

## Yoga Vidya in the Vedas

English translation by

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*Veda* is the first most ancient and eternal revelation of the world. It is, after all, the word of the omniscient and eternal lord of the universe. It is, therefore, full, final and complete, as revelation.

*Veda* is spread over four versions of the Word: *Ṛks*, *Yajus*, *Sāma* and *Atharvans*. *Ṛk's* were revealed to *Agni*, *Yajus* were revealed to *Vāyu*, *Sāmans* were revealed to *Āditya* and *Atharvans* were revealed to *Angirā*. These four sages, as others, were directly born of Mother Nature because procreation by sexual contact had not yet begun.

Of the four *Vedās*, the *Rks* reveal the facts of the existence including the facts of life and society. The *Yajus* revealed the acts and rituals of life. The *Sāmans* are a compendium of prayers, and *Atharvans* are a collection of secrets of life and its organization. Here is a remembrance of the third principal of *Ārya Samāj*: *Veda* is an articulation All true knowledge. It is the duty of every member of the *Samāj* to read and propagate the *Vedās*.

As an articulation of all true knowledge, *Veda* is an articulation to Yoga too. And this brings us to the great works of *Smṛti* such as *Manusmṛti* and works of philosophy such as Yoga Philosophy and *Vedānta*. Swami Dibyanand ji has done a great job, having completed the book on Yoga in terms of *Veda*: titled: *Vedon mein Yogvidyā*

If you read the *Vedās*, you come across *Brāhmana Granths*, *Upanishads*, and the *Darshana* philosophy, you come across three subjects:

1. Spiritual theme: You come across the spirit of the universe, call it God, *Brahma*, *Ishwara*.

2. The ritualistic theme of humanity, for example, the five Great *Yajñās*, the sixteen purificatory *samskāras*, and other such duties. They are part of *Sanātan Dharma*, but the ritual part is also changing so in a way *Sanātan* is also dynamic. There are religions which are fossilized, but the *Sanātan* values are changing. There is a verse in *Atharva-Veda* (10, 8, 23) that though it is *Sanātan*, it is changing like every day that dawns is new, and every night that follows is new. So there are things that change and there are things that do not change. The *Sanātan* is dynamic also.

And yet the *Sanātan* remains *Sanātan*. The Eternal is eternal. So the subject of the *Veda*. It is four kinds:

It is *Jnāna* (normally written as *Gyān* or *Giān*),

It is *Vijnān* (normally written as *Vigyān* or *Vigiān*)

It is *Karma*

It is *Upāsana*

*Gyān*: From *Prakṛti* to *Purusha*, including *Ishwara* and all the *jivātmā* to know the quality and functioning of all things is *Gyān*. Here the character and function of all things also may be included in *Gyān*). Even physical science and psychic experiences may be included. The nature and character of spiritual and mental experiences including the social behaviour of humans may also be

included.

*Upāsana*: Here the entire experiences of yoga and even the *Siddhis* including *Prānayām* may be included.

*Karma*: The entire individual and social behaviour of humans be included in *Karma*. Even the problem of transmigration and parapsychology may be included in *Karma*.

*Vigyān*: Then the whole complex of *Gyān*, *Karma* and *Upāsana* may be included in *Vigyān* including human and social values in *Vedic* science including what the *Vedic* Scholars such as *Sayāna* and the foreigners call the desirables and the undesirables. Even some *Siddhis* included in the third chapter of *Yoga Shāstra* may be included in *Vedic Vigyān* so that the human program of progress (*abhyudaya*) and *niḥshreyas* (healthy indifference) may be achieved. In short, there is nothing in the world or on the Earth which cannot be included in *Vedic* science.

There is a dialogue in *Shatapatha Brāhmaṇa*, which then became the *Bṛhadanyaka Upanishad*. It is in chapter 2, and *Brāhmaṇa* 4: *Yajnavalkya* says that *ṚgVeda*, *Yajur-Veda*, *Sāma-Veda*, *Atharva-Veda*, *Itahāsa*, *Purāṇa*, discourses of reality, *Upanishads*, Sacred poetry, explanatory Discourses, *Sutrās*, Detailed Discourses, all these are sacred and spontaneous and as natural as breath to the Infinite Spirit of the Universe. Which means that they are all sacred and divine. Then there is a discussion of *pāra* and *apāra vidyā*. This *Upanishad* is in the tradition of *Atharva-Veda*. While discussing knowledge of *pāra* and *apāra vidyā* in *Mundaka Upanishad* the *Ṛshi* says that the *Vedās* are all (*ṚgVeda*, *Yajur-Veda*, *Sāma-Veda* and *Atharva-Veda*) *apār vidyā*, *pāra vidyā* is that by which the Eternal *Brahma* is known. Which means that the *Vedās* are not spiritual knowledge, the commentary continues the *Vedās* are largely *Bhog-vidyā*, and the spiritual knowledge there in is but little.

