

YOGAMRUTAM



Sri SWAMY RAMANANDA PARAMAHAMSA

YOGAMRITHAM

2,000 copies

Publisher
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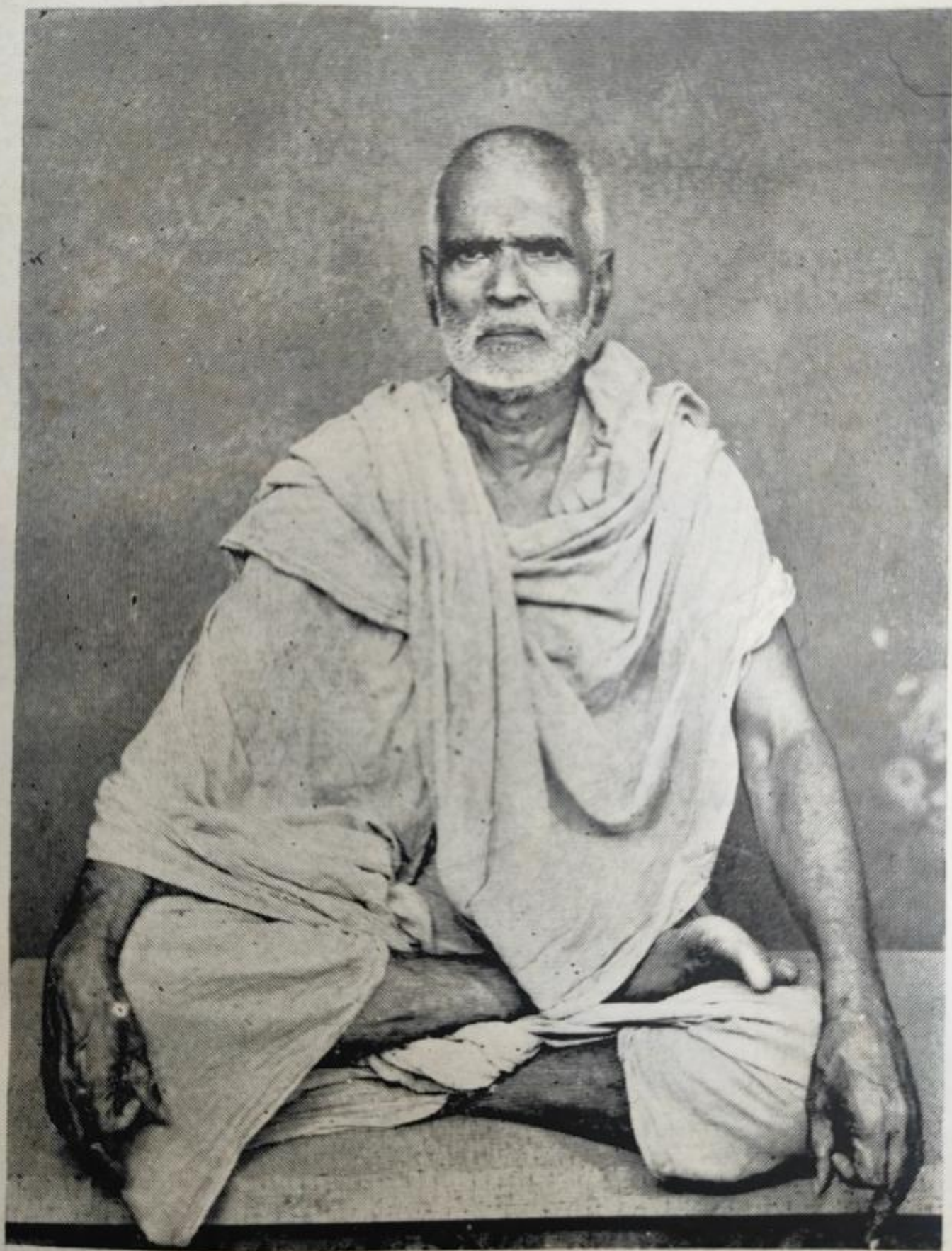
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FOREWORD

“Yogamritham” was originally written in Telugu by Swami Ramananda Paramahansa. To make the substance available to the large English knowing interested public, an attempt is made herein to have the valuable book translated into English. The author, with his vast personal practical experience, supported by deep sastric knowledge justifies, the real Yoga cult for self-realisation. It is hoped that the earnest seekers in the field will find the book highly helpful and guiding. While it is endeavoured to bring out the spirit of the discourses of the author in the Telugu version of the book it is not known how far it is a true portrayal in a foreign language. The credit of the merits entirely goes to the author and the publisher owns any defects and errors that might have crept in, in this translation of the book into English.

B. TUKARAM,
Publisher.



Sri SWAMY RAMANANDA PARAMAHAMSA

A breif life sketch of
Sri Swami Ramananda Paramahamsa
the author of "Yogamritha"

Sri Swami Ramananda Paramahamsa was born near Cannore town in Kerala State. He comes of a traditionally respectable and religious minded parentage. From boyhood, by nature, he was not materialistic, and as he grew up, became more and more bent towards philosophical side. After high school education he took up service in the Survey Department.

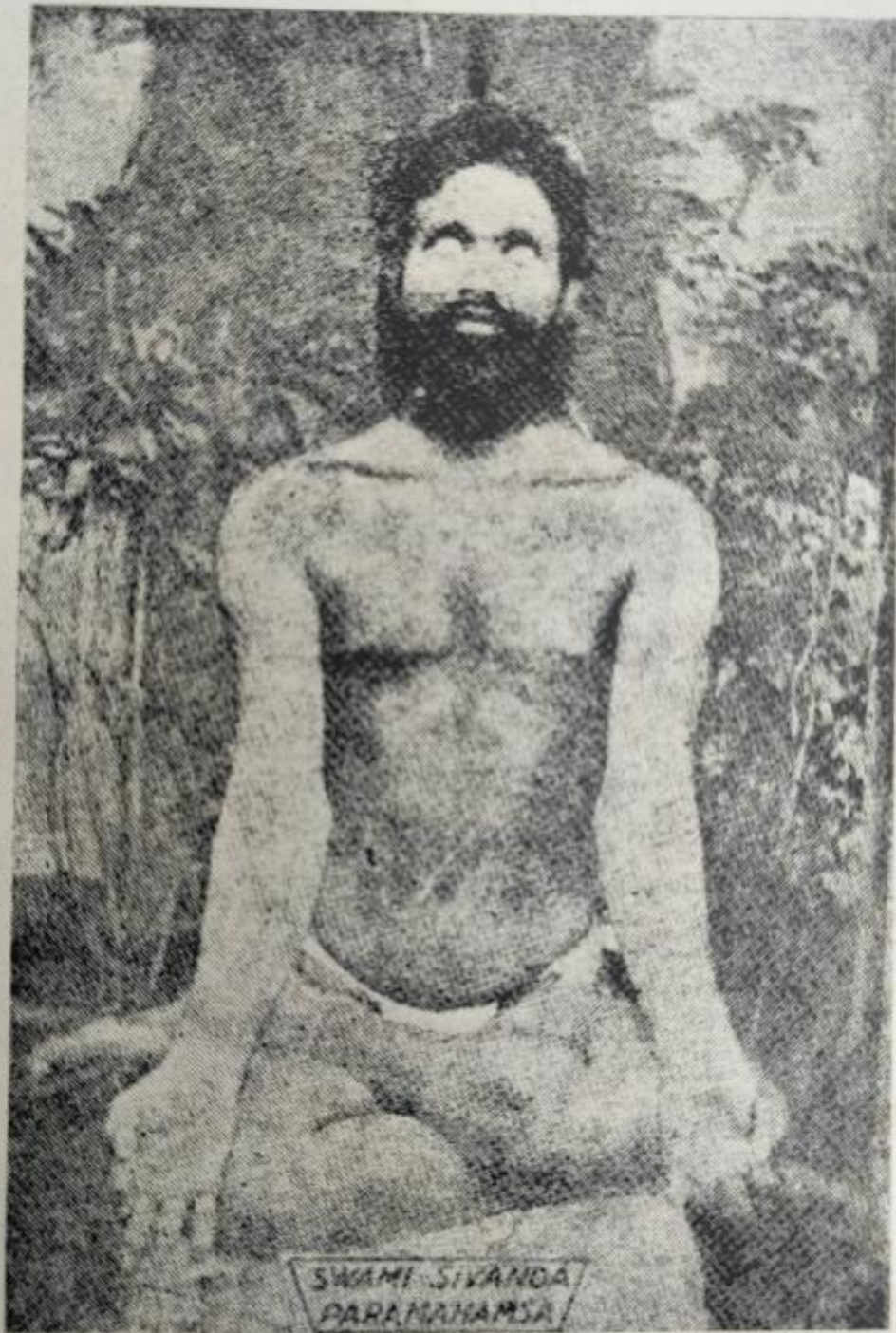
He was initiated into Yoga cult by his Holiness Swamy Sivananda Paramahamsa at Badagara in North Malabar District. Accidentally coming across the book "Sidha Vedam" written by Swami Sivananda Paramahamsa in Malayalam, he studied it in great earnestness and detail and started practicing the Brahma Vidya (Yoga) as propounded therein. Soon he met Sri Swami Sivananda and became his desciple.

His philosophical bent of mind made him resign from service and go in search of the method of salvation. He soon renounced and took sanyasam. Travelling from place to place, he ultimately settled down at Dowleshwar in East Godavari District (A. P.) where for several years he vigorously practiced Yoga, observing silence and all necessary restrictions on life conduct and diet. He did penance in a cave in the Janardhana Temple infected with snakes, with the result that he was called Pamula Swami.

His holiness Swami Sivananda Paramahamsa was a great Yogi. He had his initiation from two Yogis near Palani, who after giving him Upadesam of Yoga dis-

appeared. Eversince, he sat up in the forest practising the Yoga given by the unknown Yogis. He entered into Samadhi State. Like Valmiki his body was covered with earth, shrubs and small trees grew-up on him. Accidently a forest officer by name Kalam happened to notice the holy man and slowly brought him to consciousness. Since then he went about preaching the Yoga method into which he was initiated, and which he practised and realised by his tapas. He founded an Ashram called "Siddha Samaj" at Badagara in North Malabar District, Kerala State imparting the Brahma Vidya that he realised. He travelled far and wide initiating lakhs of people into Yoga-cult. One of his well known disciples was Swami Nityananda of Ganeshpur, near Vajreshwari, about 50 miles from Bombay, where he attained Samadhi.

After decades of vigorous Yoga Sadhana, Swami Ramananda Paramahansa wanted to establish that the Yoga propounded by his Guruji Swami Sivananda Paramahansa was the real Yoga as preached by Sri Krishna Paramatma in the holy Bhagavat Gita, and in the great Scriptures and Srutis of all ancient Maharshis. He critically, carefully and minutely studied all Upanishads and Srutis and with a view to justify, convince and prove that the Yoga path of his Guruji is the very method taught by Lord Krishna in the Bhagawad Gita Chapter V, Stanza 27, and as also laid down in Upanishads, Vedas and Scriptures, he wrote a number of books in Telugu. The last of the Series is "Yogamritham" which is now translated into English.



Sri SWAMY SIVANANDA PARAMAHAMSA

HUMANNESS

Human being is superior to every other being in God's creation. Human life, unlike the lives of other beings, is not intended merely for the enjoyment of food, sleep and sexual pleasures. The need for food, rest and pleasure may be common to both human and non-human; but, surely, enjoyment in them alone is not the end and aim of human life. If that were so, there would practically be no difference between human beings on the one hand and birds and beasts on the other.

Sloka :—

Abhara nidra bhaya maidhunani
Samanya methathapasubhir naranam
Jnaneenarana madhiko visesho
Jnanena heenah pasubhissamanah.

—Uitargita.

The above sloka explains that the enjoyment of food, sleep and pleasures is common to beings both human and non-human, that in addition, human beings are endowed with knowledge and that a person who has no knowledge is no better than a beast. The possession of jnana or knowledge is thus the distinguishing factor between human and non-human.

By jnana is meant the capacity of the intellect to know the truth or the reality about the state of things and affairs. Thus, knowledge of the true state or the truth

about an affair and the one that knows is the knower or the jnani.

By man is meant, the one that has the capacity for 'manana' or discrimination, critically examine truths and untruths and finally understand what are true. Such persons are said to possess 'Viveka' or discrimination. Those that are not endowed with viveka are virtual beasts, according to Sastras. The Sastras say 'Vidya vihinah Passubhi ssamanah'. The unwise or the uneducated person is equivalent to a beast. Even a viveki who does not put his viveka into practice, is also a beast. Vidya should not be taken as, or interpreted to mean, knowledge of a language. Languages, after all, are mere means meant for communication of One's own thoughts and feelings to another person. Such languages are many in number, and vary from race to race, and group to group. If knowledge of a language is to be called Vidya, then it must be admitted that even birds and beasts have Vidya, for, they too, have their own languages. But, certainly, birds and beasts do not possess the capacity to discriminate.

Some persons boast themselves to be human beings though they do not possess the capacity to discriminate, whereas some birds and beasts exhibit better Viveka or Wisdom than such men.

An encaged parrot talks as we talk and acts as we direct. Bullocks and other domestic animals that come from a different linguistic State, soon learn to understand the language of the new surroundings and act accordingly. The Police dogs catch thieves although they may have

been trained in a State where a different language is spoken. A cobra is said to wreak its vengeance, pursuing its enemy even to unimaginable distances. Most of those who pride in their human origin do not possess such capabilities; and it is very clear that this kind of extraordinary knowledge cannot be possessed by all.

Birds and beasts indulge in sex life only in particular periods. Human beings, too, have such periods; but most of those who have only their human birth to be proud of, ignore such limitations and resort to unbridled indulgence:

Birds and beasts, if at all they have any worry or sorrow, bother only about the food required for the day and they have no worry to be carried forward to the next day. These beings have no worries at other times and about other matters. But we, that are only just proud of our human birth, are engulfed in worries and sorrows which arise out of our attachment to, and selfish longings for wife, children, friends, cattle and property. We always find ourselves more and more inclined and attached towards them. Considering the above aspects, it looks as though human life is far inferior to, and less happier than, the lives of birds and beasts.

Birds and beasts are not endowed with the knowledge of the past and the future, while human beings are capable of looking into the past, the present and the future as well. If people who call themselves human yet carry on in the world only looking to the living present, ignoring the past and the future, they can very well be equated to birds and beasts.

Only such people who strive for happiness in the present, fully, conscious of the Jiva's (Being's) past and future are said to be wise or to possess Viveka or discrimination. Without possessing such Viveka, if people function with a mere knowledge of the present, it is certainly beastly.

Sruti :—

Deham pasyaiti pasuh

The one that sees (identifies oneself with), the body is a beast.

Sloka :—

Sareerameva swathmanam pasyatheti pasurmataha

Thaddarseehchet pandithope thasyapyasya kimantharam

The person who mistakes the body for the Atman (Soul) is a beast. If a pandit (learned person) also takes his body to be the Atman (Soul), what is the difference between him and a beast?

It is, therefore, clear that the essential qualities of humanness are :—(1) That the individual should possess and practise the knowledge of discrimination between truth and untruth; (2) That the individuals' enjoyment of food, rest and pleasure should be limited; (3) That the individual should be conscious that the Jiva has not merely the present but had also a past and will have a future and that the soul or Atman is distinctly different from the body. Individuals who have taken human forms and yet do not possess the above qualities are as good as, and in certain respects even worse than, birds and beasts.

HUMAN DUTY

We find everywhere that people are often subjected to an illusion (Bhrama) and are functioning accordingly. They often mistake sorrows for pleasures and go on struggling. Those that are endowed with Jnana or the capacity to discriminate, distinguish very correctly between pleasures and pains. Such discrimination is the quality of humanness. If people are not able to discriminate properly and act correctly, then their functioning is not according to human nature or dharma.

We see every night, several insects rushing to the flame of the lamp, mistaking it to be an object of attractive enjoyment and destroying themselves in its heat. If we, human beings, who are proud of our wisdom, commit this very fundamental mistake like the insects by mistaking the destroying flame for an object of pleasure, and suffer misery thereby, we cannot claim to be the beings possessing wisdom, which is the distinguishing factor between the human and non-human. It is aviveka and beastly in nature. The mistaken observation of one sense organ or indriya i.e., the eye, killed the insect. But, man functions in this world in accordance with the mistaken notions of not one, but five indriyas. This leads him to a state far worse than death.

We thus see that Bhrama (illusion) is the cause of all misery; and those who, by their capacity to discriminate, are not subject to the influence of Bhrama, will have no misery at all.

It is, therefore, the duty of every human being to discriminate correctly, know the truth and then strive for happiness. Our struggle for more and more happiness without preliminary discrimination, will merely be a wild-goose-chase without correct results.

PLEASURES AND PAINS

All human beings know that there exists a state of supreme happiness and they live and strive for it without knowing what it is. Because of their ignorance of the state of supreme happiness, the results obtained are always the contrary.

Whenever people come across calamities or sorrows which cannot be redressed, we hear them saying that they would prefer to die than to live in misery. This clearly shows that they live only for enjoying happiness. It is rather strange and regrettable that in spite of their apathy for misery or sorrow, human beings are not only not able to correctly discriminate but are also succumbing every moment to illusion (Bhrama).

Pleasures and pains are, after all, relative terms and depend upon habits of individuals. If we discriminate properly, all pleasures and pains that relate to this world, are transitory and not-permanent. They are but the feelings of the mind. If one is accustomed to a meal of cold rice as break-fast, he would feel awfully miserable if he is offered a cup of coffee in its place. Likewise, when an individual gets accustomed to coffee and begins to find pleasure in it, if he is offered a meal of cold rice as break-fast, he would feel equally miserable. One who is

habituated to live in solitude, finds it miserable to be in a crowd. From experience, we find that an individual who often lives in company cannot find happiness in solitary life.

We see from the above examples that pleasures and pains vary with the habits of individuals. They are really not in existence. If they were real, they would have perennial existence, without changes. Real things in the world never yield to changes.

HAPPINESS

A person says 'I had a very sound sleep last night'. It naturally means that, at that time, the individual was extremely happy: In the wakeful state, the individual is expected to be experiencing pleasures by his contact and association with his wife, children, cattle and properties which are generally considered to be the repositories of happiness. How then can we reconcile the statement, that in the deep sleep state, when entirely cut off from contact with all his endearing persons, things and affairs, the individual was extremely happy? Does real happiness lie in the contact and association with persons, objects and affairs which are considered to be the repositories of happiness, or in severing their contact and forgetting oneself in deep sleep?

If we understand correctly, it is very easily established that real happiness does not lie in contact and association with the so-called repositories of happiness. Real happiness exists in the deep state when the mind is free from all thoughts. We find happiness only when the mind is

free from all worries and when it merges into deep sleep. So it follows that happiness will be the highest when there are no thoughts. While the fact is like this, people often misunderstand. They believe that real happiness lies in the family, and get themselves attached to it, stronger and stronger. This kind of functioning of human beings results in all kinds of mental worries and preoccupations. There will be no happiness of any kind but only misery and sorrow will follow.

Sruti :—

Asath samsara vishaya samkalpa evadukkham

The above sruti says that thoughts about samsara or worldly affairs result in sorrow. By samsara is meant the attachment towards wife, children etc.

Sloka :—

Thrushnaevahi samsaro thannaso mokshamuchyate

Yathra yathra bhaveth thrushna samsaram Viddhi
thathravai.

—*Ashtavrakra Gita.*

It is thus seen that real happiness does not lie in our near and dear persons and objects as is popularly believed. Such things are only seen to add to our misery. Happiness is found more in detachment from the objects of pleasure than in attachment to them.

HOW TO GET HAPPINESS

A person living in a far off place and away from his wife and children for sometime, returns home and at the moment of seeing his wife for the first time, gets the highest pleasure. Later he gradually turns his attention towards other objects and affairs which also are dear to him. If he finds the face of his darling again, he will not find as much pleasure as he found at first. The reason is not due to anything wrong with her. If at all there is anything wrong anywhere, it is with the individual himself. When he first saw his wife, his mind was fully concentrated and focussed on her. He deposited his entire attention in her to the exclusion of anything else, and so derived the maximum pleasure or happiness. But when he looked at her subsequently the mind was not so free. It was already filled with other objects and affairs. Therefore his vision of his wife got blurred by the obstructions caused by the impressions of other persons, objects and affairs with which he was meanwhile associated. The pleasure that he derived was thus not unalloyed and pure like the pleasure he enjoyed earlier.

It is thus seen that pleasure or happiness is derived by the merger or association of the mind in its entirety with any object, but not from the objects themselves :—

Sloka :

Swachithai kagra thayathra

Thathra eatha sukham dwijash

It means, that the enjoyment or experience of happiness lies in the intensity of concentration of the mind in particular persons, objects or affairs.

HAPPINESS OF THE ATMAN (SOUL) IS REAL HAPPINESS

Earlier we have seen that happiness is derived from full concentration of the mind in any person, object or affair. Generally, wife and children are the objects which demand the utmost attention of an individual and he is said to love them most.

Suppose a person's wife or child is involved in a fire accident and is seen to be burning, inch by inch, in his very presence. Does he dare to jump into the devastating fire to save his darling? No, not generally, unless he is of an extra-ordinary type. On the other hand, he weeps over the calamity that has befallen him. Others also hesitate to jump into the fire to save the burning person, Why? What is the reason? Everybody is afraid of his own death. Nobody would be willing to sacrifice his life for the sake of others. They love their own Self more than any other thing or body. It is, therefore, an indisputable fact that everybody loves his own self or Atman (Soul), to the exclusion of anything else, be it his wife or child or property. If the mind is concentrated fully in that Atman or Self which is so very dear to every individual, it gets eternal bliss.

Sloka :—

Satchitanandaanubhava swarupam
Jnathvananda rupavasthithi reva sukham

—*Niravalambopanishat.*

Knowing Sachitananda (bliss) by experience, and living in that Ananda (bliss) is happiness.

As wife, children, objects and affairs are all impermanent, having been created by the mind, any love deposited in them causes misery and sorrow. It is a matter of common experience in the world that everything that has a name and form shall die one day or the other. The bodies of the repositories of our love and affection viz., our wives and children, also are impermanent. When we consider those impermanent bodies as our wives and children, we are bound to suffer when those bodies perish.

But the situation would be different, if we realise that our wives and children are not the bodies that we see, but the invisible owners of those bodies. The shirt that a person wears may be worn-out in course of time, but not the individual that wears it. (By individual is here meant the Jiva and not the body). Similar is the case with our bodies. The Jiva (individual life) wears the shirt called body, and functions in the world. The eternal soul (Atman) is, therefore, distinctly different from the impermanent mortal bodies. Even if the body dies, the soul does not die. It is birthless, deathless. It is permanent, eternal and blissful, and it shines for ever all-supreme.

Human beings get eternal bliss when their minds are merged in such Soul.

It is because the Jiva (life) is in the body, there is the name and shape for the body. As soon as the Jiva (life) leaves the body, the body becomes nameless and shapeless. Therefore what has been there was the Jiva (life) and not anything else.

ATMAN

Sloka :—

Mamaivamso jivo loke Jiva bhutaah sanathanah

—*The Gita-XV-7*

My Amsa or a part of mine, which is eternal, is in the form of Jivas.

Sruti :—

Agni vishfu lingaih

Like the sparks from the fire, Jivas (lives) have come out of Eswara. Just as fire is seen in the form of sparks in association with burning matter, so also the amsas of Eswara are known as jivas when associated with matter. If the base of upadhi of matter is removed, jiva is Eswara itself.

Swayameva Swayam pasyeth.

One should know oneself by oneself. The eye, which is an amsa of Sun God, is looking at the Sun God. Likewise, the Jiva which is an Eswaramsa should look at Eswara. Therefore, the one that sees and the one that is seen are not different from each other. The one that sees and the one that is seen are one and the same.

Sruti :—

Nanya dathosthi drastuh

In conclusion, we learn that Eswaramsa has to look at Eswara and that their mergence alone is salvation. Which is the seat of the Atman ?

Satyam Jnanam Anantam Brahmah

Taithriya Upanishat.

This and other Srutis describe the Atman (Soul) is allpervading, indivisible, omnipotent and omniscient. They also describe the Atman as luminescent and blissful. All Schools of thought and all religious ideologies agree with this. The omnipresent Atman (Soul) is present in the individual also. If not, it can never be called omnipresent and indivisible. In that case, all the sastras will be of no avail.

If the Atman (Soul), which is dynamic energy, is not within us, our body is as good as dead dry wood. Therefore, the Omnipotent, Omniscient and Blissful Atman is within us. If we are able to locate the exact place from where the Omnipresent Atman functions in our body; and if we merge the mind there, in that blissful Atman (Soul), then we enjoy eternal bliss.

