See Yoga Deepika of Bhagavan Narayana S.D.M. Publication No. 2.

एषया चात्मशक्त्या तु तथा देव्या च सादरम् ।
 बद्धानां तु विशेषा स्यात्संस्थितिः शुद्धलक्षणा ॥ ४४ ॥
 संस्थितेस्तत्र भेदेऽपि सर्वेषामधिकारिणाम् ।
 तुरीयस्थानगमनं समानमिति निर्णयः ॥ ४५ ॥

41. Through such meditative practice only, the Yoga, becoming pleasing and powerful, waxes excellent and praiseworthy to achieve the fourth state of consciousness known as *Turiya*.

42. It has been declared of yore by Sage Narada, that the (ultimate) Goal of all aspirants is the attainment of this fourth state—*Turiya*.

43. The attainment of this state, O Sages, is gradual and in accordance with one's own capacity in the case of those subject to the influence of Atma-Shakti known as *Gunamyee* (Satwa, Rajas and Tamas influencing the humanity in general).

44. Whereas, the attainment of those bound by the Atma-Shakti known as *Esha* or (Avatara—Shakti of incarnation) and by that which is known as *Devi-shakti* (Shakti of creation by Paramatma and of the Adhikaris known as Mahatmas) is one of uniqueness and pure.

45. In spite of this difference, that the actual attainment by all the Adhikaris to the fourth level of consciousness (*Turiya*) bound by whatsoever shaktis, is common to all, is a settled view.

* * *

राजयोगस्य स्वभावः राजयोगानामान्यन्वर्थानि, संन्यास शुद्धस्यैव राजयोगाद्गर्भणः प्राशस्त्यम् ।

The characteristics of Raja-Yoga; significance thereof, the enlivenment of Raja-Yoga-Karma through the purifying influence of Samnyasa.

अव्यक्तात्मा तुरीयः स्यात्संबन्धस्तेन चेतसः ।
स योगः परमो ज्ञेयः समभावः परोदयः ॥ ४६ ॥
ज्ञानात्मनश्च ये जाता व्यवसायाः परास्त्रयः ।
यदा युक्ताः संभवति विज्ञानाऽऽमनि केवले ॥ ४७ ॥
तदाऽयमुदितो योगो विजयीति निगद्यते ।
राजयोगः शुद्धयोगो ब्रह्मयोगस्तथा स्वयम् ॥ ४८ ॥
कर्म तद्योगाऽनुरूपं कृतं चैव प्रशस्यते ।
प्रशस्तिः कर्मणामस्ति संन्यासादेव नान्यथा ॥ ४९ ॥

46. The Atman abiding in the *Avyakta* plane is known as *Turiya*—the fourth and the contacting of this Atman with one's consciousness is known as Yoga of the supreme variety, generating equability and transcendent vision.

47. The three-fold functioning in the world-process (known as *Gnana*, *Ichha*, *Kriya*—cognition, desire and work) set on foot by the Adhikaris with atomic knowledge, when, through the realisation of the Atman as *Kevala* (unaffected and witness aspect), becomes in its performance like unto a *Yukta**,

* See Appendix. The status of *Yukta* is very much eulogised in the Gita, its attainment being important.

48. then, such a kind of yogic actioning is famed as *Vijayi* (conquest); whereafter, *ipso facto*, follows naturally, Raja-Yoga, Suddha-Yoga and Brahma Yoga (in their order).

49. *Karma* or actioning thus done in terms of the aforesaid Yoga (of *yukta*-variety) gets to become praiseworthy; such praiseworthiness in actioning is so because of the purifying influence of *Samnyasa** and not otherwise.

राजयोगिनां चातुर्विध्यं ; आर्तः—समात्मा, अर्थार्थि—ब्रह्मात्मा, जिज्ञासु—युक्तात्मा, ज्ञानि—महात्मा ; तथा तत्प्रमाणभूत भागवदुक्त राजविद्या गीतावाक्यानि ।

Raja-Yogis—four-fold class viz. Artha or Samatma, Artharthi or Brahmatma, Jignasu or Yuktatma and Gnani or Mahatma; the verses of Rajavidya Gita (Sri Bhagavad Gita. Cap. XVII) embodying the Lord's authoritative pronouncement thereon.

इत्थं हि राजयोगस्य चतुर्णामधिकारिणाम् ।
प्रत्येकं संविभज्याह स्वरूपं भगवान्परः ॥ ५० ॥
“लभन्ते ब्रह्मनिर्वाणं ऋषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५१ ॥
कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५२ ॥

* See "Samnyasa and Tyaga" in the Four Essays on Suddha Yoga. Suddha Dharma Tract No. 7.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवाऽन्तरे भ्रुवोः ।
 प्राणाऽपानौ समौ कृत्वा नासाऽऽभ्यन्तरचारिणौ || ५३ ||
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः || ५४ ||
 भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
 सुहृत् सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति” || ५५ ||

50. The Supreme Lord, thus describes the characteristics of each of the group of four-fold Adhikaris or aspirants treading the path of Raja-Yoga thus :—

51. “The Sages, overcoming dualities, with controlled mind, intent on the weal of the worlds, (and, as such) chastened of all frailties attain to Brahmic ecstasy (*Group known as Arta or Samatma*).

52. Unto the Yatis or Sages, freed from passioing and vengeful anger, with well-directed mind, and recognising the Life-Principle, the achievement of Brahmic ecstasy is well nigh easy. (*Group known as Artharthi or Brahmaatma*).

53—54. Oblivious to all external contacts with the visual faculty focussed inward between the eye-brows (eyes closed) and regulating the inhalation and exhalation of the breath through the nose i.e., equating into Brahm all acts of Pravriti or exteriorisation and Nivrithi or inward-turned, the Sage, seeking deliverance, with senses, mind and intelligence disciplined, always devoid of desire,

fear and anger—is one ever liberated. (*Group known as Jignasu or Yuktatma*).

55. The aspirant, recognising that all *yagnas* (sense acts), *tapas* (mind-emotional acts) are directed towards Me, knowing (cognitive act) Me as the Overlord of the whole Cosmos and as beloved of all beings, attains peace (Yoga). (*Group known as Gnani or Mahatma*).

* *

प्राचीनहंसोक्तद्रहस्यार्थः, उत्तमैरधिकारिभिः राजयोगस्यैवाऽनुष्ठेय-
 वेन सेव्यत्वं, तत्प्रमाणभूतभगवद्गीतावचनोपहितं च ।

The significance of the above as stated by previous Hamsa-Yogins ; the importance of Raja Yogic method of observance by aspirants ; the authoritative note thereunto by the Lord in the Gita.

इति तस्मादयं योगः सर्वेभ्योऽपि विशिष्यते ।
 अत्रेत्यं तत्त्वमाहुस्ते प्राचीना हंसयोगिनः || ५६ ||
 चतुर्विधं लक्षणं च प्रोक्तं स्यादधिकारिणाम् ।
 सद्राजयोगिनां चैव दासादीनां मुनीश्वराः || ५७ ||
 किं चाऽयं हि मया योगः स्वीकृतोऽस्ति सनातनः ।
 स एव हि परिज्ञेयो भवतेति वदन्प्रभुः || ५८ ||
 भगवान्वासुदेवश्च पश्य मे योगमैश्वरम् ।
 इत्याह तस्मात्योगोऽयं रसवत्तम उच्यते || ५९ ||

56—57. Thus aforesaid, of all kinds of Yoga, this (Raja) Yoga excels ; herein, the Hamsa-

Yogins of old, explain the significance, thus, O Sages, of the four-fold characteristics of the Adhikaris that are Raja-Yogis and also of the group known as Dasas etc., (Dasa, Theertha, Brahma, Ananda).

58—59. The Lord, Bhagavan Sri Vasudeva having declared, that, in so far this eternal (Raja) Yoga has been adopted by "Me" it has to be well understood, and so holding, declared (to Arjuna) "Behold My Maheshwara-Yoga"; as such, this Yoga is held to be supremely tasteful (nectar-like and beneficent).

* * *

राजयोगमाहात्म्यं तत्प्रमाणभूतं भगवद्वचनम् ।

The Greatness of Raja-Yoga and the eulogy thereof by the Lord.

अत एव हि योगोऽयमित्थमास्त्यभिसंस्तुतः ।
श्रीमता वासुदेवेन नारयणमहर्षिणा ॥ ६० ॥
"राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षाऽवगमं धर्म्यं सुसुखं कर्तुमव्ययम्" ॥ ६१ ॥
इति स्तुतिरियं येन सत्यदृष्ट्या तु वुचते ।
स एव राजयोगस्य फलं भुङ्क्ते विशेषतः ॥ ६२ ॥

60. Hence, it is that this (Raja) Yoga has been highly eulogised by Vasudeva (Krishna) the consort of Sri (Yoga-Devi known also as Lakshmi), (the divine incarnation) of Maharishi Narayana (of Badri in the Himalayas), thus:—

61. "This (practice) known as the Science of Atma (Raja-Vidya), (relating to) Atmic-mystery (Raja-Guhyam) is supremely sanctifying and even of most excellence—bestowing realisation directly, in (complete) accordance with dharma, blissful in its practice and infallible (in results)."

62. He, who understands through true insight the eulogistic import signified herein, exclusively does enjoy in fullness the fruits of Raja-Yoga.

* * *

राजयोगिनां खोपास्यवस्तुस्वरूपनिर्णयः हंसयोगिना ।

The determination by Hamsa-Yogi of the worshipful Object materialised by Raja-Yogis.

तस्मादात्मा हि विज्ञेयो ध्येयश्चैव विशेषतः ।
समुपास्यश्च भवति चतुर्भिरधिकारिभिः ॥ ६३ ॥
राजयोगपरैश्चैव श्रीमद्भिरविक्रथनैः ।
इति योगस्वरूपं हि मयाख्यातं यथामति ॥ ६४ ॥
महर्षयः स्वस्ति वोऽस्तु प्रीणन्तु शुभमानसाः ।
यदन्यत्पृच्छयते चाऽऽत्र तत्सर्वं प्रव्रवीम्यहम् ॥ ६५ ॥

63—65. Therefore, it is, that the Atman (Life-Principle objectified in oneself) should be known, fully meditated upon, and (constantly) worshipped (in one's heart-cave) by the four-fold aspirants, intent on the pursuit of Raja-Yoga, and desirous of receiving the blessings of Sri (Yoga Devi), free from boastful pretensions.

64—65. Thus, have I (Hamsa-Yogi) explained, according to my knowledge, the nature of (Raja) Yoga ; blessed be ye all, O Sages, may your auspicious minds be satisfied. If, anything on this subject is further enquired into, I shall expound them all.

PART II

॥ शुद्धात्मस्वरूपम् ॥

Suddhatman : Its Nature and Experiance of this divine contact.

अथ च महर्षीणां पुनश्च सविशेषविज्ञानं कृताः षट् च राजयोग-
प्रभावविषयकाः प्रश्ना ह्युपपादिताः ।

Enquiry by the Sages, with a view to know fully the six-fold higher-excellences of Raja-Yoga.

मुनयः—

श्रुतो योगप्रकारश्च साङ्गं हि भवतो मुने ।
तृप्तिर्भवति संपूर्णा सत्यं नो मनसः प्रभो ॥ ६६ ॥
अन्यक्तबिंबे शुद्धे च बिंबितस्येश्वरस्य च ।
पुरुषस्य तुरीयस्य परमात्मस्वरूपिणिः ॥ ६७ ॥
जीवाद्युपाधिरहितस्वभावस्य वस्तुनः ।
सामीप्यं स्वात्मविज्ञानात्कथं यन्ति च योगिनः ॥ ६८ ॥

कथं तेन सह श्रेयो ह्यानन्दं पौरुषं ययुः ।
कथं तेन हि संयोगो योगिनां दासमंडले ॥ ६९ ॥
ध्यानमात्रेण योगोऽयं कथं साध्यः सनातनः ।
कथं शान्ता भवन्त्येते केवले च परे पदे ॥ ७० ॥
तादृशानां च युक्तानां दासानां पुण्यकर्मणाम् ।
कथं ह्यनुभवो वेद्यो भवेद्वक्तव्य एव च ॥ ७१ ॥
सर्वमेतदशेषेण कृपया वद नः प्रभो ।
एतावदेव वक्तव्यं शिष्टमस्ति च वस्तुतः ॥ ७२ ॥

Sages :—

66. From you, O learned One, we have heard about the methods of Yoga, its component parts, and in truth, O Lord, our minds are completely satisfied.

67—68. How do the Yogins (those that are in the path of Yoga), through the realisation of the Atman in themselves, attain to the proximity of Parmatma-swaroopa—the Purusha known as Turiya or the fourth, the Ishwara reflecting in the pure—*Suddha-Avyakta-plane* (robt-matter), the Principle free from the limitations of its individualised aspect known as Jivatma.

69. How do they attain, in such association, to the exquisite blissful state of Purusha the fifth (*Turiyateeta*) ; how can the Yogins of the Dasa etc. order get contact to him.

70. How is it possible through meditation alone, to achieve fulfilment (proximity to Purusha)

of this primeval Yoga : in what lies the possibility to attain peace in that state known as *Kevala*—(Lonliness).

71. In what way do the practising Dasas of the Yukta-order doing meritorious works, know the various experiences in the course of their realisation ; this even has to be explained by you.

72. Deign to tell us in your grace all these in full, O Lord ; verily this much remains yet to be told.

* * *

अथ हंसयोगिना हि—प्रोक्तानां सर्वेषामधिकारिणां च राजयोगिनां स्वतुरीयाऽवस्थोचितस्थितिनिश्चायकादेव केवलात्मद्विज्ञानाद्धि स्वप्राप्यब्रह्मसा मीप्यरूप ब्रह्मनिर्वाणस्य संजातत्वम् ।

Explanation by Hamsa-Yogi that the aforesaid all *Adhikaris* of the Raja-Yoga order, consequent on their determining the status of *Turiya*, and through realisation of Kevalatman, come to achieve proximity to Brahm which is *Brahma-Nirvana*.

हंस योगी :—

ध्यानादेव हि सर्वेऽपि हंसाद्या ह्यधिकारिणः ।
दासाद्याश्चैव शूद्राद्याश्चार्ताऽऽद्या व्यवसायिनः ॥ ७३ ॥
अव्यक्तात्मनि गोविन्दे तुरीये परमात्मनि ।
लभन्ते ब्रह्मनिर्वाणं योगाख्यं परमं पदम् ॥ ७४ ॥

73. It is only through meditation (alone) that all the *Adhikaris* or aspirants of *Hamsa order* (Hamsa and Paramahamsa, Rishi, Siddha, and

Mahatma), and those functioning in the world-process belonging to the class of *Dasa* etc. (*Dasa*, *Teertha*, *Brahma* and *Ananda*), of *Sudra* etc. (*Sudra*, *Vishya*, *Kshatriya* and *Brahmana*) and of *Arta* etc. (*Arta*, *Artharathi*, *Jignasu* and *Gnani*),

74. attain *Brahma-Nirvana* (liberation in Brahm) being the highest Goal of Raja-Yoga having contacted the Atman in the Avyakta-plane, (known also) as *Govinda* or *Turiya* or *Paramatma*.

* * *

ब्रह्मनिर्वाणिनां योगिनां च विभूतयः, एवं निर्वाणिनामेव नियता च शान्तिः ।

The *Vibhooties* or the greatness of those that have attained *Brahma-Nirvana* and of Yogis ; the Peace that passeth understanding, which is their due.

ब्रह्मनिर्वाणमापन्नाः सन्तः श्रेयस्विनस्तथा ।
आनन्दिनश्च पुरुषाः संभवन्ति महर्षयः ॥ ७५ ॥
ततस्ते चैव सर्वेऽपि सामीप्यं ब्रह्मणो विदुः ।
एवं सामीप्यमापन्नाः क्षणं शान्ता भवन्ति हि ॥ ७६ ॥
तद्वि शान्तिस्थानमेव केवलं पदमुच्यते ।
केवलश्चैव योगी च सर्वं ब्रह्मेति पश्यति ॥ ७७ ॥

75. Attaining *Brahma-Nirvana* O Sages, men become wedded to Truth, then (achieve) blessedness and everlasting Joy.

76. Then, they all, also know the experience of Brahmic approximation ; those that have experienced this approximation achieve the state of Peace for a while.

77. That state of Peace is verily known as *Kevala* or unfettered or unpolluted by prakritic matter ; such a *Kevala-Yogi* is convinced that everything is *Brahm*.

* *

तुरीयात्मस्वरूपस्यैव यथाक्रमं समुपास्यत्वं च प्रमाणाभाभूत
भगवद्वाक्यसिद्धम् ।

The authoritative pronouncement by the Lord regarding the necessity of worship of the *Turiyatma* or *Suddhatma* in due order.

अतश्च भगवान्देवो ह्यात्मसंवेदनं परम् ।

सेव्यं परमहंसेन ह्येवमाह महर्षेयः ॥ ७८ ॥

“मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः” ॥ ७९ ॥

इति चात्मा च कतिथो ह्यस्मच्छब्देन संस्तुतः ।

भक्तिज्ञानकर्मयोगाः प्रोक्ताः सन्ति यथार्थतः ॥ ८० ॥

अतश्च राजविद्यायां चत्वारो ह्यधिकारिणः ।

भवन्तीति हि सिद्धान्तः शुद्धाचार्याऽनुसंमतः ॥ ८१ ॥

78. Therefore, O Sages, the glorious Lord exhorts thus the importance of worship of the transcendent *Suddhatman* by those of the *Paramahansa-order*, (to *Arjuna*).