Because of that “little”, Swami Dibyanand quotes S. N. Gupta from his History of Indian Philosophy: “The conception of *Brahman* which has been the highest of the highest of glory of the *Vedanta Philosophy* of later days had hardly emerged in the *ṚgVeda* from the association of the sacrificial mind.” (Page 20). Although there is a clear indication of *Brahmavidyā* in the *Vedās*, certain Indian scholars and western learned men still continue to believe that there is no spiritual knowledge in the *Vedās*, and that spiritual knowledge only developed only in Vedanta and in the *Upanishads*.

Swami Dayananda says something very practical: He says, “If there were no spiritual knowledge in the *Vedās*, the authors of the *Upanishads* would not have got the knowledge they express in the *Upanishads*. *Brahma Vidyā* is very subtle, and it is unthinkable. In the *Upanishads*, the same knowledge is expressed in a very clear and perspicuous style.” Following this view of Swami Dayananda, Shri Aurobindo says, “So serious thoughts of such high order cannot be expressed on the basis of nothing” (*Veda Rahasya*, 1, p. 4). So the *Upanishad* says whatever is said in the *Vedās*, Swami Dayananda says in *Satyārtha Prakāsh* (ch. 3) that except for *Ishavasya Upanishad*, he does not accept the *Upanishads* as *Veda*. *Ishavasya Upanishad* is exactly the last chapter of *YajurVeda*. *Veda* being the Word of *Parameshwara*, it is self-evident while all other sacred writings of the *Vedic* tradition are authentic only if they are in conformity of the *Vedās*.

In the *Vedās*, there is presented a Presence and Power which is called the Master President of the universe, Cosmic Spirit, God of Gods, *Prajāpati* and Universal Soul. The Same Soul is called the

*Ātma, Brahma*, the impenetrable, etc. in the *Upanishads*. Dr. Radhakrishna says that to the later philosophers of the *Upanishads*, they saw the same Power and Spirit not as the end of the *Veda* (*Vedānta*), but the Original Seers caught the glimpse of the highest Reality through the *Veda*. They saw It is *Brahman, Akshara*, they saw It as the life Breath of the universe, the *Prānās* of the universe. The root of the *Upanishads* is *Veda*. Dr. Radhakrishna continues: “The chief reason why the *Upanishads* are called the end of the *Vedās* (*Vedānta*) is that they represent the central name and meaning of the teaching of the *Vedās*. (p.24)

*Prāna-vidyā* in the *Vedās*: *Prāna* is called *Rshis* in the *Vedās*: “Seven sages with the mind and *buddhi* and *prāna* and *apāna* protect the body without let up and negligence. While a man is asleep, five retire into the heart.” But two, *prāna* and *apāna*, keep awake and sleep not.” Seven sages are seven *prānas*, *prānic* energy keeps them awake. They are two ears (*Gotama* and *Bharadwāja*), two eyes (*Vishvāmitra* and *Jamadāgni*), two nostrils (*Vasishtha* and *Kashyapa*), and tongue (*Atri*). *Prāna* is another name for *Brāhman*. In *Brihadarnik Upanishad* when Janaka asks Yajnavakya, what is the one deva? He replies, “*Prāna*”. *Prāna* means *Brāhman*. It takes many forms: *Prāna* is *prajāpati* (*YajurVeda*, 31, 19), *Prāna* is *Susharmā* (*Shatpatha* 6, 3, 1, 9), *Prāna* is *Brāhman* (*Kaushitaki* 2, 1), *Prāna* is *Surya* (*Shatpatha* 6, 7, 1, 20). In the *Prāna Suktās* of *Atharva-Veda*, *Prāna* and *Apāna* is called physicians of the Gods (7, 53, 1-7).

*Veda and Yoga*: *Veda* is articulation of all true knowledge. Any human problem, individual or social, and *Veda* is the solution. In fact, the main and highest problem of *Veda* is *Brahma Vidya*. Every *Veda mantra* can be explained in terms of *prakrti*, psychology, or society or the spiritual problem. So in a way *Veda* and *Yoga* are one. The Supreme Reality is called *Kavi, Manishi, Paribhu, Swayambhu*, that is, He knows, He thinks, He is omniscient. To know That, one has to be a yogi of the highest order. Therefore when the *Rshis* received the *Vedās* they had to be visionaries of the highest order. That is why ‘*Rshirdarshanāt,*’ ‘*Mantram Mananāt,*’ ‘*Sākshatkrtthdharmana rshayah,*’ ‘*Mantrebhih rshayah sataih,*’ ‘*Na vichetadandhah*’ (without vision no one can see), ‘*Kaviyamān imā chiketa*’ (a man of vision can see). That means: “One that does not know That, what can he do with *Rks*? One that knows That and stays Therein (*RgVeda*, 1, 164, 39).