One should not think that because the Atman is omnipresent and as such is present in each and every thing in the world, why not we enjoy eternal bliss by concentrating our mind on any object anywhere outside. Even if the Atman (Soul) is omnipresent and all-pervading, the Sastras say that eternal bliss can be enjoyed only by knowing the exact seat of the Atman in the body and by concentrating the mind on that Atman (Soul). The following example elucidates the idea further.

The Sun is much bigger than the earth. The whole surface of the earth must therefore reflect the sun's image. But in our experience we do not see it everywhere on the earth. Only in a clean mirror or a pure water can one find the reflection of the Sun. Similarly, even though the Soul is in every fibre of our being, we find it reflected or located only in that part of the body which is clean and pure like a mirror. We can see it only there.

Sloka :—

Buddhou guhayam sadasadvilakshnam

Brahmasti sathyam param advideeyam.

—*Vivekachoodamani*

Sada sarva gathopyathama masarvatrava bhasathe

Bhuddhavevava bhasetha swatcheshu prathi bimba-
vath.

—*Atma Bodha*

The Buddhi (cell) is such a clean and pure place in our bodies. There we can see the Atman. Concentration of pure and steady mind and mergence of such mind in such Atman only, will give us the experience of eternal bliss.

That is why it is said in the Vedas, Smritis, and Srutis that Atman is located in the Buddhi cell, and if Jivas realise that Atman, they become sinless and attain salvation.

The following texts support the above statement.

Sruti :—

Yethadyo veda nihitam guhayanso
Vidya gradhim vikirateetha somya

Sruti :—

Anoraneeyan mahato maheeyan
Atma asyajantoh nihito guhayam
Tama kratum pasyati veetha soko
Dhatu prasada nashimana matmanah

—*Kathopanishat.*

The person that has realised the 'Parabrahman' that is residing in the Buddhi cell can be said to have broken the bonds of knots of Avidya (ignorance).

Only a man who attains perfect control over his indriyas and keeps his mind pure and clear from disturbances of intentions and their negations, can understand or realise the Soul which is seated in the Buddhi cell which is smaller than the microcosm and also bigger than the microcosm. Only a mind which is free from Rajoguna can realise the Atman.

By saying that unless one realises the Atman, there cannot be salvation, it is admitted that there is an entity which has to see or realise the atman before it could get salvation; and that with its present jnanam, it is not able to see or realise the Atman. This entity is the Kshetrajna or the Jiva.

THE JIVA

The Jiva, which is also Eswara, exists in the Turiyama and an amsa or part of it moving downwards, exists in the three states (1) wakeful (2) dream and (3) deep sleep.

In the wakeful state the Jivamsa functioning through Indriyas, spreads outside and contacts things and affairs and experiences pains and pleasures of physical nature in them. In that state, it is seated in the eyes and functions with the name Viswa.

In the dream state, it experiences pains or pleasures which are the subtle remnants of those of the wakeful state. In that state it is seated in the throat and functions with the name Taijasa.

In the deep sleep state, it is seated in the hridaya and experience the pleasures thereof functioning with the name Prajna.

The pleasures that it experiences in the three positions are natural to those positions. By experiencing pleasures at the various positions, it is becoming the enjoyer, or Bhokta. The things enjoyed are different from the enjoyer. The Bhokta and Bhojyam are quite different.

Sruti :—

Bahishprajno vibhurviswo
 Ghanaprajna sthadha prajnah
 Yeka yeva sthridiha smrutah
 Dakshinakshimukhe, viswo
 manshyantastu taijasah
 Akasecha hrudi prajna
 Sthridha dehe vyavasthitha
 Vishwohi sthula bhuhnijam
 Taijasah pravivikta bhuk
 Ananadabhuk tadha prajna
 Sthidha bhogam nibodhate
 Nethrastham jagratam vidyat
 Kant swapnam semaviseth
 Sushuptom hridayastbanthu
 Turiyam murdhaya vasthithem
 The Jiva is known as Kshetrajna
 Kshetram jana, iti kshetrajna.

By 'Kshetram' is meant the body and by 'jnah' the knower. The one that resides in the body and knows about its various functions is called Kshetrajna.

It should also be known that Kshetrajna is Jiva and Jivamsa is Mind.

Sloka :—

Srunushvavidwan manayeva jivo
 manohiviswam manayeva chesah
 Manohimaya manayeva bandho
 Manolayam mukti rayam yadhardhah

—Mahavakyadarpanam.

By saying that the mergence of the mind is moksha or salvation, it is clear that there is a spot where the mind merges. It is also clear that the mind is now not at that spot. The location or position of mergence is called Turiyam, the spot above the two eye-brows. The Vedas say it is the Buddhi cell.

Sruti :—

Bhuvomadhye sivasthanam namasthathra vileeyate
Jnatavyam tatpadam turyam yatra kalo navidyate:

The Sruti says that the mind should be merged in the Sivasthanam (seat of Atman) which is above the eye-brows. It is also called turyam and for the mergence of the mind in that centre, there is no time limit. The reason is, that depending upon the merits of the previous births and the sincere efforts during this birth, the mergence may be quicker. It may be delayed where purva samskara or the merit of the past births is wanting. There cannot, therefore, be any definite time fixation for the mergence of the mind in the Turiyam.

This is also said in the Gita.

Sloka :—

Nahijnanena sadrusam pavitramiha vidyate
Tatwayam yogasamsiddah kalenatmani vindati.

—The Gita-IV-18.

There is nothing purer or more sacred than jnana. A perfected Yogi automatically gets this jnana in the normal course of time.

Jnana or knowledge is to realise the Atman personally.

THE FORM OF JIVA

The Gita says that the Jiva is the Kshetrajna. Kshetrajna is called so, because the Kshetrajna resides in the body and knows about all the functions of the body.

Sloka .—

Idam sareeram kounteya kshetra mityathi dheeyate.

—*The Gita-XIII-2.*

Eswara is Chidakasa (Space, light and undisturbed vayu). It is actionless. It is a witness without interfering. Jiva is an amsa or form of Eswara.

Sruti :—

Tasmat sunyataram viddhi chidakasam mahamune

This Jiva is also known as the mind or energy (sakti or prana). It is made up of the combination of Vayu, Tejas and Akasa (air, light and space).

Vayusteja stadhakasa sthrididho jiva samjnakah.

—*Annapurnopanishat.*

The Jiva is moving and functioning because of Vayu (Air). As the moving and functioning state of the jiva is the mind, it should be known that it is the mind that is doing all actions. It is also responsible for creation. Without Vayu there will be no action or movement.

Without action and movement there will be no creation of jagat (Universe). That is why the mind is also known as energy or Sakti or creator. From the flickering of this mind which is also Jivamsa and Sakti, arise the varieties of creation. It is only due to the movement in water that foam bubbles and other different shapes are evolved.

Sloka :—

Chittamalo vikalpoyam chittabhavena kaschana
Ataschittam samadhehi pratyagrupe paratmani.

—*Vivekachoodamani.*

The disturbances caused in the mind by its flickering envelop the paramatman and make HIM invisible. Steady mind alone can realise the paramatman and attain oneness with it.

Sloka :—

Yadharasasaye phenam dadhanadeva jayate
Manonirmadhara deva vikalpa bahuvastadha

Just as foam or lather comes out on churning the juice of soap-nut, so also from the flickering of the mind arise the various disturbances (Vikalpas). When the mind ceases flickering, the jagat (world) that is born out of disturbances ceases to exist for him.

Sloka :—

Yatra yatra menaspurthi tatra tatra jagatpayam
Yatra tatra manonasthi tatra tatra nakinchata
Rupam namamcha jatimcha kalpayitwa swasaktitah
Brahmajnamapiva chitam samsarayati purusham

Where there are the intentions of the mind, there exist the three worlds. Where such intentions do not exist, there exists nothing. It is the mind that is creating, out of its energy, the jagat (world) with name and form and attracting even those that have known the Brahman and making them bound by Samsara.

Jivamsa i.e., the mind is located in hridaya space. Hridaya is the centre of deep sleep. Sleep is Tamas i.e., state of ignorance. In this state, the Jivamsa is in an ignorant condition.

In the dream state, the jivamsa goes to the centre of the throat, experiences pleasures there and knows about the affairs there. At that centre the Jivamsa is not capable of learning the truth.

Later, in the wakeful state, the jivamsa resides in the eye and experiences those pleasures. In this place the jivamsa appears with viveka (intelligence) and can, therefore, learn the truth about all things and affairs.

From this, it follows that the jivamsa is becoming more and more intelligent as it goes gradually up from Tamas to wakeful (Jagrat) state. It cannot, therefore, but be accepted that the Jivamsa cannot attain perfectness in Jnana (knowledge) unless it reaches the fourth centre, the Sivasthana (Atmastan) or Turiyam. In the sleep, dream and wakeful states, it moves about involuntarily and experiences the respective pleasures. For going beyond the three stages and reaching the fourth state of Turivam and for experiencing uninterrupted bliss, it should be assumed that some effort is necessary. Such

effort is not mere study and discussion of the Sastras or external performance of rituals. A deep thought into the matter would reveal that this happens with the help of Vayu which already exists in the Jivamsa (along with space and light). The reason is this. All movements take place with the help of (air) vayu. It is only with the help of vayu that the Jivamsa (life force) moves in the three centres—sleep, dream and wakeful, without any effort.

If the breath inside does not come out fully, we cannot know the external objects. Similarly, if the breath goes up with the help of vayu, it can fully realise the Atman.

In the Vishnu Sahasranamas, one of the names of Vishnu is given as 'Vayuvahana'. That means that Vayu as a vehicle carries Vishnu. The real form of Vishnu is Satchitananda. The form that is usually, described as wearing a cooch, discmose and flower is the form of Vishnu associated with Maya.

Vishnu has the form of Satchitananda. Therefore mind is Vishnu.

Sruti :—

Manohi Vishnuh

Manah jnanam manuthe

Manohi Jyothih

The Upanishat says that the mind joins the eye and through the eye extends outside, makes the objects shine

and learns about them. Therefore, mind is jyoti (light) and jnana (knowledge).

When we are absent-minded, even if the eye is looking at a thing we do not see it. The reason is that it is not the eye that sees, nor the ear that hears. It is the mind that acts through the eyes and ears. When it is absent (not functioning through the eyes or ears) we cannot see or hear.

Sruti :—

Anyatramana abhuvam nadarsam
 Anyatramana abhuvam nasroursham
 Manasayesha pasyati manasa srinoti

Therefore, the Jivamsa gets salvation only when the mind goes upto and merges in the Turiyam or Sivasthana through the help of air (Vayu). So long as the Jivamsa and Eswara remain distinct and seperate, the Jivamsa cannot be free from fear.

Sruti :—

Dvaithadvai bhayam bhavathi

But the jivamsa is now bound by the three bodies gross, subtle and casual and five kosas.

The Jivamsa is getting bound by its movement and experiencing the pleasures in the three states in the three bodies gross, subtle and casual in the centres of the eye, throat and hridaya respectively. Similarly, it is also surrounded and bound by the five kosas known as Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya.

The one that goes to the Nilgiris in winter cannot escape from the pain of biting cold; but if he leaves that place for another where the climate is dry, he will no longer suffer from the biting cold. Similarly, if the jivamsa (Jiva Sakti) wants to get out of the trouble of experiencing the pains and pleasures in the three states of the body, it should go beyond the three states and reach the final state, the Turiyam. Then it will be free from bondage.

Sruti :—

Vimuktascha Vimuchyate

The Jivamsa is called as such so long as it resides in three centres and is bound by pains and pleasures, and is called Jiva or Siva when it is freed from the pains and pleasures of the three centres, reaches the Turiyam, sees the Siva there and gets merged within, and then only it can attain Advaitam.

Sruti :—

Thrunhena baddho vrahisyat thrunhabhavetu
thandulam

Evam baddhasthadha jivah karma nase sadasivah.

—Skandopanishat.

Rice is called by the name 'paddy' when it is covered by husk; and by the name of rice when freed from husk. Similarly Jivamsa is called so, when it is encased in the three states of the body and the five kosas; and it is called Jiva or Siva when it is freed from the encasement.

As long as it is bound by the bases of the three states of the bodies and the five kosas, and continues to experi-

ence pains and pleasures, which are the results of past actions, it is called Jivamsa, and when it is freed from the above and reaches the Turiyam, it is called Jiva or Siva.

Sruti :—

Jagratyannamayam Kosam Sthoola deham cha
Viddhivai

Swapne prana mano Jnana Maya sookshma
Vapusthadhah

Sushuptau Karanam Deham Anandamaya Kosakam
Turiye twa Sariram Tatchidraopam Kosa Varjitam

—*Yoga Vashishtam.*

The Jivamsa's salvation from the three states of the body, and its existence in its own form in the Turiyam is called Moksha or salvation.

Sruti :—

Atma swarupavasthanam muktirithyabhidhiyate

—*Shivagita.*

SIVA IS JIVA

In the Vedas it is propounded that Siva is Jiva. The reason is this. An Amsa of Siva flickered and moved southward in the form of Mind, resided in the position of hridaya, moved about the respective centres in the sleep, dream and wakeful states and experienced pleasures there. Consequently, it functioned with attachment in them. It is therefore bound.

Sruti :—

Anthahkarana pratibimba Chaitanyam yatprakasate
Tadevavasthatraya bhak bhavati

—*Paingalopanishat.*

The reflection of the chaitanya (energy) in the Antahkarana, when it comes out, becomes the enjoyer or Bhokta in the three states sleep, dream and wakeful in the three centres.

JIVA AND JIVAMSA

It has been explained earlier that Eswara is Chidakasa (space, light and undisturbed vayu). It is the same as jiva. This Jiva which exists in the Turiyam is actionless as the vayu in it becomes still.

An amsa or part of this Jiva moves downwards due to the inherent disturbing quality of vayu and becomes jivamsa (Sakti). For example, the ocean is both calm and turbulent according as the air is calm or disturbed. All movements arise out of the disturbances caused by Vayu.

The jivamsa which moves downward on account of the disturbing vayu, experiences pains and pleasures in the three centres in the three states. It is this Jivamsa that is the Enjoyer (Bhokta).

A reflected image does not beget the defects of the base in which it is reflected. But whatever emanates out of the image carries the defects with it. When the rays of the sun fall on a red mirror, the redness of the mirror

does not affect the image of the sun but the rays that come out of the mirror are affected by the redness of the mirror.

As the mirror is red, the rays that come out of it will be red. Energy is therefore of two kinds energy of the reflected image, and energy that comes out of the reflected image. The energy of the reflected image does not carry with it the defects of the base in which it is reflected. Such energy is not the enjoyer (Bhokta). The enjoyer is always associated with the objects enjoyed.

It means the light that shines through antahkarana. This is intellectual knowledge which we have now. It is the Jivamsa that is the Bhokta or enjoyer. The Jiva only appears reflected in the antahkarana, and the sins of the antahkarana do not effect him. The Jiva is not, therefore, bound. It is the Jivamsa alone that is bound.

Sruti :—

Ayano dakshine prapte prapanchabhimukham gatah
 Ahankarabhimanena Jivasyadhi sadasivah
 Uttarabhi mukho bhutva stanat stanataram kramat
 Moordhanyadhayatmanah Pranam yogathyasa
 stitascharam

—*Trisikhabrahmanopanishat.*

According to the above, it is an amsa of Sadasiva, i.e., Jivamsa that is moving outward, i.e., functioning through the indriyas contacting outside matters and getting bound by ahamkara and attachment. If such Jivamsa or sakti which is in the lower part of the body,

has to attain its original state-Jiva, it has to move upwards from one centre to another and finally reach and deposit the prana in the Turiyam, through the practice of Pranayama.

From this, it will be clear that for salvation of the Jivamsa one has nothing to do with the Vayu outside. By merely practising the movement of internal vayu only, the Jivamsa gets salvation.

By siva is meant the chief prana. This has emanated out of the formless and nameless Brahman.

Sloka :—

Atmanh prano jayate

Atman is not different from Brahman.

Sruti :—

Tat brahma sa atma

Dehadehah Parataratvat

Brahmniva Paramatma

—*Niralambhōpanishad.*

As the *Brahman* is very much superior to the bodies, it is the *Paramatman*. This chief *Prana* is known by the name *Siva*.

All religions agree with the view that the mind needs concentration. To say that the mind needs concentration is to admit that, at present, it has no concentration. What is mind? It is divine light with matter

Sruti :—

Atmanatmakaram swabhavato vasthitam
 Sadachittam atmaikakarataya
 Tiraskritanatma drishtim vidhitah.

—*Sootram.*

This *Jnana* or divine light wavers, spreads and goes out to external objects through the *indriyas*.

If the mind which has the form of *Jyoti* or *Jnana* with matter has concentration, then everything remaining unknown to the world about matter becomes known, but not *Eswara*. This is a thing of universal experience and acceptance; it is an undisputed fact that to know about a thing unknown is knowledge or *jnana* about it. Even if you are reading a book, its contents cannot be understood unless the mind is concentrated on the contents in the book. It is also a matter of experience that when a person is not able to understand something in a book while reading, he stops reading, keeps the book aside and begins to think about the matter himself. When a person begins to think about a matter deeply, he will be oblivious of the things around him. While he is absorbed in such deep thought, he would not know even if somebody talks to him or moves in front of him. What is the reason?

While thinking, the energy of the mind will be inside and facing upward. That means, it gives up external movement, and remains concentrated inside, facing upward. The contents of the book are fully grasped, if thought-over at such times. It will be seen from the above that not only are the contents of the book but also all objects and affairs of the world, movable as well as

immovable are all within us. External matters which sometimes are not remembered, are brought to memory by deep internal thought. If the things thought over, are not within the mind wherefrom they are coming into the mind during the process of thinking.

As one is able to understand things fully only when thinking oneself, it is clear that all the objects of thought are within the mind itself.

A balance gives the correct weight of an article weighed, only if when its needle points towards the central point. But if this needle moves this side or that side, it does not give the correct weight. Similarly, when the mind is in a disturbed and wavering condition, the truth cannot be realised.

The mind can also be compared to an electric bulb. Just as a bulb begins to glow when connected to a generator of electricity, the mind also shines through its connection with the *Atman*. Without electricity the bulb cannot glow. Similarly, without the energy of the *Atman* the mind cannot shine. The brilliance depends upon the capacity of the bulb.

Electric bulbs of different powers give different intensities of light. All electric bulbs, whatever may be their capacity, are made of the same material. But a 500 watts bulb gives more intense light because of the fineness of the matter of which it is made. To purify and attain this fineness, intense heat is required. Similarly, mental energy also should be generated and kept at a high level of purity. Then only, will it be able to shine with very

high brilliance, and consequently it will spread over all things and know them. Instead, if we concentrate the mind with its present limited capacity, we will not be able to know all things. We should, therefore, try to generate more mental energy and keep it at a high level of purity. Then the mind will be highly energised. It is said in the Yoga-Vashishta that *Yogis* who possess such minds live for thousands of years. *Yogis* have no death. It is said in the Vedas that at the time of birth, the capacity of the mental energy of every individual is to live for 100 years.

Mind is also material. The reason is that it is sustained by food. Food is material. The food that we take into our body changes into three forms. The gross form (*Malam*) is ejected out of the body. The second part of it adds to the flesh, and the third part, which is subtle, sustains and energises the mind. It is an undisputed fact that the qualities of the sustaining materials are acquired by the sustained materials. If a person eats *Dhaturu* he turns mad, as his mind attains the quality of the fruit.

For purifying and concentrating the mind, it should be churned well with *prana* and *apana vayus* available within. By such churning, the fire of *Yoga* is kindled, energy is created and this energy destroys all impurities of the mind. The mind which is thus energised and purified becomes powerful, free from impure matter and shines brilliantly, as it then exists in the *Aman*. For example there are two kinds of clouds, black and white. Black clouds obstruct rays while white clouds do not.

Sloka :—

Yada parvata dhatoonam dahayante dahanmala
Tadhendriya krita dosha dahyante pranani grahat.

Just as all the impurities of hill are destroyed by fire, so are the impurities of the mind destroyed by the control of *Prana Vayu*.

If we put a small black circle on a white sheet of paper and concentrate our mind on it, after some time we see light spreading around the black circle and if the concentration becomes deeper, the circle becomes invisible and we see only light. That means that by constant and deep concentration all material obstructions can be overcome.

Putting a black circle on a white sheet of paper happened because the mind intended doing it. The black circle which was not there in the beginning was created by the intention of the mind. If the mind remains steady, unwavering and without intentions, names and forms cannot be seen.

Similarly, in the all-pervading Brahman, the *jagat* with its form and name is created by the wish of the mind. If the mind remains without intentions and unwavering, it will not see the *Jagat* with its name and form, but will see only the all-pervading *Brahman*. The black circle, which was put on the white paper in the beginning, is seen when the mind intends to see it; and it is not seen when the mind does not intend to see. Likewise, the *Jagat* which never existed with name and form, exists when the mind wishes so, and ceases to exist when it

mind is freed from such wishes. It should, therefore, be known that the *Jagat* is *Mithya* or untrue. That which exists in all time and in all states is alone true. And such truth alone is *Jnana* or *Brahman*.

Sruti :—

Brahmaiva Satya Shabdarth

Satyam jnanamiti sruteh

The sruti teaches that by *Satyam* or Truth is meant *Brahman*, and that *Satyam* means *Jnanam*.

Therefore, if one wants to realise the *Atman* (*Brahman*), the desires (matter) in the mind should be completely annihilated. Then only is concentration of the mind permanent. Such a state is *Jnana* or Salvation.

Sruti :—

Yasya Sankalpa nasasyat

Tasya muktih karesthita.

—*Muktikopanishat*—

Sloka :—

Sarvasankalpa Sanyasi

Yogaroodhastadochayate.

—*Gita-VI-4*—

One that has given up or renounced all *Sankalpas* or intentions has salvation in the palm of his hand. Such a person is a perfect *Yogi*. It is the *Sankalpas* or matters that have stood in the way of the realisation of *Atman*. Until and unless the *Sankalpas* or matters are removed, there cannot be realisation of *Atman*.

MIND

WHY DOES THE MIND WAVER ?

The reason for the wavering of the mind is the movement of the *Prana-Vayu*. By the movement of *prana-vayu*, the mind wavers and matter is created in it. As long as matter is there, mind cannot have concentration. To remove the matter, *vayu* must be made steady. Then there will be no wavering and no matter. It will be pure concentration. For example, if a dry and loose cloth is dipped in water the cloth absorbs water. When the cloth is squeezed, the air spaces in it are tightened and the external matter (watery content in the cloth) is expelled. The cloth is thus freed from the existence of external matter. Likewise, by the control of *Prana-vayu*, the mind will be rid of its material contents and will become pure.

If the flame of a light is exposed to a moving breeze, it naturally flickers and spreads. As the mind is said to be light or *Jyoti*, it shines like light. By the movement of the *Prana Vayu* within the body, the *Jyoti* of the mind flickers and spreads throughout the body and extends through the senses (*indriyas*), to the outer world. It is for this reason that the touch of anything anywhere on the body is felt, because there is no body-consciousness at that time. So to concentrate the mind, the movement or the flickering of the *prana vayu* should be controlled.

Sloka :—

Yah prana pavana spandah Chitta Spandassayevahi
Pranaspand Khshaye yatno Kartavye Moksha hetuvah.
—*Yoga Vashishtam*.

The flickering of the *prana vayu* itself is the wavering of the mind. The aspirant should therefore strive to control the *Prana vayu* for the attainment of *Moksha*.

Concentration or the steadiness of the mind is *Satva Guna*. An unwavering mind is called *Purusha*. That is why it is said in the *Vedas* that *Brahmins* who are *Purushas* are entitled to *Brahma Vidya*. Therefore, it is said in the *Gita* '*Satvat Samjayate Jnanam*'. Steadiness of the mind or *Satva Guna* is also known as *Jnana*.

Sloka :—

Sahi Sarvagata Samvit prana spandana Chalayate
Chittaikagre dadhojnanam Ukatam Samupajayate.

Samvit means *Jnana* (or mind). By the movement of the *Prana vayu*, the *prana* or *Samvit* gets disturbed and is unable to understand the truth. If that movement is arrested and concentration achieved, *Jnana* will be attained. Therefore, it should be known that the mind is naturally *Jnana* in form, but it is losing its *Jnana* because of the flickering of the *prana vayu*. This state is *ajnana* as it cannot perceive the truth.