79. “Repose thy mind solely in Me, establish thy intelligence in Me, (then) thou shalt abide solely in Me—whereafter, there shall be no doubt (in thee)”

80. In this, the *Atman* spoken off by the term “*Me*”, in essence is said to be exalted by (the acts of) *Gnana*—knowledge, *Bhakti*—devotion, *Karma*—actioning and *Yoga*—synthetic adoration.

81. Hence, the *Suddhacharyas* agree in postulating that there are four-fold class of aspirants, in (the pursuit of) *Raja-Vidya*.

* *

राजयोगसिद्धिहेतवः तत्सिद्धिफलम् ।

The requisites necessary for success in *Raja-Yoga*—the fruits of such success.

अनेकजन्मसंस्काराद्दुष्टसङ्गाऽनिषेवणात् ।

शुद्धार्यदाससङ्गाश्च शुद्धाचार्यप्रसादतः ॥ ८२ ॥

शुद्धाऽऽर्यसहवासाश्च शुद्धशास्त्रविचारतः ।

सकलाऽऽर्योपदेशाच्च शुद्धाहारनिषेवणात् ॥ ८३ ॥

शास्त्राणां चैव सर्वेषां परीक्षायाश्च तत्त्वतः ।

तद्राजयोगशब्दार्थदिचारात्स्वप्रयत्नतः ॥ ८४ ॥

राजयोगस्य सिद्धिं च सर्वश्रेष्ठं विभूतयः ।

आत्मीयाः प्राकृताश्चैव शुद्धयोगी समश्नुते ॥ ८५ ॥

82. Through (the effect of) consecration in many previous births, by detaching from the companionship of the wicked, through association with the noble and pure-minded *Dasas*, by the grace of *Suddha-Perceptors*,

83. through intimate relationship with the *Suddharyas*, by the study of the *Suddha* teachings,

through the aid of initiations when *Kala is transferred, by taking in wholesome food,

84. by a critical study and understanding of the various Shastras in the light of eternal verities, and through investigating the sound and significance of the term "Raja-Yoga" by one's own effort,

85. the Suddha-Yogi realises all the beneficent excellences spiritual and material pertaining to the achievement of Raja-Yoga.

* * *

राजयोगशब्दार्थः तत्र प्रमाणभूतभगवद्राक्यनिरूपणपूर्वकं हि योगिनां सद्यन्तं खानुभवस्य व्याख्यानम्, सप्रमाणभूतभगवद्रचनम् ।

The significance of the term Raja-Yoga. Explanation thereof by the Yogins in consonance with the Lord's dictum and based on their own experience; the Lord's pronouncement.

राजा तु परमात्मा स्यात्तुरीयस्थानलक्षितः ।
तस्य योगश्च सामीप्यं तद्वासेः प्रप्यते परम् ॥ ८६ ॥

योगिनां चैव शुद्धानां यश्च स्वःनुभवो मतः ।
स्वात्मनेवाऽभिगम्यश्च न स वक्तुं हि शक्यते ॥ ८७ ॥

परं तु तत्त्वरूपं हि यथाऽनुभवमुच्यते ।
पूर्वाचार्यैर्यथाकालं यथाऽप्रकृतिमण्डलम् ॥ ८८ ॥

"ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।"
इति श्रीवासुदेवेन स्वरूपं तस्य वर्णितम् ॥ ८९ ॥

* It is to be known that at the time of Deeksha or initiation when the Guru lays his hand on the head of the disciple, a spark (Kala) of the Divine Shakti is transferred on to him; hence Kala signifies Divine Shakti.

86. The term "Raja" signifies Paramatma or the Supreme—All-Self, ensated in the *Turiya* or the fourth seat of consciousness; "Yoga" or union with Him denotes proximity to Him; and this supreme state is attained by a Dasa.

87. The doctrine, thereof, by the Suddhas and the Yogis, has reference to their own individual experience only, got by their researches in their own self; (so that), it is not possible to describe (in words) thereon.

88. However, its nature and characteristics have been described in accordance with their own experiences by the Suddharyas in the past, as befitting the trend of time and place (as also according to the constitutional make up of individual aspirant).

89. Its nature has been described by the Lord Vasudeva (in the Gita) thus—"The entire being of the aspirant ecstatic by Brahmic contact, neither wails nor wants".

* * *

तुरीयस्थानस्य लक्षणम् ।

The Nature of *Turiya* or the fourth state of consciousness.

यथा हि पुरुषो धीरः साधुश्चैव दृढव्रतः ।
समाप्य च स्वकीयं हि व्यवसायं दिने दिने ॥ ९० ॥

निशान्ते सुखमेकं च स्थानं समधितिष्ठति ।
भाप्नोति च परां शान्तिं परप्राप्तिसुसाधनम् ॥ ९१ ॥

तथैव राजयोगी च दासः सुनियतात्मवान् ।
 तुरीये सर्वशून्ये च रमते परमे पदे ॥ ९२ ॥
 तुरीये रमतां चैव योगिनां हि महर्षयः ।
 शुद्धा हि वृत्तिर्भवति देव्या शक्त्या विजृम्भिता ॥ ९३ ॥

90. Even as a person, brave, righteous and persevering, completing his dutiful avocations day to day,

91. resorts at night to a certain place of comfort, for rest, and acquires (thereby) perfect peace necessary for higher advancement,

92. so also, the Raja-Yogi of the Dasa order with the entirety of his whole being well directed derives ecstatic delight in the *Turiya* or the fourth level of Brahmic consciousness, sublime in its exclusive loneliness, bereft of bondages.

93. The world-functioning of the Yogis that delight in the fourth level of consciousness is of Suddha-variety (pure, unbiased and utterly equable) being propelled thereto by the Paramatic-Power known as Devi-Shakti.

* * *

संपूर्णयोगस्याऽधिकारिण एव युक्तः इति व्यवहार्यत्वम् ।

The status known as "Yukta" is deemed to indicate those who have reached this Turiya-level, which is completeness in Yoga.

एवं गृहाश्रीमी चैव दासो* योगपरायणः ।
 योगकाले स्वमात्मानं निष्प्रज्ञश्चैव सेवते ॥ ९४ ॥
 सेवा च तादृशी रम्या प्रथमं क्षणिका भवेत् ।
 क्रमेण वर्धते चेति शुद्धाचार्यानुशासनम् ॥ ९५ ॥
 एवं संपूर्णयोगश्च दासः सन्यासलक्षणः ।
 युक्त इत्युच्यते सोऽयं चेत्यर्थं हि परिकथ्यते ॥ ९६ ॥
 "नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्" ।
 इति श्रीवासुदेवेन राजविद्याऽधिकारिणाम् ॥ ९७ ॥
 स्वरूपं कथितं चेति पूर्वसूरिभिरुच्यते ।
 नातः परं हि वक्तव्यं वेद्यं स्यात्स्वयमेव तत् ॥ ९८ ॥

94. In this wise, the Dasa belonging to the order of House-holders, and intent on Yoga, enjoys worshipping, at the time of the practice of Yoga, the Atman ensated in himself (in the heart-cave), becoming absolutely oblivious to the surroundings.

95. Such worshipful enjoyment is only momentary at the onset; and gets to be longer in duration in the natural course (by degrees through

* Note:—The Class known as "Dasas" is three-fold viz. (1) *Grihastha* or the Householder engaged in family life and doing *Pitir-yagna* of raising children to continue the line. (2) *Madhyama* or the middle one is he, who having completed his *Pitir-yagna* continues to live in the family solely with the view to guide the youngsters, and (3) *Samnyasi* is the ascetic who is a brahmachari from birth onwards. *Grihastha* is deemed *asampoorna* or incomplete, whereas *Madhyama* is said to be *sampoorna* one who has achieved completion, while *Samnyasi* is termed *Sama* or one equable under all conditions. The Dasa of the *Madhyama* variety who is a *Sampoorna* is said to have achieved all the traits of a *Samnyasi*—"Samnyasa-lakshana" and it is to such a one is given the grand name of "Yukta".

constant practice), even as the Suddhacharyas postulate.

96. A Dasa ; who has achieved such a yogic perfection and having thereon the stamp of samnyasa, is known as "Yukta"; he is deemed thus also :—

97—97½. "A Yukta, perfect in the knowledge of cosmic principles does not deem himself as action-initiator even in the performance of acts of negligible value", as has been stated by the Lord Vasudeva (in the Gita) regarding the *Adhikaris* of Raja-Vidya ; so declare the ancient Law-givers.

98. Nothing more can be said hereto, and whatever that has to be known further thereon must be individually experienced.

PART III

॥ राजयोगाभ्यास समाप्तम् ॥

The Termination of Raja-Yoga practice.

अथ च महर्षीणां राजयोग सेवकालपरिमाणं तद्राजयोगिनां स्थितिः तद्राजयोगाभ्यासकालान्तकर्तव्य कर्मस्वरूपं चेति त्रयाणां जिज्ञासा प्रति पादिता ।

Enquiry by the Sages of three factors—
(1) regarding the duration of time of the practice

of Raja-Yoga, (2) the condition of the Raja-Yogis then, and the (3) *karma* that requires to be done at the end of the practice.

मुनयः—

राजयोग प्रभावश्च भवता कीर्तितो विभो ।	
तेन तृप्ता वयं सर्वे धन्याश्चस्मो विशेषतः ।	॥ १९ ॥
क्रियन्तं कालमासेष्व्यो योगः प्रोक्तः सुखाऽद्भूतः ।	
दासैश्च त्रिविधैर्ब्रह्मन्प्रत्यहं योगिनां वर ।	॥ १०० ॥
कथं तिष्ठति दासश्च योगकाले विशेषतः ।	
योगाऽनुष्ठानकालान्ते कर्तव्यं चाऽस्ति किं प्रभो ।	॥ १०१ ॥
सर्वमेत तद्दशेषेण कृपयाऽद्य वदस्व नः ।	
त्वदन्यश्चास्य योगस्य वेत्ता नाऽस्ति मुनीश्वर ।	॥ १०२ ॥

Sages :—

99. The Majesticity of Raja-Yoga, O Lord, was described by you, whereof, we are all well satisfied and feel also specially blessed.

100. O Best of Yogins, Knower of Brahm, for how long each day, should this bliss-giving Yoga be practised by the three-fold variety of Dasa-group (Viz *Grihasrami*, *Madhyama* and *Samnyasi*.)

101. How fares the Dasa during the actual practice of the Yoga ; and O Lord, is there anything to be done specially at the termination of the practice.

102. Kindly favour us now by explaining all this in their entirety; O Prince among Sages, verily, there is none else except yourself, who knows about this Yoga.

* * *

अथ पुनर्हंसयोगिना—राजयोगस्वरूपसंस्थिति प्रतिपादनपूर्वकं हि यथाधिकारं च तद्राजयोग सेवाकाल परिमाणस्य निर्णयत्वम् ।

Again the determination by Hamsa-Yogi, prior to the description of the condition in the practice of Raja-Yoga, of the duration of time of practice in accordance with the capacity of the aspirant.

हंस योगी :—

शृणुत्वं मुनयः सर्वे राजयोगस्य संस्थितिम् ।
 न स कात्स्न्येन वक्तुं हि शक्यते मुनिपुङ्गवाः ॥ १०३ ॥
 स च खानुभवेनैव वेद्यश्चास्ति सनातनः ।
 राजयोगश्च परमो दिङ्मात्रमिह दर्शितः ॥ १०४ ॥
 कालश्च योगसेवायाः प्रोक्त एव महर्षयः ।
 स यथाऽधिकारमेव विज्ञेयश्चेति निर्णयः ॥ १०५ ॥
 योगकाले च दासश्च निश्चेष्टः परिदृश्यते ।
 हृदयभूमध्ययोगाज्ज्ञानविज्ञानयोगतः ॥ १०६ ॥
 तदा हि शुद्धमेधायां दासानां च महर्षयः ।
 आत्माऽयमीश्वरः साक्षी विबितोऽस्ति सनातनः ॥ १०७ ॥
 सोऽयमात्मा तु दासैश्च दृश्यते स्वभावतः ।
 नानाविधश्चैव तथा शुद्धश्चैव यथाबलम् ॥ १०८ ॥
 अभ्यासेनैव गम्यः स्यद्राजयोगः स्वभावतः ।
 भावनाद्यैस्त्रिभिश्चाऽङ्गैः पूर्णोऽभ्यासश्च शोभते ॥ १०९ ॥

जपाऽन्ते विहितो यश्च राजयोगः सनातनः ।

सर्वेषां चैव दासानां परमो धर्म उच्यते

॥ ११० ॥

Hamsa-Yogi :—

103. Listen, all ye Sages, it is not possible to describe in its entirety the splendour of Raja-Yoga.

104. That has to be gathered by one's own individual experience; herein, only the barest outline has been given of this eternal and supreme Raja-Yoga.

105. It is settled, O Sages, that the duration or the period for the practice of Raja-Yoga, as has been already stated, is known to conform to the individual capacity of the aspirant.

106. The Dasa, at this time of yogic practice, appears completely motionless (externally), consequent on his inner endeavour to correlate the heart with the centre of the eye-brow, that is to say, the yearnings or ideations (of the heart) with the cognitive or knowledge region (in the centre of the eye-brows).

107. As a result, O Sages, on the purified intellect of the Dasas gets reflected the exquisite form of the *Atman* (the Spiritual Self), the *Ishwara* (the Lord), *Sakshi* (the Witness of all human actions—cognitional, mind-emotional and sensory) and the *Sanatana* (the eternal Purusha).

108. This Atman in its native grandeur is actually perceived by the Dasas according to their perceptual abilities not only in its manifold aspects of manyness but also in its unitary, pure and transcendental aspect (*Suddha*).

109. By its very nature, Raja-Yoga is accomplished solely by constant applied practice and gets resplendently complete, only by its three indispensable adjuncts viz. *Bhavana*, *Karma* and *Dhyana*.

110. It is said that the *Parama-dharma* (the greatest duty) of the Dasas (consists) in the practice of this eternal Raja-Yoga, so ordained, after the performance of the Japa (of Gayatri in accordance with one's initiation into any one of the five-fold methods in vogue in the Mandalam viz. Swetaketu, Dharamaketu, Bhadraketu, Vasishtha and Vama-deva deekshas).*

* *

तद्योगानुष्ठानकालान्ते च कर्तव्यत्वेन नियतस्योपस्थानाख्यस्य च कर्मणः स्वरूपम्, तदुपस्थानमन्त्राः, दिग्बन्दनम् तन्मन्त्राः ।

The *Karma* that is ordained at the termination of the practice of Yoga, the *Mantra* associated thereof, the offering of salutations to the various directions—East, West, South and North, and its *Mantra*.

* See Yoga Deepika of Bhagavan Narayana, S. D. M. Series No. 2.

उपस्थानं तु वक्ष्यामि दासकार्यं महर्षयः ।
उपस्थानदेव सर्वं सफलं कर्म कथ्यते ॥ १११ ॥

योगाभ्यासं परं कृत्वा दासश्चैव गृहाश्रमी ।
उपस्थानं तथा कुर्यादेवं बद्धाञ्जलिः स्वयम् ॥ ११२ ॥

जितं ते परमेशानि नमस्ते शुद्धलक्षणे ।
योगदेवि नमस्तुभ्यं गच्छ सौम्ये यथासुखम् ॥ ११३ ॥

त्वत्प्रसादाज्जगत्सर्वं शुभमस्तु निरामयम् ।
दासाः सर्वेऽपि सुखिनः सन्तु कालः सुखावहः ॥ ११४ ॥

शुद्धयोगब्रह्मविद्या वर्धतां त्वत्प्रसादतः ।
बुद्धिमात्रीतिमान्वाग्मी श्रीमान्यामखिलेश्वरः ॥ ११५ ॥

इति मन्त्रेण दासश्च कृत्वोपस्थानमुत्तमम् ।
समुत्थाय दिशश्चैवं नमेद्बद्धाञ्जलिः स्वयम् ॥ ११६ ॥

इत्थं दिग्बन्दनार्था स्यान्मूलमन्त्रस्य संस्थितिः ।
विज्ञेयो योगिभिर्दासैः कृतज्ञैः शुभकर्मभिः ॥ ११७ ॥

प्रणवं पूर्वमुच्चार्य मायाबीजं ततः परम् ।
दिग्वाचकं प्रयुञ्जीत चतुर्थ्यन्तं नमः परम् ॥ ११८ ॥

111. O Sages, I shall now relate the *Upasthana* (the form of conclusion—literally the bringing into memory) that has to be done by the Dasas; (for), it is said that all actions become fruitful only by such *Upasthana*.

112. The House-holder-Dasa, after having practised the yogic discipline, with joined palms raised overhead in salutation, performs *Upasthana* thus:—

113. "Salutations unto you, O Goddess of supreme sovereignty, embodiment of exquisite attributes, let me prostrate unto you, O Yoga-Devi, and entreat you to retire as you please.

114. "Let the entire creation, through your divine grace achieve welfare and be freed from distress; may the Dasas all be happy and prosperous for ever.

115. "May the knowledge of Yoga Brahma Vidya flourish under your divine blessings and benedictions; let me be endowed with proper discrimination, be strong morally, sweet speaking and become competent to wield lordly powers".

116. With such mantric invocation, the Dasa, having performed this auspicious *Upasthana*, must stand up in his seat with palms joined overhead and offer salutation to the various directions (in succession).