*Yoga Tradition*: The tradition of yoga began with the revelation of the *Veda* to the four Primal *Rshis*: *RgVeda* to *Agni*, *YajurVeda* to *Vāyu*, *SāmaVeda* to *Āditya* and *AtharvaVeda* to *Angirā*. (The first four *mantrās* of *YajurVeda* speak of the beginning of the tradition.)

## (i) **YajurVeda Chapter: 1, Mantras 1 to 4**

### 1. (Savita Devata, Parameshthi Prajapati Rshi)

इषे त्वार्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽआप्यायध्वमघ्न्याऽइन्द्राय भागं पजावतीरनमीवाऽअयक्ष्मा मा व स्तनऽईशत माघशऽसो धवाऽअस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून् पाहि॥ १॥

*Iṣe tvorje tvā vāyava stha devo vaḥ savitā prā-rpayatu śreṣṭhatamāya karmaṇa’ āpyāyadhva-maghnāyā’indrāya bhāgam prajāvatīranamīvā’ ayakṣmā mā va stena’ īsata māghaśaṁso dhruvā’ asmīn gopatau syāta bahvīrya-jamānasya paśūn pāhi.*

Be vibrant as the winds and thank the Lord Creator, Savita, for the gifts of food and energy, light and life, for the body, mind and soul. Pray that you dedicate yourself to the noblest action, *yajna*, and play your part in the service of the Lord. Be blest with the best of health and wealth in plenty, cows, healthy, strong and fertile, sacred, not to be killed. No thief to rule over you, no

sinner to boss over you! Growing in power and prosperity, be firm and loyal to this Lord of the Nation, and protect and promote the wealth and honour of the *yajamana*.

## 2. (Yajna Devata, Parameshthi Prajapati Rshi)

वसोः पवित्रमसि द्यौरसि पृथिव्यसि मातरिश्वनो घर्मा ऽसि विश्वधाऽसि।

परमेण धाम्ना दुःहस्व मा ह्वामा ते यज्ञपतिर्हार्षीत् ॥ २ ॥

*Vasoḥ pavitramasi dyaurasi pṛthivyasi māta-riśvano gharmo'si viśvadhā'si.*

*Parameṇa dhāmnā dṛṅhasva mā hvāmā te yajña-patirhvārṣīt.*

*Yajna* is sacred. It is the light of the sun, the life of the earth, the breath of air, the holy warmth of life that sustains and sanctifies existence. Go on, expand and raise the joy of life to the heights of heaven. Neglect not *yajna*. May the Lord of *yajna* never forsake you.

## 3. (Savita Devata, Parameshthi Prajapati Rshi)

वसोः पवित्रमसि शतधार वसोः पवित्रमसि सहस्रधारम्।

दवस्त्वा सविता पनात वसोः पवित्रेण शतधारेण सृज्वा कामधुक्षः ॥ ३ ॥

*Vasoḥ pavitramasi śatadhāram vasoḥ pavitra-masi sahasradhāram.*

*Devastvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa sṛjvā kāma-dhukṣaḥ.*

*Yajna* is the sustainer and purifier of countless worlds. It is the sustainer and purifier of the universe in countless ways. May the lord creator Savita sanctify *yajna*. May the Lord purify and sanctify us with *yajna* and the knowledge of the Veda. What message do you hope to receive?

## 4. (Vishnu Devata, Parameshthi Prajapati Rshi)

सा विश्वायुः सा विश्वकमा सा विश्वधायाः।

इन्द्रस्य त्वा भागःसोमनातनन्मि विष्णो हव्यःरक्ष ॥ ४ ॥

*Sā viśvāyuh sā viśvakarmā sā viśvadhāyāḥ.*

*Indrasya tvā bhāgaṁ somenātanacmi viṣṇo havyaṁ rakṣa.*

*Yajna*: Vishnu, Speech: It is the life of the world. It is the science and structure of the universe. It is the law and sustenance of the system. It is the very act of the Lord of Creation. I stand by it fast and firm with the light of knowledge and the joy of life.

## (ii) YajurVeda Chapter: 11 Mantra 5

### 5. (Savita Devata, Prajapati Rshi)

युजे वा ब्रह्म पर्वं नमोभिर्वि श्लोकऽएतु पथ्यव सरेः।

श्रण्वन्तु विश्वेऽमृतस्य पुत्राऽआ ये धामानि दिव्यानि तस्थुः ॥ ५ ॥

*Yuje vāṁ brahma pūrvyam namobhir viśloka'etu pathyeva sūreḥ.*

*Śṛṇvantu viśve'amṛtasya putrā'ā ye dhāmāni divyāni tasthuḥ.*

I join, and join you both, with the eternal lord of the universe with hymns of praise and prayer as did the yogis of old. May our song of prayer reach its divine destination by the sure path of the great and the wise seers. Listen all ye children of Immortality who inhabit the holy worlds of the Lord's creation and join to reach the goal.