The *Jnana* that is spreading outside is born out of intellect (*Budhi*). It functions basing on the intellectual capacity. The light that comes out of a 15 watt. bulb spreads to a small distance only while that coming out of 500 watt. bulb spreads farther. Similarly, if we increase the power of the bulb i.e., *budhi* (mind) it (*Jnana*) (knowledge) spreads everywhere and gives clean and clear knowledge about things.

Books are not needed to know things unknown. It is enough if the mind is concentrated. After all, contents of all the books have emanated from the brains of experienced people. Such experienced people have recorded whatever they have felt. As the contents of the books had originated from brains, it is enough if we search the brains for understanding the real meaning of the contents of the book. It is, therefore, clear that all matters known and unknown in the universe have their origin in the mind. So, for knowing things unknown one should go back to the mind. Then the truth of all matters will be known.

By concentrating the mind and thinking back into the past, man is able to recollect things which were known to him ten years back but forgotten subsequently. Matters which are 10 years old are recollected by deep thinking for about a minute.

If a minute-long deep thinking can reveal to us matters 10 years old, it needs no assertion that deep thinking for an hour would reveal to us matters which are ages old. That is how sages could see even into matters of past births.

Man is able to know things unknown to him by deep thinking. How is it possible?

During the process of deep thinking, the external spread of life energy is arrested or restricted, which, remaining inside, slightly rises up. As the channel for its flow upwards is not proper, it stops. Then, man gets tired and being unable to retain it there, drops it down.

It is, therefore, certain that during the process of thinking the thing thought over is realised only because the life energy moves upwards. During the period of thinking, depending upon the capacity for thinking, the external spread of inhalation and exhalation diminishes. The consciousness or life energy in us moves in and out through inhalation and exhalation. It is only by its movement inside and outside, that we are able to see and know outside things. By the movement of life energy gets cleared. Then only does that energy reach its own place (*Turiyam*) and know all things. The individual becomes a *Sarvajna*.

So, in order to become a *Sarvajna* i.e., to attain Omniscience one should detract life energy from downward which is impermanent and untrue, and draw it into the *Turiyam* which is the *Atma Marga*, the evertrue and permanent. Thus we take it from the darkness of *ajana* to the light of *Jnana*, from the path of death to that of immortality.

The following *Sruti* amplifies this view :—

Sruti :—

Asato ma sadgamaya, Tamasoma jyotirgamaya,
Mrityorma Amritamgamaya.

—*Brihadaranyakopanishad*.

Let me, the *Jiva* get at the *Atman* which is in the form of *Tejas* and soul of immortality and located in *Turiyam*.

It is by the coming out of the breath by exhalation that the Jagat (creation) and the Vedas are formed.

Sruti :—

Nisvas bhutame veda su vistara.

By Uchavasa is meant taking the breath or life force upwards, and nisvasa is the opposite of it and means taking downwards:

In the absence of *nisvas* there will be no external functioning for the *Jiva*. When there is no external functioning, the external *Jagat* cannot be seen. In *Uchvasa* time, when the breath or life energy is moving upwards, the creation becomes annihilated and in *nisvasa* the *Jagat* is recreated. On a deep thought, the above things reveal that the channel through which life energy moves in us is not in proper condition and that to clear the channel some effort is called for. The practice of *Yoga* by way of *Pranayama* is the effort required to be put in for clearing the channel of obstruction.

Sruti :—

Svadeham Aranim kritva

Pranavam chottaranim

Dhyananirmadhanabhyasat

Evam pasyanti goodhavat

The unperceivable *Atman* can be perceived by meditating while churning the body as the lower piece and with *Omkaara* as the upper piece of *Arani* (wood).**

**Arani is an instrument used to made sacrificial fire by rubbing two pieces of wood.

The mind, therefore, required churning. Just as the oil that is latent in gingly, and the butter that is latent in milk, are brought out and seen by churning them, so also one will be able to see the Atman only by churning the prana in the body.

In the above Sruti, the phrase 'Dhyana Nirmadhana Abhyasath' is wrongly interpreted by some as the practice of Nirmadhana called Dhyana. It should be interpreted to mean both Dhyana and Nirmadhana. But the two words Dhyana and Nirmadhana indicate opposite functions. Making the active mind devoid of actions is called *Dhyana*. Nirmadhana indicated the active act of churning. As the two words involve opposite dharmas, it cannot be argued that the word Nirmadhana is put in opposition with *Dhyana*. When the subject and a quality are alike then only can one be attributed to the other. Therefore, in the above sruti Dhyana and nirmadhana are two separate Dharmas, they would be interpreted to mean both *dhyana* and *nirmadhana* or *nirmadhana* associated with *dhyana*. Butter comes out of milk when churned. Oil comes out of gingly when pressed. They do not come out unless churned or pressed with dhyana or full attention. Similarly, the Sruti says, while meditating on God, there is some action also to be practised by the aspirant. This is also mentioned in the Gita.

Sloka :—

Om ityekashram brahma vyaharanmamanusmaran
Yah prayati tyajandeham Sa yati paramamgatim

—The Gita-VIII-13.

“Repeating the Brahmanlike mono-syllable Om profusely and meditating on me” is the meaning of the above.

Here the aspirant is asked to do two things. One is the repetition of ‘OM’. This is *Nirmadhana*. The other is meditating on the Paramatman. This is *Dhyana*. Meditating on the Atman, movement upwards of Omkara arising out of the synchronisation of nada, should be practised. The Gita thus preaches what is preached by the word *nirmadhana* in the *Sruti*. Whatever is taught by the great *seers* will be the same everywhere. It should therefore be known that the practice of *Pranayam*, which is described by the words *nirmadhana* is very essential for attaining complete concentration of the mind. This is *Yogabhyasa* (practice of Yoga).

VAIRAGYĀ OR RENUNCIATION

Sloka :—

Brahmadi sthavaranteshu vairagyam vishayeshvanu
Yadhaiva Kakavisthayam vairagyam tadhi nirmalam.

—*Aparokshanubhuti.*

Living with such repulsion as at the excreta of a crow, towards the impermanent materials of pleasure right from the Brahmaloaka down to the immoveables is called pure renunciation. Such renunciation is attained through introspection and discrimination about the objects of pleasure in a series of lives. A mind that is bereft of pleasure-seeking, is free from sorrows. It might, therefore, become possible to attain concentration of mind through this method also. This subject has been dealt with, in detail, in *Vairagya Prakaran* of Yoga-Vashishtam.

It should not, however, be assumed that pure renunciation can be achieved by the mere contemplation and study about renunciation. The reason is that the desire for pleasures arises out of Rajoguna. As long as Rajoguna reigns supreme in the mind, desire for pleasure-seeking continues unabated. Attraction for pleasures leads to wishing for them, and the wish leads to action to attain its fruits or results.

Sloka :—

Rajoragat makam Vidhi Trushasanga samudbhavan
Tannibadhhati Kounteya Karmasangena dehinam
—Gita-XIV-7.

Rajoguna creates attachment in the shape of desires in pleasures. It keeps the Jiva bound out of its inclination to act. The evils that arise out of *Rajoguna* are automatically destroyed with the destruction of *Rajoguna*. All the diseases that grow out of excessive bile are cured with the cure of billiousness.

Thus with the destruction of *Rajoguna* and consequent attainment of steadiness, the mind will no longer be disturbed by vagaries. If steadiness of mind is attained by the *Pranayama* technique of *Yoga*, it follows that all the vagaries of the mind, born out of *Rajoguna*, would also disappear. The waves and foam, which are born out of the movement of water disappear when the water ceases to move. Similarly when the mind is saturated with *Rajoguna*, whatever is seen by that mind is definitely influenced by that *Rajoguna*. When *Rajoguna* is destroyed the mind is no longer called mind. It is called 'Satvam'. Even articles which are white in colour by nature, appear to be red when seen through red glasses. Similarly, in spite of the *Brahman* existing everywhere in absolute purity, the mind filled with *Rajoguna*, sees only traces of *Rajoguna*, i.e., matter created by *Rajoguna* in the *Brahman*. But when it is seen by a mind free from *Rajoguna* it will appear as the true *Brahman*. The vagaries are not seen. To destroy this *Rajoguna*, which is an impediment to salvation, there is no way other than the *Yogic* technique called, *pranayam*.

It is thus seen that by the practice of Yoga, not only is *Rajoguna* destroyed but pure renunciation is also developed. Therefore in the saying 'Abhyasenatu Naunteya Vairagyenacha Gruhyate Vairagya' it means the *Vairagya* is essential for the practice of *Pranayam*. That is why in the Gita the Lord declared that only the one with proper Brahmacharya, proper food, limited exercise, limited other actions, limited sleep is helped by Yoga for attainment of salvation.

Sloka :—

Yuktahara Viharasya Yukta chestasya karmasu
Yukta swapnava bodhasya yogo bhavati dukhah

— Gita-VI-17.

ATTRIBUTES LAST AS LONG AS RAJOGUNA EXISTED

Though the Brahman is pure by itself and free from attributes, it looks like possessing attributes by the projection of our *Rajoguna* over it and the *Jivas* who only look at the attributes are being attracted by them, and are being subjected to temptation. Therefore, if one's *Rajoguna* is destroyed by the practice of *Yoga*, one does not see any attributes in the Brahma. The one that is free from temptation and attachment, sees *Brahman* everywhere. He becomes Brahman himself

Sruti :—

Chakshur jnanamayam krutva pasyeth Brahma
mayam jagat.

The mind which is freed from *Rajoguna* is *Jnana* and the *Jagat* or Universe will be seen as *Brahman* itself.

Sloka :—

Vikshepo yasya nastyanya Brahmavitvam na manyate
Brahmaivayamiti prahur munayah paradarsinah.

The sages who realised the fact call the one that does not possess *vikshepa Sakti*, Actual *Brahman* itself and not as knower of *Brahman*. *Viksh-pa Sakti* is the quality of *Rajoguna*.

Sloka :—

Vikshepa sakti rajasah kriyatmika
Yatah pravrtih prasrisa puranee
Ragadayosyah prabhavanti nityan
Dukhadayoye manasovikarah

—*Viveka choodamani*.

In the three gunas, that which takes the shape of action is *Rajas*. This is called the *Vikshepa sakti* or *Maya*. It comes from time immemorial. Out of this has emanated the whole creation and the tendencies of man. The attributes of the mind such as love and hatred, pleasures and pains are all the actions of *Vikshepa*.

Sloka :—

Kamakrodho lobha dambha bhyasooya-hankarershya
matsara dyastu Ghorah

Dharmayete rajasah pum pravirti Ryasmadesttattatra
jo bandha hetuh.

Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy and other horrible tendencies are all manifestations of *Rajas*. He who succumbs to them will be bound. *Rajoguna* is the cause for man being bound.

Sloka :—

Prasanta manasam hyenam yoginam sukhamuttamam
Upaiti santa rajasam brahmatbhoota makalmasham
—*Gita-VI-27*.

A *Yogi* is one who has overcome *Rajoguna* and attained peace of mind. He is *jivanmukta* and enjoys transcendental *Brahmanand*.

It is to be learnt that the *Rajoguna* of the mind could be overcome by *Yoga*.

Sloka :—

Yada te moha kalilam budhir vyati tarishyati
Tada Gantasi Nirvedam Srutavyasya Srutasyacha
—*The Gita-II-52*.

When the mind is devoid of desires and becomes pure, you will find that what you have heard and what you are at to hear, are of no avail. When the mind is pure, disireless and controlled, it needs no initiation. *Jnana* comes of its own accord. One gets salvation through such *jnana*. Attachment is akin to *Rajas* and continues to exist as long as *Rajas* exists.

RAJOGUNA

In the mind which is purely non dual, quality appears to exist. This quality is being called the mind.

In the mirage of a desert it looks as if water exists though in fact, there is no water but only dry sand. Similarly does the dual world appear in the mind. For the appearance of the dual world in the mind, *Rajas* is the cause. It is this *Rajas* that makes the mind function.

Sloka :—

Manovirthi mayam dwaitham
Advaitham paramardhatah

A mind devoid of functions is non-dual. It is called *Amanaskam*. In that state it remains concentrated and has nothing to do with the senses. When the mind vibrates and such vibrations get into touch with the respective senses, the senses begin to function and it results in the experiencing of pleasures. The state where the mind is disassociated from bodily senses is called the *amanaska* state.

RAJAS ALONE IS AN IMPEDIMENT TO THE ATTAINMENT OF BRAHMAN

The mind will be wavering as long as it is ruled by *Rajas* and entertains desires about worldly things. By the wavering of the mind, the desires become unending. This results in pain. The *Rajas* which is the source of all the trouble is ignorance hampering the attainment of the *Brahman* and can be annihilated by the practice of *Pranayam*.

Sruti :—

Yogi nisithadharana
Kshuranaiva nikrunthayet

With the fine edged sword of *Pranayama* the roots of this ignorance which is impending the attainment of Brahmanhood, should be cut off.

Sloka :—

Pranayam visudhatma yasmad pasyathi tatparam
Thasmannath param kinjit pranayamaditi sruthih

A person whose mind has been perfected through *Pranayam*, sees *Paramatma*. The *Sruti* clarifies that there is no better means than *Pranayam*.

Slokas :—

Prashantamanasam hyenam yoginam sukhamuttamam
Upaiti santarajasam bhambhuta makalmasam .

—*The Gita-VI-27.*

Sarvakarmani manasa sanyasyaste sukham vasi
Navadware pure dehi naiva kurvannakauryan

—*The Gita V-13.*

Rajah Karmani Bharata.

—*The Gita-XIV-9.*

The above sayings of the Gita establish that as long as *Rajas* lasts so long will there be the inclination to act i. e., perform karma, and that happiness can be attained only when the mind relinquishes all *karmas*, and that a yogi should overcome *Rajoguna*, attain peace of mind, become sinless and personally enjoy the bliss of *Brahmananda* by becoming the living-liberated or *Jivanmukta*.

For overcoming the *Rajoguna* which is an impediment to the attainment of *Brahmanhood*, practice of the *Pranayam* technique of *Yoga* and renunciation are the essential implements.

Sloka :—

Vastu swaroopam sfuta bodha chakshusha

Swenaiva vedyam nathu panditena

Chandra swaroopam nija chakashushaiva

Jnathavya manyairavagamyatae him

—*Vivekacho damani*.

The shape of the moon can be known by us only by seeing personally. It cannot be known if others see for us. Likewise the *Atman* can be seen only through one's own pure mental eye but not through scholarly learning or bookish knowledge of Pundits. The mention of a pure mental eye, suggests the existence, of an impure mental eye and also that the mind cannot realise *Brahman* unless it is absolutely pure. It is therefore, imperative that an attempt should be made to purify the mind. If the mind is unwavering and pure, there is no need for hearing of *Vedant*, and by the mere hearing of *Vedanta*, realisation, of the *Brahmn* cannot be achieved. A person with perfect eyes can see and enjoy the moon but one with diseased eyes cannot personally do so however much he might hear about it.

The *Brahman* is omnipresent; but not known. When one looks at milk covered with foam and bubbles, one sees only the foam and bubbles but not the real nature of milk.

The Gita says that the *Jnani* who is an ardent hearer of Vedanta and who contemplates over it attains salvation, after many births through the attainment of the practical knowledge of the all-pervasive nature of *Vasudeva* (The Lord).

Sloka :—

Bahunam janmanamante janavan mamprapadyate
Vasudevassarvamiti sa mahatma sudur'abhah

— Gita-VII-19.

The *jnana* that will be attained by the hearing of *Vedanta* will be of an ordinary nature and not capable of giving that practical knowledge of the omnipresence of *Vasudev*.

Sruti :—

Srutyanumana praj nabhyamanya vishaya viseshar-
dhatvat.

It means that by the knowledge that arises out of *Srutis* and consequent doubts about things, the real state of things and affairs is not known.

To function both in an ordinary and in an extraordinary way, is the character of the *Budhi*. *Budhi* shines according to its energy in the form of purity and impurity. By the practice of *pranayama* the *Budhi* derives extraordinary energy. Thus, the *Budhi* becomes pure and shines with extraordinary brilliance acquiring practical knowledge of things.

Sloka :—

Sarvabhutastha matmanam sarvabhutani chatmani
Ikshate yogayuktatma sarvatra samadarsanah

—*The Gita VI-29.*

A man with a Yogic mind looks at things everywhere with equanimity. He sees his own *Atman* in the *Atman* of everything else and that of everything else in his own *Atman*.

Sruti :—

Janmantharaicha bahubhih yogo jnanena labhyate
Jnananthu janmanaikenh yogadeva prajayate.

The *Jnani* who had been an ardent hearer of *Vedanta* and had contemplated over it for many lives, can attain *yoga* in one life and get *nirvishesha jnana* i.e., realisation of Brahman in that life itself.

The realisation of 'I am Brahman' is *nirvishesha Jnana*. Not knowing oneself correctly and also knowing incorrectly about things is *ajnana*, or ignorance. It is like mistaking a rope for a snake or a pillar for a person. The mistaking of Brahma or illusion does not occur in absolute darkness as one cannot see anything. It does not occur when the Sun shines bright. But it occurs only when there is insufficient light. If such illusion occurs during a dark night, a small lamp clears the doubt or misunderstanding. It is therefore clear that the cause for the mistake or illusion is the absence of sufficient light.

One who seeks salvation should always cleanse his mind, which is inherently polluted with *Rajoguna*. If the

mind becomes pure, salvation becomes a fact accomplished.

Sloka :—

Thanmanassodhanam karyam prayatnena
mumukshuna

Visuddhesathi chaitasmin muktih karaphalayathe

—*Vivekachoodamani*

By the practice of pranayama, the Rajoguna of the mind is destroyed. The pure mind only begets the fruit of the attainment of *Atman*.

Sloka :—

Yogayukto Vishudhatma vijitatma jitendriyah

Sarvabhutatma Bhutatmakurvannapi nalipyate.

—*The Gita-V-7.*

A yogi is a person of pure mind, with perfect control over the mind and the senses, identifying the *Atman* with various creatures. Even if such a person performs karma, he is not bound by it. In other words, a person who is not a *Yogi* and hence of impure mind, will surely be bound by the result of *Karma*.

Sloka :—

Yogamatmavisuddhaye

—*The Gita VI-12.*

Yoga is needed for the purity of the mind.

The mind is the cause for bondage as well as salvation. The imperfectness of the mind is due to *Rajoguna*. The mind is perfect if it is without *Rajas* and *Tamas*.

Sloka :—

Yogena gata kamanam bhavana brahma Chakshate

—*Yoga Vashishta*.

Yoga is essential for purity of the mind. It destroys desires. A person who is perfect in such *Yoga* meditates only on the *Brahman*.

The mind that has destroyed all desires through *Yoga* can see *Brahman* everywhere.

If the *Jiva* or energy or *Siva* or *Chidakasa*, it should travel vertically upwards from the centre of the body. The places of *Jiva*, *Siva* and attributeless *Brahman* are all in the same vertical line.

The movements or otherwise of the *Jiva* in the Universe are due to *vayu*. Through the influence of *Vayu* alone should the *Jiva* or *Sakti* of the *Hridayakasa* reach the *Eswara* or *chidakasa*. For the migration of the *Jiva* from the *Hridayakasa* to *Chidakasa* there is one and only one way and none else. To merge the *Jiva* within oneself, with the *Atman*, which is also within oneself, there is only one way and for that, the help of *vayu* is necessary. The reason is that the *Jiva* of the *hridayakasa* moves up with the help of *Vayu* to the centres of the throat and the eye and experiences the pleasures there. At the time of death, the *udana vayu* directs people with merit to *punya*

loka, sinners to *papa loka* and *Jivas* of both merit and sin combined to *manava loka*.

Sruti :—

Udanah punyena punyam lokam nayathi
papi papam

Ubhabhyamava manushya lokam

—*Prashnopanishat*.

It is clear from the above that, to take the *Jiva* from the *Hridayakasa* to the *Vishnu* or *Siva Sthanam* or *Turiyam* *Vayu's* help is essential.

Sruti :—

Vayuna saha jivordham jnani mokshamavapnuyat

—*Yogachoodamanyopanishat*.

The *jnani* attains salvation by taking the *Jiva* upto *Turiyam* by *Vayu*.

As the *Hamsa* of the *Jiva*, moves about the centre between the two eyes during the wakeful state, it should be taken to the *Turiyam* with the help of *vayu*.

Sruti :—

Jagrannetra dwayor madhye hamsa eva prakasatae

At the time of death some people draw the breath upwards and the *prana* goes out either through the mouth, eye, nose or ear. It happens at that time that the *prana* is pushed up by *vayu* and let out. If the same *prana*,

while the person is alive, is pushed up by the help of Vayu to Turiyam, the *Jiva* attains oneness with *Siva* or *Vishnu*.

When this is the common experience in the world, it is unwise to preach and believe that the *jiva* or *hridaya-kasa* should come up through the *Kundalini* nerve from the anus or *Muladhara* and that *Kundalini* should be awakened. This is contrary to reason and experience, and those who preach and believe such things are, to say the least, only ignorant.

It is the mind that is both *Vidya* and *Avidya*. The pure mind is *Vidya* and the polluted mind is *Avidya*. The polluted mind cannot realise the *Atman*. Only when the mirror is clean, can the reflection of the Sun be brilliant. Likewise, the reflected image of the *Atman* in the mind can see its self because of the purity of the mind. Hence pure mind is *Vidya* or real knowledge and a polluted mind is *avidya* or ignorance.

Sloka :—

Atah prahur manovidyam Pandittah tathvadarsinah
Yenaiva bhramyate vishvam Vayunevabhra
Mandalam

—*Vivekachoodamani*

Great sages who have realised their oneness with *Brahman* have declared that the mind which is impure is *avidya*. Just as the clouds are moving about on account of Vayu so is the whole world moving about on account of that mind.

Sloka :—

Thasman manahkaranamasya jantho
 Bandhasya mokshasya chava vidbane
 Bandhasya heturmalinam rajogunair
 Mokshasya suddham virajastamaskam.

—*Vivekachoodamani.*

It is the mind alone that is the cause both for bondage and for salvation. The cause for salvation is a mind of *suddha sattwa* which is absolutely free from *Rajas* and *Tamas*.

The mind has three qualities mala, vikshepa and avarana. The pandits know that because of the three qualities of the mind, it is not able to realise the *Atman*. For the destruction of such qualities, they have indicated so many ways as recorded here and there in books on *Vedanta*.

Mala is the result of the accumulated sins of the past janmas (births) and is attached to the mind. It is said that it can be destroyed by going on pilgrimage. Similarly *Vikshepa* is wavering of the mind i.e., *Rajas* and this can be averted by the performance of unattached actions (*Nishkama karma*) and penance (*Tapas*), *Avarana* is *ajnana* or ignorance and this can be routed out by *jnan* or knowledge. They have mentioned *Nishkama Karma* and *Tapas* as remedies without giving the details and how they should be performed. We have therefore to see what the *Gita* and the *Sruti* say about these.

The *Gita* says that desire and anger (*Kama* and *Krodha*) are the causes of all sins. This is also our

experience in the world. If not provoked either by desire or anger, no body commits a sinful act. People know fully well that sinful acts should not be committed and yet they commit sins. It is only due to provocation by desire and anger that people resort to violent and sinful deeds. So, as long as Kama and Krodh exist, people cannot be votaries of ahimsa.

Sloka :—

Athakena prayuktoyam papam charati purushah
Anicchannapi varsoneya baladiva niyojitah.

—Gita III-36.

O krishna, inspite of himseif, man is committing sin as if provoked by something. What is it that provokes him ?

Sloka :—

Kama esha krodha esha rajoguna samudbhavah
Mahasano mahapapma viddhyenamihā vairinam

—Gita-III-37.

The kama or the desire that is born out of Rajoguna, when obstructed by others, turns into krodha or anger. Provoked by kama or desire, people commit sins. It should be noted that the *kama* (desire) alone is the enemy of the seeker after truth. One should know that both *kama* and *krodha* are born out of *Rajoguna* and that *Rajoguna* is the *Vikshepa Sakti* of *Maya*. If *Rajoguna* is destroyed, the accumulated sins of the mind and the wavering nature caused by *Vikshepa* are also destroyed. This can be achieved only through *Yoga (Pranayama)*.

Avarana is *Ajnana*. And it is *Tamas*. This too, can be destroyed by the practice of Yoga.

Sloka :—

Gitadhyana silasya pranayamaprasasyacha
Naivasamthihi papani poorvajanma kritanyapi

—*Gita Mahatmyam*.

If one studies the *Gita*, while practising pranayama, the sins acquired in previous births are also destroyed. It should be known from this that a *Yogi* will not be affected even by *Prarabdha karma*.