117. The Dasas of the yogic order, well-conducted and intent on auspicious deeds should know that the nature of the *Root-Mantra* for the performance of such obeisance to the directions is as follows:—

118. In the first place the *Pranava* (ओं-OM) has to be intoned and then the *Maya-bheeja* (ह्रीं-Hreem); this is to be followed by the dative case of the term denoting the direction saluted, ending with the word "Namah" (नमः) at the end.*

एवं दिग्भ्यः प्रणामं च कृत्वा दासो यथाविधि ।

आचम्याऽथ महायज्ञं वीर्याऽऽरोग्यबलप्रदम् ॥ ११९ ॥

दुष्टभावप्रशमनं चाऽऽयुर्वधनमुत्तमम् ।

कुर्याच्च विधिवद्दासः प्रातः कालेयथाविधि ॥ १२० ॥

119—120. Having thus duly saluted all directions, the Dasa should perform, *achamana* (sipping of water out of one's own palm) and then proceed to perform in the morning, according to rites, the *Mahayagna*, the sacrifice that bestows vigour, health and strength, destroys evil thought and is conducive to longevity.

॥ इति श्रीहंसयोगिप्रणीत सनातनधर्मदीपिकायां द्वितीयखण्डे
दासाध्याये राजयोगप्रकटनं संपूर्णम् ॥

Thus ends the Raja-Yoga-disquisition in the Second Part of Dasadhyaya of Santana Dharma Deepika by Sri Hamsa-Yogi.

* The completed Mantra herein pronounced when the quarter "east" is saluted is thus—Om, Hreem prachii disae namah", for "south"—Om, Hreem dhakshinaii disae namah", for "west"—Om, Hreem pradeechii disae namah" and for "north"—Om, Hreem udeechii disae namah "

APPENDIX A.

॥ प्राणायाम ॥ PRANAYAMA

हंस योगी :—

प्राणायामाभ्यासयोगं विधिपूर्वं समाचरेत् ।
यदि ह्यविधिपूर्वं च प्रणायामो निषेव्यते ॥ १ ॥
सोऽयं हि प्राणिनां प्राणमन्धि नाशयति ध्रुवम् ।
अतश्च विधिपूर्वं तं स्वार्थादेशेन साधयेत् ॥ २ ॥

Hamsa-Yogi :—

1—2. The practice of Yoga in terms of Pranayama has to be observed according to rules (laid thereon); if, however, (the practice of) Pranayama is resorted to, not according to rules laid therefor, it ruins the firm tie of the life-force (with the body—that is to say it has a disastrous effect on one's life); hence, it has to be practised in accordance with the rules intructed by the teacher.

प्राणायामश्च योगस्य तथा तत्साधनस्य च ।
नाडीशुद्धेः स्ववीर्येण प्रथमं ह्यङ्गमुच्यते ॥ ३ ॥

3. The first component—*anga* of Yoga is Pranayama (which is) the practice of enlivening the nerves or the nerve-centres—*Nadi*, in the body through the aid of one's own virility.

अतश्च भगवान्साक्षाद्वासुदेवो जनार्दनः ।
प्राणायामादिसन्यासाऽवधि चैव हि कर्मणः ॥ ४ ॥
स्वरूपं योगगर्भं च प्राह पार्थाय धीमते ।
अतश्च कर्मयोगः स्यात्प्राणायामः शुभाऽऽवहः ॥ ५ ॥

4-5. Hence, it is, that Vasudeva (Sri Krishna), the protector of all human beings (Janardana), the very Ishwara himself (Bhagavan), spoke to the high-souled Partha (Arjuna) about the mode of Karma (actioning), starting with Pranayama and ending with Samanyasa* (the intervening four are (Parmatma, Akshara, Raja-Vidya and Paramaham-sa) which has in it the elements conducive to Yoga (Yoga-garbhham); therefore, the prosperity-bestowing Pranayama is termed Karma-Yoga.

पूरकाद्यङ्गयुक्तश्च प्राणायामः स चोदितः ।
पूर्वमेव यथातत्त्वं चास्माभिः सप्रयोजनम् ॥ ६ ॥

6. We have already detailed the underlying principles and the usefulness of Pranayama which is composed of parts like *Pooraka* and others—*Kumbhaka* and *Rechaka*.

प्राणायामाद्भवेन्नाडीशुद्धिर्देवांशदायिनी ।
यथा सर्वाणि भूतानि स्वात्मीये विग्रहे पुनः ॥ ७ ॥
दासः पश्यति धर्मात्मा बुद्ध्या चैव विशुद्ध्या ।
तथा दर्शनसंभूतं नानात्वं स्वात्मनि स्थितम् ॥ ८ ॥
सम्यक्परीक्षाया चैव विशोच्य च मुहुर्मुहुः ।
त्यजेद्दासो यथा शुद्ध्या सा नाडीशुद्धिरिष्यते ॥ ९ ॥

* See Gita S.D.M. Edition—Karma-shatka.

7—9. Through (the practice) of Pranayama results, the purification of *Nadis* (nerves) generating divine characteristics; thereby, the *Dasa*, conversant with Dharma, through his purified intellect sees the entirety of creation as abiding in the body of his own individual being; as a result of visioning the manyness residing in his own self, the *Dasa* rejects (the impurity in the manyness *i.e.* separativity) through the pure conception (of oneness pervading all) after a complete and constant examination; such an act is termed—*Nadi-Suddhi* (purification of nerves).

अङ्गानि पूरकादीनि प्राणायामस्य यानि च ।

तेषामर्थस्तु बहुधा व्याख्यातोऽस्ति महर्षिभिः ॥ १० ॥

इत्थं हि तेषामर्थश्च शुद्धयोगिभिरुच्यते ।

योगशास्त्ररहस्याऽर्थाऽभिज्ञैश्च पूर्वसूरिभिः ॥ ११ ॥

10—11. The components—*anga* of Pranayama such as *Pooraka* etc. and their significances have been explained in diverse ways by the Great Sages (Maharishis); however, the *Suddha-Yogis*, the ancient Teachers, well-conversant with the secret mysteries of *Yoga-Shastra*, propound their meanings in this wise :—

पूरकाख्यं परं चाङ्गं प्राणायामस्य कथ्यते ।

एकस्मिंश्च विशुद्धे हि सत्त्वे देवे पराऽऽत्मनि ॥ १२ ॥

सर्वेषां चैव भावानां पूरणाश्च यथाक्रमम् ।

स्वतेजसा शरीरं च द्वितीयं पूरकं भवेत् ॥ १३ ॥

12—13. That part of Pranayama known as *Pooraka* primarily is said to be this—it is the act of intergrating all the mental conceptions—*bhavas* in the one, divine, pure, life-giving Lord Paramatma (*i.e.* as emanating from Him and converging therein); secondly this *Pooraka* is effected through the verility—*tejas* of one's own physical body.

क्षेत्रज्ञस्य च तस्माद्दि वायुः स्यात्पूरकमिधः ।

यदन्मयं शरीरं तदेकस्थं न चात्यते ॥ १४ ॥

शरीरं यत्प्राणमयं तच्च सर्वत्र गच्छति ।

ततच्च सर्वभावानां वायुना पूरणं वरम् ॥ १५ ॥

14—15. The vesture of *Kshetragna* (Life-Principle in all bodies) is made up of *Pranavayu* (oxygen) and hence known by the name *Pooraka*; while the physical body composed of gross materials (*annamaya*) is stationary and immobile, the *pranamaya* body (the body of *Kshetragna*) is capable of universal movement; so that, all concepts attain their fulness by the practice of intaking-breath.

एवं यः पूरकाङ्गस्य वेत्ता सर्वप्रणाशकः ।

स योगी पूरकाख्यश्च राजयोगिषु गण्यते ॥ १६ ॥

16. He who understands *Pooraka* in this way capable of destroying (the separative) manyness, is deemed, among *Raja-Yogis* as the *Pooraka-Yogi*.

चतुर्विधा हि भद्रेषु भवेत्पूरकयोगिनाम् ।

स चैवमुपदिष्टः स्यात्पुरा भगवता पुनः ॥ १७ ॥

“यदा विनियतं चित्तमात्मन्येवाऽवतिष्ठते ।

निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा” ॥ १८ ॥

17—18. Among the Pooraka-Yogis, there is a four-fold division; regarding this division the Bhagavan (Lord Krishna) has instructed before, thus (in the Gita); “He, who is known as Yukta, is one when he firmly abides even in his own Self with a well-directed thought, and untouched by all passionate desires (that are against Dharma).

इति तस्योपदेशस्य रहस्यार्थस्त्वयं भवेत् ।
परीक्षया हि भावानां सर्वेषां च महर्षयः ॥ १९ ॥

स्ववशीकरणं यच्च तस्यात्प्रथमलक्षणम् ।
वशीकृतानां भावानां योजनं स्वात्मविग्रहे ॥ २० ॥

यच्च तल्लक्षणं प्रोक्तं द्वितीयस्य महर्षयः ।
तत्संङ्कल्पपरित्यागस्तृतीयस्य हि लक्षणम् ॥ २१ ॥

स्वकीयदेवभावेन निरपेक्षस्थितिश्च या ।
सा वै तुरीयस्य भवेत्लक्षणं पूर्णकर्मणः ॥ २२ ॥

19—22. The hidden significance of the above teaching is thus, Oh Sages—the nature therein of the first one (with a well-directed thought—विनियतं चित्तं) is that which is brought about, after the examination of all conceptual factors, by the intaking within (of wholesome ones while rejecting the others); the nature of the second one is said to be, O Sages, the integration in one's own Self all those attractive wholesome concepts (abiding in

one's own Self—आत्मन्येवाऽवतिष्ठते); the abandonment of the distracting ideaticns is the characteristic of the third one (untouched by all passionate desires—निस्पृह सर्वकामेभ्यः); while the fourth group—*Yuktas* consists of those who, having completed their functionings, abide free from all wants, due to their contacting of the inherent divine nature of the Atman (in themselves).

अङ्गं यत्कुम्भकाख्यं च प्राणाऽऽयमस्य कीर्तितम् ।

तस्यैवं लक्षणं प्रोक्तं शुद्धधर्मपरायणैः ॥ २३ ॥

23. The component part of Pranayama (the second one) known as *Kumbhaka*, and its characteristics are thus told by the votaries of *Suddha Dharma*.

येन वै सर्वभावानां चैकरूपेण हि स्वयम् ।

दिज्ञानं जायते शुद्धं कुम्भकं तत्प्रकीर्तितम् ॥ २४ ॥

24. That is spoken of *Kumbhaka*, whereby the pure and true knowledge dawns spontaneously in oneself, that all the various concepts (also their concretised emanations) have their one (ultimate) Source.

एवं कुम्भकनिष्णातदासानां नियतात्मनाम् ।

यथापूर्वं हि चत्वारो भेदाः सन्ति महर्षयः ॥ २५ ॥

यथाक्रमं लक्षणं हि तेषां चैव निरूपितम् ।

तत्प्राणायामगीतायां पुरा भगवता पुनः ॥ २६ ॥

25—26. Thus, O Sages, the well-disciplined *Dasas* resorting to this practice of *Kumbhaka* are

also classified four-fold as before; the nature of these four-fold divisions has been explained in their order in the Pranayama-Gita by the Lord (Sri Krishna) before.

“यथा द्वीपो निवःतस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ २७ ॥

27. “As the flame of a lamp in a region screened from the winds burn unflickering—such a simile suggests in regard to the steadiness of the mind by the yogic practice of a well-disciplined aspirant of Yoga.

“यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्रचैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २८ ॥

28. “In which state, the mind governed by the practice of Yoga attains to tranquility; wherein, he even by the (tranquil) mind, visioning the Atma rejoices in it ;

“सुखमालयन्तिकं यत्तद्बुद्धिब्राह्ममतीन्द्रियम् ।
वेत्ति यत्र न चैवास्यं स्थितश्चलति तत्त्वतः ॥ २९ ॥

29. “Whereby, he realises that supreme ecstasy, comprehensible by the understanding, but beyond the senses; even abiding wherein, he declines not from the yogic discipline (state);

“यं लब्ध्वा चाऽपरं लाभं मन्यते नाधिकं ततः ।
यस्मिंस्थितो न दुःखेन गुरुणाऽपि विचाल्यते” ॥ ३० ॥

30. “Attaining to which he deems not any other acquisition surpassing it; and, established wherein, he is not distracted even by intense pain (or pleasure).

“तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञकम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा” ॥ ३१ ॥

31. “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 ”

इति चात्र रहस्यार्थश्चैवमेवाऽवगम्यते ।
अचंचलमनस्कत्वं चैकाग्र्यं विषयासृते ॥ ३२ ॥

अच्युतत्वं च शान्तत्वं चेति कुंभकयोगिनाम् ।
धर्माश्चैव हि चत्वारो भवन्तीति महर्षयः ॥ ३३ ॥

32—33. Thus, thereof, is the inner meaning to be understood ; O Sages, the four-fold Dharmas of Kumbhaka-Yogins are *Achanchalamanaskatwam*—a state of undistracted mind (sloka 27 above), *Ekagram*—singleness of purpose to contact the Atman (sloka 28), *Achutatwam*—non-sliding (sloka 29), and *Shantatwam*—state of mental peace (sloka 30 and 31).

रेचकाख्यं यदङ्गं च प्राणयमस्यकथ्यते ।
तस्य स्वरूपमेवं हि वर्णयते मुनिपुङ्गवाः ॥ ३४ ॥

34. That component of Pranayama (the third one) known as *Rechaka*, O Sages, is thus described in accordance with its form.

एकविज्ञानशत्रुश्च नानात्वं त्यज्यते यतः ।
तद्विद्यार्द्रैर्चकं चाङ्गं सर्वकल्मषनाशकम् ॥ ३५ ॥

35. That process by which is annihilated the sense of multifariousness, the impediment in the recognition of the All-pervasive One (Supreme Brahman); this *Rechaka* brings about utter purification and the removal of root-ignorance.

“युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते” ॥ ३६ ॥

36. “The aspirant of Yoga cleansed from all pain (of swartha-dosha) thus, always directing the mind by Yoga easily attains the profound ecstasy of Brahmic contact”.

इति श्रीवासुदेवेन रेचकस्य फलं च तत् ।
स्वात्मैक समधिगम्यं व्याख्यातं स्यान्महर्षयः ॥ ३७ ॥

37. Thus, O Sages, by Sri Vasudeva (Sri Krishna) is described the (great) result of *Rechaka*, attainable only in one's own self (in the region of heart).

तस्माद्याथाधिकारं हि मध्यमेन विपश्चिता ।
प्राणायामश्च सेव्यः स्याद्याथादेहबलं पुनः ॥ ३८ ॥

38. Hence, Pranayama has to be observed by the Dasa belonging to the Second group (the First group is the who is a Grahastha engaged in bringing forth children, and Third one is the Saman-yasi a bachelor from early life and the middle one is the House-holder, who has abstained from sexual intercourse) in accordance with his capacity and physical strength.

इत्थं हि भगवान् पूर्वं नारदाय महात्मने ।
प्राणायामरहस्यार्थं चाह तं ब्रवीम्यहम् ॥ ३९ ॥

39. Thus the Lord Narayana on a previous occasion spoke to the great-souled Narada about the secret significance of Pranayama and that I shall now relate to you, O Sages.

स्वीकारो ब्रह्मशक्तेश्च पूरकादुच्यते तथा ।
तस्याः सन्धारणा प्रोक्ता कुम्भकेन महर्षयः ॥ ४० ॥

40. By *Pooraka*, one is enabled to attract and absorb Brahma-Shakti, by *Kumbhaka*, it is steadily retained and assimilated ;

असारमलनिर्मोको रेचकात्कथ्यते तथा ।
इति तस्मात्सुसेव्यः स्यात्प्राणायामश्च योगिभिः ॥ ४१ ॥

41. and by *Rechaka*, then, is cast away the useless grossness such as selfishness, ignorance, and separative manyness etc ; hence, Pranayama has to be well-practised by the Yogins.

एवमुक्तञ्च योगाङ्गप्राणायामो महर्षयः ।
मासत्रयं सुसेव्यः स्यान्मासषट्कं प्रयत्नतः ॥ ४२ ॥
संवत्सरं वा दासेन मध्यमेन यथाबलम् ।
सार्धवर्षत्रयं वाऽपि चेति शङ्करमाश्रितम् ॥ ४३ ॥

42—43. This *anga* of Yoga known as Pranayama, O Sages, must be easily practised for three months, then with a slight effort for six months; or for a year by the Dasa of the intermediate group; or it should be done for a period of three and a half years; so says Shankara.

परभावाऽभिसिद्धिश्च यावदात्मनि जायते ।
तावदेव हि कार्यं स्यात्प्राणायामश्च योगिभिः ॥ ४४ ॥

44. Until such time of attaining of the Parmatmabhava in oneself, Pranayama continues to be the work of Yogins.

घटानादो यथाव्योम्नि लीयते क्रमशस्तथा ।
नानाभावपरिश्रान्तमशान्तं चाऽस्थिरं मनः ॥ ४५ ॥
यदा च परमे स्थाने तुरीये तु विलीयते ।
तदा समाधिर्भवति महानिर्वाणलक्षणः ॥ ४६ ॥

45—46. In the same way the pearls of bell vanish gradually in the atmospheric strata, so also the wavering and unsteady mind, peaceless due to its distraction, by infinite thoughts, when, attains the highest state of Turiya (the fourth)-consciousness then, it attains Samadhi—which is the state of Supreme Bliss.—*Mahanirvana*.