## (iii) YajurVeda Chapter: 13 Mantra 5

## 5. (Ishwara Devata, Hiranyagarbha Ṛshi)

द्रप्सश्चस्कन्द पृथिवीमन् द्यामिमं च योनिमन् यश्च पूर्वः।

समानं योनिमनु सचरन्तं द्रप्सं जहाम्यन् सप्त होत्राः॥५॥

*Drapsaścaskanda pṛthivīmanu dyāmimam ca yonimanu yaśca pūrvaḥ.*

*Samānam yonimanu sañcarantaṁ drapsam juhomyanu sapta hotrāḥ.*

That eternal, perfect and primordial joy (*Ānanda*) which blesses and coexists with the earth, the heaven and the original cause of existence, *Prakṛiti*, the same joy which universally subsists with its origin, the sole creator, I adore with all my breath of life (five *prānās*), mind and soul.

The original sages were directly born of Mother *Prakṛiti*. They were men of high order of the *Devās*. That is why they were able to hold the *Vedās*. Then there are different traditions:

One tradition is described in *Manduka Upanishad*: The *Brahma Vidyā* (*pāra* and *apāra*) which *Atharvan* received, he spoke to *Brahma Atharva*, he spoke to *Angirā* and he spoke to *Bhāradwāj Satyavāha*. *Bhāradwāj* then spoke to *Angiras*. The *Purānic* tradition says that the four Original Sages spoke of the *Vedās* to *Brahma*, who carried on the tradition of creation in words.

Then followed a host of sages who went into meditation and discovered the meaning of the *Mantrās*. They were *Nārāyana* (*Vishnu*), *Bhargah* (*Mahādeva*), *Vasishtha*, *Maitrāvaruno*, *Vishwāmitra Gathinā*, *Agastya Maitrāvaruna*, *Manu Vaivasvatta*, *Yajnavalkya*, *Nārada* and others. They went too deep into meditation and discovered the meaning of *Vedic* verses. This we find in *Kāthak Samhitā* (1, 3; 6, 23). So far as yoga as practice is concerned, you find in *Sāṅkhya* (3, 23-26), *Nyāya* (4, 46) *Vedānta* (4, 1, 7-11).

Patanjali in Literature: Patanjali is a famous name in Sanskrit literature: He is:

1. The author of *Yoga Sutrās*,
2. The author of *Mahābhāshyam*, a Grammar after Panini,
3. The author of *Nidāna Sutra* (or *Chhandovichiti*),
4. The author of *Paramārtha Sutra* (written as *Ādishesha* often),
5. *Sankhyācharya* Patanjali mentioned in *Yukti-Depika*,
6. *AyurVedāchārya* Patanjali,
7. An Etimologist often mentioned in Hemachandra Acharya's *Abhidhāna Chintāmani*,
8. A steel technician engineer often known.

So far as Patanjali *Yoga Sutrās* are concerned, some people regard them as 7000 B.C. others regard them as 300 A.D. One thing is sure, the tradition is alive.

So far as *Vedic* tradition is concerned, the first speaker of *Yoga Sutrās* was *Hiranyagarbha*, the womb or the golden seed of the world of existence. The *Mahābhārata* says (12.349, 65): “The first speaker of *Sāṅkhya* was Kapila. The first speaker of *yoga* was *Hiranyagarbha*, no one else.” The speaker is brilliant, He is celebrated in verses. He is great among the yogis (*Mahābhārata* 12.342, 96). In the *Veda* He is celebrated (*YajurVeda* 13, 4).

“The One Lord of Light and the sole creator of lights such as the some existed before creation (as He ever exists). He alone..... fragrant materials” (*YajurVeda*, 13,4).

The tradition ever exists:

“The man desires of spiritual..... dawn to the Earth.”

“We Men of yoga..... a very Paradise.”

“The Yogis. noble people..... love and ambition.”

“Great is glory.... nowhere else.” (YajurVeda, 11, 1-4)”

The Lord's Benediction:

“I join, and join you both.... to reach the goal.” (YajurVeda, 11,4)

The practitioners Joy:

That eternal, perfect and primordial joy.... five *prānās*, mind and soul (YajurVeda 13, 5).

The tradition lives on. *Hiranyagarbha*, *Parameshwara*, continues. He is the ancient Eternal Guru of the gurus.

*Agni*, *Vāyu*, *Āditya* and *Angirā*, these four sages received the revelation of four *Vedās* in the State of *Samādhi*. Then *Brahmā*, a sage, received the knowledge of the four *Vedās*. Then various sages received the meanings of all the *Vedic mantrās*, their names are still now available along with the *mantrās*. That's why we have the dictum: *mantra mananat*, i.e., a *mantra* reveals its meaning by concentration.