Sloka :—

Yogagnih dahathikshipram asesham papa panjaram
Prasannam jayate jnanam Jnanth Nirvana Mrichaki

—*Koormapuranam*.

By the destruction of all sins in the fire of yoga, *jnan* shines.

Even while going on pilgrimage, if *Rajoguna* is there, *Kama* and *Krodha* would be automatically generated causing commission of sins. Thus, by going on pilgrimage, not only are our previous sins not destroyed, but new sins are also committed from day to day. It should not, therefore, be believed that pilgrimages wash off previous sins.

Sloka :—

Ashhichedindriyakranthih kimprapyam poojanaih
phalam

Nasthichedindriya Kranthi kimprayam poojanaih
phalam.

—*Vasishta Ramayanam.*

If the senses are controlled, there is no need for worship. If the senses are not controlled, there is no use of worship. Even during pilgrimages, the sight of a beautiful woman may detract a person and rouse the lust in him if the *indriyas* are not controlled. This would be committing sin. Therefore, pilgrimages will be of no use, so long as the senses are not controlled.

KARMA OR ACTION

It is very commonly believed that *Karma*, *Bhakti*, *Jnana* and *Yoga* i.e. Action, devotion, knowledge and Yoga, all the four lead to salvation and that people can attain *moksha* by practising any one of the four methods and that all the four have the same goal. By absolute faith in the above, people are going in the wrong way.

Let us examine the four paths in detail.

By the word *Karma* is meant Action.

Nowhere is it mentioned in the Sastras that *Karma* leads to *moksha* or salvation. On the other hand, it is said that the Jiva is getting bound by *Karma*.

Sloka :—

Karmana badhyathe janthuh.

It is said that performance of *dharma* and *adharma* both lead to embodiment, and embodiment results in the performance of *dharma* and *adharma* again. *Jiva* is thus entangled in the cycle of births and deaths.

Sloka :—

Vrathani danani tapamsijajna Satyamcha theertha-
srama karma yogah

Swargarthameva subhamadhruvamcha Jnanam
dhruvam samthikaram mahardham.

Worship (*Vratas*), Charities (*dana*), austerities (*Chandrayana tapas*) rituals (*Yajna*) speaking truth (*Satyam*) pilgrimages, *Karmas* etc., performed in the various *asramas* or stages of human life (*Brahmacharya, gruhasta, vanaprastha* and *Sanyasa*)—all lead to heaven, but they do not lead to salvation. Heavenly pleasures are impermanent. *Jnana* alone is permanent and leads to ultimate peace or *Santi*, and finally helps the Jiva's mergence with the *Atman*.

Sruti :—

Atmalabhannaparam vidyate.

After attaining the *Atman*, there is nothing more to be attained. It is argued by some that attainment of salvation itself is a desire but this desire ends with its fulfilment and does not lead to further desires. When once the desire of the realisation of the *Atman* is fulfilled, there is nothing more to be desired as there is nothing superior in merit to the mergence with the *Atman*. Therefore, the desire to merge with the *Atman* cannot keep a Jiva in bondage.

For one that seeks *Moksha*, the *Karmas* prescribed by *Vedas* or *Vedic* rites create sorrow.

Sruti :—

Yadyatthu Kuruthe karma thathath kamasya
cheshtitham.

Whatever *karma* is performed, it is prompted by desire.

Sruti :—

Ishtapoortham anyamana varishtam nanyachreyo
vedayante pramoodhaha.

Nakasya prishte sukrithe na bhootva heenam lokam
heenantharamiva visanthi.

—Mundakopanishat.

Uniwise people feel that there is nothing greater than or superior to karmas like 'Ishta purtha' and that only such *karmas* are to be performed. Such people, no doubt, attain heaven as a result of such *karmas*. They experience heavenly pleasures for some time but later, after exhausting the merits of such *karmas*, come down to this world and take re-birth as human beings or in still lower forms.

Sloka :—

Traividyamam somapah putapapa
Yajnairistva svargatim prarthayante
Te punyamasadya surendralokam
Asnanti divyan dvi devabhogan

Te' tambhuktva swargalokam visalam
Kshine punye martyalokam visanti
Evam trayidharma manuprapanna
Gatagatam kama kamalabhante.

—The Gita IX-20 & 21.

The Gita also speaks likewise. Whoever knows the three vedas, drinks the soma juice, destroys his sins and worships me with rituals like *agnishtoma*, he attains *Indraloka* and enjoys the divine bliss there. Such people enjoy heavenly bliss as long as their merits last, and after

that take human birth again. In this manner those that perform vedic rituals with desires will be involved in the cycle of births and death. By '*martya loka*' is meant the loka where births and deaths exist.

Sloka :—

Ishtapoortani karmani yonuthishtati sarvada
Pitrulokam prajatyasha dhoomamasritya barhisah
swagita.

The one that always performs *karmas* like *Ista purtha* will go to the *pithrulokas* through the smoke of the sacrificial fires.

What are the *karmas* that are called *Istapurtha karmas*?

Sloka :—

Agnihotram kapassatyam vedanamchanupalanam
Athithyam vaiswadevamcha Ishtamityabhidhiyate.

Daily worship of *Agni*, *Tapas*, *Truth* recitation of the *vedas*, feeding guests, performing *Vaiswadeva* are called *Istham*.

Sloka :—

Vapee koopa tatakadi devatayatananicha
Annapradanam Aramam poorthamityabhidhiyate.

Digging wells, tanks and lakes, constructing temples, feeding the poor, construction of choultries and such other things are called *purtham*.

Ritualistic and philanthropic activities are therefore known as *Istapurtha karmas*. By the performance of such karmas, heavenly enjoyment and subsequent rebirth take place. But there will be no salvation:

Sruti :—

Plavahyete adridha yajnarooapa Ashtadasoktamaparam
yeshu karma

Yethachreyo yebhi nandathi mooda Jaramrityumte
punarevapiyanthi.

Rituals of the type of *Yajnas* performed by the eighteen persons (Rutviks) give poor results. They are like weak boats. Fools who believe in such rituals to be all supreme and perform them subject themselves to endless births and rebirths.

Sloka :—

Karmodaye karmaphatanuraga
Sathadhanuyanthinatharanthi mrityum.

Those that are tempted to perform *karmas* being allured by their results, remain in the *samsara* but cannot cross death.

Sloka :—

Dharmadharmou janmamrityu sukhadukheshu
kalpana

Varnasramasthadavasa Swergonarakam evacha

—*Vishnupuranam*

Dharma and *adharma*, the consequent happiness and sorrow, the births and the deaths for experiencing their fruits, the *Varnasrama* and their duties, heaven and hell are all the creation of the mind. The absence of such a mind is the state of salvation (highest degree of happiness). They do not ensure atleast a rebirth as human being. When rebirth in levels lower than human is indicated, it should be construed that these margas are not at all beneficial for salvation. The one that has performed such margas cannot be considered to be *Kalyana Kruthu*.

Sloka :—

Nahi kalyanakritkaschitdurgatim tata gachathi.

—*The Gita VI-40.*

A *Kalyana Kruth* is one who does meritorious deeds and strives for salvation and the Gita declares that the *Kalyana Kruth* never meets with a down fall, and one who performs *Kalyana Karmas* will never fall down to lower levels.

So if a person who does *Ishtapurtha Karmas* is a *Kalyana Kruth*, why should he get any lower status? Therefore, *Ishtapurtha Karmas* are not beneficial (or *snbhapradam*).

Sloka :—

Yesham tvantagatam papam jananaam
punyakarmanaam
te dvandvamohanirmuktabhajante mam
drudhavratah.

—*Gita VII-28.*

Minds which are predominated by Rajoguna are impure, and such minds are responsible for committing sins. Performance of meritorious deeds (*Punya Karmas*) i. e., such actions which destroy the *Rajoguna* in the mind purify the mind and make it ever steady. Such minds are freed from the delusion of the pairs of opposites and they concentrate on Me with steadfastness. Here, '*Punya karma*' means *Yoga*.

As said earlier all karmas are prompted by desires.

Sloka :—

Yamimam pushpitam vacham pravadyavipaschitah
Vedavadaratah partha nanyadastiti vadinah

Kamatmanah swargaparah janma karma phala
pradam

Kriya vishesa bahulam bhogaisvarya gatim prati

Bhogaisvarya prasaktanam tayapahrta chetasam
vyavasayatmika budhih samadhau na vidhiyate.

— *The Gita II-42, 43 & 44.*

Oh Arjuna, those that are full of worldly desires and devoted to the letter of the Veda, those that look upon heaven as the supreme goal and argue that there is nothing beyond heaven, are unwise. They utter flowery speech recommending many rituals of various kinds for the attainment of pleasure and power with rebirth as their fruit. Those who are carried away by such words and are deeply attached to pleasure and worldly power cannot attain that undisturbed state of mind and salvation. It is impossible for such persons to reach the truth.

Sloka :—

Thrayee dharmam anardhaseha kimpaka phala
sannibham

Nasthi thatha sukham kinchit thathra dukha sadakule
tasman kokshaya yatatam kadham sevyamaya thrayee.

—*Vishnupuranam.*

The *Karmas* propounded by the *Vedas* all lead to rebirth and endless entanglement in the cycle of births and deaths. They are like the *Mushini* fruit which looks very pleasant to the eyes but very bitter to the tongue. The karmas cause endless worries. The one that aspires for salvation will never resort to the performance of such margas.

Sloka :—

Traigunya vishaya veda nistraigunyo bhavarjuna

Nirdvandvo nityasattvastho niryogakshema
atmavan.

—*The Gita-II-45.*

Oh Arjuna, the *Vedas* deal with the combination of the qualities of the three gunas (*Satva*, *rajas* and *tamas*) and their actions. Therefore you give up those actions and attain pure *satva guna*. Then, rising above the pairs of opposites like pleasures and pains etc., you keep yourself absolutely unconcerned about the obtaining of your wants and their preservation. Be self-controlled. Remain in *Sathvaguna*.

Sruti :—

Dehajatyathi sambandhan
Varnasrama Samanvitan
Vedas Tranichanyani
Padapamsumivatya jet.

—*Brahmavidyopanishat.*

Distinctions such as race, religion, caste, *asramas* Etc. Vedas, sastras and such others should be forsaken like dust under the feet.

As explained above, by Kalyana Kruthu is meant a person who has performed rituals or Karma other than *Ishthapurtham*. Whatever he does will be only by way of worship of Eswara. Such Karma is denoted by the word *Yoga*.

Pranayam form of Yoga is indeed superior to all Karmas. Through constant practice of Pranayama the mind becomes pure and diverted towards God, i.e., becomes introspective.

Sloka :—

Yogentharmudhee buddhi Thadonasayathathamam

By Yoga the mind becomes introspective and consequently ajnana (Ignorance) is destroyed.

Sloka :—

Antharmudhoham pasyami

One who is introspective (turns inside) sees Me (God).

As the mind gets absorbed in that state, it experiences the state of 'I am Brahman'. But the Yoga will not come to fruition for want of *Yama*.

That means, he fails down before enjoying the fullest realisation. Even a fallen Yogi or Yoga Bhrasta gets *punya*, gets *punya lokas* and their experiences. He will never come down to lower levels.

In the Gita, Arjuna asked Krishna as below :—

Sloka :—

Ayatihsraddhayo peto yogachalitamanasah
Aprapya yogasamsiddhim kam gatim krishna gacchati

—Gita-VI-37.

Kacchinno 'Bhayavibhrasta schirnabhram iva
nasyati

—Gita VI-38.

Oh, Krishna, is not such a person who by being a Yogi has given up Karma and therefore cannot get the fruits of Karma and also cannot get the result of Yoga by being unsteady in it, deprived of both heaven and salvation?

The Great Lord then replied.

Sloka :—

Parthnai weha namutra vinasastasya vidyate
Nahi kalyanakritkaschid durgatim tata gacchati

—The Gita-VI-40..

Oh, Arjuna, the Yoga bhrasta or the one that has fallen from the Yoga path will not meet with disaster either in this loka or in other lokas. No one that does good deeds ever meets with evil destiny.

Sloka :—

Prapyapunyakritan lokanushtva sasvatih samah
Suchinam srimatamgehe yogabhrastobhijayate

—*The Gita-VI-41.*

He who has fallen from Yoga, attains the higher worlds to which man of meritorious deeds are entitled and having resided there for many years comes down to the earth and takes birth in the house of pious and wealthy people.

Sloka :—

Athava yoginameva kule bhavati dhimatham
Etaddhi durlabhataram loke janmayad idrusam

—*The Gita VI-42.*

Or, if he was a Yogi of great dispassion, he will be born in the family of enlightened Yogis. Such a birth in this world is very rare.

Sloka :—

Tatra tambuddhi samyogam labhate paurva dehikam
Yatatecha tato bhuyah samsiddhau kurunandana

—*The Gita-VI-43.*

Arjuna, he automatically regains in that birth the Yogic insight of his previous births and through that he

strives harder than ever for perfection and fulfilment of Yoga.

Sloka :—

Purvabhyasena Tenaiva Hriyate hyavaso pi sah
Jijnasurapi Yogasya sabhabrahma tivartate.

—*The Gita VI-44.*

He (*the Yogabhrasta*) will, by virtue of his previous birth, be automatically attracted towards *Yoga*. By his mere desire to preactise *yoga*, he is going beyond the fruits of *karma*, enjoined in *vedas*.

From the above, a *Kalyann Kruth* should be taken as a *Yogi*. As *Ishtapurtham* and other *karmas* forebode a birth lower than human, they should not be taken as *kalyana karmas*.

It was mentioned above that for fulfilment of *Yoga*, *Yama* is necessary. By *Yama* is meant the following conduct.

Sloka :—

Ahimsa, satyamastheyam Brahmacharyama
parigraha.

By *ahimsa* is meant not causing pain to the minds of others by our thoughts, words or deeds.

By *Satyam* is meant speaking the truth and acting up to it.

By Asteyam is meant the acquiring of wealth just sufficient for one's maintenance.

Sloka :—

Kayena vacha manasa parasthreena vivarjitah
 Thatau bharya thada swasya Brahmacharyam
 taduchyate
 Brahmabhava manastharyam : rahmacharyam
 Paranthapa.

By *brahmacharya* is meant living with one's own wife during the ripe period (*rutu kala*). According to *Siva Gita* the ripe period for cohabitation is 17 days from the day of menstruation. Out of these 17 days, in the first four days and on any other sacred days within the remaining 13, sexual life is forbidden. Living with one's own wife during the nights of the unforbidden days among the 17 days constitutes *brahmacharya*. Such *brahmacharis* alone are *gruhastas*. Those whose minds live in the *brahman* are ideal *brahmacharis*.

By *aparigraha* is meant not receiving forbidden moneys.

The lord assures that one who practices *Yoga* with *Yama* attains fulfilment.

Karma has the quality of even destroying the knowledge which has been acquired through the hearing of *Vedanta*.

Sloka :—

Yadha thoudula samparka narikelam vinasathyathi

Yadhaivodaka sambarkat samcolam madhu nasyathi
Thatho mumukshashuyater na karyam karma
kinchana.

Coconut is destroyed by its contact with rice. Honey is destroyed by its contact with water. Similarly knowledge that is acquired by the hearing of *Vedanta* and meditation is destroyed by the performance of *karmas*.

The seeker after *moksha* or salvation should not therefore perform any *karma* at all.

It is prescribed in the *Vedas* that while *pithru karmas* and other rituals like *Yagna* and *Yaga* are being performed, *pranayama* should be done intermittently at prescribed intervals. It should, therefore, be understood that *karmas* performed by one who does not do *pranayama* produce adverse results. It is stated in the *Bhagavata* that *Maharaja* *Nruga* fell down as a chameleon in dilapidated well inspite of his *godanas* i.e., giving of cows in charity to many great brahmins and that *Nahusha* who attained the position of *Indra* by virtue of one hundred rituals and sacrifices made by him has to live the life of a dragon; It is only the *Yogi* who practises *Pranayama* that is left untouched by the fruits of *karma* and in the end gets liberated from the world and the cycle of births and deaths.

Sloka :—

Sve sve karmanyabhiratah samsiddhim labhate narah
Svakarma niratahsiddhim yatha vindati tacchrnu.

—*The Gita XVIII-45.*

Shri Krishna told Arjuna how people while discharging their normal duties or performing the *karmas* naturally entrusted to them get the highest realisation and salvation in the end.

Sloka :—

Yatah pravrittirbhutanam yena sarvamidam tatam
Svkarmana tamabhyarchya siddhim vindati manavah.

—*The Gita XVIII-46.*

People get salvation by worshipping the Aswara that is giving birth to this whole universe at the same time pervading through it by properly performing their prescribed *Karmas*.

Performance of prescribed *karmas* should not be taken as the discharge of their professional duties. The *Gita* at one place says that only a *Yogi* can be the living-liberated or *Jivanmukta*. It should not, therefore, be construed that performance of one's own professional duties leads to salvation. It should be interpreted to mean that one should discharge his professional duties knowing *Eswara* and worshipping Him. Otherwise by the mere performance of *Karmas* prescribed for various castes and states of persons, one only gets pleasures and happiness in the worlds, here and above.

Sloka :—

Yadrucha ya cho papannam svargadvara mapavritam
Sukhinah kshatriyah Partha labhante Yuddham
idrusem.

—*The Gita II-32.*

Oh, Arjuna, this war which has thrown open the gates of heaven, even without praying for it, is a great war and the Kshatriyas engaged in it can be said to be the happiest. Having come about effortlessly it is a great war. Therefore even Swakarmas should not be performed with desires. Even if Karma is performed without desires or even if it is one's own Swadharma, the result of such karmas is heaven.

Sloka :—

Hatova prapsyasi swargam jitvava bhokshyasemahim
Tasmaduttistha kaunteya yuddhaya krita nischayah

—The Gita II-37.

Oh, Arjuna, if you wage war and are killed therein, you reach Swarga. If you win you will enjoy an empire. Therefore get up and decide to fight.

Sruti :—

Dehavarashrama kartriva bhoktritvadyahankara
Bhavanaroodho moodhah.
Varnashramacharayutu Vimoodha
Karmanusarena Phalam Bhavanthe
Varnashramabhimania shyaktva jnanam dvijottamah
Anyatre ramate Moddah, Sojnanainatra Sansayah

Those that function as the doers and enjoyers of the various functions enjoined by Varnashrama Dharma of the body, are fools. Those that forsake jnana out of love and confidence in Varnashrama dharma are only lovers of heaven and happiness. They are undoubtedly ajnanis or the ignorant.

When it is clear that Varnasrama dharmas prescribed by Smrutis and Srutis give only happiness and pleasure in this world and the next and not salvation, it is improper to claim perfectness by worshipping Eswara through swakarmas.

As the professions and karmas of the Brahmins, Kshatriyas, Vysyas and Sudras are all different, it is indisputable that the result or the fruits of such karmas would also be different. It is, therefore, incorrect and opposed to Sastras and reason to say that all of them attain the same fruit as a result of performing their swakarma. In the Vedas, for different Yajnas and rituals, different results are enunciated. If all karmas lead to the same fruit, why should different people perform different karmas? All could perform the same karma. In practical experience we see that the Karmas prescribed by the Vedas have different fruits.

We see in the world that by water is thirst quenched and by food is hunger satisfied. When practically we see that different karmas produce different results how can it be said that all karmas will lead to moksha? It is clear that it is impossible; but when people attach their minds to their atmas and perform their prescribed karmas, even though different from one another, they can all attain moksha or salvation because of their common ideal of merging their mind in their Atman.

But all people, irrespective of their castes, are entitled to the practice of Yoga.

Sloka :—

Yogadhikarna ssarve Pranimam sarvadaya tha
Balo vridho vyadhimuktoh yuva sthri soodra
janmabhrith.

All people, irrespective of caste, creed, community, age, sex and state of health are entitled to the practise of Yoga. The practice of Yoga leads to salvation. So all people can attain salvation by the practice of Yoga.

Sruti :—

Bahissoothram tyajeth vidwan yogamuthamamassitah
Sasoothram dharayath yogi saviprasaveda paranah

—*Brahmopanishat.*

The wise (Vivekis) should practise Yoga and discard the Yagnopavitam. The one that wears the sutra (Thread) of Yoga is verily Vitra i.e., one whose knowledge is all-pervading and veda parayana i.e., one who merges the sound with atman but not merely reading Vedas.

NISHKAMA KARMA

It is said that it is possible to perform karmas keeping one's mind in the Atman. Is not a chaste wife who is extremely devoted to her husband, who has gone abroad, discharging her day to day house hold duties, at the same time keeping her mind attached to her husband? Similarly keeping the mind attached to the Atman, the Gita says everybody can discharge his karmas.

Sloka :—

Sve sve karmanyabhiratah samsiddhim abhate narah.
Svakarmaniratah siddhim yatha vindati takhrnu.

—*The Gita XVIII-45.*

Such actions or karmas are classified as motiveless actions or nishkama karmas. The Gita preaches that to keep the wavering mind steady in the Atman, Buddhi Yoga is necessary. So people get interested in the performance of different types of karmas depending on the fruits of the actions of their previous births. They should therefore know and worship Eswara, control their senses and perform their karmas with neither taste nor desire in them. For such performance of karma, there is no way other than Yoga.

Sloka :—

Sahajam Karma kaunteya sadoshamapi natyajet
Sarvarambhahi doshena dhumenagni rivavritah.

—*The Gita XVII-48.*

Karma natural to oneself should not be given up even if it is considered not good. All karmas, as they are born out of desire (Sankalpa), are covered up in the beginning itself like the fire which is covered up by smoke. Such karmas are bad and do not give salvation.

Sloka :—

Asaktabuddihih ssarvatra jitatma vigatasprihah
Naishkarmyasiddhim paramam sannyasena
dhigacchati.

—*The Gita XVIII-49.*

Controlling the mind and remaining unattached and disireless, if one surrenders the fruits of karmas, it is the highest state of sanyasa and he attains the actionless supreme niskriyatva (actionless) state. Without that, real sanyasa is not possible. Without yoga, karmas cannot be given up.

It is mentioned in the Srutis and smrutis that the antahmarga (inside efforts) will be purified by niskama karma i.e., action not prompted by desire and through that salvation will be attainable. When all the karmas are the results of desires, how to perform karmas without desire?

All karmas performed by a mind devoid of kama (desire) are nishkama karmas. Pure (mind) means mind

without any trace of Rajoguna. Rajoguna is destroyed by the practice of Yoga. It means that one should do karma with a Yogic mind. If one performs karma with a yogic mind, the Jiva merges with the Atman, even without having anything to do with the fruits of the karma performed. Every Jiva has the tendency to perform certain types of karmas depending upon the traces of karma performed in previous births. It goes on performing karmas. But in order to be beyond the influence of such karmas, they should be performed with a Yogic mind. Such karmas are nishkama karmas.

Sloka :—

Yadha vayuvasath gandhah swasraya ghranam
vishetah
Yogabhpasaratham chittam evam atmanam aviseth

—*Vedanth Panchdashi.*

Just as the fragrance of the flower reaches the nostrils by Vayu (air), so does a Yogic mind reach the Atman through Yoga.

Sloka :—

Yogasthah kuru karmani sangam tyaktva dhanamjaya
Sidhya asiddhyoh samo bhutva samatvam yoga
uchyate.

—*The Gita II-48.*

Oh, Arjuna you perform Karmas with a Yogic mind (Being a yogi). Then you will have no anxiety about the result and you will be equanimous whether it succeeds

or not. Yoga produces equanimity. It should be noted that to keep the mind equipoised, is Yoga.

Sloka :—

Eshatebhihita sankhye buddhiryoge tvimam srnu
Buddhya yukto yayapatha karma bandham
prahasy asi.

—*The Gita II-39.*

Oh Arjuna, what all I have told you upto now is the knowledge about the nature of the Atman (Atma tatva jnana). Now I will tell you about yoga-buddhi which liberates one from the bonds of karma.

It is learnt from the above that all karmas by themselves give results, and that one who performs karmas with a yogic mind will be able to renounce the fruits of karma. It is therefore clear that one who is not a yogi cannot get out of the clutches of the fruits of karma. All actions of a person who is not a yogi are bound to be with motives. Yogi only has the right to do karma.

By yogic mind here, is not meant a mind with the knowledge of Atman (Atma tatva jnanam). The above sloka says, 'I have told you about Atma tatva jnanam' earlier and now I will tell you about Yoga-buddhi, by which one is liberated from the bonds of karma'. Therefore by 'Buddhi-Yukta' is meant, not a jnani but a yogi. The words yukta and yogi are meant to be the same, as at several places in the Gita the word yukta has been used to mean Yogi. By Yoga or Yukta is meant the practice of pranayama.