यावद्भूवेश्च दासानां निर्वाणोऽयं मुनीश्वराः ।
तावदेव हि कार्यः स्यात्प्राणायामो यथाबलम् ॥ ४७ ॥

47. O Sages, the practice of Pranayama according to capacity is the work of the Dasas, until the attainment of the aforesaid Nirvana (Samadhi).

प्राणायामाश्च बहुधा कथ्यन्ते बीजमेदतः ।
ततो यथाधिकारं हि दासैः सेव्यः स चोच्यते ॥ ४८ ॥

48. Pranayama has been told as manifold according to different Bheejaksharas; hence, it is laid down that it should be practised by the Dasas according to status (qualification).

तत्प्राणायाम निष्ठानां मध्यमानां महर्षयः ।
प्रशस्थानसंस्थानं फलं प्राप्यमिहोच्यते ॥ ४९ ॥

49. O Sages, thus is described the abiding in the supreme state (which is) the result attainable by the Intermediate group of Dasas intent on Pranayama :—

तत्प्रशस्तं परं स्थानं तुरीयमिति निर्णयः ।
तत्रैव पुरुषः साक्षात्सेव्यते शुद्धयोगिभिः ॥ ५० ॥

50. That supreme state is known as *Turiya* (the fourth state of consciousness); and it is here only, that the contact of Purusha or the Supreme Self is experienced and adored by the Sudda-Yogis.

APPENDIX B.

॥ ध्यान ॥

MEDITATION

मुनयः—

हंसयोगिन् महाचार्य योगतत्त्वविशारद ।
शुद्धदीक्षास्वरूपं च यथावदुपपादितम् ॥ १ ॥
श्रोतव्यं च श्रुतं ब्रह्मन् नमस्ते योगिनां वर ।
दीक्षातत्त्वोपदेशेन चानेन भवतः प्रभो ॥ २ ॥
अस्माकं मानसं चास्ति सन्तुष्टं योगिनां वर ।
राजयोगस्य परमं साधनं चैव यद्भवेत् ॥ ३ ॥
ध्यानं तस्य स्वरूपं हि श्रोतुमिच्छामहे वयम् ।
यथा तच्च हि कर्तव्यं तद्वदतः वद नः प्रभो ॥ ४ ॥

Sages :—

1—5. O Hamsa-Yogi, thou high teacher, adept in yoga-tatva, we heard from you, O Brahman, the truth of Suddha-Deeksha that could be possibly heard by us; O thou high among the Yogis, prostrations unto you; O thou worshipful Sire, by your discourse on the truth of Deeksha, our minds are delighted; O foremost amongst Yogins, we are desirous to hear about the nature of Dhyana that is highly conducive to the practice of Raja-Yoga; how this has to be done; tell us O Lord about its truth.

हंस योगी :—

ध्यानस्वरूपं वक्ष्यामि निबोधत महर्षयः ।
ध्यानं चिन्तास्वरूपं स्यात्तदेव हि शुभाश्रायम् ॥ ५ ॥

Hamsa-Yogi :—

I shall reveal unto you about the nature of Dhyana, hear thou O Sages; Dhyana or meditation is of the nature of thinking (*chinta*); that itself is the abode of blessedness.

दिव्यज्ञानविग्रहस्य ब्रह्मरूपस्य चात्मनः ।
तथा तदनु रूपस्य मूलतत्त्वस्य स्वयम् ॥ ६ ॥
परस्परं हि संबन्धो व्यवसायस्य नायकः ।
योगशक्त्यैव भवतीत्याहुर्वेदाः सनतनाः ॥ ७ ॥

6—7. The eternal Vedas declare that the innate connecting link between the divine Knowledge-Form, the brahmie Image, the *Atman* and its corresponding Root Matter (*Moola Prakriti*) is *Yoga-Shakti* itself, the Director of functioning in the world-process.

सर्वातीतस्य शुद्धस्य सर्वभावस्य तत्त्वतः ।
सच्चिदानन्दरूपस्य ब्रह्मणः परमात्मनः ॥ ८ ॥
बहुभवनसङ्कल्परूपा माहेश्वरी च सा ।
योगशक्तिश्च भवतीत्येतश्च श्रुतिसंमतम् ॥ ९ ॥

8—9. Yoga-Shakti, verily, is the Maheswari, the Desire-Form, for the infinite manifestations, of the transcendent pure, the all-ideating, Sat-Chit-Ananda-Brahm, the Paramatman; this is agreed to by the Shrutis.

ब्रह्मस्वरूपोऽयमात्मा मूलतत्त्वं पुनः स्वयम् ।
अधितिष्ठति शक्तैर्यैव तयैवेति च निर्णयः ॥ १० ॥

10. This Atman, the Image of Brahm, again, is enseatd by itself, with this Shakti alone, on the Root-Matter (*Moola-Prakriti*) to protect it; so it is established.

चतुर्विंशतिभेदेन मूलतत्त्वस्य तस्य हि ।
सशक्तिक्रम्यात्मनस्तु परिणामश्च योगतः ॥ ११ ॥
अनुभूयते च सोऽयं परिणामश्च दृश्यते ।
अणुस्वरूपस्तत्रैव योगतो हि सधर्मणाम् ॥ १२ ॥
चतुर्णां महदादीनां कूटानां संभवो मतः ।
सधर्मं चैवमुद्भिन्नं तत्त्वकूटचतुष्टयम् ॥ १३ ॥
सर्वविभूतिसाधनकर्मयोग्यं तदात्मनः ।
शक्त्यैव हि भवेच्चेति विज्ञेयमधिकारिभिः ॥ १४ ॥

11—14. Consequent on the transformation of the Root-Matter into twenty-four variations, the Atman associated with Shakti starts experiencing ; such transformation is seen to be atomic; consequent, thereof, are born the four Tatwakootas (Mahat, Manas, Indriya and Avyakta) along with their laws; and so it should be known. These four-Tatwakootas that are projected along with their laws, the Adhikaris should know, are the seats for the performance of acts conducive to the realisation of the all-blissful excellences (*vibhootis*) for the Atman by the Shakti itself.

ततोऽधिकारिणः सर्वे सर्वतत्त्वेषु चात्मनः ।
शक्तिं भावयितुं चैव चिन्तां कुर्वन्ति यत्नतः ॥ १५ ॥

15. Hence, all the Adhikaris diligently perform the act of thinking with a view to bring about the Atman's Shakti in all the Tatwas.

सैव चिन्ता पञ्चविधा भवेत्तत्र महर्षयः ।
प्रथमा विभूतिचिन्ता ज्ञानचिन्ता ततः परा ॥ १६ ॥
तृतीया सङ्कल्पचिन्ता कर्मचिन्ता ततः परा ।
तुरीया च ब्रह्मचिन्ता पञ्चमी सर्वतः परा ॥ १७ ॥

16—17. O Sages, this thinking, is five-fold; the formost one is *Vibhooti-chinta* or the thinking on excellences; then comes *Gnana-chinta* or knowledge-thinking; the third is *Sankhalpa-chinta* or desire-thinking; thereafter, comes the fourth *Karma-chinta* or action-thinking; the fifth, *Brahma-chinta* or thinking on Brahm is the final of all.

भवेदिति चिन्तायाः स्वरूपं हि महर्षयः ।
विज्ञायते विशेषेण गतिताश्चेत्थमेव ताः ॥ १८ ॥

18. Such, O Sages, are the various *chintas* or thinking-modes; (that which) is specially spoken of about them should be known thus :—

इदं सुखमिति चिन्ता प्रथमा भूतिलक्षणा ।
इदं च सुखविज्ञानसाधनं शास्त्रमित्यपि ॥ १९ ॥
चिन्ता च ज्ञानचिन्ता स्याद्द्वितीया ज्ञानलक्षणा ।
इदं मदिष्टसाधनमेवं कर्तव्यमित्यपि ॥ २० ॥
चिन्ता तृतीया कथिता सा च संकल्पलक्षणा ।
इदं च फलसाधनं कर्म स्यादिति या भवेत् ॥ २१ ॥

सा भवेत्कर्मचिन्तेति कथ्यते शुद्धयोगिभिः ।
 एवं चिन्तासु सर्वासु सर्वकार्यक्षमा तथा ॥ २२ ॥
 सूत्रात्मस्वरूपाचैव सर्वशक्तिविधिनी ।
 या च सा ब्रह्मचिन्ता स्यात्पञ्चमि ब्रह्मलक्षणा ॥ २३ ॥

19—23. The characteristic of the first or *Vibhooti-chinta* is the thinking "this is pleasant or joyful or sweet and so on"; the second *Gnana-chinta* is the thinking on the shastric injunctions that conduce to sukha or joy or happiness ; that which is known as *Sankhalpa-chinta* is the thinking on that mode of actioning as would lead to the realisation of one's own wish; what is termed as *Karma-chinta* is that which relates to the method of actioning for a particular result; so say the Suddha Yogis ; in all the aforesaid thinking-modes, that which generates patience in the realisation of results of all acts, abiding as *Sootratma* (or the thread running through) and generating every power and capacity in oneself is known as *Brahma-chinta*, the fifth, having the characteristic of Brahm itself.

इयमेव ब्रह्मचिन्ता ध्यानं स्यादिति कथ्यते ।
 इति ध्यानाधिकरणं तत्त्वकूटं मनो भवेत् ॥ २४ ॥

24. This very *Brahma-chinta* is said to be *Dhyana* or meditation; the place (in one's own being) for performing this meditation is the Tatwakoota known as Mind—*Manas*.

निर्मानानन्दसद्वस्तुचिन्तैव हि शुभाश्रया ।
 किं च व्यापाररूपं हि ध्यानं वै तादृशं भवेत् ॥ २५ ॥

25. *Dhyana* is that very act of thinking itself on the immeasurable, bliss-giving Object, the abode of prosperity, being (deemed) a transaction—*Vyapara*.

व्यापारश्च स्मृतेश्च स्यादनुकूलः शुभाश्रयः ।
 तत्तद्वस्तुविषया स्यात्स्मृतिश्चैव हि तादृशी ॥ २६ ॥

26. This transaction (mental) is helpful (to bring in) the memory of supreme bliss—the memory having relation to the factors of such Objects that are (joy giving).

चिन्ताधिकरणं मानसं स्मृतिरेव च ।
 यथादृष्टिर्भवेत्तेति विज्ञेयमधिकारिभिः ॥ २७ ॥

27. The Adhikaris or aspirants should know that memory in *Manas*, the seat of thinking, is according to one's outlook, (ie.) knowledge.

* * *
 दृष्टि—मानस—धर्म—सङ्कल्प—ध्यानानां त्रैविद्यम् ।

Outlook - Manas - Dharma - Desire -
 Meditation—Each Threefold

तिस्रो हि दृष्टयश्च स्युरात्मनश्चैव ता पुनः ।
 गुणात्मब्रह्मपराः स्युर्भवन्तीति निगद्यते ॥ २८ ॥

28. The outlook—*drishti* of the Atman is three-fold ; and it is said to be *Guna-para* or qualitative, *Atma-para* or pertaining to Atman and *Brahma-para* or Brahmic.

जीवस्य च ज्ञानमेव दृष्टिरित्यभिधीयते ।

28½. The knowledge of the Jiva is said to be its outlook—*dhriшти*.

या सेन्द्रियभूतगुणविषया दृष्टिरेव हि ॥ २९ ॥
 सैवार्यैर्गुणपरेति कथ्यते मुनिपुङ्गवाः ।
 तथा कर्मफलास्पृष्टस्वरूपस्यात्मनः पुनः ॥ ३० ॥
 साक्षात्कारस्य साधनं द्वितीया दृष्टिरुच्यते ।
 सैवात्मलक्षणा चेति विज्ञेयमधिकारिभिः ॥ ३१ ॥

29—31. The knowledge pertaining to the qualitative factors of human external senses and also those of natural phenomena, (ie,) the material aspects of life, the Aryas or the *Suddha* Teachers term as *Guna-para*, O Sages; then, the other one is that which relates to the practice of directly visioning the spiritual principle, the Atman, free from the taint of *karma-phala* or the results of actions; this one, the Adhikaris should know, as *Atma-para*.

तथा शुद्धब्रह्मविषया दृष्टिरेव हि ।
 तृतीया स्यादिति ज्ञेयं शुद्धैश्चैवाधिकारिभिः ॥ ३२ ॥

32. Then, that *dhristi* pertaining to the factors concerning *Suddha* Brahm, should be known by the *Suddhas* and the Adhikaris, as the third one—*Brahma-para*.

यच्च ध्यानाधिकरणं च तत्त्वकूटं मनश्च तत् ।
 अशुद्धं चैव शुद्धं च ब्राह्मं चेति विभागतः ॥ ३३ ॥
 त्रिविधं च भवेत्चेति विज्ञेयमधिकारिभिः ।

33—33½. It should be understood by the Adhikaris that the *Manas-Tatwakoota*, the seat of Meditation is classified (also) three-fold as (1) the impure—*Asuddha*, (2) the pure—*Suddha*, and (3) *Brahma*.

सविकल्पो निर्विकल्पः शुद्धश्चेति विभेदतः ॥ ३४ ॥
 सङ्कल्पास्त्रिविधो ज्ञेयस्तत्रैव हि यथाक्रमम् ।
 प्रवृत्तिलक्षणो धर्मो निवृत्तिलक्षणश्च सः ॥ ३५ ॥
 शुद्धश्चेति भवेद्धर्मो ध्यानिनां नियतो भवेत् ।

34—35½. The *Sankalpa* or wish is (equally) known to be differentiated as three-fold—(1) *Savikalpa*—associated with doubts or uncertainty (2) *Nirvikalpa*—free from doubts (ie) positive and (3) *Suddha* or transcendent; respectively, the law of objective functioning—*Pravritti-Dharma*, the law of subjective functioning—*Nivritti-Dharma* and that of transcendence—*Suddha-Dharma*, are the prescribed *dharma*s to be observed by those practising Meditation.

ततश्चैव ध्यानमपि त्रिविधं स्यान्महर्षयः ॥ ३६ ॥

36. In the same way, O Sages, even Meditation is three-fold as follows :—

* *

सगुणध्यानस्वरूपं तत्फलं च ।

The Nature of Saguna (Attributeful) Meditation and the Results thereof.

संसारिणो हि जीवस्य ध्यायतो विषयान्सतः ।
 तेषूपजायते सङ्गः सङ्गात्कामः शुभाश्रयः ॥ ३७ ॥
 तत्कामाद्भक्तिरतुला तद्भक्तैर्ज्ञानमुत्तमम् ।
 तेन पुण्यफलं जातं तस्मात्स च सखी भवेत् ॥ ३८ ॥

36—37. The *Jiva* (Man) that is evolving in world-life and subject to it, always meditates or thinks about objects of senses; therefrom, attachment

springs ; out of that attachment is born an intense desire of the right or legitimate type ; thereby, peerless devotion ; out of this devotion, pure knowledge ; from this is born the fruits of virtue ; as a result, the Jiva attains happiness.

तस्मात्स्वेषप्रभुं देवं साङ्गं ध्यायेद्विचक्षणः ।
न चलेदचलः स्वस्थो वर्षवातादिभिर्यथा ॥ ३९ ॥
तथा हि कर्मणा खान्तं कृत्वा चाञ्चल्यवर्जितम् ।
ध्यायेत्स्वेषप्रभुं देवं कर्मनिष्ठो विचक्षणः ॥ ४० ॥

39—40. The wise *Jiva*, thereafter, meditates on the Lord with Form that appeals to him most ; even as the rains remain steady unshaken by the wind, so also the wise *Jiva*, engaged in actions meditates on the Lord after his heart, though engaged in doing actions that are to be done, without being perturbed (at all).

इदं हि सगुणं ध्यानं पुरा प्रोक्तं महर्षिभिः ।
तस्माज्जीवः कर्मनिष्ठः स्वहृद्यया तु महर्षयः ॥ ४१ ॥
गुणपरया च युक्तः सविकल्पेन च स्वतः ।
प्रवृत्तिधर्मवता च सङ्कल्पेन तथैव हि ॥ ४२ ॥
तत्कर्मनिष्ठया चैव गुणत्रयतरङ्गितम् ।
तदशुद्धं मनः प्राप्य तत्र वै सगुणं पुनः ॥ ४३ ॥
वस्तु किञ्चित्समुत्पाद्य यत्तद्विषयकेण च ।
तैलधारावत्ततेनाऽविच्छन्नप्रत्ययेन हि ॥ ४४ ॥
ध्यानेनाचलवृत्तिष्ठन् सगुणं देवमेव हि ।
अनुभवति तद्देवभावं च भजते तथा ॥ ४५ ॥

41—45. This is declared, O Sages, from yore as Meditation on the Attributeful—*Saguna* ; that is, the *Jiva* given to actioning, O Sages, according (to the extent) of his knowledge, bound by his own qualitative forces and subject to its influences—*Savikalpa* (such as doubts etc), given to desires of worldly-modes, and by his actionings of the three-fold qualities—*Satwa*, *Rajas* and *Tamas*, formulating a certain Object of the attributeful-kind by his impure (object-loving) mind, and, in relation to it, meditating with continued conviction like the down-flow of oil, and firmly seated, experiences the Lord-Attributeful ; thereafter he adores that Lord's being—*Bhava*.