There is another tradition also. *Brahmā* was the first to *Rshi* to know the *Brahma Vidya*. He passed it on to his eldest son Atharva. Atharva passed it on to *Angirā*. *Angirā* passed it on to *Satyavāha* of the *Bhāradwāja* family. It seems there are different traditions of different families. In *Sāṅkhya Darhsana*, Chapter-3, from aphorism 23 to 26, there are *Moksha mantrās* of its own type. *Nyāya Darshana*, 4, 2, 46 speaks of its own tradition. So does *Vaisheshika* (1, 1, 4). *Vedānta* talks of the *yoga* tradition in 4, 1, 7-11, without any contradiction. The tradition still lives on, different as it is. But *Hiranyagarbha* remains the original teacher (*Yoga Darshan*, 1, 23, 26)

The body:

*Sharīramādyam khalu Dharma-Sādhanam:*

The body is the first and foremost means of self-realization. You may be the most regular practitioner of physical discipline, unless you practice *yoga*, you cannot reach the destination of *yoga*. Here is a verse in *Kathopanishad* which works out the parallel between the body and self-realization. It says: Man is the master of a *ratha* (human body). He owns the *ratha*. The intellect is the driver. The mind is the control. The organs of perception and volition are the horses. The opportunities of life are the pastures wherein the horses make merry if they are not under control (*Kathopanishad* 1, 3, 3-4). Thus the man too enjoys, because he is the experiencer. There is a verse in *SāmaVeda* too wherein it is said that whosoever virtuous and physically disciplined a man might be, unless he is disciplined in the *yoga* order of the body. It says (*SāmaVeda*, 933: “O Nature, O Time, O Destiny, howsoever virtuous and disciplined a man might be, unless he is disciplined in the *yoga* of body, mind and soul, he or she did not reach the self-realization where he can be closest to the Divinity.”

The first generation of life, like the generation of The *Vedic Sages* who received the *Vedās*, was directly from Nature. It was the *Brahmi* Creation, as says the *Aitareya Upanishad*. Then followed the generation through the mating of the man and woman, or male and female, as described in the

*Vedās, Brāhmanas and in the Upanishads.*

From the Divine Unity of *Ishwara, Jiva* and *Prakriti*, the unity broke up with a bang into Trinity of *Ishwara, Jivatmās*, and *Prakriti*. The *Jivatmās* waited to come back to life. *Prakriti* broke into thought (*Sattava*), energy (*Rajas*) and *Tamas* (Matter) to provide the physical raiment to each form of life they deserved. Swami Yogeshwarananda discusses this explosion in his book *Brahma Vigyān* (P-57). It is also explained in *Atharva-Veda*, 1, 1, 1. Also in *SāmaVeda*, 661, *Atharva-Veda* in 11, 8, 1-34 and in *Sāṅkhya*, 1, 61.

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो ऽद्य दधातु मे ॥ १ ॥

*Ye trisaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.*

*Vācaspatirbalā teṣām tanvo adya dadhātu me.*

Thrice seven are the entities which bear, wear and comprise the entire world of forms in existence. May *Vāchaspati*, omniscient lord of speech, awareness and the phenomenal world bless me with the body of knowledge pertaining to their essences, names, forms, powers, functions and relationships here and now.

Note: The ‘thrice-seven’ of phenomenal world is to be explained: The phenomenal world is an evolution of one basic material cause, *Prakrti* or Nature. The efficient cause of the evolution is *Vāchaspati*, Supreme Spirit, immanent, transcendent, omniscient, omnipresent, omnipotent. The evolution is initiated and sustained by the will and presence of the spirit immanent implosive in Nature, therefore it is creative and intelligent evolution, not blind and wild growth. The initiation is like the spark, the Big Bang. With the big bang the one basic material cause, *Prakrti*, takes on the evolutionary process of diversification. The phenomenal world, whatever it may be at any time, is the consequence of that one cause according to the laws of evolution.

*Prakrti* originally is non-descript. When the divine will initiates the process of evolutionary change and development, it takes on the name and character of *Mahat*. *Mahat* then changes into *Ahankāra*, a generic identity, which then evolves into two directions: physical and psychic. The psychic direction develops into the mind, intellect and the senses and the physical develops into the five elements, *Ākāsha*, *Vāyu*, *Agni*, *Apah* and *Prthivi*.

The physical development passes through two stages, subtle and gross from *Ahankāra*. The subtle elements are called *Tanmatrās*, and *Tanmatrās* then develop into the gross elements, *Ākāsh* or space, *Vāyu* or energy, *Agni* or heat and light, *Apah* or liquids, and *Prthivi* or solids.

The five gross elements, their subtle precedents, and *Ahankāra* are the ‘seven’ of the mantra.