Sloka :—

Nehabhi kramanasosti pratyavayo navidyate
Svalpamapyasya dharmasya trayate mahato bhayat.

—*The Gita II-40.*

In this path of disinterested action there is no loss of effort nor is there fear of contrary result. Even a little practice of this discipline saves one from the terrible wheel of births and deaths, as the practice of pranayam will continue till fruition is attained.

Sloka :—

Buddhiyukto jahatiha ubhesukruta dushkrute
Tasmadyogaya ujasva yogah karmasu kausalam

The Gita II-50.

Endowed with equanimity one sheds in this life both good and evil. Therefore strive for the practice of this yoga of equanimity. Yoga gives the skill in action by which the entanglement in results can be avoided.

Sloka :—

Yuktah karmaphalam tyaktva santimapnoti
naisthikim
Ayuktah kamakarena phale sakto nibadhyate.

—*The Gita V-12.*

By yukta is meant the one with equanimous mind, i.e., Yogi. He can renounce the fruits of action and attain everlasting peace. The one that is not associated with yoga, i.e., a person who does karmas with motive remains

attached to fruits of action through desire and gets tied down.

Sloka :—

Karmajam buddhiyuktahi phalam tyaktva
manishinah
Janmabandha vinirmuktah padam gacchanty
anamayam.

—*The Gita II-51.*

Vivekis (wise men) with equanimity, even if they perform karmas renounce the fruits of their actions and getting liberated from the cycle of births and deaths, attain the blissful supreme state.

All the above authorities show that one gets absolute bliss by the performance of karmas renouncing the fruits of action. What then is Karma Yoga ?

Sruti :—

Bandham manaso nityam karmayoga se uchyathe

—*Trishikhabrahmanonpanishat.*

Left to itself, the mind has the tendency or inclination to spread to outside objects through the various sense organs. It is only when the mind functions through them that the sense organs do certain jobs. The eyes see. The ears hear. The hand holds any thing with its fingers. If the mind, however, is diverted otherwise, the things that one was holding with his fingers drop down. The many things that are before his eyes cannot be seen and even very loud noises that are made by his side itself will not

be audible. It is because the mind is diverted and not functioning through them. *Summoning back the mind from the indriyas and reuniting it with the Atma is Karma Yoga.* This can be achieved best through the practice of Pranayam as can be seen later.

Being a Yogi and performing Karmas dispassionately (without desire) constitutes sanyasa according to the Gita.

Sloka :—

Kamyam karmananyasam sanyasam kavayo viduh
Sarva karma phala tyagam prahastyagam
vichakshanah.

—*The Gita XVIII-2.*

The very advice to give up karmas which are associated with results indicates that there are karmas which are not associated with results. Some vivekies say that karmas which are associated with results should be avoided and those that are not associated with results should be performed. But, one with discrimination, should give up both kinds of karmas because even such karmas which are not associated with results lead only to heaven (According to the Vedas). For Nitya Karmas like Sandhya Vandanam and Agnibotram the Vedas have not mentioned any results while results have been given for other karmas. Pandits say that only such karmas which have results should be avoided and others performed. But Krishna says in the Gita that all karmas whether with prescribed results or without results should be avoided as both kinds of karmas lead to heaven only and not to moksha or salvation.

It is claimed that Nitya karmas i. e., Sandhya Vandanam (Daily rituals) etc., lead to purity of mind but Krishna asserts that all such karmas only lead to heaven and not to purity of mind. Purity of mind will be attained only by Yoga and when it is attained, it will lead to moksha or salvation.

Sloka :—

Anasritah karma phalam karyam karma karothiyah
Sa sanyasicha yogicha na niragnirnachakriyah.

—The Gita VI-1.

One does not become a Sanyasi or a Yogi by merely relinquishing his daily ablutions (Nitya Karma) and sacrificial fires. One becomes a Sanyasi or a yogi only by the performance of Karyam Karma which means actions that purify the mind and help realisation of the Brahman. The Karyam Karma (important duties of human being) referred to above has to be done without motive. Such persons alone are Sanyasis and Yogis.

Sruti :—

Karmatyagan na sanyaso na proshoccharanevathu
Sandhau jeevatmanoraikyam sanyasaparikirthitham.

By Sanyasa and Yoga is meant the unification of the Jivatma with the paramatma.

Sanyasa does not mean the relinquishment of karmas by merely uttering Proshocharana (that he is giving up) and giving up karmas. It means the unification of the

Jivatman with paramatman. Without Yoga, such sanyasam is not possible.

Sloka :—

Sanyasastu mahabaho dukkhamaptumayogatah
Yogayukto munirbrahma nachirenadhigacchati.

—*The Gita V-6.*

Oh Arjuna, to become a sanyasin without yoga is difficult. A yogi that meditates attains Brahman quickly.

That is why it is said that Karmayoga is much superior to sanyasa without yoga. By karma yoga is meant the performance of karma without motive (Nishkama karma).

Sloka :—

Sanyasah karmayogascha nisreyasa karavubhau
Tayostu karmasanyasathkarmayogo visisya te.

—*The Gita V-2.*

It is Jeeva that needs salvation. Jeeva is composition of space, light and air. As long as air is there, one cannot avoid karma however much he tries.

Sanyas and Nishkama Karma are both beneficial. Among the two, performance of Nishkama karma coupled with Yoga is more beneficial than Karma Sanyasa without Yoga. There will be happiness only when all Karmas are mentally renounced. Otherwise there will be misery.

Sloka :—

Sarvakarmani manasa sanyasyaste sukham vas i
Navadware pure dehinaiva kurvan nakaurayan.

—*Gita V-13.*

By all Karmas it is meant the prohibited as well as prescribed Karmas. People create things through their own *buddhi* (sense) and classify them as favourable and unfavourable. Favourableness and unfavourableness form a pair of opposites. They like favourableness and dislike or even hate unfavourableness. Thus while functioning in likes and dislikes, the likes and dislikes grow but never get diminished. Favourableness and unfavourableness and the like-pairs of opposite words are interdependent. Unless there is something else unfavourable, there is no need to call one thing favourable. Similarly words like love and hatred are, interdependent. Therefore by all Karmas here, we should take it to mean both prohibited and prescribed Karmas. The one that has conquered his senses and given up the performance of both the prohibited and the prescribed Karmas, attains permanent bliss.

By authorities like "Rajah karmani Bharata" it is clear that Karma comes out of Rajoguna. So if all Karmas are to be mentally renounced the mind should be free from Rajoguna. For the destruction of Rajoguna, Yoga by way of practising Pranayama, is essential. It should therefore be noted that for any one, without the practice of Yoga, sanyasa will not be fruitful. As all Karmas are by nature binding only such Karmas which are performed with a Yogic mind become Nishkama Karmas.

An embodied person can never completely renounce karmas. Therefore one who could renounce the fruits of karma is called a Tyagi.

By an embodied person is meant the one with mind attached to a body. One who feels the pain when a scorpion stings or one who feels heat and cold is an embodied person. That is why it is said that Sanyasa without Yoga is very difficult and that one who surrenders the fruits of Karmas is a Tyagi.

Sloka :—

Nahi dehabhrutasakyam tyaktum karmanya seshatah
Yastu karmaphala tyagi satyagityabhidhiyate.

—*The Gita XVIII-11.*

By 'dehabhrith' is meant a person who is wearing the body (when mind is contacting the body) in any of the three states - gross, subtle and casual. So long as a person remains in any of the above three states, it is impossible to renounce karma completely, and avoid the result of karmas.

As long as Rajoguna, which is the root cause of desires, lasts, man will be interested in the performance of karmas. As embodied persons will have atleast traces of Rajoguna, they cannot renounce karmas completely.

Sloka :—

Nahi kaschit kshanamapi jatu tisthatyakarmakrit
Karyate hyavasah karma sarvah prakrtijairgunaih

—*The Gita-III-5.*

No body can remain even for a moment without performing karma. The three gunas - Satva, Rajas and

Tamas, which are inherent in man, never allow him to remain aloof from karmas.

Sloka :—

Mokshaikasakta vishyeshu ragam
 Nirmooiya Sanenyessya cha sarva karma
 Jachadhayaya sravanadinishto
 Rajaswabhavam sedhunokti buddhe

—*Vivekachoodamani*

The Rajoguna existing in the mind of a person who is actively interested in salvation, who has completely given up his desires for pleasures and things, who has surrendered the fruits of his karmas and who spends his time in hearing vedanta gets destroyed. All such practices are intended for the destruction of Rajoguna. But as long as as Rajoguna exists in the Antahkarana (Mind) how can one give up things associated with Rajoguna, like performance of Karmas? That is why the Gita says that such Sanyasa without Yoga is difficult to be achieved. Such of the karmas as could not be renounced should be performed with Yogic mind, when Rajoguna gets destroyed, and sanyas associated with naishkarmya siddhi will be achieved.

BHAKTI OR DEVOTION

Nature (*prakruti*) is of two kinds, *daivic* and *aasuric*.

Sloka :—

Dvaubhuta sargau lokesmin daiva aasura evacha
Daivo vistarasah prokta aasuram partha me srunu.

—*The Gita XVI-6.*

Mahatmas take to *Satya* which is godly in nature and they realise the “nature of God (*tatvam*)” which is responsible for the phenomenal world, and which has no end. They worship *Me* without any other thoughts. That means they meditate on God (nameless and shapeless). So said Lord Krishna in the Gita, It means that those that meditate on God, knowing his nature are godly in nature.

Sloka :—

Mahatmanastu mam partha daivam prakratimasritah
Bhajantyananya manaso Jnatva bhutadi mavyayam.

The Gita IX-13.

Those that understand *Me* as the *original subject* for all the elements, and as indestructable, and meditate on *Me* are *daivic* in nature. As such meditation is for *moksha* or salvation. They are called *mumukshus* or seekers after salvation. Those that worship the form of God in any other way are of the *aasuric* nature. They always find

themselves entangled in the cycle of births and deaths and attached to the world.

Sloka :—

Daivi sampadvimokshaya nibandhayasurimata
Masuchah ssampadam daivim abhijatosi pandavah

—*The Gita XVI-5.*

Anyamanas (apart from God). The cause for anyamanas is Vayu (air), and without control of Yoga or air it is impossible to attain ananyamanas (wholly identified state). Therefore Yoga practice is a must.

Oh, Arjuna, you are born with daivic traces and hence you need not be depressed.

Real devotion is, therefore, worshipping *Eswara* after knowing his real nature.

People generally worship idols, perform *Jopa*, *Tapas* and rituals and call it worship of the God with attributes or *Sagunopasana*. But there are authorities to show that *Eswara* is all-pervading and existing in the hearts of all the *Jivas*.

Sloka :—

Isvarah Sarvabhutanam hriddesearjuna tishthati
Bhramayansarvabhutani yantrarudhani mayaya.

—*Gita XVIII-61.*

Iswara, the creator of all the elements, resides in the hearts of all the *Jivas* and directs the functions of the *Jivas*, as a magician does with his dolls. Without knowing how to worship the *Eswara* that is residing within one's

self, if people believe that *Eswara* resides only in the images created by the minds out of their own capacity, it would mean that *Eswara* is not all-pervading. When a thing is in one's own house, it cannot be secured by searching for it elsewhere. There is no use of searching for an object without knowing the full details of how it is and what it is? Unless we possess the true knowledge about an object we cannot get it even if it is just in front of us. Similarly without having knowledge or *Jnana* of *Eswara* it is impossible to realise *Eswara*. *Eswara* can, therefore, be realised only through efforts made after acquiring full knowledge about him from those that have realised Him. *Eswara* is one's own self. The efforts should therefore, be made within one's own self. The *Srutis* and *Smritis* condemn those that search for *Eswara* elsewhere.

Sruti :—

Samtyajya hrith guhesanam Devam anyam
prayantaite

To ratnam abhivanchauti Tyaktva hastastha
kausthubham.

—*Mahopanishat*.

Forgetting or leaving the *Eswara* that is within oneself, those that search for Him, apart from him, outside, are fools like those that search for pearls outside, leaving the diamond which is already in their hands.

Sloka :—

Bahir bhramyati yah kaschi-tyaktva dehashta-
meeswaram

Swā griha payasam tyaktva Bhiksham atathi durmatih.

—*Uttargita.*

The one that forsakes the *Eswara* that is within his own self and searches for Him elsewhere is like a person who runs after the neighbour's begged-out food leaving the puddings in his own house. Further, the feeling of divinity in the images made of stone, mud and wood is artificial. Whatever is artificial is untrue.

As the *Jagat* is a creation of the mind, the *Sastras* call it untrue and impermanent. Therefore, the feeling of divinity in the idols created by the mind, is also untrue. If it is argued that truth can be found through untruth, the argument is improper and unjustified. The *Sruti* asks how can truth come out of untruth?

Kathamassetassajayata

For this reason, it is said in the *Srutis* that salvation cannot be attained by *Yagnas*, *Vratas*, *Danas* and *Tapas*. But if this were to be *Sagunopasana*, it should then result in *Santi* or peace. In that case the *Sruti* which says or speaks as above, would become meaningless.

Sloka :—

Silamriddaru patreshu daiva buddhi prakalpita
Akalpitha swayam Jyotir atmano devata na kim ?

Uttara Gita.

Divinity attributed to stone, mud and wood images is artificial. Whatever is artificial is untrue. The self

brilliant or luminiscent *Paramatman* is unartificial. As unartificial things are true, truth can be achieved, through truth. And further all names, and forms are artificial and the worship of *Eswara* through names and forms would at best be the worship of *Devas* or *manavas*. It is only when the life energy joins the senses, that they discharge their respective functions. The eyes are seeing, the tongues are tasting and talking, the brain is thinking, the ears are hearing and the legs are walking and discharging the functions only because of the contact of the life energy or mind with them. All these functions are only of the sense organs but not of the energy. But the functions stop if the individual's life energy does not join the sense organs. If the organs like eyes, ears etc., are defective their functions of seeing and hearing etc. remain undischarged. So it is clear that to see is the quality of the eye and to hear, that of the ear. That is why *sastras* say that the functions of the sense organs relate to the sense organs alone and not to the individual. So, seeing by the eye and meditating or praying by the tongue is the same as trying to get at the immaterial through the material.

Sruti :—

Sabda sparsa¹ maya yadha anardha evame sthithan
Esham saktasthu bhoothanam na smareth paramam
padam.

Maitrayopanishat.

Though, one, who is immersed in the activities of the Indriyas, feels them beneficial, they are really not so; because he cannot concentrate on God.

How can then *Eswara* be realised? The saying "Realise Me through Me" means through my pure energy. As that pure energy has no form and sound, it cannot be realised through the sounds of *mantras* that the tongue repeats or the forms that the eyes see. *Sastras* say that whoever realises that "I, *Eswara*, am root cause of all actions, but I have no actions, and actions do not bind me" alone can realise *Eswara*. In the absence of *Eswara* or life-energy, there are no functions for the sense organs of the individual. But *Eswara* or the life energy has nothing to do either with the functions or the good or bad about them or with the results. *Ne dathe kesya chit papam Na chaiya sukritham vibhu.* (Gita) These functions are not of *Him*.

A machine functions when electric connection is given to it. The moving power is that of Electricity and not that of the machine. If the machine has gone out of order it does not function even if there is electricity. So the result of the machine's functioning has nothing to do with electricity. Our senses are like the machine. It is, therefore, not possible to know the nature of *Eswara* or life energy through the actions of the senses. The immaterial cannot be measured by the material. Therefore worship through the sense organs cannot be *Sagunopasana*.

Sruti :—

Deva manushya dyupasana kama sankalpa bandhah
Brahma Vishnuscha rudrascha sarvava bhoota jayatah
Nasamevanudhavanthah salilaneva badavam.

Brahma, Vishnu and *Rudra* are like the *Jivas* impermanent.

Sloka :—

Antavattu phalam tesham tadbhavatyalpamedhasam
Devan devayajoyanti madbhakta yantimamapi.

—The Gita VII-23.

People with poor brains worship the various *Devatas* and get results which are not permanent. The devotees of the *Devatas* attain only *devatas*. My devotees who worship Me attain Me. People who worship *Devatas* are called poor brained because they are forgetting the worship of *Eswara* or realisation of *Brahman* and are worshipping *Devatas*. It is like leaving the *Ganga* and going to a small well for water. Anything of the world, be it an individual or *Indra* or any other *Devatas* belong to the category of those that can be seen, and hence perishable. They cannot give lasting results. Only *Brahman* is permanent and gives lasting results. Perishable things cannot give everlasting results.

This shows that God cannot be reached through the grace of the *Devatas*. Those that require certain quick results worship *Indra* and other *devatas* for the attainment of such results. It is said that quick results can be attained in this world.

Sloka :—

Kamkshantah karmanam siddhim yajanta iha devatah
Kshipramhi manushe loke siddhirbhavati karmaja.

—The Gita-IV-12.

People who aspire for the results of their actions, worship the various *devatas*, as in this world, where getting the results of *Karma* is very quick.

Sloka :—

Kamaistaistair hritajnanah prapadyante nyadevatafa
Tam tam niyama masthaya prakrtya niyatahssvaya.

—The Gita VII-20.

Some people, by virtue of the merits of their previous births, lose their wisdom and prompted by desires in matters and affairs, worship the respective *devatas*. They do not worship the *Paramatman* and crave for salvation, because they have not know who is Paramatma. They ignorantly think that the shape is Paramatma. For the attainment of petty and small material ends, they worship the respective *devatas*. Such persons are said to have lost their wisdom. They do not aspire for salvation (bliss).

The unwise people being unable to realise the transcendental *Paramatman*, take Me, who is above the limitation of *maya*, to be embodied in the forms like fish etc.

Sloka :—

Avyaktam Vyaktimapanam manyante mam-
abuddhayah

Parambhava majananto mamavyaya manuttamam.

—The Gita VII-24.

Not knowing My unsurpassable and undecaying nature, the ignorant people believe me, who is beyond the comprehension of senses, to have assumed a finite form composed of the five elements. The names *Krishna*, *Vishnu*, *Siva* etc., are given to such bodies and those that worship such forms are worshipping the unreal and are

fools. God has assumed different forms at different times for different purposes. To call such shapes of *Eswara* is unwise.

One who feels that he and *Eswara* are two separate entities is an animal, according to the *devatas*. It means that those that comprehend God as one having hands, feet etc., are animals.

Sloka :—

Adhayanyam devatamupasthe anyohamasmithi na sa
veda yatha pasurevam sa devanam.

—*Brihadaranyakopanishat.*

His association with Himself is called devotion or *Bhakti*. The attraction or love that the *Jivamsa* which is in the *hridayakasa* has towards *Jiva* or *Eswara* which is in the *Turtyam*, is called devotion or *Bhakti*.

Sloka :—

Swaswaroopanusandhanam bhaktirityabhidheeeyate

—*Vivekachoodamani.*

To know the real state of *Eswara* who is in the *Chitakasa*, and worship Him is real *Bhakti*. So, knowing that the *Eswara* indicated by the letter 'Ta' is residing in the position between the eyebrows, if the *Jivamsa* indicated by the letter 'Twam' goes there and worships, it is real *Bhakti*. If people want to worship the Lord in the temple, they should first know what the temple is and where the Lord in that temple is. But the Lord in the temple is artificial and motionless. So worship of un-

artificial and dynamic Lord who is seated in the *sanctum sanctorum* of the *Buddhi* cell in the body, is real *Bhakti*. Worshipping God, knowing His real state directly is knowledge or *Jnana*; and not knowing that, is *ajnana*.

Sloka :—

Tadeva labhate jnanam
Madbhakta sradhayanvitah.

—Gita.

One who is sincerely devoted to Me gets *Jnana*.

How can the *Jivamsa*, which is seated in the *Hridayakasa* see and worship the *Eswara* who is seated in the *Turiyam* or *Chidakasa*? For this purpose, the *Jivamsa* has to move up to the *Turiyam* which can be achieved only through the help of air (*Vayu*), because *vayu* is the only moving element.

Sloka :—

Vayuna saha jeevordhava jnane mokshamvepruyak

This upward movement of the *Jivamsa* to the *Turiyam* is possible only by the practice of *pranayama* or *pranam*. So, examining from sastraic experiences, we understand that none can become real *Bhakta* without the practice of *pranayama*.

Worship of artificial images is not real devotion. The image is, after all, a static cell created by man and it can never be God. God is dynamism personified. All these images are static objects. To entertain a devotional

feeling towards a static object and worship it cannot be real devotion. But it should be known that these images were meant for creating a sense of *theism* in ignorant people. For that purpose only, the images were created.

Sruti :—

Pashana toha manimrinmaya vighraheshu
 Pooja punarjanan bhoga karee mumukshoh
 Tasmadyathisevahridayarchanameva kuryedhyarcha-
 nam pariharedapunar bhavaya.

—*Maitreyopanishat.*

The worship of images made out of stone, metal, gems and clay all lead to repeated births and deaths and to the experiencing of the pleasures thereof but does not lead to salvation. Therefore, those who seek salvation, have to worship the *Eswara* within themselves, giving up the physical worship of artificial images, as such worship creates the fear of rebirths.

Sruti :—

Teerthe dane jape yajne kashte pashanake sada
 Sivam pasyathi moodhatma siva dehe pranishtine
 Anthastam mam parityajya bahishtam pastu sevate
 Hastastam pinda musrujya liheth koorpara matmanah
 Sivamatmani pasyanthi patrimasuna yoginah
 Ajnanam bhavanasyaya pratimah parikalpithah.

—*Darsanopanishat.*

Sloka :—

Akritrimam swayam devamajnatva pratimam jadaha
Bhajanti devata budhya aho ajnanajnata.

Unwise people think that they are seeing *Eswara* in pilgrimages, *danas*, *tapas*, *yagnas* and in wooden and stone images. But *Eswara* exists in the heart of every person. Leaving the *Eswara* who is within oneself as dynamism-incarnate, running after worship of static objects is like leaving the *payasam* (milk and rice-pudding) which is in one's palm and trying to lick what is trickling down the elbow. In the attempt to lick what is trickling down, one loses what is in one's palm. Later one may not also get what is trickling too. Both are lost.

One can only wonder at the ignorance of those that worship the images created by their own ignorance leaving aside the unartificial and luminescent *Eswara* in one's self.

It is common experience that when people go to worship in the temples, they stand before the image of the deity, close their eyes, and offer their prayers. This clearly establishes that the chosen deity is within one's own self, and is not in the *name* or form that is installed in the temple. Otherwise, why should they close their eyes?

Worshipping of any deity other than his *Eswara* within oneself, is not devotion. Desire is the only cause for such worship. *Karma* or action with desires leads to entanglement in the world with endless births and deaths. Such people can never get salvation (bliss).

In the indefinite space called *Akasa*, the *prana* assumed a form by spreading lengthwise and breadthwise. Being in contact with the nameless and formless *Brahman* the form so evolved began to shine and that is *Siva* or *Eswara*. Without matter light cannot be seen. He exists due to his association with *Maya*. *Maya* is the assumption of form by *prana* in the indefinite space (*Akasa*). This *Maya* is always in contact with *Brahman*. In this *Maya* form, the light that shines through its contact or association with the nameless and formless *Brahman* is *Eswara*.

Sruti :—

Mayantu prakritin vidhi

Mayintu maheswaram.

By *Maya* is to be understood very pure *Prakruti*. *Eswara* is not apart from *Maya* (*Sakti*).

Electricity cannot function or give light by its mere existence in the wires. It gives light only when the bulb is attached to it. The glow that appears in the bulb is not of the bulb but of electricity. Similarly the nameless and formless *Brahman* is comparable to Electricity in the wire while forms of *Maya* can be compared to the bulb. Therefore when the nameless and formless (*nirguna*) *Brahman* shines throughout the material objects it is called *Saguna*. The *Sruti* thus preaches that the *Jyothi* which is *Akasa* is *Eswara* and that *Eswara* has come out of the nameless and formless *Brahman* and that He is therefore the original creator of the universe.

Sruti :—

Savaisareeri pradhama savai purusha uchyate
Adikartha cha bhootanam brahmagre samavartatah.

Eswara and *Shakti* (*Maya*) are one and the same and are inseparable. That is why *Eswara* is called *Artha Nareeswara*. This *Siva* (*Jiva*) resides in the *Turiyam*. One *Amsa* of this *Siva* flickered and moved down to the *Hridayakasa*, made it its abode, got connected with the senses and is experiencing the pleasures and pains created by the *Indriyas*. This is called *Aditi*. It is also *Jivamsa* which is also *Sakti*. Both *Siva* and *Aditi* are evolved out of the nameless and formless *Brahman*.