इत्येवं सगुणं ध्यानं कथितं पूर्वसूरिभिः ।
इत्थं हि निर्गुणं ध्यानं विज्ञेयमधिकारिभिः ॥ ४६ ॥

46. As such, the Meditation on the Attributeful was told by the Ancients ; the Meditation on the Attributeless—*Nirguna* has to be known by the Adhikaris thus :—

* *

सफलं च निर्गुणध्यानस्वपम् ।

The Nature and Results of Meditation on the Attributeless—*Nirguna*.

ज्ञानी तु संसरज्जीवः साङ्ख्ययोगेन कर्मणा ।
विनिश्चित्य स्वात्मरूपं ध्यायेदङ्गुष्ठविग्रहम् ॥ ४७ ॥

47. The *Jiva* (Man) abiding in the world-proces as *Gnani* or the knower, meditates on the

Atman determining his own form (in his heart) as of the size of his thumb, by the process of *Samkhya-Yoga* (the substance of matter in the first three shatkas of the Gita S.D.M).

परिकल्प्य विशुद्धान्तःकरणो दिव्यसत्त्ववान् ।
निवृत्तिधर्मवांश्चैवमात्मानं प्रकृतेः परम् ॥ ४८ ॥

ध्यायेत्स्वदहरे नित्यं सर्वशक्तियुतं प्रभुम् ।
तदिदं निर्गुणं प्रोक्तं ध्यानं संन्यासकर्मवत् ॥ ४९ ॥

48—49. Striving with a purified inner nature, endowed with divine lustre, observing the laws of subjective - functioning—*Nivritti-dharma*, he meditates daily in his own heart, the Atman abiding beyond matter (and its qualities), the Lord endowed with all powers; this is said to be Meditation on the Attributeless—*Nirguna*, with action of the variety of renunciation *i.e.* *samnyasa*.

ततश्च संसरज्जीवो ज्ञाननिष्ठः परेच्छया ।
स्वदृष्टया चात्मपरया निवृत्तिधर्मणा तथा ॥ ५० ॥

निर्विकल्पसङ्कल्पेन संन्यासकर्मणा पुनः ।
शुद्धं मनस्तत्त्वकूटं दिव्यसत्त्वतरङ्गितम् ॥ ५१ ॥

समेत्य तत्र चाङ्गुष्ठमात्रं वै सर्वकारणम् ।
निर्गुणं चात्मरूपं संप्रकल्प्य यथामति ॥ ५२ ॥

पृथिवीवतुल्यभावश्चोक्तध्यानेन तं च हि ।
स्वात्मानं समुपास्तेऽतो देवभावं च योगिनः ॥ ५३ ॥

भजते चेति सिद्धान्तो निर्गुणध्यानलक्षणः
शुद्धायैः कथितश्चेति विज्ञेयमधिकारिभिः ॥ ५४ ॥

50—54. The *Jiva*, treading the path of knowledge, desirous of the Supreme, according to his knowledge of the atmic ideal, observing the laws of subjective - functioning, with an unchanging will, engaged in selfless-actioning, formulating according to his capacity in his pure *Manas-vehicle*, the divinely lustrous, the attributeless-form of Atman, the All-cause and of the size of the thumb, worships his own Atman by Meditation, being spotlessly pure, like Mother-Earth; thereafter, O Yogins, he adores the divine - bhava; such is the truth of the nature of Meditation on the Attributeless, as has been taught by the Suddhas and that should be known by the Adhikaris.

• •

सफलं च शुद्धध्यानस्वरूपम् ।

The Nature and Results of Suddha-Meditation.

इत्थं हि शुद्धं ध्यानं स्याद्योगिकार्यं महर्षयः ।
कथ्यते चैव शुद्धायैः कथितं सिद्धमण्डले ॥ ५५ ॥

55. O Sages, as has been told in *Siddha-mandala* by the Suddharyas, the *Suddha-Dhyana*, which is the Yogi's method of achievement, is said to be thus:—

सर्वधर्माश्च संत्यज्य भेदजान्णियतो मुनिः ।
शुद्धसङ्कल्पयोगेन शुद्धसत्त्वतरङ्गितम् ॥ ५६ ॥

मानसं ब्राह्ममासाद्य त्यक्तोचावचभावनः ।
ब्राह्मं स्वात्मस्वरूपं हि कल्पयित्वा च योगतः ॥ ५७ ॥

तच्चोपासीत शुद्धेन ध्यानेन च परावरम् ।

शुद्धं ध्यानमिदं प्रोक्तं ब्रह्मभावकरं परम् ॥ ५८ ॥

56—58. Abandoning all those dharmas that perpetuate separativity, the silent aspirant—*Muni*, well disciplined, with true ideation, directing the purified mind towards Brahm, dismissing all ideas of high and low, when, with pure Meditation worships, the nameless Brahm (Shakti) in his heart-cave as Atman through Yoga, it is said to be *Suddha*-form of Meditation, capable of generating *Brahma-bhava* and Supreme.

ततः श्रेष्ठतमः विद्वानधिकारी महर्षयः ।

ब्रह्मपरया च दृष्ट्या स्वस्य योगपरेण च ॥ ५९ ॥

59. Thus, O Sages, the knower-aspirant of this very high order, with his attention directed towards Brahm, resorting to Yoga congenial to himself,

शुद्धधर्मस्वरूपेण शुद्धेन च महर्षयः ।

सङ्कल्पेन मनःकूटं शुद्धसत्त्वतरङ्गितम् ॥ ६० ॥

60. with a true ideation according to *Suddha-Dharma*, and O Sages, with the *Manas-Tatwakoota*, endowed with pure *Satwa*,

ब्राह्मं बृहच्च संप्राप्य तत्र वै सर्वविग्रहम् ।

सर्वजगत्कारणं च परं ब्रह्म सनातनम् ॥ ६१ ॥

61. conceiving the Infinite Brahm, and in it (*Manas-tatwakoota*), the All-formed, the All-cause, the eternal Para-Brahm,

तथा स्वात्मस्वरूपं च परिकल्प्य यथामति ।

सर्वं तत्त्वत्त्विदं ब्रह्मेत्यनुसन्धानपूर्वकम् ॥ ६२ ॥

62. being equated in terms of Atman in one's own heart as would appeal most, examining the truth of the dictum "Verily everything is Brahm,"

ध्यानेन च विशुद्धेन ब्रह्म शुद्धं च तत्पुनः ।

वकवदचञ्चलश्च शुद्धश्चैव तपोधनाः ॥ ६३ ॥

उपास्ते हि ततो ब्रह्मभावं शुद्धं विशेषतः ।

प्राप्नोतीति च विज्ञेयं सर्वैश्चैवाधिकारिभिः ॥ ६४ ॥

63-64. with Meditation of a pure nature, worships *Suddha Brahm*, unmoving like the crane, pure and rich in austerity ; and thereby attains the pure *Brahma-bhava* of an exalted nature ; so must be known by all the *Adhikaris*.

इथि तथा च ध्यानेन सगुणेन महर्षयः ।

सर्वेषु तत्त्वकूटेषु व्यावसायस्य नायिका ॥ ६५ ॥

प्रकृतिशक्तिस्वरूपा चात्मशक्तिः समेधते ।

65—65½. Thus, O Sages, by Meditation on the Attributeful—*Saguna-Dhyana* is generated *atma-shakti* in the form of *Prakriti-shakti*—the power to function in all the *Tatwakootas*.

ध्यानेन निर्गुणेनैव चात्मशक्तिश्च देहिनाम् ।

असाधारणा नित्या च तत्त्वेषु परिवर्धते ॥ ६६ ॥

66—66½. By Meditation on the Attributeless—*Nirguna-Dhyana* is generated in the *Tatwas* of the practising aspirants, the eternal *Atma-shakti* of an extraordinary nature.

शुद्धेन चैव ध्यानेन सर्वमूला सनातनी ॥ ६७ ॥
समेधते ब्रह्मशक्तिस्तत्त्वेषु मुनिपुङ्गवाः ।
ततः पुमर्थप्राप्तौ च चिन्तां चैवाधिगच्छताम् ॥ ६८ ॥

67—68. By *Suddha-Meditation*, O Sages, is generated in the *Tatwas*, the prime, eternal *Brahma-Shakti*; thus to attain one's desires, thinking has to be resorted to.

पुंसां यथाधिकारं हि ध्यानमेवाभिवर्णितम् ।
दैवं सशक्तिकं चैव भावं जनयतीति च ॥ ६९ ॥
सिद्धान्तश्चैव शुद्धानां संमतः स्यान्महर्षयः ।
अतो यथाधिकारं हि ध्यानं चैव विधिष्यते ॥ ७० ॥

69—70. O Sages, it is the cardinal principle of *Suddha-siddhanta* that through the afore-described *Meditation*, according to *adhikara* (Householder, *Madhyama* or *Asectic*) is generated divine powers and *bhava*; therefore, *Meditation* according to status is praiseworthy.

* * *
सामान्यध्यानफलम् ।

General results of *Meditation*.

ध्यानेन लभते मर्त्यो भूतशुद्धिं सुखप्रदाम् ।
दीर्घायुष्मान् भवेद्व्यानात्पुरुषो लोकवल्लभः ॥ ७१ ॥

71. By *Meditation* men acquire bodily purification augmenting joy; through *Meditation* they become long-lived and well-beloved of the world.

बलं हि प्राकृतं ध्यानादोजश्च प्रतिभां तथा ।
सुकुमारं वपुर्दिव्यां दृष्टिं सर्वावगाहिनीम् ॥ ७२ ॥
सर्वा विभूतिं षट्कर्म प्रतिष्ठां लोकपूजिताम् ।
बहुना च किमुक्तेन सर्वान्कामानवाप्नुयात् ॥ ७३ ॥

72-73. By *Meditation* are accrued, natural strength, virility, youthfulness, handsome body, all-round intelligence, all the powers of the six-fold actionings, world-worshipfulness, and what not more; (in fact) all one's desires.

जातिस्मरश्च भवति ध्यानेनैव न संशयः ।
ब्रह्मा विष्णुश्च रुद्रश्च ये चान्ये देववल्लभाः ॥ ७४ ॥
स्वनामानुगुणं स्थानं लेभिरे ध्यानयोगतः ।
लोकानुग्रहकर्माणि ध्यानादेव फलन्ति च ॥ ७५ ॥

74-75. Without doubt is acquired memory of previous births; *Brahma*, *Vishnu*, *Rudra* and other chief *Devas*, attain the seats denoting their names through *Dhyanayoga*; through *Meditation* only fructifies works for the weal of the worlds.

सृष्टीः सर्वाश्च कुर्वन्ति ध्यानेनैव सुखप्रदाः ।
ध्यानेनैव ब्रह्मशक्तिं लभन्ते मानवोत्तमाः ॥ ७६ ॥

76. By the joy-giving *Meditation* only, all perform creative activity; all good men acquire *Brahma-Shakti* through *Meditation* alone.

सगुणं निगुणं वापि शुद्धं ध्यानं च देहिनाम् ।
योगिभक्तयतीनां स्यात्सर्वाभ्युदयसाधनम् ॥ ७७ ॥

77. The means for all-round exaltation for Men, Yogis, Bhaktas, and Ascetics is through either Saguna or Nirguna or Suddha Meditation.

तथैव भगवत्प्राप्तिर्भक्तानां ध्यानिनां भवेत् ।
तपस्विनां कर्मठानां शान्तिर्ध्यानाश्च जायते ॥ ७८ ॥

78. Accordingly, Bhaktas devoted to Meditation contact Bhagavan ; to the Ascetics engaged in works, through Meditation results Peace.

संसारिणां हि मोक्षश्च ध्यानादेवोपजायते ।
परं सुखं ज्ञानिनां हि समाधिर्योगिनां पुनः ॥ ७९ ॥
वेदन्तिनां ब्रह्मभावो ध्यानाश्चैव भवेदिति ।
ध्यानं पुमर्थप्राप्तौ हि परमं साधनं भवेत् ॥ ८० ॥

79-80. To those bound in the world-process results liberation by Meditation ; to the Gnanis (knowers) great joy, to the Yogis, samadhi (oneness with Atman), to the Vedantins, brahmabhava, are accrued through Meditation ; to achieve one's desires Meditation is the highest means.

तस्मात्सर्वेऽपि दासाद्या दैवं भावं सशक्तिकम् ।
ध्यानेनैव समापन्नाः सद्विद्याध्ययने तथा ॥ ८१ ॥
तदनु रूपसङ्कल्पे तदनु रूपकर्मणि
तथा तदनु रूपे च फलभोगे विशेषतः ॥ ८२ ॥
शक्ताश्चैव भवन्तीति विज्ञेयमधिकारिभिः ।

81-82½. Hence, all Dasas and others, being endowed with divine-will and power through Meditation, through proper higher study, with

desire and action according thereto become capable to enjoy to a great extent the fruits thereof correspondingly ; so should know all the Adhikaris.

•••

ध्याने च विशेषतया वेद्यार्थस्य निरूपणम् ।

The Special significance to be known in Meditation.

इत्थमत्र हि विज्ञेयं रहस्यं मुनिपुङ्गवाः ॥ ८३ ॥

यत्तच्च अभिवर्णितं ध्यानं तच्च वै मानसं भवेत् ।
इत्यध्यामदर्शनज्ञैः सर्वैरेव हि कथ्यते ॥ ८४ ॥

83-84. Herein, the secret thereof (Meditation) must be known by the Sages ; that which is described as Meditation is by Manas (Mind-Emotion) as declared by the knowers of adhyatmic darsan and also by all.

केवलं प्राकृतार्थज्ञैः प्राकृतार्थपरायणैः ।
तथैव प्राकृतीं भूतिमीप्सद्भिरधिकारिभिः ॥ ८५ ॥

निश्चयश्चापि कर्तव्यकर्मणश्च यथाविधि ।
क्रियते मनसैवेति सर्वेषामीश्वरं मनः ॥ ८६ ॥

भवेदिति च सिद्धान्तस्तथाऽप्राकृत बुद्धिभिः ।

85-86½. By those given to the study of material aspects, by those that are after acquiring material results alone, and by those aspirants that seek to acquire powers and excellences of the mere material nature only, the actions that are determined to be performed accordingly, are done

through their *Manas* alone ; for, *Manas* is the Lord of all, as has been well-established ; so also, by those with their intellect turned towards that which is above material factors,

अप्राकृतार्थनिष्णातैस्तथैवाऽप्राकृती पुनः ॥ ८७ ॥
विभूर्ति च समीप्सद्भिरात्मारामाधिकारिभिः ।
निश्चयश्चापि कर्तव्यकर्मणश्च यथाविधि ॥ ८८ ॥

87-88. by those devoted to results above the material and again by those aspirants of atomic knowledge seeking to acquire atomic powers and excellences, the actions are determined to be performed accordingly ;

तथैव केवलं शुद्धब्रह्मदर्शनवित्तमैः ।
त्यागिभिर्योगिमिश्रेण परमार्थपरायणैः ॥ ८९ ॥
शुद्धां ब्राह्मीं विभूर्तिं च प्रेप्सुभिश्चाधिकारिभिः ।
निश्चयश्चापि कर्तव्यकर्मणश्च यथाविधि ॥ ९० ॥
क्रियते मनसैवेति मानसं नायकं भवेत् ।

89-90. so also by those that are solely devoted to the study of *Suddha-Brahma-Darsana*, by those that are Tyagis or Samnayasis or Suddha-Sankhyas and Yogis that are after transcendental all-embracing results and by such aspirants, seeking to acquire the pure *Brahmee* powers and excellences, the actions that are determined to be done, in accordance, perform such actions through *Manas* only—the *Manas* being the ruler.

सर्वत्र मानसं शुद्धं भवेन्निश्चयसाधनम् ॥ ९१ ॥

91. For all, the aid, to bring about (the necessary) determination, is the *purity of Manas*.

यच्च कर्तव्यकर्मस्यात्तच्च क्वचिदसद्भवेत् ।
क्वचित्सच्चापि भवति ततस्तन्निश्चयः पुनः ॥ ९२ ॥
सदसद्रूप एव स्यादिति ज्ञेयं मनीषिभिः ।

92-92. Amongst such actions that are to be done some are good and virtuous, while others are their opposite ; this is according to the nature of determination—virtuous or vicious ; as such should be known by the Intelligent.

यावद् बुद्धीन्द्रियस्यास्य मनसश्च महर्षयः ॥ ९३ ॥
वेद्यार्थैकपरत्वं च दृढं स्यात्तावदेव हि ।
निश्चयसाधनत्वं च विज्ञेयं चास्ति तस्य हि ॥ ९४ ॥
वेद्यार्थैकपरता हि मानसस्य च या भवेत् ।
सा हि क्रियालक्षणेव भवेदिति निगद्यते ॥ ९५ ॥

93-95. O Sages, it should be known, that what is deemed as the means of determination is that surety of a particular known end which is (sought after) by the *Manas* ever associated with buddheendriyas, (namely the five—eyes, ears, nose, tongue and bodily touch); the actual, actioning aspect of it comes in when the sought result gets complete possession of the *Manas*.

तस्यां क्रियायां मनसो वैदग्ध्यं यच्च वै भवेत् ।
तदेव मनसस्तस्य शुद्धत्वमिति निर्णयः ॥ ९६ ॥

96. When this actioning force in *Manas*, generates skillfulness (in performance), then it should be deemed (as due) to its purity.