These seven entities, further, have their qualitative character. All phenomenal forms have their qualitative characteristics. Even human beings have qualitative, characteristic differences. A person may be intellectually very high, a research oriented introvert, another an energetic playful extrovert, still another may be dull. Why this?

Nature, the basic material cause of our physical existence, itself has its qualitative modes and variants. These are *Satva* (mind, intellect, transparency), *Rajas* (energy, activeness), and *Tamas* (matter, inertia). We may call them thought, energy and matter, or, matter, motion and mind. That matter and energy, and even mind, are interconvertible is a very late scientific rediscovery of a *Vedic* truth, or it may just be a reminder of something we had forgot, though actually it was lying deposited in a dormant account.

The seven variants of *Prakṛti* into one direction of evolution, further qualified and characterised by these three qualitative modes, makes the phenomenal forms into thrice seven. A great intellectual with an agitated mind may be a great destroyer; another great intellectual with a balanced mind may be a great creative innovator. The two are human physically, yet different in character and achievement.

Prayer: May *Vāchaspati* enlighten us about these thrice seven. This is the *Atharva-vediya* projection of knowledge and education. This is the prayer for our intelligential development in terms of facts, processes and values.

*Aitareya Upanishad* traces the evolution of *Purusha* upto a complexity of twenty-five through *Jivatmās* of various forms upto the multitudinous *Prakṛiti* forms. The physio-sychic form of bodies is the following:

Bodies: Physical body (*Annamaya kosh*), subtle body (*sukshma kosh*), causal body (*kāraṇa sharir*).

Body Covers: Physical body (*Annamaya kosh*), Breath body (*Prāṇamaya kosh*), Mental body (*Manomaya kosh*), Knowledge body (*Vijnānamaya kosh*), *Ānandamaya* body (Happiness body).

Jnānendriyās (Organs of Sense): Smell, Taste, Sight, Touch, Hearing. (See *Brahma Vigyān* by Swami Yogeshwaranand Saraswati, page 293).

Karmendriyās (Organs of action): Hands, Feet, Tongue, organs of excretion and urination. (See *Atharva-Veda*, 10, *Sukta* 2-4, and *Yajur-Veda*, ch.18, 3-4).

Important parts of the body in relation to *yoga* are the skull, forehead, the spine, the head, the heart and in fact the whole body in view of *Āsan* and *Prāṇayāms*.

States of being: There are three states of being: Wakeful, dreaming and sound sleep.

Wakeful State: The wakeful state is fully conscious of everything around. All its senses are awake, it's *prāṇās* are awake, its *antaḥkāraṇa* too is awake, i.e., it's mind, intelligence, *chitta* and *ahankāra*, i.e., sense of being too is awake, having suppressed its *Sattva* and *Tamas*.

Dreaming State: If a part of *Sattva* is still awake, it results in the Dream state. The Dream state is thus a repetition of the wakeful state minus the reasonableness of it.

Sleep State: You experience be Sleep State only when you are out of it, because then alone you experience the pleasure of it.

The discipline of *Annamayakosh* is necessary for the health of the states of sleep and food habits. One must observe the habits of *Hitabhuk*, *Rtabhuk*, and *Mitabhuk*. Eat according to the seasons, what is required and obtained by rightful means, and eat in measured quantity. *Maharshi* Patanjali, the lawgiver of *yoga*, regards ‘*vyādhi*’ as the first of disturbances of the *yoga* mind. *Maharshi* Dayananda rested for fifteen minutes after food and was up at the sixteenth minute. According to *Sushruta*, a healthy man must have a balance of *Vata*, *Pitta* and *Capa* in the body system and, accordingly, the practitioner must observe the ethics of food. *Prāna* and *apāna* must be controlled for regularity of the system (Rg. 8, 85, 7; *Yajur*, 11, 13). The body *ratha* must be properly lubricated (*Sāma* 490, Rg. 9, 36, 1).

Just as, when the current of energy flows through the wires, every part of the machine gets energized, so when the body-*ratha* of the practitioner of *yoga* gets a balance of health, “the *Sattva guna* is on top, the body is healthy, no love of pleasure, the voice is sweet, the body is fragrant (*Shvetāshwara*, 2, 13).”

“When practitioner achieves a balance of health, he/she gets concentrated in the Divine Presence,” (Rg. 9, 70, 8). He gets united with the Divine Presence, his body is turned into *yājñic* purity and he becomes a divine being (Manu, 2, 24), and he achieves Perfection of the body and mind.” (*Yoga*. 2, 43). In fact the yogi achieves extraordinary efficiency of the senses, in addition to the extraordinary power of the senses (*Yoga*, 3, 46).

“Oh Lord, I have attained the powers of *Agni*, Water, air, Sun, Moon and all, I have got the blessings of my teacher as well. I give away in charity also. I have given up everything that I had. I have nothing left. Now I look forward to your help. I have broken through all hurdles, my powers are advancing. I need your help only. You are all power and Grace. You are the front leader. I can only advance by your Grace.” (*Sāma*, 1856).