Sruti :—

Ya pranena sambhavatyidithirdathamayi guham
pravisya
Thishtanthi ya bhootepirvihayate Ethadvaitath.

—*Katopanishat*.

That which has come along with the *prana* and is existing in the *Buddhi* cell, and that which is the source for all *devatas* and which is enjoying pleasures and pains through the *Indriyas* is *Aditi* and it is *Brahman*.

Sruti :—

Dvau suparna sayuja sakhaya samanam vriksbam
Parisha swajate tayoranyah pippalam svadvaththya
Nasnayobhichaka seethi.

—*Mundakopanishat*.

This upanishadaic parable speaks of two birds which possess the same qualities and look alike, and are living on the same tree. One of the two birds began to enjoy the fruits of the tree, which are sweet as well as bitter while the other bird remained merely witnessing the activities of its companion. The bird which eats the fruits becomes subject to pleasures and pains while the companion is absolutely free from the pleasures and pains. The witnessing bird is the *Jiva* (*Eswara*) and the other one is the *Jivamsa* (*Sakti*) and the tree is the body.

In the *srutis*, the word *Jiva* is to be understood as *Jiva Sakti* and *Purusha* as *Eswara* or *Jiva* which is seated in the *Turiyam*. This *Purusha* is also known as *Hiranya Garbha*. He is also the *Mukhya Prana* or Chief prana known as *Mahat*.

Sruti :—

Sayeshaprana evaprajnatma Anando Ajarō Amritah.

The *Prana* itself is *jnana swarupa*, ever young and everlasting. This is *Eswara*.

In the indefinite space (*Akasa*) by the spreading of the *prana* lengthwise and breadthwise has appeared a luminescent form *Mahat*. This *Mahat* has emanated from the *Brahman* itself. Therefore it is nothing short of *Brahman* and shines with the luminescence of *Brahman* itself. This luminescent state is called *chidakasa*. As the *prana* in this state has no movement it is actionless.

Sloka :—

Tasmath soonyatharam vidhi chidakasam mahamune.

—*Yoga Vashishtam.*

Sruti :—

Akasa sareeram brahma satyatma

—*Taitireeyopanishat*

Jivamsa is a combination of Akasa, Tejas and Vayu. Therefore because of vayu, the Jivamsa moves about and acts. Jivamsa's ignorance vanishes when it worships the *Atman* whose form is the *chidakasa*.

The fruit eating bird in the parable is the jivamsa while the witnessing bird is *Jiva* or *Eswara*. By constantly looking at *Eswara* and meditating on Him it gets merged and the ignorance of the Jivamsa vanishes and when once the ignorance is gone, there is no difference between the *Jiva* and the Jivamsa. They are one and the same.

But the *Eswara* itself is a form of *Prana* which has emanated from *Brahman*. By worshipping this *Eswara* with form, the Jivamsa merges with the *Jiva* or *Eswara* which ultimately merges in the *Brahman*. It is thus established that by *Sagunopasana* or worshipping *Eswara* with form, the Jivamsa gets salvation. The Jivamsa cannot directly meditate on *Brahman* as it is far beyond the Jivamsa in the structure.

Just as electricity existing in the wire cannot remove darkness so also *ajnana* cannot be removed by the worship of nameless and formless *Brahman*. It is only when a bulb

is attached to the electrical wire that electricity gives light and dispels darkness.

Sloka .—

Dvaitachidroopakaryassya

Dvaita chidroop karaan

Nivarittasyath na tva roopathat

—*Ribhugita*

Just as the bulb or the light coming out of it dispels darkness, the Jivamsa's ignorance is dispelled only by the worship of the chidroopa of the Brauman (Eswara) and not by the formless and nameless Brahman.

Sloka :—

Chidroop brahma tadatmya

Jvasyahi Vivakshitham

Naropā avakya dooratvath

Thannadvaita roopinam

—*Ribhugita*

In the Ribhu Gita Jivamsa attaining oneness with the chidrupa Brahma has been clarified. As the nameless and formless Brahman is beyond expression and speech the Jivamsa's attaining oneness with the nameless and formless Brahman cannot be clarified. For the advocates of the nameless and formless Brahman the nondual Brahman state remains unexpressed.

Sloka .—

Arropavastunah prasnah pratishidhah srutau yatah

Yagnavalkena gargena nnavam prashtumiharhasi

Tasmatturiyam sadbrahma yogavrittaika lakshanaiah
Sachithananda poorvaistham maduktam vidhi muktave

—*Ribhugita*

In the Brihadaranyakopanishat yagna-valkya told Gargi that no question should be put about the nameless and formless Brahman lest the head should break. Therefore the Ribhu Gita says, without questioning about the nameless and shapeless Brahman, know about the pure Brahman who is stationed in the Turiyam with a yogic mind and attain salvation. So, the Satchidananda that is in the Turiyam should be known as the mukhya (chief) prana or Eswara.

From the above fact, it is established that by devotion or Bhakti is meant that one has to join oneself. The Jeevamsa, residing in the Hridayakasa has to see and worship the Jiva or Eswara seated in the Bhrumadhyam or Turiyam. It is also clear from the earlier chapters that out of the flickering in the jiva (Eswara) an amsa of it moved downwards and took its abode in the Hridayakasa. This is what is called Jivamsa. How can this Jivamsa, which is facing downwards, and looking into the world worship Eswara who is seated higher above in the Turiyam unless it turns its face upwards and looks at Eswara. In Uttara Geeta Arjuna sought clarification on this issue from Lord Krishna.

Sloka :—

Durvijneyam Duraradhyam
Dushpragamyam Janardana

Adhomukham Yadha Bhootva
Hridaye kena gachathi.

—Uttara Gita.

Oh! Lord! with Hridaya facing downwards the Lord in the Turiyam cannot be known, worshipped and attained. How to reach the Eswara and worship Him?

The Lord, replied.

Sloka :—

Adhomuham the Hrithapadma -
Muddritya prauave na thu.

—Uttara Gita.

The lotus of the hridaya which is facing downwards, should be turned upwards through pranava i. e., Omkara i. e., pranayama.

It is only by practising pranayama that one is enabled to worship the Eswara and that is real Bhakti.

JNANAM OR KNOWLEDGE

Sloka :—

Oorthvamoolamadha saghamaswadham
prahuravyayam

Chandamsi yasya parnani yastam ved sa vedavith.

—*The Gita XV-1.*

Sruti :—

Ayane dakshine prapte prapanchabhimukham gate
Ahankarabhimanaena jeevasyadi sadasiva.

—*Trisikhabrahmanopanishat.*

Jnanam is the knowledge of Brahman. Knowing about the Brahman through Sastras and Guru is known as common (ordinary) knowledge (Samanya jnanam) while practically experiencing the same is Vishesha jnanam or vijnanam.

The world is compared to a peepal (Aswadha) tree which is topsyturvy in position with its roots right in Brahman and its trunk, branches and leaves spreading downwards in all directions. The perfect knowledge that is Brahman, as it moved downwards along the trunk, branches and leaves of the tree, got associated with matters which are unreal and as it reached the extreme end, it got fully enveloped by unreal things and became ajnana.

If people want to realise the Brahman or experience real knowledge, they have to move upwards along the branches of the tree to its roots. In the process of upward movement, one has to pass through certain stages or positions in the tree which are known as seven lokas as explained below.

As one goes upwards, from this world through the various lokas the knowledge becomes more and more perfect and becomes absolutely perfect when the Brahman is perceived.

The *gayatri mantra* says that from the navel, right up to the head are located the seven lokas.

- 1) Navel - *Bhuloka*
- 2) Stomach . *Bhuvarkala*
- 3) Heart - *Suvarkala*
- 4) Throat - *Mahaloka*
- 5) Centre between the eyes - *Janoloka*
- 6) Centre between the eye brows - *Tapoloka* or *Turiyam*.
- 7) Top of Head - *Satyalkala* (*Turiyatitam*)

While meditating on the *Gayatri mantra*, it is the practice to consider these lokas as being in the upper part. They are never considered to be on the lower side towards the anus. *Gayatri* is *prana sakti*. It goes down upto the navel and not below it. If one would like to take *prana* or *sakti* to the *sivastana* and get lost in ecstasy, he should make the *prana* move upwards through all these lokas. Nothing would be achieved by moving it downwards.

*Sruti :—

Kundalanyam Samudhoota Gayatri pranadharinee
Pranavidya mahavidya yastham vethi sa vedavith.

The sruti says that the *Gayatri* has emanated out of the *oordhva kundalini* and it is *prana-sakti* and to know about it is the highest knowledge. The one that has known the *prana vidya* i. e. (knowledge) *Gayatri* has known the *Brahman*.

Atman reflected in the *Antahkarana* (Mind) is called *Jivamsa*. Therefore, the base i. e. Mind should be annihilated if the *Jivamsa* is to become one with *Atman*. *Manas*, *Budhi*, *Chittam* and *ahamkara* are called the *Antahkarana Chatustayam*. This quadruple is formed by *Panchikarana* union. After the *Antahkarana* is annihilated there is no *Jeeva* or *Jeevamsa* left.

Akasa or space is to be first divided into two parts. One of them is to be again divided into four parts. Mind is formed by the merger of *vayu* with one of these $1/8$ parts. By the merger of *Agni* or fire with a second $1/8$ part is *budhi* formed. By the merger of *jalam* (water) with the third $1/8$ part, is *Chittam* formed. By the merger of *Pridhvi* or earth with the fourth $1/8$ part is *ahamkara* formed.

*Sloka :—

Adhakasasya bhootasya sardham jnanethi kadhyate
Tasyardham cha chaturbhagan yadha sommisrama-
chareth

Pavane milithakasam manamithyabhidheeyathe

Jalethu milithakasam chittamithyabhidheeyathe
Pridhiviam milithakāsam ahamkāramitheeritham

—*Vishnuyamalam*

From the *Atma* came *Akasa* (space); from *Akasa*, *vayu* (air); from *Vayu*, *agni* (fire); from *agni* *Jalam* (water) and from *Jalam* *Pridhvi* (earth).

Sruti :—

Atmana Akasassambhootah
Akasad vayuh vayo ragnih
Agne rapah adbhyah pridhvi
Panchathanmathrani gunascha bhavanthi.

—*Paingalopanishat.*

So, unless the *Vayu*, dissolves in the *Akasa*, the quadruple of *antahkaranes* cannot be annihilated. Unless the four *antahkaranas* are annihilated, the *Jiva* which is reflected in them, does not lose its entity (the *jivatvam*).

Sloka :—

Mukha nasikayormadhye pranassanjarite sada
Akasah pibathi pranam sajeevah kena jeevathi.

—*Uttara Gita.*

The *prana vayu* always moves between the nose and the face. When it is merged in the *akasa* there is no existence to the *Jiva*.

Water is known as river water so long as it is in the base of a river. The same water, after it enters the sea becomes sea water and functions with all the dynamic

energy of the sea. It is thus seen that sea water and river water are not different from each other and that sea water itself is river water. At the same time, the river water cannot get the potentialities of the sea water even if it prays for millions and millions of years. Just as the water is called river water, as long as it remains in the river, the jiva is called so, so long as it functions in the base of the *antahkaranas* and is known as *Kinchijna* (one of limited knowledge). After being liberated from the base of *Upadhi* of the *Antahkaranas*, if the *Jivamsa* attains the final state of the sea and joins the atman it loses its name *Jivamsa* or *jeeva* and becomes *Eswara* or *Atman* itself and also becomes a *sarvajna*.

Sruti :—

Yadha nadya ssamspandamana Samudre Stanga-
chanthi namroope vinaya
Tatha vidwan namaroopa vimuktam paratparam
purushamupaithi divyam.

For example, Sun is *Eswara*. The reflection is *jiva*. The light emanating from the reflection is called *Jeevamsa*.

Sruti :—

1) Ghate nashte yadha vyoma vyomaiva bhavathi
swayam

Tadhaivopadhi vilaye brahmaiva brahmavit
swayam

2) Utpadite ghate yadvath ghatakasatva mrichati
ghate nashte yadhakasa swaropenavathishathi

3) Ekada bahudha chaiva drisyathe jalachandravat

- 4) Nolpathi sthithi bhangeshu kumbhakasya
vidho yadha

Ulpathi sthithi nasasyuh budherevam mamapina

Just as with the destruction of the pot, the space or the *Akasa* within the pot becomes one with the entire space (*Mahakasa*), so with the annihilation of the three types of bodies (gross, subtle, and casual) and the *Pancha kosa*, the *Jivatman*, which has realised the *Atman*, becomes the *Atman* itself.

It is only with the birth of the pot, that the "space within the pot" has arisen, but the space itself is not born. Even when the pot is destroyed the space within remains as it is. It will be the *mahakasa* itself. Birth and death are only for the pot (*upadhi*) and not for the space within. Similarly, birth and death are only for the *upadhi* i. e. *budhi* and not for the *Atman* within. It is only the *Budhi* (Intellect) *Ahamkara* that gets births and deaths and not the *Atman*.

Just as one moon by reflecting in several bases of water looks like several moons, so also the one and the one *Atman* when reflected in several bases of *budhi* (intellect) (*Antahkarana*) appears like several *jivas*. If the several bases of matter are not there, the moon does not at all look like several moons; it will be only one moon. Just as in the absence of watery bases for reflection there is no moon within the water, so also if the bases of *budhi* (intellect) are destroyed or annihilated, the *jiva* will be beyond births and deaths.

From the above it is clear that as long as the base of water exists, so long does moon within water exist. Knowing this fully well, what purpose does it serve to repeat innumerable times "water is untrue, there is no moon within water, moon is only one etc."? However long one may say this, contemplate on this and meditate on this, the moon within the water and the moon in the sky will still continue to appear as distinct entities. *Dwaita* or duality continues. But when the water is destroyed, there will be no more 'Moon in water'. There will be only one moon in the sky. Then *adwaita* or oneness is realised. Therefore one should try to achieve the destruction of water (*upadhi*). Mere contemplation or meditation cannot achieve it. Annihilation of the base is what is to be aimed at.

Similarly, the *Jivamsa* is the reflection of energy in the base of the *Antahkarana*. With the destruction of the mind, the *jivamsa* or the energy remains in its own image.

One should, therefore, try to achieve annihilation of the base. Without making such efforts, mere repetitions of the name of *Brahman* will not take one to *Brahmanhood*. The gem in the box will not come into your pocket by repeating its name a thousand times. Similarly, *Brahmanhood* will not be reached by mere repetitions of *mahamantras*. Only one that goes near the fire can experience the heat of the fire.

It is propounded at many places in the *Srutis* that the *Atman*, in the form of *Ananda* (bliss) rests in the *Turiyam* and that unless the *Jivamsa* joins Him and realises Him, it cannot free itself from its sins and get liberated. There-

fore the *Jivamsa* in the *Hridayakasa* attains *Aparokshajana* or practical knowledge when the energy or the mind or the moving pranavayu is brought to the *Budhi* (intellect) cell. It must be understood that *Atman* cannot be attained by the mere repetition of sounds that indicate the process.

The *Sruti* teaches that the *Jivatma* merges in the *Paramatma* as milk with milk, ghee with ghee and water with water.

Sruti :—

Yadha jale jalam kshiptam ksheeram ksheere ghritam
ghrite

Avisesho bhavetadva jivatma paramatmanoh

By merely knowing the meaning of such srutis and by merely hearing *Vedanta*, it is clear that the *Jivatma* does not merge with the *Paramatma*.

Sloka :—

Dharmadharmau manaschaiva panchabhootani
yanicha

Indriyanicha panchaiva yaschanyah pancha devatah

Thaschaiwa manasa sarve nityamevabhimanitah

Jivena saha gachanthi yavattatvam na vindati

—*Uttara Gita*

Sin and merit, *antahkaranas*, five elements, *jnanendriyas* the dieties of the *panchedriyas* - as long as all these continue to be in attachment and in ignorance, they go out of the body along with the *Jivamsa*.

From the above it follows that the *Jivamsa* loses its entity (*jivatvam*) only by the mergence of the *prana* in the *Akasa*. The *linga deha* (casual body) ends then only.

The *Jivamsa* can understand reality only by personally seeing its own form *Jiva* (*Eswara*). Then the *Jivamsa* goes beyond *avidya* i. e. the feeling of oneness with the body. By constant association with the body and always looking at it, comes the feeling of oneness with the body. As explained earlier the mind of *sakti* has spread itself throughout the body and has become indistinguishably one with it and associates itself with every function of the body. Just as sugar when mixed with wheat flour loses its separate identity and appears to become one with wheat flour, lending its taste to the flour, so does the mind or *sakti* associate itself with body and feels that it is the body itself. This is *avidya* (ignorance). But after the annihilation of the base i. e. body in its three states, it (the *jivamsa*) remains in its own form (*Atman*). Then as nothing also exists for it, there will be neither feeling nor absence of feelings.

The one that reflects in the base of *avidya* (ignorance) is the *Jiva*, and that in the base of *Maya* is *Eswara*. *Avidya* is the *maya* comprising the three *gunas*. *Maya* is *Suddha Sattva* or purity. These three *gunas* viz. *Satya*, *Rajas* and *Thamas* exist in the three bodies - gross, subtle, and casual. Purity (*Satya*) reigns prominently in the wakeful state; activity (*Rajas*) in the dream state and inertia (*Tamas*) in the deep sleep state. The eye, the throat and the *hridaya* are their respective places. One, therefore, goes beyond the three *gunas* only by reaching the *Turiyam* (above the three qualities). However much

one may consider, the *Jivamsa* loses its entity only when it annihilates its base of *avidya* (ignorance) and reaches the *Turiyam*. For achieving that, annihilation of the three bodies is essential.

The Lord (Eswara) created the human beings and entered them through the *Brahma Randhra* or the hole on the top of the head. As the *Jiva* enjoys eternal bliss or *Brahmananda* there, it is called the seat of *Ananda*. From here *jiva sakti* (*Jivamsa*) moved downwards. It has three sporting places or playing grounds. (1) The right eye in the wakeful state (2) the throat in the dream state and (3) the *hridayakasa* in the deep sleep state.

In fact all the three are dreams, because the *jivamsa* cannot realise the truth as long as it is in these three states. It can realise the truth only in the *Turiyam*. That means that even these three positions are not true and only the *Turiyam* is true position.

Sruti :—

Sa evamevya seema nam vidaryai Thayadvara
 prapadyata
 Saisha vidruthi rinamadva stadethadanandanam
 Thasya traya avasadhastraya swapnah
 Aganiava sadhoya nava sadhoya mavasadha ithi

As the *sruti* teaches that these three states are like dreams, it would mean that as long as the *Jivamsa* resides in these three states, it is considered to be in the dream-world and that these three states are only the states of

ignorance. He can realise truth only when he realised Turiyam.

Sloka :—

Prabodha samaye svatmana mevadvyam.

By '*prabodha samaya*' it is meant the time of waking up from sleep. It should, therefore, be understood that all the three states mentioned above are like dream-states and reaching *Turiyam* from them is waking up from sleep. As one would be able to understand everything there, he attains versatile knowledge and becomes a *Sarvajna*. For example, a person who is at the foot of a hill will be able to see and know about things that are visible to him at that level. As he goes higher up the hill he will be able to see and know about more and more things and finally on reaching the top of the hill, he will see and know about all things on and around the hill. This state should be taken as *prabodha samaya*. Further, the dream is considered false or unreal in the wakeful state. Similarly in the dream state, wakeful state becomes unreal or false. Both the dream and the wakeful states are non-existent in the deep-sleep-state, and deep-sleep-state is non-existent in the other two states. Therefore all these three states are unreal.

Sloka :—

Swapno jagarane lokah swapnepi jagaro nahi
Dvayameva laye nasthi layopyubhayor nahi

As the *Jeava* enters the body through the *Brahma-randhra* (hole on the top of the head), that place is known as the seat of *Ananda* (bliss), and as the *Jivamsa* functions

in the wakeful, dream and deep sleep states in the eye, throat and *hridaya* and experiences the pleasures there, it becomes clear that these pleasures are impermanent. In a single day or 24 hours, as the pleasures change in three different ways in three different states, it is further clear that they are impermanent and the *Jivamsa* attains bliss or *Ananda* only by reaching the *Turiyam* (between eye brows).

To feel that people are liberated by the mere hearing of Vedanta is improper.

Sloka :—

Anubhootim vina moodho vridha brahmani modate
Pratibimbitha sakhagra phalasadana modavat.

—*Uttara Gita.*

Without possessing practical knowledge and direct and full preception of the *Atman*, some claim to be enjoying *brahmananda* (bliss). They are like fools who seem to taste and enjoy the fruits of a tree which is in its reflection in water.

Sruti :—

Samyagdarsana sampannah karmabhir na nibadhyate.
Barsanena viheenasthu samsaram pratipadyate.

One who has very well perceived the *Atman* is not bound by *karmas*. One who has not perceived the *Atman* will be struggling in the world bound by attachment.

A wavering mind cannot have full perception of the *Atman*.

Sruti :—

Chitte chalati samsaro nischale mokshamuchyate.

Therefore the only way to get a full perception of the *Atman* is by practising yoga. A non-yogi can never directly perceive the *Atman* and he will not have salvation.

Sloka :—

Ikshate yogayuktatma sarvatra samadarsanah

—*Gita VI-29.*

Yaavanardha udapane sarvathah sampluthodake

Thavansarveshu vedeshu brahmanasya vijanatah.

—*The Gita-II-46.*

The purpose of bathing and drinking that are served by the limited water of a well or pond are also served by the vast stretches of flowing water of the rivers. Just as small benefits are included in infinite benefits, so also the fruits of all karmas of a *brahmajnani* are all-comprehensive and far more superior to the fruits of the *karmas* enjoined by the *vedas*. The foot print of an elephant is very big and all-covering while the foot prints of all other beings are smaller than that and can be covered by that. Similarly, the fruits of all karmas are included in *Brabman*.

Sruti :—

Sarvam padam hasti pade nimagnam.

The elephant's foot print covers the foot prints of all.

It is taught in the *Gita* that *Yoga* and *jnana* are not two different things and that by practising the one the

fruits of the two are attained. But by saying that the fruition of the knowledge without Yoga is difficult, it should be known that the Gita gives all prominence to *Yoga*.

Sloka :—

Yatsamkhyaih prapyate sthaanam
Tadyogairapi gamyate
Ekam samkhyamcha yogamcha
Yahpasyati sapasyati.

—*The Gita V-5.*

Yoga leads to the attainment of Brahman. A Yogi need not, therefore, perform all other Karmas.

Sloka :—

Jignasurapi yogasya Sabdabrahmativartate.

—*Gita VI-44.*

By the mere possessing of Jignasa or eagerness to learn *Yaga* one would surpass the fruits of vedic Karmas.

The *paramatman* has created quadrupeds, and bipeds and entered their bodies in the shape of a bird.

Sruti :—

Puraschakre dvipadah paraschkare chatushpadah
Parascha pakshi bhootwa purah purusha avishath.

—*Brihadaranyakopanishat.*

The reason to say that He entered the body in the shape of a bird is this. A bird or pakshi is one which has pakshams or wings.

Just as a bird moves about with the help of its wings, the *Atman* moves about with the help of the two wings *pranavayu* (oxygen) and *apanavayu* (carbon dioxide) in the body, in its three states and experiences the respective pleasures. Just as a bird remains without movement if its two wings are joined to become one, the *jiva* too becomes stationary, without movement and takes rest in the *Atman* in its own place or *Turiyam* if the *prana* (oxygen) and *apana vayus* (carbon dioxide) are merged with each other. That is to say, the *Jiva* gets peace or rest.

Sruti:—

Pranapana Samakshiptha statdha jeeva na visramath.

The *Jiva* bird that aspires for salvation cannot get it unless it joins together its two wings *prana* and *apana*.

The *Srutis* prescribe *pranayama* as the prime need to do for attaining salvation.

Sruti :—

Pranayam visudhatma
Yasmath pasyathi tatbparam
Thasmannatah param kinchith
Pranayamaditi sruthi
Mumukshabhih pranajayah
Karthavyo moksha hetave.

An aspirant for salvation should conquer his *prana*. One should therefore know beforehand what *pranayama* is.

The entire creation comes out of the mind. Therefore the mind becomes the energy i. e., it becomes 'Sthri'

(Female). The *Sabda* 'Sthri' consists of the letters *Sa-tha-ra* which indicate the three gunas *Satva*, *Rajas* and *Tamas*. It means that *Sthri* is that which has the attributes *Satvika*, *Rajas* and *Tamas*. *Satvika* is white, *Rajas* is red and *Tamas* is black. By the flickering of the *Suddha satva* which is pure white in colour, have arisen, red and black. Therefore, flickering of the mind whose nature is pure *Satva*, gives rise to *Rajas* and *Tamas* (activity and inertia). The flickering or wavering mind is *Sthri* and steady mind is *Purusha* (male). *Purusha* is that which lives in a *Pura*.