इदमेव हि शुद्धत्वं सत्त्वसत्त्वपि कर्मसु ।
कर्तव्येषु मनसश्च नियतं स्याद्वितीयंते ॥ ९७ ॥

97. This kind of *purity of Manas* in respect of actions, whether virtuous or vicious, that are to be done, is in the usual nature of things.

किं चैवमपि शुद्धत्वमशुद्धत्वं च चेतसः ।
यदैकब्रह्मविषयं मानसं स्यात्तदा पुनः ॥ ९८ ॥
भवेत्तस्य शुद्धत्वं अशुद्धत्वं तदा भवेत् ।
यदान्यविषयं तत्स्यादिति ज्ञेयं मनीषिभिः ॥ ९९ ॥

98-99. Thus, it should be known by the Wise, that this pure and impure—(that is firm and unsteady) intellection, when it characterises the nature of *Manas* in respect of all factors as emanating from the one Para-Brahm, then it is said to be its Purity; when it is devoid of this basis (of one Para-Brahm, and as such disconnected) it is said to be Impure.

यद्यप्येवं निश्चयस्य कर्तव्यस्य कर्मणः ।
ज्ञानमात्मलक्षणं च साधनं स्यात्तथापि तत् ॥ १०० ॥

100. Thus even though knowledge in respect of actions determined to be performed constitute the means according to the nature of one's Atman, this knowledge, (however),

कामाद्यनुपहितत्वात् साक्षात्साधनं भवेत् ।
तस्याः क्रियाया मानस्याः स्वरूपं ब्रह्मणो यदा ॥ १०१ ॥
भवेद्विषयभूतं च तदा तस्या महर्षयः ।
ध्यानमित्यभिधानं हि कथ्यते च महात्मभिः ॥ १०२ ॥

101-102. does not form the means to experience the ecstasy of blissfulness; when, however, through the means of *Manas*-functioning, experience results in respect of factors of Brahmic form, then it is said, O Sages, to go by the name of *Dhyana* (Meditation) by the Mahatmas.

तत्प्राकृताऽप्राकृतार्थपरत्वेऽपि स्वरूपतः ।
तस्या ध्यानमिति संज्ञा भवेदेवोपचारतः ॥ १०३ ॥

103. Though such results may be either of material or of spiritual nature, (such mental actioning) goes by the name of *Dhyana* by courtesy.

अतश्च ज्ञानिनां देवभक्तानां चाधिकारिणाम् ।
कर्मठानां यतीनां च त्यागिनां योगिनां तथा ॥ १०४ ॥
ध्यानमावश्यकं चैव विहितं स्यान्महर्षयः ।
यथाधिकारं ध्येयं स्याद्विजातीयमितीर्यते ॥ १०५ ॥

104-105. Hence, to the Adhikaris such as Gnanis, Devabhaktas, Karmatas, Ascetics, Suddha-Sankhyas and Yogis, Meditation has been prescribed as necessary, O Sages; the object of Meditation varies with different kinds of adhikara (status).

अतो यथाधिकारं हि यथा कालं महर्षयः ।
शुद्धैर्महात्मभिश्चैव योगिभिश्च महर्षिभिः ॥ १०६ ॥
दासादीनां विशेषेण ध्यानंचैव विधीयते ।

106-106½. Thus, O Sages, according to one's adhikara and time, by the Suddhas, Mahatmas, Yogis and Maharishis, Meditation has been prescribed particularly, to the Dasas and others.

तस्माद्यथाकालमेव दासादीनधिकारिणः ॥ १०७ ॥

अधिकृत्यैव शुद्धायैरुपदिष्टं विशेषतः ।

ध्यानं यच्च हि तच्चैव विज्ञेयं स्यान्महर्षिभिः ॥ १०८ ॥

107-108. Hence, such Meditation, as has been specially imparted by the Suddharyas according to time, from the view-point of the Adhikaris of the Dasa etc., order, is the one that should be known by the Sages.

अतश्च राजयोगस्य सर्वं ब्रह्मेति भावना ।

तादृशं कर्म च ध्यानमिति त्रीणि महर्षयः ॥ १०९ ॥

अङ्गानि च भवन्तीति कथ्यते राजयोगिभिः ।

109-109½. Therefore, it is said by the Raja-Yogis, O Sages, that the components of Raja-Yoga are—the *Ideation that all is Brahm*, Action and Meditation in accordance with it, are deemed to be three-fold in their nature.

अतो मुख्यं भवेद्ध्यानं शुद्धं वैराजयोगिनाम् ॥ ११० ॥

इति तस्माद्दीक्षितैश्च दासाद्यैरधिकारिभिः ।

आचार्योक्तं ध्यानमेव संसेव्यमिति निर्णयः ॥ १११ ॥

110-111. Hence, Meditation of the Suddha-variety is important to the Raja-Yogis; therefore, it has been ordained that the Meditation as has been prescribed by the Teacher, has to be resorted to by those that are initiated and are the Adhikaris of the Dasa etc., order.

APPENDIX C.

A TREATISE ON RAJA-YOGA

The world 'Yoga' has been variously defined and interpreted. Patanjali says that yoga is the control of one's *Chittavritti*—mental or emotional modifications. Yagnavalkya would have it as the control over the senses, while there are others who interpret it to mean the functioning of the Manas (mind) and the Indriyas (sense-organs) in the Mahat-plane.

In the Suddha-teachings 'Yoga' means *sambanda* or contact. In every human being *Gnana* is the most important, as this is the sole cause of *Pravritti* and *Nivritti*. While the *Atman* is always associated with *Gnana*, *Prakriti* is considered inert. *Atman* and *Gnana* are inseparable and 'Yoga' consists in *atma swaropena saha pragnaya sambandha*—contacting with the Atman with awareness.

'Raja' comes from the root 'Raj' to shine and since Paramatman is Omnipresent, He is known as 'Raja' and Raja-Yoga consists in Yoga or *sambanda* with 'Raja', the Paramatman.

The path to attain this Raja-Yoga is like a flight of steps, one leading on to the other.

The practice of Yoga in Suddha School is begun with the aid of Bheejaksharas. Sound is the characteristic note of *Akasa*, the particles of which constitute the atmic vesture. By the proper pronouncement of the Bheejaksharas, the atmic vesture is set in vibration. When the atmic-consciousness is raised, it begins to function succes-

sively in *Misraprakriti*, *Kevalaprakriti* and *Suddha-prakriti*, that is, matter in increasing degrees of fineness. While the first is a combination or mixture of all elements, the last is where the Atman is seen in its own inherent form.

The experiences of the Aspirant starts with what is known as *Bhuta-darsana*, that is, he is able to visualise full water-courses, and oceans, mountains rich with forests, hurricanes, strange and weird-shapes etc.

When this stage is reached, the aspirant has *Guru-Upadesa*. The *Upadesa* comes from within. This is signified by the statements in the Bhagavad Gita—*dadami buddhi yogam tam* and *nasayami atma bhavasto gnana-deepena bhasvata*. When this *Vidya-Upadesa* is had, the disciple has all his external consciousness turned inwards and enters the state of *ananda paravasa*—overcome with great ecstasy; from when, he attains the supreme *samadhi*, the object of true Raja-Yoga.

The goal of all human aspirations and efforts is the attainment of that supreme state of consciousness, whereby, being capable of realising the Self or the Atman in him, he is able to understand, perceive and thoroughly grasp the most profound of all truths, that creation manifest and unmanifest is Brahman itself, and everything, being of its nature, is essential. Various are the paths ordained, still more are the systems of philosophy propounded, which marks the struggle of the human soul in its search after this eternal truth. Of these, the direct, straight and the shortest is that of Suddha Dharma Mandalam, the Esoteric Organisation, which exists for the study of Brahman, the Absolute. This is an ancient

Organisation and has been, from time immemorial, training aspirants for the realisation of this goal. It is based on the essential truths of human conduct and existence, and as such is the life principle of all religions. All other religions are but out-growths on this main stock, as could be seen by a deep study of any one of it in the light of Suddha Dharma principles. Aspirants on the path of Yoga can attain fruition of their efforts only along the path laid down by the Suddha School; and they will discover that whatever be the path they are pursuing they must ultimately either directly or otherwise proceed along the path of Suddha, ere they could attain the goal. Just as various roads in a place can but lead only to the gates of a temple from which there is only one path leading to the *Sanctum-Sanctorum*, so is the path of Suddha Dharma. A few there are, who by their past endeavour and proper guidance in the present are lucky enough to find this path easily while there are others who grope about in the dark and do not find the way till some kind and genuine friends point it out to them or they by sheer accident find themselves in front of the portals of the temple. The Supreme Lord, Bhagavan Sri Narayana, the Almighty Being in charge of the governance of this Globe, out of his divine compassion for such, who, for want of proper guidance, are groping about in quest of this Mystery of Mysteries, having willed that the existence of this Esoteric Organisation should be revealed to such as are ardent, has caused it to be announced to the public and the late Dr. Sir S. Subramanier was extremely blessed when the choice of the Elders of the Suddha Dharma Mandalam fell on him to proclaim the existence of this Ancient Esoteric School.

When a person is desirous of entering this School to follow its teachings, he is received into it and is made to undergo various forms of Initiations by means of which, the Elders enable him to raise his consciousness gradually, so that it may ultimately be brought to the level, as to be all pervading. These initiations are of various kinds, some being preliminary and others are more advanced. There are many others which are more specialised while there are a very few highest forms which are solely individual. When a member is admitted in, the Elders determine what must be the type of the Initiation to be bestowed and in what manner. It is absolutely necessary that the Preliminary Initiation is undergone and further Initiations depend upon the individual progress. Whatever be the form of Initiation, it consists in the transference of a sort of *Tejas* or power into the aspirant to be assimilated by him to aid him in his endeavours. What the nature of the *Tejas* or power is and of what measure and intensity depend upon individual merit of which Elders are sole judges.

The Preliminary Initiations may be roughly divided into two kinds. The first is where the disciple is in the immediate presence of his Initiator and the other when the disciple is, for reasons, unable to be present in the presence of the Initiating authority, but is desirous of being initiated at his place of residence. Whichever be the form of Initiation, in essence and spirit, both are the same. Further progress is assured and the rapidity depends upon the individual will and exertions.

Before proceeding to consider in detail the various forms of further Initiations it has to be definitely borne

in mind that what is described is only the ordinary normal course of events. In individual cases, it is likely to be modified and this depends upon one's progress, of which the Elders are always in the know. No one as a matter of right can claim to be advanced or delayed. He is beholden to the dictates of the Elders who have always at heart the ultimate goal of each aspirant.

After the Preliminary Initiation, the disciple is, as it were, on probation, for a minimum period of three and a half years. During the period, the aspirant must have advanced to a stage, when he has gained complete mastery over his desires as far as they are sensual. Based upon the intensity of these desires, the temperaments of individuals are divided into three groups, which are technically known as *Bhi*, *Bhitha* and *Bhishma*. In the first group or that which is known as *Bhi*, a person being swayed by all forms of desires, does actively exert himself to gratify them. In his desire for the achievement of sensual gratification, he even creates the surroundings and circumstances conducive to its consummation. The person of the *Bhitha* type is more passive in as much as he would revel in sensual pleasures provided an opportunity occurs. He is not over anxious and consequently he does not actively exert or interest himself in their quest. But when he comes across them he revels to the utmost.

Though there is an apparent distinction between these two types in the matter of the extent of slaying of one's mind to his senses, the *Bhi* being an abject slave still, on a close study it will be found, that the nature of pleasures which the senses are mad after and the mind likes to dwell on, are all *prakritic*, that is, worldly and

hence material. On the other hand, in the *Bhishma* temperament of mind, one would find an hankering after some object or purpose, which, in essence, is something very difficult of achievement and is beyond the ordinary course of human conduct and existence. An ardent desire to do, possess or achieve something which is wonderful, stunning, terrible, or epoch-making is the common characteristic of this temperament. The son of Santanu was subsequently known as *Bhishma*, because of the terrible vow not to claim the throne in his own right and to prevent any chance of any lineal descendent of his, putting forth such a claim, he took a fresh oath of not marrying at all. Such is the characteristic of *Bhishma* temperament. While it has to be recognised that this type is superior to the other two, in as much as the mind is not hankering after objects sensual, hence fleeting, still it has to be noted it is subject to be swayed by the influence of emotions.

During the probationary period, the aspirant is expected to get his mind under perfect control so that he is not subject to any of the above mentioned three temperaments.

When the mind is under one's sway, that is when the mind controls the senses, and not senses the mind, the disciple is given a fresh course of training, wherein, he is made fit for the practice of Raja-Yoga. Raja-Yoga discipline means that discipline or course of practice which makes possible the 'Yoga' that is *sameepya* or vicinity with the 'Raja' or the Atman. Hence Raja-Yoga means that system of training which makes one capable of realising the Atman in him.

The aspirants of Raja-Yoga proper are divided into two classes known as *Niyata* and *Aniyata*. *Niyata-group* comprises those who from birth have not had, by deed, word or even thought, any inclination for the gratification of their sexual passions. While *Aniyatas* are those who are leading a married life or who had, at one time of their present existence lead such a life. It has to be clearly understood that while a ban is not laid on sexual indulgence, it is insisted that it is confined solely within the limits of marriage and Elders thoroughly condemn those who gratify themselves outside the prescribed limits; and invariably such lapses serve as hindrances to spiritual development. On the other hand, if such relationships continue after starting the discipline, the aspirant has a definite set back and he thus jeopardises all his interests, physical, material and spiritual. Conversely, it is true that it conduces to rapid progress if the aspirant gradually abstains till he reaches a stage of total abstinence.

A. Matrika-Yoga

This form of Yoga is the first of a course of training to Raja-Yoga proper. It serves as an exercise for actual yogic practice and trains one's efforts in the proper channels.

It is well recognised that if a play is to be well enacted and obtain encomium from a hyper-critical audience, it has to be well rehearsed. A course of physical exercises are prescribed so that the limbs may be supple and well under control. Likewise are the *anganyasa* and *karan-yasa* prescribed before the actual japa of a mantra. It

will be found that during the *nyasa*, the main mantra would have been repeated twice or thrice and this serves the purpose of enabling the person to pronounce the mantra properly when he begins the actual japa. For this same purpose an introductory course of training is prescribed for actual *Dhyana* and this consists of *Matrika-Yoga* and *Kundali-Yoga*.

Matrika-Yoga is that form of Yoga practised by the proper pronunciation and meditation on the various *Matrikas* or letters. This training is known as "*Poorvanga Vyayama*" or the preliminary exercise. The whole course is spread over a period of seven years, though in individual cases it often happens that this period is either extended or shortened.

The Sanskrit alphabet consists of 16 vowels beginning with "*Aa*" and thirty-six consonants beginning with "*Ka*". In yogic literature, each one of these various letters has a definite form and significance and *Matrika-Yoga* consists on meditating on the Atman or the Self-Existant in One, ascribing to it those particular characteristics pertaining to the letter meditated upon. Generally the course of Yoga starts with the letter "*Ka*" and proceeds on to the last consonant "*Gna*". The Consonants are dealt with singly at the first instance and later on, conjunct forms are also used as per instructions given when occasions arise. Finally, when all the series of Consonants, both single and conjunct are finished, the aspirant is asked to meditate on the Vowels. The Vowels are known as '*Jeevaksharas*', and being simple sounds, they cause excessive vibrations which react strongly on the Atman or the Life-Principle.

Just as each person has a particular individual name to which alone he responds to when addressed or by which he is definitely identified from others, so has every individual Atman its own particular letter which is known as "*Ekakshara*". The constant intonation (japa) of the '*Ekakshara*' serves to rouse one's consciousness and correlate it with that of the Atman and thus be able to realise it.

The maximum *siddhi* or perfection of the *Matrika-Yoga* consists in acquiring the capacity to be able to concentrate and attune oneself with one's Atmic-consciousness immediately one sits meditating on one's '*Ekakshara*'. The pronouncing of the various *Matrikas* serve to rouse the Atman and create a sort of vibration in it. When the Atmic-consciousness is variously roused by the separate *matrikas* and the disciple also has acquired the habit of attuning his consciousness with it, he is taught the '*Ekakshara*', which is the essence of all the *Matrikas* and which, in sound embodies the Atman in him.

When the aspirant likewise attains *siddhi* in his *Ekakshara-Dhyana* he is able to visualise the object meditated upon. It is seen by him as an effulgent body of the size of his thumb and in physical appearance an exact miniature duplicate of himself. This stage marks perfection of *Matrika-Yoga* and the disciple has qualified himself for the next stage which is known as "*Kundali-Yoga*", which forms the latter part of the "*vyayama*", or preliminary training for the practice of *Raja-Yoga*.

B. Kundali-Yoga

Kundali-Yoga consists in the practice of that form of discipline which vitalises the *Kundali-Shakti* in man.

This Sakti is a mighty but latent power in man and is often diagrammatically expressed in the form of a snake lying coiled with its head hanging down. It is situated in the vertebral column in or about the region of the Coccyx. This practice aims at enlivening this shakti and by continuous, steady and sustained endeavour the sphere of its existence widens and it is then, in common parlance, said to move till it reaches the top of the head. Between the region where it lies dormant and the top of the head when one achieves the summation of the practice, there are a few regions or stages which mark successive periods of advancement. These stages are six in number and are technically known as *Chakras*. Beginning with one at the base of the vertebral column, with a second one near about it, they are in order at the region of the umbel, of the heart, throat, forehead and the top of the head. These six are known as *shadadhara* i.e. main stages or supports. They are in order named as *Mooladhara*, *Swadhishtana*, *Manipooraka*, *Anagata*, *Vishuddhi* and *Agna*.