To win the grace of the Lord you need:

1. *Prānāyāma*, 2. Faith, 3. *Yājñic* gifts, 4. God’s blessings and service, 5. Surrender, 6. The Lord’s Grace.

For the purification, growth and internal development of the practitioner, one needs the knowledge of the system: For this purpose he should follow in practice *Ahinsā*. For this earnest prayer is needed (Rg. 10, 22, 13; *Yoga* 2, 28). Such self-controlled people can control others (*Sāma*, 38; Manu 7, 44). Such people conquer their anger with *yama* and *niyama*.

*Brahmacharya*: God's grace, *Vedic* studies and celibacy. O Lord of *Yajna*, give me *teja*, Bless me with strength, Bless me with vitality..... (*Yoga*, 2, 28; Rg. 10, 22, 13); *Yajur*. 19, 9).

Purification of *Annamaya Kosh*: *Shauch*. Purofication of body, mind, intellect, and the self is of first importance. According to Manu, the body is cleansed by water, mind by truth, and intellect by knowledge, and soul by *vidyā* and *tapas*. (*Yajur*. 19, 9; *Sāma* 644; *Atharva* 11, 5, 22)

The purification of the body helps the purification of all *koshās*. *Veda* describes waters as means of well-being, peace-giving, givers of comfort, strength-giving, removers of laziness and consolation-givers like a mother. (*Yajur*, 36, 14)

The tongue has a double role to play: It is a means to taste and speech. As a means of taste, it tells us what is good to eat. As a means of speech it tells us what to say. In addition to it, it endears

us to others, It gives us knowledge of good and evil with the help of intelligence. Hence it is said, “The mind is cleansed by truth. Whatever one eats, by the same *sāttvic* effect, it influences the body, mind and spirit of the man who eats.” (Rg. 8, 32,28)

Body-strength by *Tapas*: The practitioner, who has not undergone the discipline of *Tapas*, cannot enjoy divine ecstasy, he is yet unripe. The disciplined person can enjoy divine joy (Rg. 9, 83, 1). The *Brahmachāri* can undergo changes of environment true *Tapas* (*Atharva* 11, 5, 4). Those who undergo *tapas*, join the presence of Divinity (Rg. 10, 154, 2). “*Tapas* is *Brahma*, says Bhrgu in *Taittiriya Upanishad*, only through *Tapas* one can know the beauty of *Annamaya kosh*, *Prānamaya kosh*, *Manomaya kosh*, *Vijnānmaya kosh* and even *Ānandamaya kosh* (*Taittiriya Upanishad*, *Bhrgu Valli*, 1, 6). Patanjali says in *Yoga Darshana* (2, 43) that dead body and senses undergo purification through *tapas*.

*Āsan*: Sit silent and still, says Patanjali in treatise on *yoga*. No mention of *Siddhāsan*, *Padmāsan* or *Sukhāsan*. Swami Dayananda says that one must sit in silence (Rg. 2, 43, 3). In *Gorakshā Shatak*, it is said that one must sit still. In the *Vyāsa* commentary on the *yoga Darshan*, there is mention of *Padmāsan*, *Bhadrāsan*, *Svastikāsan*, *Sopāshrayāsan* (to sit with some help), *Paryankāsan* (sit on bed), *Kraunchāsan* (like a bird), *Hastinishadanam* (sit like an elephant), and *Samsansthān*, etc. It seems these could have been the pastures, but to say that these could have been for the purpose of salvation, it looks wrong.

However the use of ‘*Barhi*’ in *Vedic* tradition shows that for all sacred purposes, the use of ‘*Barhi*’ *kushā* grass was regarded as good.

Internal training of the body: Having control by *āsan* (posture), the practitioner should concentrate his attention on the internal health of the body. The *yogi* prays for the concentration of the mind, i.e., all concentration of attention (*Yajur*, 11, 1). Having come to *Ritambharā* attention of what he has heard or read, he has to attend and concentrate on the inner light that shines somewhere close to heart. By *prānāyām*, he concentrates on the inner Divinity which shines somewhere within, where, he alone knows. In the state of *Samādhi* the practitioner concentrates on the nerves, (*Idā*, *Pinglā* and *Sushumnā*) where Divinity awakes, active and alert, where the *Yogi* concentrates.

In *Sāma Veda*, the effect of concentration on one of the points is given. *Parameshwara* gives a clear reward to the *yogi* who concentrates on one of these points. The points of spine are: *Mulādhār*, *Swādhishthān*, *Surya*, heart, *Vishuddhi*, *Lalana*, *Ājnā*, *Sahasrār*. These *chakrās* are eight. The body is a city, *Ayodhyā* (*Atharva*, 10, 2, 31). All the nerves act with *Sushumnā*. Patanjali has pointed out different results of concentration on particular points.