When the mind is concentrated, it resides in the *Pura* called body without external movements. The mind becomes *Purusha* (man) only in that state. That is why it is said in the *Vedas* and *Sastras* that only a *purusha* is entitled for contemplation on the *Brahman* or for vedantic pursuits.

The *Atman* is located at the *bhrumadhya* (between the eyebrows) in the *Pura* of the body. The mind realises the *Atman* which is in the same *Pura* as itself when it is in a concentrated state. As *Sthri* (female) represents a wavering or flickering mind which has external movement, it is attached to things external. Because of its unsteadiness and its having the attribute of *Rajas* and *Tamas*, there is a change in perfectness of its *jnana*, and it gets entangled in objects. The pure mind, affected by *Rajas* and *Tamas* diffuses in various objects and cannot realise the truth. Therefore only that mind which is free from its attachment to object, is entitled to realise the *Atman*.

From the above it follows that every *purusha* (man) whom we call *purusha* (man) is not *purusha* (man). The

mind that is steadily stationed in the *pura* (body) is *purusha*. When the mind is stationed in the *Pura* there will be no duality. There will be no differentiation like 'I' and 'Mine'. Such a state is called *Advaita* or *Brahman*.

Sloka :—

Eshohamidamityadi pratyayo manamuchyute
Thaddabhavo amanasktvam advaitam Brahman
Kevalam.

—*Vivekachoodamani*

The *Atman* is naturally pure but still the human beings are not able to realise.

Sloka :—

Navachidranvita dehah Sravanthi Galikayiva
Naina Brahman suddhasyata puman brahmana
Vindathi.

—*Yogavashishtam*.

Navadvare pure dehi naiva Kurvanna Kaurayan.

—*Gita V-13*.

The body which has nine openings in it, is like a pot with several holes, and as the *jnana* contained in the pot is flowing out through the holes, man is not able to realise the *Parabrahman* though the *Parabrahman* is perfectly pure and clear. That would mean that in the present state, a person is not able to realise the *Brahman*. Therefore, it is essential that the leakage of *jnana* into the external world should be arrested. For that, concentration of the mind is essential. To achieve concentra-

tion of the mind, the *Prana* should be merged in the Turiyam.

It should not be obstructed at any lower level, as it is not only likely to be dangerous but, after its release after sometime, it may become unruly like a monkey released from chains.

Sruti: —

Vimudhah karthumudyaktah ye hatath chethaso
jayam

Te nibadhanthi nagardramumnahma bisatha stubhah.

—*Muktikopantshat.*

Those that attempt to control their mind by force are fools like those that try to bind an unruly elephant with the fine threads of the lotus. Therefore every aspirant should, instead of trying to control *Pranavayu* by force, try to take it up and merge it with the *Atman*.

Sruti :—

Atmanah Akasasambhoothah Akasadvayuh.

By this is to be known that the *Akasa* is the place of origin of *vayu* and it should be merged there itself.

When the infinite light *jnana*, is within us why should this lack of brilliance happen to us? Why on that account should *Bhranthi* (illusion) arise?

It is because the mind, which is the medium for receiving and transmitting the light already within, is

incapable of absorbing the light adequately.

If the mind is energised, it would acquire the full power of absorbing the light and transmitting it through the indriyas when there would no longer be any Bhranti or illusion and the truth about things could be correctly known. For example, when the light is insufficient, a rope is mistaken for a serpent, and post for a person. But when there is sufficient light there is no scope for such an illusion.

Similarly if the *jyoti* (spiritual light) within us is not allowed to be diffused but is well concentrated and kept steady, it will attain the potency of destroying all *ajnana* (ignorance) and recognises and realises truth. When the pointing needle of the balance is steady, then only can we know the real weight of things. If the needle moves about and is unsteady, we cannot ascertain the real weight of things. Therefore, unless the mind is steady, the truth cannot be realised.

Because the mind is wavering and unsteady, the *jyoti* in us cannot shed full light. If the mind is steady, the spiritual light will not get diffused and it shines brilliantly. Then only is the Jiva capable of knowing the truth. Such a jiva is called its *Sikha* (the sharp end of flame).

Sruti :—

Agneriva sikha tasya yasya jnanamayi sikha
 Sa sikhityachyute vidvamithare kesdharinah.

Like the flame of light to *Agni*, the one with a flame of *jnana* is the knower of *Tatva* and is called *Sikha*. All others are merely having the tufts of the hair, but not having *Sikhas*. If fire happens to be associated with breeze, it spreads. Then it will not have the flames of *Sikha*. Similarly if the mind flickers and moves, there will be no flames of *jnana*. As the mind itself is *jnana*, such a mind, when it is steady, shines with the flame of *Jnana*. This state of mind is *Jnanam*, but not book knowledge of Philosophy.

When there is mist at the time of sunrise, we cannot properly identify things, but when the Sun rises fully, the mist disappears and correct identification of things becomes possible. Similarly when the mind, which is the *prana*, and which is like the Sun (*Surya*) begins to shine, the mist of ignorance vanishes and the real *jnana* or the *Atman* shines brilliantly.

When water is dirty and in a disturbed condition, we cannot see the reflection of the moon in it. But when the same water remains pure and steady without disturbances, we can see the reflected image of the moon in it. So however much one may preach, a mind which is impure and unsteady, cannot realise the *Paramatman*.

Therefore it should be known that by *jnana* is meant a pure and steady mind. And whatever impurity is attached to the mind can be destroyed only through *Pranayama* and through no other means. Without *Yoga*, pure and true knowledge cannot be attained. And *Jnana* without *yoga* cannot help us to get salvation.

Sruti :—

Yogena rahitham jnanam na mokshaya bhavedvidhe.

When the tamarind is tender the pulp inside is firmly attached to the outside shell. But when the green tamarind gets ripened, and becomes a fruit, its shell is no longer attached to the pulp, but holds on to it through a connection at the top. Similarly, when the mind is filled with *Rajoguna*, it is firmly attached to the body as the pulp to the shell in the green tamarind; but when the mind is free from *Rajoguna*, it gets detached from the body as the pulp of a ripe tamarind from its shell, though it retains the contact at the top. At this stage of detachment, there will be no bodily consciousness.

For the destruction of *Rajoguna* and for the creation of the *Amanaska* (mindless) state, *Yoga* is the only method. It should be known that the *Amanaska* (mindless) state cannot at all be attained by meditation or by chanting of mantras.

PRANAYAMA.

The combination of the two words *prana* and *ayama* is *pranayama*. *Prana's ayama* is *Pranayama*. As *ayama* means lengthening or elongating, it is clear that the *prana* should be lengthened, stretched.

The *Prana* that is in the *Hridaya* should be drawn or lengthened to the *Atmastana*, or the seat of the *Atman* (which is also called the *Sivastana*) between the two eyebrows. To lengthen the *Prana*, it should be pulled equally along with *Apana*. This should be practised. The term '*Pranagni*' indicates that *Prana* is *Agni Swarupa*, i. e. like *Agni* (fire). *Agni* has the inherent nature of moving upwards, but *Apana*, that is *Chandra*, is watery in nature and naturally moves downwards. The inherent nature of *Prana* is to move upwards while that of *Apana* is to move downwards. *Apana* pulls the *prana* downwards. Therefore, if *Prana* and *Apana* are pulled up equally, both will be in the upward movement.

Sruti :—

Atmana prano-jayate.

—*Prasnopanishat.*

From the *Atman* or *Jiva* or *Eswara* which is seated in the *Turiyam*, has emanated the *Prana*, and out of *Prana*, the *Apana*. As indicated above, *Prana* is *Agni Swarupa* (having the quality of the sun). Out of this *Pranagni*

has emanated *Apana* which has the quality of the moon, which is also watery in quality.

Sruti :—

Agneryapah yadbhya prithvi.

This has the quality of earth (carbon) in it. So, being heavy and full of matter, the *apana* pulls always downwards while the *prana* moves upwards. On account of the downward pull constantly exercised by *Apana*, *Prana* is disturbed and hence unsteady. When *Prana* which is the mind, is unsteady, it cannot reach its goal.

Sruti :—

Apanah karshathi pranam pranopanascha karshathi
—*Yogathatvopanishat*.

The above Sruti means that the *Apana* pulls the *Prana* down and the *Prana* again pushes it up.

Sruti .—

Pranapana samakshipta stada jeevo na visrameth.
—*Yogatatvopanishat*.

When the *Prana* and the *Apana* pull each other up and down, the *jiva* is disturbed and hence is restless without peace of Mind.

In order to give rest (peace) to the *Jiva*, the downward pull of *Apana* should be stopped. The *Apana* should be pulled up and merged in *prana*. By the stopping of the downward pull by *Apana* the movement of the *Prana* be-

comes steady and on account of the merger of *Apana* in the *Prana*, heat is generated. In this heat, and in the presence of the abundance of *pranavayu*, the material (carbon) contents of *Apana* get burnt and purified, and *Apana* itself becomes *prana*. At this stage the body and the *indriyas* become perfect. Thus invigorated, the *Prana* steadily moves upward and opens the hole at the face of *brahma nadi* (Sushumna). There it sees the Eswara and gradually merges in it, and attains salvation.

Sloka :—

Brahmanadi mukhe randhram,
Sookshmam paramagocharam,
Tasmin pratishtitham sarvam,
Viswam saha characharam.

—*Uttara Gita.*

The whole world, moving as well as unmoving, is situated within the hole which is at the entrance of the *Brahmanadi*. The whole creation is in *Eswara*, and *Eswara* is perceivable when the hole is opened. One who has perceived *Eswara* directly can see the whole creation directly and has the full knowledge of it. *Sarvabhootha-nyaseshena, drshtasyamnodhomayi - Gita.* He becomes a *Sarwajana*. (all pervading knowledge).

This is the *pranayama* taught by Bhagvan in the *Gita*. gives initiation or upadesa :—

Sloka :—

Sparshan kritva bahirbahyam
Chakshuschaivanta re bhruvoh

Pranapanau same kritva
Nasabhyantaraaharinau.

—*The Gita V-27.*

If *prana* and *apana* are equalised without any difference and pulled up through the inside of nostrils, they together knock at the very fine hole which is at the face of the *Brahmanadi* and open it; and the *Jiva* perceives the *Eswara*, becomes sinless and gets salvation.

Sloka :—

Yogagnirdahati kshipram asesham papa panjaram
Prasannam jayate jnanam jnanath nirvana muchyathi-

—*Koormapuranam.*

The fire of *Yoga* destroys all sins i. e., impurities and then the *jnanam* becomes perfect and leads to salvation. The impurities, that are destroyed by *Yogagni* are the water and carbon contents of *Apana*.

The above is also explained in the *Gita* :

Oh ! Arjuna ! Even if you are the worst of the sinners you can swim across all the sins with the help of the boat of *jnana*. Just as a well-lit fire reduces the twigs to ashes, so does *jnanagni* the fire of knowledge, destroys all sins. Therefore, in this world there is nothing equal in holiness to *jnana*. A yogi, of his own accord, gets such *jnana* at the right and appropriate time.

If the mind becomes introspective by *Yoga*, *Tamas* gets destroyed. Therefore, it is clear that by the practice:

of *pranayama* all the sins like *mala*, *vileshpa* etc., get destroyed. It is thus becoming clear that by mere *jnana* which is acquired by the hearing of Vedanta etc., salvation cannot be attained.

Sloka :—

Api chedasi papabhyah sarvebhyah papakrittamam
 Sarvam jnana plavenaiva vrjinam samtariyasi
 Yadhaidhamsi samiddhognir bhasmasat kurute rjuna
 Jaanagnih sarva karmani bhasmasat kurute tadha
 Nahi jnanena sadrusam pavitramiha vidyate
 Tat svayam yogasamsiddhah kaleuatmani Vindati.

—*The Gita IV-36, 37 & 38.*

This *jnana* which gives salvation is the purest and can be attained only by a *Yogi*.

Sloka :—

Sarvabhutastha matmanam sarvabhutani chatmani
 Ikshate yogayuktatma sarvatra samadarsanah.

—*The Gita VI-29.*

Sloka :—

Pranakshaya samipasta Apanodaya Kotikam
 Apana pranayovaikyam chidatmanam samasraya.

—*Annapoornopanishat.*

At the edge of the *chidatma* or in the hole at the beginning of the *Sushumna*, *Apana* arises (i. e., within the *Sushumna* hole, in the thumb-shaped centre, being smaller

than the microcosm the atmah shines brilliantly like the sun). There the *Prana* gets merged. The *Prana* arose out of the *Atman* and therefore it gets merged therein. "Atmanah Prano jayate" means that the prana arose out of the atman.

Sruti :—

Na tasya prana utkramanthi atraivasamavaleeyate.

—*Brihadaranyakopanishat.*

The *Prana* of a *Jnani* merges where it arose; it will not go out. When the *apana* merges with *prana* at the edge of the Sushumna hole, the *Prana* remains in the *Atman*. As *prana* is *Jiva* or *Mind* according to the *Srutis* and *Smritis*, the worshipper, *Jiva*, remains in the worshipped *Atman*. The worshipper gets the shape of the worshipped and remains one-shaped. The reflected *Jiva* gets liberated from the bases of the 3 bodies and attains its original *Rupa* (form) which is the same as its *Chaitanya Rupa*, its full form. Until the *Apana* merges with the *prana* it is not possible for the *Jiva* or the *Prana* or the mind to concentrate.

Therefore the *Prana* and *Apana* should be coupled and pulled up simultaneously to break open the gate of liberation which is at the facing of the *Sushumna*. When a body goes very far off from the earth, it does not come down. That is because the earth has no gravitational pull beyond a certain limit.

The earth in *Apana* and *Apana* is *chandra* (Moon). *Prana* is *Surya* (Sun). It is only on account of *Chandra*

that the earth has vegetation. The vegetation gives food. Food helps further creation. Therefore the *Sruti* says that *Apana* is *Brahma* (Creator). As the earth has the *Apana* - energy in it, it pulls down the things that go up. The westerners have called this the force of gravitation. Similarly in our body, the upward - moving *Prana*-energy is being attracted by downward-pulling-*Apana*. That is why the *prana* and *Apana* should be coupled and pulled upwards simultaneously. By doing so, it (*Apana*) merges with *prana* when its force becomes nullified. The *Apana* cannot thereafter pull the *prana* downwards.

Sruti :—

Akunchanena kundalinyam kavatamudghatya
mokshadvaram vibhedayeth.

The same thing is said in the Bible as "Knock at the Door and it shall be opened unto you and to him that knocketh it shall be opened".

In all vaishnava temples, the doors of all northern gates are opened on Vykuntha-Ekadasi Day and people get the Darsan of the artificial image of Vishnu as they believe that salvation can be attained only by opening the northern gate i. e., the *Sushumna Randhra*.

RECHAKA, PURAKA AND KUMBHAKA ?

By the opening of the lungs, *Vayu* or air is sucked in or inhaled and by the closing or contraction of the lungs, carbondioxide is exhaled. By the upward and downward

*St. Mathew Ch. VII-7, 8.

movement of the diaphragm, the lungs are discharging the above functions. The lungs are situated above the diaphragm and therefore the movement of the diaphragm affects the movement of the lungs also. For the opening of the lungs and inhaling oxygen, and closing of the lungs and exhaling the carbondioxide, the upward and downward movements of the diaphragm are responsible. By the natural upward movements of the *Prana* the diaphragm moves upwards and by the natural downward movement of *Apana* the diaphragm moves downwards. Thus by the upward movement of *prana*, inhalation or *puraka* takes place. By the downward movement of *Apana*, *Rechaka* or exhalation takes place. Therefore, by *Rechaka* and *Puraka* are meant the movements of *Apana* and *Prana* and by *Kumbhaka* is meant the static condition of the *Prana*, after the merger of *Apana* in it.

Sruti :—

Apanesthangate prano yavainadyuthithohridi
Tavastha kumbhakavastha yogibhiryanubhooyate.

—*Muktikopanishat*.

When *Apana* merges in *Prana* and the *Prana* remains static in the heart, it is the state called *Kumbhaka* and this is what is experienced by the Yogis.

When *Prana* rises, *Apana* pulls it down. It has, therefore, to rise again. But when *Apana* merges in *Prana*, there will be no more pulling down for *Prana*. It will be continuing, and need not rise again from the *hridayakasa*.

By the simultaneous upward and downward movement of Prana all the nerves become purified and hence the body also gets purified. The *Apana* merges in the *Prana* and *prana* merges in the Atman. The *Jiva* therefore goes beyond death and enjoys eternal bliss. The practice of uniting *prana* and *apana* is known as the practice of *pranayama* or *Yoga* and it leads to salvation.

The *Yoga* about which we have spoken so far, is not of the type of *Hata Yoga* which is generally practised but is of distinctly different type. Some people practise deep inhalation, retain the inhaled air for as much time as possible and then exhale at equal pace, gradually lengthening the period of retention. This according to them is *Kumbhaka*. There are three terms *Rechaka*, *puraka* and *Kumbhaka*. *Rechaka* is exhalation, *puraka* is inhalation and *kumbhaka* is retention of the inhaled air according to them. By this practice it is likely that the nerves and the intestines in the stomach get bloated up and become disabled from discharging their functions, resulting in diseases like indigestion, blood pressure and partial headache. If into a rubber balloon which is already filled up to capacity, more air is pumped in, the balloon may burst.

This practice cannot be called *pranayama*. Prana is within the body with upward movement while the *apana* is pulling it downwards.

Sruti :—

Oordhavam pranamunnayatyanam pratyagasyathi.

—*Katopanishat*.

Therefore to breathe in more air from outside for the union of *prana* and *apana* within the body cannot be called *pranayama*.

OMKARA IS PRANAYAMA

It should be known that the union of *prana* and *apana* is *Yoga* and it is also known as *pranayama*.

Sruti :—

Yatpranapanayoraikyam rajaso retasasthadha
Sooryachandramasoryoga Jeevatma paramatmanah
Evam hi dvandva jalasya samyugo yogamuchyate

—*Yogachudamanyopanishat*.

What is the union of *prana* and *apana* is the union of *Rajas* and *Retas*. What is the union of *Rajas* and *Retas* is the union of *Surya* and *Chandra* and what is the union of *Surya* and *chandra* is the union of *Jivatma* and *paramatma*. All these constitute only one way and are not different paths.

It is the Jiva alone that is called *Prana* or *Rajas* or *Sakti* or *Surya*.

Sruti :—

Sajeevah prana ityukto valagra satakalpithah

—*Annapoornopanishat*.

By the simultaneous pulling up of *prana* and *apana nadam* arises. This *nadam* or sound is known as *Omkara* or *Pranava*.

Sloka :—

Omkara dvaninadena vayossamharananthikam
Niralambam samuddisya yatra nadolayam gathah
Tadvishnoh paramam padam.

—Uttara Gita.

The *nada* or the sound of *Omkara* destroys the *vayu* (apana). Even after the merger of the *prana vayu*, the *nada* continues; but without sound. Later this *nada* also gets merged. The place where the *nada* gets merged is called the seat of *Atman* or *Vishnu*.

Sruti :—

Sakriducharitha matrena oordhvamunna-
mayathityomkarah.

—Adharvasikhopanishat.

That which by itself moves upwards after one initial upwards push, is called *Omkara*.

When the *Prana* (Jeeva Sakthi) goes up it creates a sound. When it goes to a place below *Turiyam* we get deep sleep. When it comes down there is creation. *Jagrat* and *Swapna* usually happens to everybody. When it reaches *Turiyam* and merges there, it will never come down, no creation - no rebirth.

Making the *Omkara* move upwards, the mind must be concentrated in *pranava* (the sound). *Pranava* is *Brahman* itself. One becomes fearless by taking abode in *pranava* which is *Brahman*. There is no reason for fear of rebirth for one who is constantly associated with *pranava*.

Sruti :—

Yunjeetha pranave chetah pranavo brahma nirbhayam
pranave nitya yuktasya na bhayam vidyate kva chit.

—*Mandookyopanishat.*

It is mentioned at several places in the *Srutis* that mind should be concentrated in *Pranava*. “Dwaitas dwai-
bhyam bhavati”. This means that the feeling of duality
is the cause for fear. “Pranave Kavahit”.
According to this, *Pranava* destroys the feeling of duality
of *ajnana* and creates the fulfilment of *Adwaita*. Other
srutis also say that by keeping the mind in *nada brahman*,
one becomes *brahman*.

Sruti :—

Dvevidye vedithavyethu Sabdabrahmaparamchayat
Sabdabrahmani nishtatah Param brahmadhigachathi.

The are two *Vidyas*. *Sabda Brahma* and *Parabrahma*.
Both these should be known. By practising *Sabda Brahma*
Parabrahma can be attained. *Sabda Brahma* is the same
as *Nada Brahma*. *Pranava* and *nadabrahma* are not different
from each other. *Pranava* is another name for *nada*
Brahma. So the one who has *Nista* (earnest determined
effort) *Pranava* realises *Parabrahma*. By *nishta* is meant
concentration in *pranava*, without any other thoughts. The
nada destroys the mind which is the root cause of duality
just as a huntsman kills a deer.

Sruti :—

Nadontharanga sarangam Bandhaneva gurayate
 Antharanga kurangasya vadhe vyadhayathe picha.

—*Hatayoga Pradipika.*

For a mind full of annoyance, because of the things of the world, the *Paramatman* is unknowable. It cannot learn much about the *Atman*. The worship of *Eswara*, is, also, beyond its capacity. Such a mind cannot realise the *Paramatman*. What about such a mind? How is it to get salvation? Tell me, Krishna, asked Arjuna. Krishna said "Yes Arjuna, it is true. When the lotus of the heart is facing downwards, the attitude of the *jiva* also would be downwards. The *paramatman* that is seated in the *Turiyam* is unknowable and unreachable for such people. The lotus of the heart that is facing downwards should be lifted up through practising *pranava* and then *Eswara* will no longer be unworshipable but will become easily worshipable. In that state He is no longer unknowable, and *paramatma* becomes directly knowable." To a question in Uttaragita "durvijneyam" the *Paramatman* replies "Athomugam".

From this it will be seen that the *Jiva*, who is facing downwards because of its entanglement in the agonies of worldly affairs, is enabled to turn its face upwards by practising *Pranava*. In its upward march it moves towards the *Paramatman* seated in the *Turiyam*. It gets enriched by a complete *darsan* of *Eswara*. By *pranavopasana* *Eswara* is becoming more easily worshipable, easily knowable and easily attainable.

‘Sruti :—

Dirkham pranavamucharya Manorajyam vijayite

By the alongated movement of ‘Pranava’, the kingdom of the mind can be conquered.

If *Apana* and *prana* are coupled and pulled up simultaneously, they go up automatically. Therefore, *Om* and *pranayama* are not different. The outward pronunciation of *Om* as a syllable cannot be *Om* or *pranava*. To pronounce a sound in the shape of letters, the help of the flat teeth and the tongue are needed. But to move the sound within, it need not be pronounced outside.

The *Eswara* constitutes, the *Veda sastras* and the three *lokas*. The *swara* (sound) is *Eswara* and without *swara* there is nothing not even *Veda*.

‘Sloka :—

Sware vedascha sastrani sware gandharvamuthamam
Sware cha sarvam trailokyam swaromatra
swaropakah.

—*Swarajanadeepika*.

‘Sloka :—

Aum ityekaksaram brahma vyaharan mam-
aunsmarah.

Yah prayati tyajan deham sa yati paramam gatim.

—*The Gita VI-13*.

The one that leaves the body meditating on the *parabrahman* and pulling up the mono-syllable *Om*, attains the *moksha*.

Hear the words "*Tyajam deham*" should not be interpreted as "after death" as the *Gita* says there will be birth again after the death.

Sloka :—

Jatasyahi dhruvo mrityur dhruvam janma
mritasya cha .

—*The Gita II-27.*

The one that is born is bound to die. The one that dies is bound to be reborn. Births and deaths happen to the ordinary human being. But a *jnani* has no death and rebirth. The reason is that the *Jiva* or *prana*, born out of the *Atman*, merges in the *Atman* and hence no rebirth.

Salvation should be attained while alive. That is why *smritis* say *Jivan mukta*. A *Jivan mukta* is one who is liberated while alive.

Sloka .—

Na moksho nabhasah prlshte na patale na bhoothale
Sarvasasasam kshaye chetah kshayo moksha Itiryate.

Moksha or salvation is not in the sky or *swarga* or *patala* or on the earth. The complete destruction of all desires in the mind is called *Moksha*. These desires will be completely routed out on seeing the *Paramatman*.