Each one of them is a centre of power and when the sphere of activity of the *Kundalini* extends to them in succession, at each one of the stages the aspirant attains definite corresponding results.

As and when the Kundali-Yoga is practised at the various centres, particular bheejaksharas and definite forms of discipline are taught to the aspirant as an aid to his practice. The practise of Kundali-Yoga in the first six *chakras* or *adharas* is possible for all. But the proper play and the functioning of the shakti in the *Sahasrara* or the seventh chakra is possible only for the most advanced who have been '*Niyata*', the others securing a glimpse of this experience incidentally in this practice.

The individual Self, which is a fragment of the Supreme Self, when it descends into matter encloses itself in five *Kosas* or vestures. These in order of density are known as '*Annamaya*', '*Pranamaya*', '*Manomaya*', '*Vignanamaya*' and '*Anandamaya*' *kosas*; the first named being the outermost and at the same time the densest, composed as it is of physical matter. The individual self occupying these *kosas* bears distinct names depending on the *kosa* in which it is functioning and it is successively known as *Akshara*, *Jeeva*, *Atma*, *Paramatma* (*Tureeya*) and *Purusha* (*Turiyateeta*). Upanishads speak of them as '*Viswan*', '*Tijasan*', '*Pragnan*', '*Tureeyan*', and '*Panchaman*' (*Purusha*). The region where these different aspects of the Self are located, are the *adharas* mentioned above and consequently it will be found that in the practice of Kundali-Yoga, the Self when meditated upon in his *Akshara* aspect is referred to as '*Viswan*' and is presiding over the physical vesture and its attributes. By constant meditation the consciousness is raised up. At the start of Kundali-Yoga, when the whole consciousness is roused up, *sukshma-sareeras* or the subtler sheaths also begin to be rudely shaken just as a small boat is being tossed up on the waves. As the aspirant progresses, he brings the boat under steady and increasing control, so that he can steer it along the chartered course.

The completion of the Kundali-Yoga in each of the various centres is marked by the acquisition of definite siddhis. When one's consciousness is withdrawn from *Annamaya-Kosa*, he gets over the feelings of hunger, thirst and other functions of the sensory organs; there is restrained breathing when the *pragna* or consciousness is

shifted from the *Pranamaya-Kosa*; when the consciousness moves from the *Manomaya-Kosa*, there is an absolute cessation of all mental activity, as the *Manas* is the seat of resolve or *sankalpa*. When the consciousness is withdrawn into *Vignanamaya-Kosa*, the aspirant is able to realise the Omnipresence and the All-pervading nature of Brahman. It is not possible for ordinary persons to reach beyond, though those who are celebrates from birth may have a glimpse of the experiences of *Vignanamaya-Kosa*.

It has to be definitely understood that all the experiences or siddhis are transitory and the disciple must not be allured away by them lest he be tracked away from his goal.

C. Atma-Yoga

When the aspirant has finished with Kundali-Yoga, he proceeds to the next stage known as Atma-Yoga. It is at this stage that he is given the *Swetaketu* form of Initiation. He is also given the special initiation known as *Visesha-Dheeksha*. The Elders in charge of the guidance of the disciplines, bestow on the aspirant, the *Anushtana-Sanku* which is a centre of power and because of its being sanctified for the purpose, is capable of helping the disciple in his *anushtana*. The *Sanku* is, as it were, a receiving and broad-casting station of the divine influence and grace of the Great Beings who have always at heart the welfare—spiritual and material—of all beings.

When the disciple starts the course of Atma-Yoga he has again to practise the Kundali and Matrika-Yogas in the light of new truths taught to him.

Before proceeding to understand the method of the practice of Raja-Yoga proper, it is well to understand what meditation is and how it is performed. *Dhyana* or meditation as formulated by the Suddha School is of three kinds namely *Saguna*, *Nirguna* and *Suddha*. The *Saguna-Dhyana* consists in the meditation of the Supreme-Self as appearing in some particular form which appeals most to the aspirant. This consists in the aspirant visualizing the Supreme-Self in the region of his heart, to be of the desired form, then with some effect locating it in the region between the eyebrows, meditate on it. When he has thus exercised himself for some time, he will be able without the least effort to call up that image in that region. In the *Nirguna-form* of meditation the Supreme-Self is meditated upon in the form of the size of a thumb a miniature of his own self. Whereas in the *Suddha-form* the visual power of the eye is directed in the location of the heart.

When a person sits down for meditation, it has been said he attains *Samadhi*. Now, this *Samadhi* is of two kinds—*Vyavasthitha Samadhi* and *Avyavasthitha Samadhi*. When a person starts with the definite object of controlling all his activities and is able to direct his consciousness in one particular direction he is able to attain *Samadhi*. This form is known as *Angee-Samadhi* or *Vyavasthitha-Samadhi* i.e. a *Samadhi* that has been actually strived for and obtained. No doubt he has various spiritual experiences which are real but he will not be in a position either to understand them or explain them.

Through a course of discipline and conduct, it would be comparatively easy for one to enter into a state of *Samadhi*

involuntarily and without the least effort. This form of Samadhi is known as *Avyavasthitha-Samadhi*. When the disciple is able to experience this form of Samadhi, he will be able to visualise in the region of concentration, a full-blown flower facing him. This stage is known as *Pushpodaya* i.e. the appearance of a flower and it is possible only when the Samadhi is of the *Avyavasthi'ha* type. Though *Pushpodaya* literally means the appearance of a flower and ought to refer only to the occasion when it appears at the beginning of the Samadhi in the Annamaya kosa, it has been, by analogy made to apply to every subsequent raising of the consciousness to the state of the *Avyavasthitha-Samadhi* in the successive Kosas.

Beginning from the middle of the eyebrows and extending to a little beyond the crown of the head, is situated a curved pear-shaped body lying on either side of the median line. This is divided into five sections, each one corresponding to the various vestures of the Atman and the meditation and concentration in these sections tends to the raising of one's consciousness to the corresponding Kosa.

Before understanding the various steps of Raja-Yoga, the significance of '*Kosa-sankramanam*' has to be understood and this term is intended to denote the actual transference of one's consciousness from one vesture to another.

Raja-Yoga discipline is the only form of yoga-practice which is made up of three parts—*Karma*, *Dhyana*, and *Bhavana*—action, meditation and conception. The object of the Raja-Yoga is to raise one's consciousness so that it may be in union with the supreme consciousness and

hence it necessarily follows that *Kosa-sankramanam* or the transference of consciousness from one vesture to another is a necessary incident of Raja-Yoga. It is possible to achieve this object by all or any of the three component parts of Raja-Yoga,

By the proper intonation and concentration on the various matrikas or *bheejaksharas*, which constitute the karma part of the Raja-Yoga, it is possible to achieve this object though it is laborious and often is of a very great strain. The object is easier of achievement in the case of Kundali-Yoga, which is considered the *Dhyana* counterpart in the Raja-Yoga. It is most easy of achievement in Atma-Yoga, when the disciple sits down to meditate with the lofty conception that all creation animate and inanimate with all its attendant circumstances is in essence but the form of the Supreme Brahman.

Functioning in one vesture, when the aspirant realises that the *Bhavana* has become steady, he can transfer his consciousness to the kosa, one above. As the disciple sits down for meditation with the proper *Bhavana*, when he could visualise during meditation a number of sparks (like fire flies) coming flocking from all directions and merging into one big beam of light, then it is a sign that the *Bhavana* is getting steady in that vesture. If the disciple now transfers his consciousness to the Kosa just above, he would all on a sudden feel the sensation of dropping down a steep precipice. To avoid such sudden transference it is suggested, that every day after the meditation in the vesture where the consciousness is at the time capable of functioning, the disciple must undergo a preliminary exercise of performing *Dhyana* in all sheath centres also.

The sudden dropping feeling cannot be avoided but it may be mitigated. Further, when the consciousness is shifting from *Annamaya* to *Pranamaya-Kosa*, the disciple would feel the twitching of muscles between the eyebrows and on every successive transference there will be twitchings in the places mentioned. Again it is also advised that attempts to transfer the consciousness be made at the time when the *Bhavana* just tends to settle down definitely in one *kosa*, otherwise, it takes a greater exertion to start going, once it becomes completely settled.

The Japa of the various Gayatris taught to the aspirant helps the fixing of the *Bhavana*. By Japa the particles of matter that go to make the vestures are set in vibration and motion, and when these resettle, such of those that are likely to retard progress, drop away.

When the disciple starts the Atma-Yoga, he begins by fixing his consciousness in the first region and meditate in the manner prescribed. It is here that the '*pushpodaya*' literally takes place. As he advances, he is able to understand a great many things for himself. His experiences are varied and it is possible for him when his consciousness is functioning in the *Annamaya-Kosa* to have a survey of three of his previous births and also a glimpse of the future of his present and three future ones. The forms he appeared in or is to appear pass as a moving picture in his mental vision. The perfection of Atma-Yoga in *Annamaya-Kosa* consists in his being able to visualise a figure of supreme effulgence which is perfect in every detail but of the size of thumb, which, on close scrutiny, the aspirant will be able to make out to be an exact miniature of himself.

The aspirant, then, continues his course of Atma-Yoga by meditating and raising his consciousness to *Pranamaya-Kosa*. He now concentrates on the second section (instead of the first) in the region of the eyebrows. When he attains *Avyavas hita-Samadhi* in the *Pranamaya-Kosa* he is able to review the course of spiritual discipline he had undergone in the previous lives and the amount of spiritual advancement he has secured. As an exercise to his meditation, the disciple during this part of the course is asked to meditate upon Lord Vishnu as reclining on the serpent in the midst of the milky ocean; and the completion of *anushtana* in this *Kosa* is marked by the time when the disciple sees the form meditated upon, appearing to him as his own Self.

The next course consists in functioning in *Manomaya-Kosa*. While *samadhi* occurs at this time, the disciple is able to perceive easily his trippings, if any, on his path of evolution, and how far he has swerved away from the path he had been pursuing on the occasions of former existences. He is thus enabled to pick up the thread from where he let it go. On reaching this stage, he could find himself exactly at a place where he had stopped and that the cumulative efforts of his past endeavours would then come to his aid and would of themselves force him towards further advancement. It is of this advancement that the Lord said in the Gita—'*Poorvabhyasena Kounteya Hreeyatae Avasopi sah*'—O Son of Kunti, he is by his former efforts involuntarily advanced. The prescribed form of meditation during the stage is the bright orb of the Sun if the practice is during day or of the Moon if the disciple meditates during night time.

When there is concentration at this stage all consciousness from *Annamaya* and *Pranamaya-Kosas* is withdrawn. He is completely oblivious to the outer world. It is then, that the aspirant has attained real Samadhi. He is seen supremely content and not swayed by any passions or desires. The completion of practice in this Kosa is marked by the appearance of a bird hovering over the orb meditated upon.

The fourth division of the subtle body pertains to *Vignanamaya-Kosa*. This section is really of two parts the whole thing appearing as two flat spheres fused together. In the lower part the influence of the Manas is still seen. The *Pushpodaya* in this section occurs only when the consciousness functions in the higher of the parts. There the aspirant has the experience of Hitopadesa. His consciousness is raised to the level of that of the Mahatmas, who, then, directly instruct him. When Sri Krishna says '*Upadekshyanti cha te Gnanam Gnaninah Tatwadharsinah*'—the Gnanis who knew the absolute principles directly impart knowledge, in the Bhagavad-Gita, the Lord refers only to this Hitopadesa.

The disciple is then initiated into a fresh Ekakshara which pertains to the Self in him in relation to the Supreme Self; and this helps him to get into easy communion. *Sabda-Brahmati vartate*—transcends Sabda-Brahman, occurring in the Gita refers to the state of consciousness, whereby, the disciple is able to realise the Supreme Brahman by means of these *Bheejaksharas*. During this state of consciousness the disciple is in constant touch with the Mahatmas and Elders.

The maximum which an ordinary aspirant could further hope to achieve is a glimpse of the consciousness beyond. He cannot except under very extraordinary circumstances raise his consciousness to function in the *Anandamaya-Kosa*. The various experiences in the *Vignanamaya-Kosa* and the lines of further advancement are all secrets, which, the disciple would be directly initiated in, when he comes in direct contact with Mahatmas. *AUM NAMO NARAYANAYA*.

R. KRISHNASWAMY ROW.

APPENDIX D.

STUDIES IN YOGA-DEEPIKA

1. Dhyana or Meditation.

The word "Yoga-Deepika" signifies the light of Yoga; in other words, the illumination accomplished through the process of Yoga. This process has been most fully set forth in this work under three heads or limbs constituting true Yoga in the aggregate. It may be said, that this topic is treated in this book, in a manner nowhere to be found in any extant works; and its eminence as a standard work on the subject is unchallenged by other works in the possession of the Hierarchy.

The three limbs alluded to are (1) *Dhyana* or Meditation, (2) *Vidya* or the five-fold methods of Initiation of its practice, and (3) *Bheej* or the sound seeds indispensable to its practice and progressive advancement.

At the outset, it must be understood that English expressions or equivalents to Sanskrit words on Yoga

and Philosophy seem too meagre and inadequate to import the fullness of significance in the latter. Also the pronunciation has to be acquired by round-about method, the alphabet itself being obscure and inconstant. With these eliminations, however, we shall commence our studies. The following studies are based on the able commentary of Hamsa-Yogi on the Yoga-Deepika.

It is said that Yoga-Deepika as such was a direct exposition by Bhagavan Sri Narayana to the Great Sage Bharadwaja, with a view to facilitate Initiations for the benefit of earnest aspirants.

The opening verse of this great work recounts briefly the triple essence of Dhyana or Meditation, viz., the contemplation of that Source of perennial bliss, of the endeavour that facilitates such continued mental dwelling thereon, as also the means for the realisation of the excellences accordingly.

The world-process otherwise called creation is resultant of the action and reaction as between the Life-principle—Purusha and the Matter-principle—*Moola-Prakriti* or Avyakta. During such functioning by the Life-principle or Atma or Jeeva, its *perception* is three-fold, viz., *Sagunam* or objective, *Nirgunam* or subjective, and *Suddham* or transcendent. Accordingly, such triple perception leads to the triple *functioning* or dharma known as Pravritti-dharma or concretisation, Nivritti-dharma or abstracting and Suddha-dharma or the Yogic. The *Manas* or the mind which *motivates* such triple functioning is necessarily also triple in nature—*Asuddha* or concrete, *Suddha* or the abstractive, and *Brahma* or the Yogic (causative or transcendental). The realisation or

fulfillment as a result of such perception, functioning and motivisation is also accordingly three-fold in its nature; objective meditation has for its achievement the formful Divinity fullsome with auspiciousness; similarly subjective meditation tends to the realisation of divine Immanence; and finally the transcendental meditation leads towards the realisation of Divinity as the primal causation of all cosmos and all-pervasive.

By way of illustration, Hamsa-Yogi in his commentary elucidates the above thus—Objective meditation comprises during its progress a continual dwelling on such divine manifestations as Sri Rama, Shiva, Krishna and the like, and this is known as *Saguna-Dhyana*; the continuity hereof has been compared to the unstinted flow of oil as when it poured from above. Subjective meditation, as a result of dwelling upon the idea of the Immanence of Divinity, must follow objective meditation; as compared with the former this process is abstractive and it is usual in the sacred literature to symbolise its ideal as "*Angushtamatra*" signifying the extremely subtle nature of this aspect of Divinity; the constancy which marks this meditation has been compared with the solid equilibrium of Earth itself; this meditation is centred in the region of the heart and is known as *Nirguna-Dhyana*. The *Suddha* or the transcendental form of meditation is attainable by comprehensive contemplation of the Divinity as the Primeval Cause behind the cosmic manifestation as a whole and all-pervasive; this practice is in its own nature the very highest and is the most commendable; the Yogi engaged in this practice is said to be full of unbroken vigilance, ever intent upon the causal aspect,

and has been compared in the sacred literature as a crane undistractedly watchful of its prey in the waters; the synthesising of all dharmas which fall generally under the two heads Pravritti and Nivritti is the very essence of this Suddha Meditation; the main watch-word or the Mahavakya which motivates this form of meditation is "*Sarvam tat Kalvidam Brahma*".

These three aspects of Brahman on which this three-fold meditation is to be based, are made mention of in Sri Bhagavad Gita, Chap. 25, wherein—*Aum: Tat: Sat:* are declared to be connotative of Divinity in its Transcendental, Concretive and Abstractive conditioning.

In proportion to the intensity of the meditation, the receptivity of the aspirant is enhanced for the imbibing of cosmic shakthies or energies; without exception all mortals, Devas and even the Great Tirumoortis—Brahma, Vishnu, Shiva, as also the glorious Hierarchs conserve in themselves through meditation exclusively vast and unailing stores of energy or Shakthi to be used for the benefit of the eternal world-processes.