Sloka :—

Vishaya Vinivartante niraharasya dehinah
Rasavarjam raso pyasya Param dristva nivartate

—The Gita II-59.

That one would be able to withdraw the senses from their respective worldly enjoyments is a completely wrong theory or notion. Strictly speaking, the food for *indriyas* is sensory enjoyments. If the *indriyas* are not involved in sensory enjoyments, that is the real state of *Nirahari* (without food). Even then, the remnants of desires will still be there. These will automatically vanish on seeing the *paramatman*.

By "*Tyajam Deham*" is meant the discarding of three kinds of body (gross, subtle and casual) in the wakeful, dream and deep-sleep states by the *Jiva*, and the attaining of the highest state of salvation by reaching the *Turiyam*.

By saying "*Omityekaksharam Brahma*", the sound of '*OM*' gets destroyed when it comes out. *Sruti* teaches at some other place that *Om-kara* is *sabda brahman* and that the *Jiva* attains the *parabrahman* by practising the *Sabda brahman*.

It should be known that by *sabda* is meant the synchronisation of *nada* and this synchronisation of *nada* and *Om-kara* are not different from each other. That is why in *Srutis* elsewhere, it is called *Ajapa Gayatri* (without uttering).

AJAPA GAYATRI ITSELF IS OMKARA

Sruti :—

Ajapanama gayatri yoginam mokshada sada
 Asya sankalpa matrena sarva papaih pramuchyate
 Anaya sadrisi vidya anaya sadruso japah
 Anaya sadrusam jnanam na bhootam na bhavishyati.

—*Yogochoodamanyopanishat.*

Gayatri, known as *Ajapa*, gives salvation to *Yogis*. Mere Samkalpa or a sincere desire to practise it, will destroy all sin. There is no *Vidya* or *Jnana* or *Japa* superior.

Calling it *Ajapa Gayatri* indicates the existence of *Japa Gayatri* which is a combination of certain letters. When Sruti mentions *Ajapa Gayatri* it means the one without letters and sound alone. This is *pranayama*.

This *pranayama* is called *Yoga* in the *Vedas*. The one that has aptitude for such a *Yoga* attains results which are better than those of *Karmas* prescribed by the *Vedas*.

Gita :—

Jijnasurapi yogasya sabdabrahmathi vartate.

—*The Gita VI-44.*

The one that has an aptitude for *Yoga*, is also attaining results superior to *Sabda brahman*. By *Sabda brahman* here in this context is meant the results from practice of *Karma* as prescribed by the *Vedas*,

By the declaration in the *Srutis* that the mere *sankalpa* of *Ajapa Gayatri* destroys all sins, and by the teaching of the *Karmas* and by other extensive teaching on the subject in the *Srutis* it should be known that *pranayamas*, *Nada*, *Anusadhana*, *Omkara*, *Ajapa Gayatri* and *Yoga* are all not different from each other but one and the same.

It is, therefore clear that *pranayama* is *Yaga*. This *Yoga* itself is called *Laya Yoga*. *Jnana* cannot be attained by the many other *yogic* methods. They will not lead to salvation.

Therefore, by practising this *pranayama* alone, the body becomes perfectly pure and life gets lengthened.

For the pure and energised condition of the body, the nerves *Pingala* and *Ida* are responsible. *Prana* has arisen within the *Budhi* (Intellect) cell and *Apana* from the edge of the *budhi* cell. The two nerves, *Pingala* and *Ida* are channels for the functioning of *Prana* and *Apana*. *Pingala* being of the nature of the Sun or fire functions as *Prana Sakti* (Life energy) with heart as its seat and with movement upwards. Similarly, the *Ida* nerve being of the nature of the moon or water, functions as *apana vayu* with its seat at the anus.

By the *chidatmic* energy entering and functioning through them the nerves *Pingala* and *Ida* which were static are enabled to function with their individual but different characteristics. The body becomes energised and functions dynamically due to the energy in the *Pingala* and *Ida* nerves.

Any engine functions depending upon the two pipes which convey heat and water into it. It gets spoiled if the heat is more; similarly, if the coolness is more. Unless the two energies heat and coolness properly balance, the engine will not work properly. When the heat is more, steam will be let out, and cold water filled again. That is how heat and coolness are balanced.

SRI KRISHNA BHAGWAN SAID THIS

Arjuna asked whether, as the mind is often weaving could the *yoga* preached by Sri Krishna which is realisation of the *Atman* every where i. e. indistinguishable perception or *Abheda darsan* equality be easily obtained.

Sloka :—

Yoyam yogastvaya proktah samyena Madhusoodana
Ethasyaham napasyami chanchalatwat stithim sthiram

—*Gita VI-33.*

Chanchalam hi manah krishna pramadhi balavad
drudham

Tasyaham nigraham manye vayoriva sudushkaram.

—*The Gita VI-34.*

Oh! Krishna! The mind is often wavering, it creates difficulties and is uncontrollable. To control such a mind is like trying to control the air. I feel it is not possible,

Then Sri Krishna said, by practice, the mind could be controlled,

Sloka :—

Asamsayam mahabaho mano durnigraham chalam
 Abhyasenatu kaunteya vairagyenacha grihyate
 Asamyatatmana yogo dushprapa iti me matih
 Vasyatmanatu yatata sakyovaptumupayatah.

—Gita VI-35 & 36.

Oh Arjuna, there is no doubt in the saying that the mind is often wavering and uncontrollable; Yet, by practice and renunciation (Vairagya) mind can be brought under control. For one who has not brought his mind under control, the *yoga* of perception of *Atman* everywhere is not possible. However for one who tries through the above methods, I feel, it becomes possible.

For the fulfilment of the perception of *Atman* everywhere, the mind should be under control. Perception of the *Atman* cannot be attained by one whose mind is uncontrolled. According to the *Gita*, *Atman* can be perceived everywhere by one who has controlled his mind through practice and renunciation.

Abhyasa or practice means trial. That means trying to make the wavering mind steady. The functions of the mind are said to be *Sankalpa* and *Vikalpa*. The mind moves or wavers because of the movement of the *prana* and *apana vayus*. So controlling of them both will be controlling of the mind. Mind is the light that is called *jnana*. That the light flickers only by the movement of air, is a matter of common experience. Therefore, the mind which is of the form of light flickers or wavers by the movement of the *prana* and *apana vayus*.

Sruti :—

Manohi Jyothih

Yah prana pavanaspandah chittaspandasa Evah̄

—*Vashsitaramayana.*

The movement of Pranavayu is itself the flickering of the mind.

It should therefore be known that the practice or *Abhyasa* preached by *Sri Krishna* is *Pranayama*. That itself is *Yoga*. It gives *jnana* or knowledge. It leads to salvation. It gives peace of mind.

Sruti :—

Manah prasamanopayo yogamityabhidhiyate.

(Yoga is the means to attain peace of mind)

Sruti :—

Abnayase na parispande prananam Kshayamagate

Manah prasamamayati Nivanimavashishyate.

The sloka means that the controlling of the wavering prana or mind, by practice, is peace and leads to salvation.

Sruti :—

Chalvato chale binduh nischale nischale bhaveth

Yogi sthanutvamapnothi tado vayunnirudhayeth.

—*Yogatatvoponishot.*

If vayu moves, the mind wavers. When it is steady, the mind also becomes steady. Therefore, a *yogi* will get

steadiness of the mind only when the *vayu* is controlled. The *vayu* gets permanently controlled at *Chidakasa*.

Mind is the medium. It is located in the *Hridayakasa* and from there through the *indriyas* it spreads outside and extends over all objects and affairs in which it is entangled. It extends throughout the body. To concentrate the mind and turn it towards the *Brahman*, it should be drawn back from the various objects and affairs with which it is entangled and made pure and clear. It should turn its face upwards. All this is possible only through the practice of *Pranayama*. In the extraordinary heat that is created by the churning of the *Prana* and *Apana Vayus* the impurities i. e., the material contents of the mind are destroyed and the mind becomes perfectly pure. When the mind turns its face upwards, it directly faces the *Parabrahman* which is pure *Tejas*. A pure mind absorbs all the *Tejas* of the *Brahman* and in its characteristic way, spreads and focusses its *Tejas* through the *indriyas* everywhere. But as the mind is pure and as there are no material contents in it, what is reflected is only *Tejas*. When *Tejas* alone is focussed, it projects no materials and everywhere the *Jiva* sees only *Tejas* (Divine light). The same Divine light that is in the *Turiyam* is received and reflected by the mind everywhere else. Consequently the *Jiva* sees the divine light everywhere. In other words, it sees the *Brahman* only everywhere, lives in the *Brahman* and is one with the *Brahman*.

All this becomes possible from the initial destruction of the material contents of the mind in the *Yogagni* produced by *Pranayama*.

When a snake-charmer blows his *Nagaswara* (pipe), the cobra raises its hood. This is common experience. Similarly to raise the serpent like *Kundalini* in the *Sushumna* nerve, the *nagaswaram* of the *nada* (Sound) is necessary. Such *nada* (sound) arises only out of *Pranayam*. And it is only by that *nada* (sound) that *kundalini* is awakened. That means its head rises. When this is the way to raise the *Kundalini*, to say that the *Apana* should be made to enter the *Kundalini* through the anus is opposed and contrary to sastraic experiences.

It is the *Jivamsa* that wants liberation. That *Jivamsa* is now in the *Hridayakasa*. To raise the *Jivamsa* or energy upwards and to make it enter the *Turiyam*, it is improper to say that the entrance should be obtained through the anus.

Call it *Sushumna* or *Kundalini*, the serpent-like thing is not likely to have an opening at its tail. It is well-known that the opening is at the head. That is why it is mentioned in the *Shastras* that at the face of the *Brahmanadi* there is a very fine hole and inside it is located the whole world with all the objects both aminate and inaminate.

Sloka :—

Brahmanadi mukherandhram
 Sookhamam paramgosharam
 Thasmin prathishtim Sarvam
 Vishvam saha characharam

In our body, which can be compared to an engine with its hot and cold pipes, there are two nerves called *Pingala* and *Ida*. The whole body is dependent on these two nerves. If the heat is more, diseases of one type; and

if the coolness is more, diseases of another type arise and make the body sick. When the coolness is more the phlegm increases, and leads to diseases of that type. That is why at the time of death, the body becomes cold and the phlegm obstructs the path of the *prana* or *Jiva*, causing it suffering. In such circumstances in spite of its best attempt, the *Jiva* cannot go up to its goal (own place) of *Turiyam*, being obstructed by the *phlegm* and goes out either through the eye, nose or the ear.

If two nerves *Pingala* and *Ida* are in good and pure condition, the heat and cold of the two nerves balance each other and the person will be free from any disease. If the body is not perfect, concentration of the mind is impossible. Even if the body is made perfect by a certain practice and if that practice does not help concentration of mind, no progress can be achieved. So a practice that would simultaneously tone up the body and tune up the mind, should be followed to achieve success. Unless the two nerves are in proper condition, the beathing of the pulse cannot be proper, and when the beating of the pulse is proper there will be no death.

Further, the less the beating of the heart, the longer the life would be.

When the heart-beat is less frequent, the heart and mind become one and remain strong. This is a common experience. Such a state is obtainable by the practice of *Pranayam*. By this practice the body will be in good condition, life will be lengthened and *Jiva* which is also called the mind or *Prana*, reaches its own place *Atman*, enjoys eternal bliss and gets liberated.

The practice required to unify *prana* and *apana* is *Pranayam*. It should be practiced to pull them up simultaneously and again to push them down within the body. The path inside is not proper enough to pull both of them simultaneously. For want of energy one becomes short of breath. By this upward and downward movements inside, not only does the path become pure but the body also gets purified by the balancing of heat and cold. As the upward movement becomes more and more frequent, the external inhalation and exhalation become less and less, the *vayu* moves about within the nose itself. As the exhalation is done within the nostrils without letting it out, the mind or the *Jiva* is not in danger.

Sruti :—

Prana prapidyeha sanyukta cheshtah
 Ksheene prane nasikayochvaseeta
 Dushtasvauktamivavahamenam
 Vidvan manodharayeta pramattah.

—*Svetasvatharopanishat*.

The person whose food and enjoyment habits are limited and controlled as prescribed, and who while controlling the *pranavayu* breathes in through the nose when it gets diminished, balances the mind which is like a chariot yoked to unruly horses. He does it without any danger. That means such a balanced mind is not exposed to dangers.

By pulling up and down *prana* and *apana* harmoniously, the *Vayu* will be equally distributed which in turn, regulates circulation of blood throughout the body.

Uniform circulation of blood throughout the body cures all diseases.

As the mind does not waver, knowledge or *Jnana* becomes steady and one becomes wise in that state. One's mental energy increases as a result of the churning of *Prana* and *apana*. The mind itself is called *Jyoti* or *Jnana*. The mind itself is *Prana*.

Sruti :—

Pranabandhanam hi soamya manah

The mind is not separate from *Prana*: It is also not separate from *Jnana*.

Sruti :—

Pranosmi prajnatma.

THE BLISS OF THE YOGI IS ETERNAL

The pleasure derived by the union of man and woman is momentary, and such shortlived pleasures are derived out of sexual intercourse between man and woman by the meeting of the life energy in its upward and downward movement at the hole near the *Sushumna*. But as the life energy comes down immediately, this union lasts only very few seconds, and the pleasure so derived lasts only for those few moments. In that particular moment there would not be consciousness of the body, or any inclination or external awareness. If this life energy which is called *Sihri* could enter the *Sushumna* hole and remain there forever, it would result in eternal and endless bliss.

Sihri is *Sakti* or energy. It is red (*sinduram*) in colour. Its seed being of this *Sindura* colour, is called *Rajas*. That is why vermilion is considered essential for the worship of the mother (*Sakti*).

The *Srutis* declare that *Purusha* is one with *Rethas* and that *Rethas* is in the *sthana* (place) of *Chandra* and that is *Bhrumadhya*.

Rajas which is the energy in the feminine form, is in the *Hridayakasa* and *vayu* diffuses it throughout the body and therefore all parts of the body are getting energised.

Sruti :—

Vayuna preritam rajah.

By taking up this *Rajas* upwards through *vayu*, it meets the *Rethas* in the *Bhrumadhya* and nucleus is formed. In other words, by the *Rajas* reaching the *Chidakasa*, *Rajas* and *Rethas* get united resulting in the formation of the nucleus called *oorthvapinda*. If the *Rethas* moves downwards and meets the *Rajas*, by the combination of such *Rajas* and *Rethas*, nucleus is again formed for the furtherance of the creation called *Adhah Pinda*.

Sruti :—

Sindoorvrata sankasam ravisthana sthitham rajah

Shashisthan sthitam suklam tayoraikyam su
durlabham.

In the place of *Ravi* or Sun, is located *Rajas*, which is thick red in colour and *Suklam* (*Rethas*) is in the place of moon. The combination of the two is impossible.

Sloka :—

Hridisthane divakarah Bhrumadhyacha vase
chandrah.

—*Uttara Gita*

The sun resides in the Hridya and moon in the
Bhrumadhya.

Sruti :—

Paramatma gagane bindum nikshipya
Suddhadvaithajadya sabajamanaska
Yoganidrakhanadananda samudra
Magnayogina bhavati tadapekshaya
Indradayah swalpananda eva
praptanandah paramayogi bhavathityupauishat

—*Mandalabrahamanoponishat.*

By the formation of the nucleous in the *Chidakasa* or the seat of the *Parmatman*, the *Jiva* will be free from *Ajnana*, perfect in *Adwatta*, free from the mind, and will be enjoying unlimited bliss as liberated while living. The bliss of the celestial being like *Indra* is limited while that of the *Yogis* is endless and vast like an ocean. In whatever way and however much one may consider, *Yoga* appears to be the most important practice, and without *Yoga*, there is no salvation.

Sutra :—

Yogachittavriti nirodhah,
Tada drashtum Swaroopanamsthanam
Tada Kshiyate prakasavarnam,

—*Patanjali Yogasutram.*

Yoga arrests the activities of the mind. Therefore the mind becomes steady and concentrates on the *Atman*. Then *Ajnana* gets destroyed.

Sruti :—

Yogentharmukhi budhi stada nasayate tamah
Antharmukhoham Pasyami.

When the mind becomes introspective by *Yoga*, *Tamas* gets destroyed. The introspective mind sees the *Atman*.

Sloka :—

Antharmukhah pasyathi chitsvaroopan
Bahirmukhah pasyathi drisya jalam.

The introspective mind sees the *Atman* which is *Chit-Swarupa* and the mind with outward-looks, sees the whole physical world.

BY PRACTICE OF YOGA PURITY OF MIND,
CONTROL OF SENSES AND PEACE OF MIND
ARE ATTAINED.

For one who does not practice *Yoga*, there cannot be purity of mind. Only one with purity of mind can see the *Atman*., which is within oneself. One who is not a *Yogi* cannot, inspite of any other attempts, see the *Atman*.

Sloka :—

Yatanto Yoginas chainam pasyanty atmany avasthitam
Yatanto pyakritatmano nai nam pasyantye chetasah

— *Gita XV-11*.

Even such persons who have learnt about the *Atman*, and are making attempts to realise it, will still be pulled down by the *Indriyas* towards material objects.

Sloka :—

Yatato hy api Kaunteya purushasya vipaschitah
Indriyani pramathini haranti prasabham manah.

—Gita II-60.

Paramatma, therefore, said that one should keep his mind attached to Him constantly, controlling the *Indriyas* or senses through *Yoga*. The *jnana* of the one who has controlled his senses will be steady.

Sloka :—

Tani sarvani samyamy yukta asita matparah
Vasehi yasyendriyani tasya prajna pratisthita.

—Gita II-61.

One who has no control over his senses, and hence who is not a *Yogi*, cannot know anything about the *Atman*, and one who cannot imagine the *Atman*, cannot have peace of mind; and without peace of mind, there cannot be *brahmananda*.

Sloka :—

Nasati budhi rayuktasya nacha yuktasya bhavana
Nascha bhavayatah ssantir asantasya kutah sukham.

—Gita-II-66.

An *Ayukta* will have no *jnana*. *Ayukta* is one who is not a *Yogi*. So a person who is not a *Yogi* will not have *Jnana*.

Yogena rahitam jnanam na mokshya bhavedvidha.

So *jnana* of such a person will not enable the *Atman* to shine in its pristine glory. The minds become pure only by going through the fire of *Yoga*. Then only will the aspirant be able to realise the *Brahman* himself on account of his pure knowledge.

A YOGI IS FREE FROM THE FRUITS OF KARMA.

The Gita says that all karmas inherently give fruit; and that one that performs *karma* with *yogic* mind, will be free from the results of *Karma*, and will become a *nishkama karmi*. It is therefore clear that if one performs *Karma* without *yogic* mind, he will be entangled in the results of the *karmas*. The *karmas* of one without *yogic* mind, will be motivated by desires. *Yogic* mind here does not mean a philosophic mind, as after describing what a philosophic mind is, Krishna is speaking of the *Yogic* mind.

Sloka :—

Eshate bhibita samkhye
 Budhiryoge tvimam srinuh
 Budhyayukto yaya partha
 Karma bandham prahasyasi.

—Gita II-39.

In this sloka, Lord Krishna says that he has explained at full length the knowledge of the *Atman* and that he is now going to tell about *Budhi Yoga*, which liberates a person from the bonds of all *karmas*. This clearly means that *Budhi Yoga* is altogether different from *Jnana Yoga* as well as *Karma*. And that is the *Yoga* of Practice (*Abhyas*).

Yogic mind is also referred to as *Yukta Budhi*. Both mean the same. *Yoga*, *Yukta*, *Budhi-Yoga* all mean the practice of *Pranayam*.

ONLY A YOGI CAN UNDERSTAND THE GITA

Sloka :—

Geethadhyayana seelasya pranayam paraspa cha
Naiva samthihi papani poorvajanmakritanyapi

—*Geeta-mahatmyam*.

If the Gita is studied while doing *pranayam*, the results of all the past actions get destroyed. By this, it is also clear that those that practice the *Yoga* called *pranayam* can only comprehend the contents of the Gita.

Sloka :—

Yuktah Karmaphalam tyaktva santim apnoti
naisthikim

Ayuktah kamakarena phalesakto nibadhyate.

—*Gita VI-12*.

The *Yogi* attains perfectness and eternal bliss by relinquishing the fruits or *Karma*. A non-*Yogi* being

motivated by *karma* or desire, is definitely bound, and is also prompted to actions by the fruits of the past *karmas*.

Sloka :—

Karmajam budhiyuktahi phalamtyaktva manishinah
Janmabandha vinirmuktah padam gacchantyanamayam.

Gita II 51.

Budhi Yukta (Yogi), Samahita (concentrated mind), relinquishes the fruits of karma, goes beyond the bonds of rebirth, and attains salvation, which is free from all bondage.

Sloka :—

Durena hyavaram karma budhiyogaddhanamjaya
Buddhau saranamanviccha kripanah phalahetavah

—*Gita II-49.*

The performance of *karma* motivated by desire is worse than one performed with *Yogic* mind. So you perform *Karmas* with *Yogic* mind. All *karmas* which are without *yoga* are associated with desires. The phrase "Budhi-Yukta" should mean *Yogi*. So in the *Gita* the words "Budhi-Yukta" and "Yukta" should be taken to mean *Yogi* only.

Sloka :—

Budhiyukto jahatiha ubhe sukrita dushkrite
Tasmadyogaya yujvasva yogah karmasu kausalam.

—*Gita II-50.*

As neither merit nor sin can reach a *yogic* mind, you adopt Yoga. Yoga gives you the skill for the performance of *karma*, which means avoidance of the fruits of *Karma*. In other words, it keeps you detached from the fruits of *Karma*.

Only a yogi can therefore practise *Nishkama karma*.

YOGI ALONE IS ESWARA

Only a yogi can attain the state of *Sarvajna* or *Eswara*. It is only because Bhagwan Sri Krishna was a Yogi that he could appear before sage Narada in the form of 16000 Krishnas living with 16000 Gopikas at the same time. Narada was very much surprised to see this manifestation and prostrated before the Lord. And by acquiring sufficient yogic strength a yogi can, for the purpose of establishing righteousness, perform the deeds of creation, protection and destruction.

Sloka :—

Atmanovai sareerani bahooni bharatarshabha

Yogi Kuryatbalam prapya taishcha sarvair

maheem chareth

Prapnuyat vishayan Kaischit Kaischithugram

tapascharet

Sankshipechha punastani sooryo rashmi ganvita.

Oh Great Bharath! A Yogi who has attained sidhis, can make his body appear in many numbers. He can wander throughout the world with such bodies. He can at his wish even enjoy material pleasures with some

of the bodies and perform severe penance with some other bodies all at a time. Just as the Sun withdraws all its rays in the evening, the Yogi can withdraw all such bodies at a time.

Whenever righteousness decreases and sin increases, for the establishment of righteousness and destruction of sin, God takes birth as an *avathara* (Incarnation) in any place, in any *Yug* or in any age.

Sloka :—

Yada Yadahi Dharmasya Glanirbhavati Bharata

Abhyuthana madharmasya tadatmanam srijamyaham

—Gita IV-7.

Paatranaya sadhnam vinayacha dushkritam

Dharma simsthanarthaya sambhavam i yuge yuge.

—Gita IV-8.

So at the end of *Dwapara Yug* when *dharma* was threatened and *Adharma* was on the increase, Sri Krishna the *Mahayogi* took his birth. He tried to plead with Duryodhana and others in many ways but in vain. He then took to warfare as a charioteer of Arjuna and within a few days destroyed all sinful persons and gave eternal peace to the country. It should be understood that the party of yogiswara will always be having plenty of riches and in such places people will be living with *jnana* and *dharma* and will attain pleasures of heaven on the earth as well as above.

Sloka :—

Yatra Yogisvarab krishno yatra partho dhauurdharah
Tatra Shri rvijayo bhu tirdhruva nitirmatirmama.

—Gita XVIII-78.

Here it should be known that Sri Krishna; who is the greatest of the *Yogis*, is the *paramatma* Himself and Arjuna is the *Jiva*. It should also be known that in the world everyone should attain the paramatma, through the practice of *Yoga*, and achieve heavenly pleasures and material success. This *Yoga* of *pranayam* fulfils desire and gives *Mukti* and *Sadhaka* gets peace of mind, splendid health and longevity.

In conclusion, it may be mentioned that the Gita was propounded by Lord Krishna who was himself the greatest of *Yogis*. His teachings in the Gita, can therefore be correctly understood and interpreted only by the *Yogis* who have practised and mastered the *Pranayam*, taught in the Gita.

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