Here, in the commentary, Hamsa-Yogi makes a grand digression and pointedly invites to the potentialities of meditation as such. A brief but illuminating allusion is made to the great cosmic manifestation which results from a partial projection of the Infinite Brahman; the ideation of this projection is known as Brahma-Sankalpa or Brahma-Chinta otherwise *Dhyana* in excelsis. This ideation pervades subtly through the four-fold functioning of the Life-principle as in its contact with Matter. As a result of such contact, unmanifested Matter divides itself into twenty-four grades of tatwas, which aggregate into

four groups—*Anyakta-Tatwakoota*, *Mahat-Tatwakoota*, *Manas-Tatwakoota* and *Indriya-Tatwakoota* which form the vehicles of atmic functioning. During this four-fold functioning the Life-principle ideates variously which, in the aggregate, comprise mainly into four streams known as *Vibhooti-chinta*, *Gnana-chinta*, *Sankalpa-chinta*, and *Karma-chinta*; the first signifies a perception of the bliss of beatitude, the second signifies the means of the knowledge (Shastra) of such beatitude, the third connotes the aspiration or desire to effectuate such means and the last envisages the action or the doing of it therefor; as said previously *Brahma-Chinta* or *Dhyana* is the common force or Shakthi which permeates each of these four. Hence the necessity of *Dhyana* for the engendering of Shakthi, whereby, it is said, that the great Trimoortis have attained their adeptship, and which is open to every aspirant worth the name.

A quotation from Sanatana Dharma Deepika is made embodying the visible effects of *Dhyana* on the aspirant and the power it engenders in him. Bodily purity leading to happiness, longevity of life, being beloved of all, physical might and spiritual strength, youthful beauty of body, seership, recovering the memory of nature in time, in fact all wholesome aspirations are among the acquisitions engendered by *Dhyana*. It is said, that the power of *Sristi*, *Sthithi* and *Laya*, an aspirant wields through the efficiency of *Dhyana* or meditation.

The consummation of *Dhyana* has been variously termed by aspirants according to their modes of meditation; Devotees call it fondly the reaching to the feet of Narayana or Shiva, Ascetics engaged in austerities term it

as Shanti, the Householders as Moksha, the Wise deem it as bliss, the Yogins call it Samadhi or trance, those who know the verities of life call it *Brahma-bhava*. In essence all these indicate the Oneness or the Unity really beyond expression.

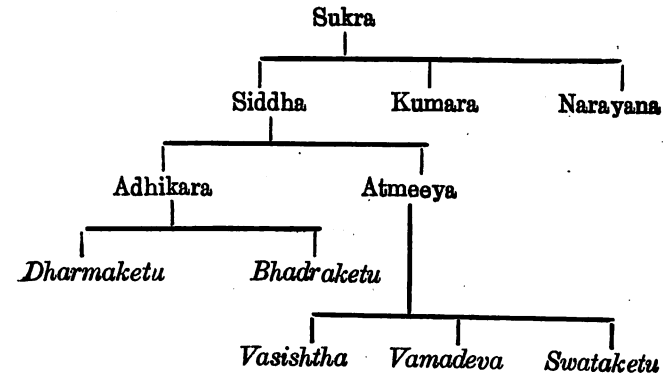
The importance of *Dhyana* is thus emphasised in the first of the three topics in the *Yoga-Deepika* as also its utter indispensability for Yogic realisation.

2. Vidyas or Modes of Practice.

The Lord, in continuation of his previous discourse with Bharadwaja, now expounds at length on the modes of the practice of japa and meditation, wherewith to attain *Brahma-Sameepya*. From time immemorial these modes or vidyas have received special names and are grouped under five heads, viz., (1) *Swetaketu-vidya*, (2) *Dharmaketu-vidya*, (3) *Bhadraketu-vidya*, (4) *Vamadeva-vidya*, and (5) *Vasishta-vidya*. Of these, the last or the *Vasishta-vidya* is the one in which an aspirant is initiated about the hour of his mortal dissolution, provided he had evinced a genuine desire to be enabled to tread the path of *Suddha-Sanatana-Dharma*; it is said that such initiation instills in him the Light which never sets for him in future incarnations, but keeps him in active touch with the Hierarchy whose guidance, thereafter, he consciously recognises and avails of. The second of these modes or vidyas, viz, *Dharmaketu* has been devised with a view to sublimate the emotional nature in women generally; as a rule, this vidya is not administered to those of the male sex. Of the three remaining modes or vidyas, *Swetaketu-vidya* is taught to those who have already advanced in the practice of *Bhadraketu* and

Vamadeva modes; *Vamadeva* mode, however is the one most often given to *Dasas*, while *Bhadraketu* is reserved as a step for *Vamadeva*. The term '*Vamadevarahasya*' has reference, however, to the mystery that is increasingly revealed by the Teacher to the pupil in recognition of his spiritual progress.

Attention may be drawn to a classification of these modes from the point of view of 'Adhikaris or disciples' nature as follows :—



While *Swetaketu-vidya* lays emphasis on the *Suddha* or transcendent aspect of meditation, *Dharmaketu* and *Bhadraketu-vidyas* accentuate the *Saguna* or Formful aspect; *Vasishta-vidya* lays special stress on the *Nirguna* aspect; *Vamadeva-vidya*, it may be said, deals generally with *Saguna* and *Nirguna* aspects simultaneously and hence is the one in which disciples are initiated for the most part.

Every vidya, herein comprises of three items, viz., that concerning the mode of meditation, secondly, concerning the Life (atmic) aspect of Brahman, as also its

shakthi and thirdly, the vehicular or prakritic aspect. The various mantras or passages have to be intoned with due attention to their significance prior to the actual meditation on those aspects; such intoning is known as *Japa*. It is necessary during such intoning that the proper pronunciation whether mental or otherwise should be scrupulously correct; such pronunciation has a sound value, which definitely influences the vibratory and responsive power of our different sheaths or Kosas.

While the four vidyas except Swetaketu are severally started with for disciples, Swateketu itself is made the starting point and precedes *Ekakshara Deeksha*, *Visesha Deeksha* and the rest.

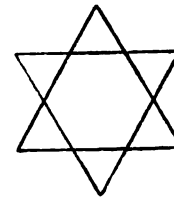
In these vidyas a few apt similes are made mention of and deserve notice, chief, among them being *Spatika* or Rock-Crystal, *Soorya* or Sun, *Sarath-Chandra* or autumnal Moon, *Amrita* or Ambrosia, *Pundarika* or Lotus, and *Ksheera* or Milk and the like. The transparency of the Crystal serves an apt illustration for pristine purity; Sun indicates the light of wisdom or atma-gnana; similarly the Moon stands for the utter purity or selflessness of the mind-emotion faculty; the Ambrosia has reference to immortality of the Life-Principle: the heart in sacred literature is always compared to the Lotus-bud, and it is also elsewhere known as the secret cave, while the subtlest chakra is also called the thousand petalled Lotus; and *Ksheera* or Milk connotes metaphorically whiteness of grace.

Mention is made of certain centres or locations in the body, whereat to focuss attention so as to facilitate meditation accordingly. Most of these centres are linked together by a mystic force-channel or nadi known as the

'*Sushumna-nadi*' which operates within the spinal chord. In these Gayatri passages, this nadi is called *Koti*: the heart is a centre connected with '*Sushumna*' and is said to be pervaded with a very subtle etheric medium called in occult literature *The sky*, wherein, the Life-Principle manifests itself at first as (*Angushtamatra vighraha*); the Pranava symbolises the Brahman in its three-fold aspects by the three letters A, U, and M (AUM) and is hence called *Tripura* or *three-citied* or *three-climed*; and the energy there, is known as the Beauty or the Grace of this triple citadel.

The word *Shatkona-mandalam* occurring in one of the Gyatri, symbolises *force centres* or *adharas* which are variously said to be located in the *Sushumna* in the spinal chord, the heart-ether, and brahmarandra or *Sahasrara* or the thousand petalled lotus in the head; these six centres are represented by six letters; each letter being a combination of letters A, U, M with *Ee*, *Repa*, *Sa*, *Sha*, *Ha* and *Visarga*; M being the bindu (dot); it may be illustrated thus:—

The six apices of the triangles are marked by the six letters, viz., *Hreem*, *Sreem*, *Kleem*, *Aim*, *Kreem* and *Sowh*; it may be noted that while some of these six letters or *Bheejaksharas* (syllables of power), are combinations of a vowel consonant and semivowel along with nasal or an aspirate, others are composed of vowels and semi-vowels only; as a rule, however, every letter has either the nasal (*Ma*) or aspirate (*Aha*) with it; all these letters in the aggregate represent *Gnana-Shakthi* in her compa-



hensive manifestation; *Chandramandala* is another expression to indicate the sphere of the mind—Suddha in its aspect, which harmonises the aspirations and actions of disciples, that are given to its practice.

These passages, each of which is called a Gayatri of a particular vidya have reference not only to spiritual progress through vehicular modification but as their name implies exert a protective influence guarding the aspirant from the pitfalls of asura-bhava. The word 'Gayatri' in general means cosmic manifestation, the realisation of its great cause, the science which facilitates such realisation and in particular the hymns or mantras that are employed for purposes of vocal expression, intonation and meditation. Of these mantras or hymns, the Pranava (Aum) is said to denote the highest excellence in briefest expression. In other words, Gayatri is an elaborate commentary on the Pranava. In the preceding study allusion has been made to the fruition of such intoning and meditation in its analytical and synthetic aspects.

In the course of the next study, the significance of *Bheejaksharas* or the seed-sounds of power will be duly dealt with—such sounds are appended to every Gayatri-Hymn, administered to the Dasa. A reference to the second chapter of Yoga-Deepika will disclose the respective Gayatris of each of these five vidyas, together with the Bheejaksharas pertaining thereto respectively.

It has been the practice of the Hierarchs of S. D. M. to initiate members by administering one of these five Initiations duly, which secures in time for the Initiate, to contact them through practice—such practice leading to atmic realization ultimately.

3. Bheejas or Seed-Sounds.

The third section of Yoga-Deepika is devoted to the revelation of the occult significance of Bheejaksharas in answer to Sage Bharadwaja's enquiry of Narayana; the inefficiency of Japa and Dhyana without the requisite addition of such sounds of power (Bheejaksharas) to Gayatri, the great Gods invoked by the usage of such sounds and their worlds, as also the nature of the functioning by the disciple in such worlds have been dealt with in the Lord's explanation thereto. In brief, the force of such sounds and the benefit accruing from their intonation to the disciple form the main topic of this third section.

Generally, *Bheejas* have the supreme power to stimulate spiritual perception, thereby effecting an enhancement of shakthi or forces latent in the disciple.

The following are the Letters whose significance is the subject of this third and last discourse of Yoga-Deepika:—
(1) *Am*, (2) *Aum* (manifest), (3) *Hreem*, (4) *Aum* (unmanifest), (5) *Aim* (6) *Vam*, (7) *Kleem* (8) *Sowh*, and (9) *Sreem*.

(1) *Am*. This is made up of *A* and *Ma*; here *A* signifies the evolving Jeeva, i.e., the Life-Principle bound in the world-process: whereas *Ma* signifies the universal or synthetic aspect of the Brahm. In the aggregate the bheej *Am* denotes the Purusha who is the Over-lord of Prakriti. In the Atma-Gita the twentieth chap. of Sri Bhagavad Gita, the nature of the Purusha detailed therein is signified by *Am* bheej.

(2) *Aum* (manifest). The Pranava in this aspect is distributive, comprising the Life-Principle, Prakriti or Matter-Principle. and the synthesis of both which is Brahm. It may be noted that Prakriti or Matter is body,

as it were, of the Life-Principle, operating with the three-fold urge Satwa, Rajas, and Tamas. This functioning results in the subordination of Life-Principle to Matter; which subordination has to be terminated. This is effected through the practice of Matrika-Yoga, whereby the Dasa becomes a Teertha—Matrika-Yoga being that practice, whereby, the disciple achieves the power of the word or the sound.

(3) *Hreem*. This bheeja signifies Shakthi. This is composed of *Ha*, *Ra*, *Ee*, and *Ma*; *Ha* signifies Atma in the world-process, *Ra* signifies the world process itself *Ee* indicates the trigonic play as between the two, and *Ma* denotes the cleaning or the liberating principle. The intoning of this with such understanding enables the disciple to reach the levels of 'Mahar-Loka' or the level of the pure Mind or *Manomaya*.

(4) *Aum* (unmanifest). As a symbol of manifest Brahm, *Aum* (Vyashti-Pranava) was considered previously; so is *Aum* (Samashti-Pranava) the symbol of transcendence. It is necessary for the aspirant to proceed from the Many to the One, which process is known as Synthesis or Yoga. As such the unmanifest symbol *Aum* is intoned subsequent to every Gayatri. This process is a resultant of the synthesis of diversity into unity—both being aspects of *Suddha* or transcendent Brahm.

(5) *Aim*. *Ai* is equal to *A* and *Ye*, while, *A* and *Ee* is equal to *Ye*, the addition of *Ma* makes it *Aim*. Herein the first *A* denotes Jeeva in the world-process and *Ee* denotes the florescence of its achievement, while the harmonisation of this *A* (Jeeva) with the transcendent *A* (*Suddha*) along with the *Ye* results in *Ai*, which together

with *Ma* as we have seen produces *Aim*. This symbol *Aim* represents the *Gnana-Shakthi* or Atman.

(6) *Vam*. This is compounded of *A* and *U* making up *Va* which together with *Ma*, makes *Vam*. As usual *A* denotes the atmic principle, *U* the samsaric principle, which together with the synthetic spota *Ma* makes *Vam* which denotes the formal aspects of Divinity.

(7) *Kleem*. This is otherwise known as Kamakala; *Kama* means *Atma* and *Kala* signifies its two-fold Shakthis, viz., *Kriya-Shakthi* and *Ichha-Shakthi*. In effect the letter *Kleem* represents the phases of atmic activity in the mind-emotional and sense-planes.

(8) *Sowh*. This is compounded of *Sa* and *O*. Here the letter *Sa* represents the transcendent Life-Principle and *O* its vibhoothi or beatitude. The summation of these two is *Sowh* which denotes Amritam or the aspect of Brahmic eternity and bliss. All Atma is Vasudeva—this realisation is symbolised by *Sowh* leading to the bliss.

(9) *Sreem*. This is composed of *Sha*, *Ra*, *Ee*, and *Ma*. Herein *Sha* denotes the transcendent Life-Principle, *Ra*, the prakritic or Material-Principle, *Ee* denotes the manifest world and its process; *Ma* denotes as usual the Brahmic aspect of the Shakthi; the synthesis of all these which is *Sreem* is therefore symbolical of Brahma-Shakthi, comprising *Gnana-Shakthi*, *Ichha-Shakthi* and *Kriya-Shakthi*.

The main purpose of annexing these Bheejaksharas to Gayatris respectively, it is said, is to stimulate a vibratory condition in the Jeeva principle engaged in the progressive world-process, whereby, is secured to it the

summum bonum of his aspiration in every phase of its long career.

The Lord proceeds after this exposition to emphasise the necessity of implementing every Gayatri with Bheejakshara by pointing out the utter futility of the reverse process. In the same manner as an earnest call addressed to a distant-going friend enables him to turn round and face the person calling, the Bheejaksharas or words of power operate similarly in respect of Atma towards Jeeva. Such facing and proximity of Atma to Jeeva is necessary for the completion or fulfilment of all world-processes. This intoning of Gayatris together with Bheejaksharas is adopted in all Upasana (worships), Meditation (Dhyana) and Yogic practices. The Lord is positive that otherwise, such worship, meditation or practice is fruitless and that no achievement of whatsoever grade is possible owing to the non-cooperation of Devas with the actions of men.

The Bheejaksharas being the generators of Shakthi, it follows that all, whether God, men or animate creation can operate only in terms of such Shakthi. Every being has a centre responsive to particular sounds or Bheejaksharas, which, the Elders in the Mandala, call "Shanku" and therein they infuse the Yoga-shakthi through Initiation. Such Initiation through Bheejakshara leads to the waxing of the energy principle of the Initiated. Such Initiates are thereby enabled to behold face to face the Divinities presiding over the various Yagnas or sacrifices. Such powerfilled Initiates are capable of influencing men and worlds. This may be illustrated by Sri Rama bidding Jatayu, the great devotee to ascend unto worlds of Light-

To propagate in every individual such power the Great Ones initiate the aspirants into the mystery of Ekakshara, which is his particular Bheejakshara. Powers of a very far-reaching excellence accrues to the initiated disciples, enabling them to travel at will through the sky as the Herandas do and to get into the consciousness of human or other environment, noting the nature of the places of Life-Principle therein. It is this proficiency which enables the aspirant to traverse internally and intensively his own subtler sheaths and to behold therein as also without, the Immanent-Transcendence. All arts, sciences and philosophies being expressions and images of sounds, the Initiates duly qualified in the Bheejaksharas get into touch with them attaining proficiency. They also get command over their physical and other vehicles so that they can change them at their will.

Continued practice of the Gayatris along with Bheejaksharas, after due Initiation as signified in the Yoga-Deepika exalts the disciple from his status as Dasa, to that of the Teertha, the second in grade.

ERRATA

Page.	Line.	Read.
1	7	जिज्ञासा
2	1	अनुष्ठेयः
"	5	प्रविष्टानां
"	9	योगिभिश्च
"	10	यश्च
4	1	शृणुध्वं
7	9	त्रयस्ते
9	6	निरुद्धन्दि
"	7	ततोऽद्भुष्टेन
"	16	स्तूचारयेत्
"	9	चक्षुषोर्वीर्यं
15	10	अर्थार्थी
"	11	जिज्ञसुः and ज्ञानी
16	6	सुहृदं
20	18	अव्यक्तं
"	19	स्वरूपिणः
29	1	गृहाश्रमी
"	7	किञ्चित्
32	12	शृणुध्वं
38	7	प्राणभ्रान्धि
41	25	मेदाश्च
65	24	निर्गुणं
68	14	योगिभिश्चैव

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