Concentration on the navel: If the *yogi* concentrates on *Manipur* (*Surya*), on the navel one gets knowledge of the whole system and, in addition, a glimpse of *Parameshwara*. (*Sāma*, 1126)

On the Sun: “O pleasure of devotion, flow and shine the way you do.” (*Sāma*, 1126)

On the heart: O devoted *Yogis*, before I give up the body, “I have realized the heartfelt flower of the Lotus presence,” (*Sāma*, 1603). The *yogi* gives up the body through the solar gate in the head, and before leaving the body, he sees divinity face to face (*Vyās Bhāshya*, 3, 34). By concentration on *Ājnāchakra*, the third eye of the *yogi* opens, and by concentration on *sahasrār*, the *yogi* concentrates on *Brahma* face to face (*Sāma*, 1263, *Yoga*, 3, 32). What is called ‘*Kundalini*’ is in reality the Nachiketa Agni of *Kathopanishad*. Those who, according to *Yama*, have lighted the Nachiketa Agni,

they are blessed with that *yogāgni*. That is why the development and perfection of the *Annamaya kosh* is something most important, because this *kosh* is rare, though universal, it is (*Shveta*, 2, 12, and *Katho*, 1, 18) do Universal

Concentration on *Ājnāchakra* and *Sahastrar Chakra*: Result of concentration on these *chakrās* is this: “The concentration purifies the mind of the *yogi*, makes the spirit follow with *ānanda* of ecstasy, and destroys all the residues of *rajas vrittis*, whereby it completes the *yoga yajna* of the practitioner.” (*Sāma*, 1262). “It causes the *yogi*’s third eye to open and he is face-to-face with divinity.” (*Sāma*, 1263).

Development and Perfection of *Prānamaya Kosh*: *Prānamaya Kosh* is really the soul of the *Annamaya kosh*. We shall discuss the constitution and structure of the *Prānamaya Kosh*. There is a prayer in *Sāma Veda* (266): “O Lord, give us a body with *vata*, *pitta* and *caph* in balance, give us a subtle body of light elements, and give us also *karuna* body of desire to be alive with *Prakriti* as mother. Give us these three for existence through the medium of Nature. Also give us the potential of yoga, so that we may have the light of yoga for existence and freedom.”

The subtle body consists of five *prānās*, five organs of perception, five subtle forms of nature, mind and intelligence (total 17). This subtle body stays with us in life as well as in death. It consists of:

1. Natural: Which consists of *Shabda*, *Sparsha*, *Roopa*, *Rasa*, and *Gandha*, five subtle forms of nature.

2. Psychic: Which consists of five mental qualities which determine our nature as a human being.

From the point of views of *koshās*, we are three *koshās*:

1. *Prānamaya Kosh*; 2. *Manomaya kosh*; 3. *Vijnānamaya kosh*.

*Prānamaya Kosh*: Five main *prānās*: *Prāna*, *Apāna*, *Vyāna*, *Samāna*, and *Udāna*:

2. Five Subordinate *prānās*: *Nāga*, *Kurma*, *Krkala*, *Devadatta*, and *Dhananjaya*.

Relation of *Annamaya Kosh* and *Prānamaya Kosh*: Both work together as long as life lasts. As a person dies both forsake the *jiva* and give up, they join their originals. The *Prānās* are main and subordinate: *Prāna*, *Apāna*, *Vyāna*, *Samāna*, and *Udāna* are main, and *nāga*, *kurma*, *krkala*, *devadatta*, *dhananjaya* are subordinate.

In *RgVeda*, *prāna* is used 9 times,

In *YajurVeda*, *prāna* is used 49 times,

In *SāmaVeda*, *prāna* is used 6 times,

In *Atharva-Veda*, *prāna* is used 119 times.

In the *Veda*, *Mitrā-varunau*, *vāyava*, *vātādayah*, *Rudrāh*, *Indrah*, *agnīshomau*, *angirasah*, etc. are used as synonyms of *prānās*.

Health of body: O Lord of health, I have known you by the smooth operation of *prāna* and *apāna*, may the *prāna* and *apāna* continue to run smoothly, never irregularly, they may run healthy, may they continue to be efficient (*Rg.* 7, 62, 4-5). “May the five senses, mind and intelligence always keep me healthy (*Yaju.* 18, 2; *Rg.* 8, 30, 2). If the breath air is full of the optimum by *sattva* element, then everything is fine.

Working of Prānās: Prānās with *sattva* element alone help in breathing. With *Rajas* element, they disturb the breathing. The breathing process works according as below:

*Prāna*, from mouth to heart.  
*Apāna*, from navel to feet,  
*Vyāna*, the whole body system,  
*Samāna*, from heart to navel,  
*Udāna*, from throat to head,  
*Nāga*, hiccups,  
*Kurma*, eye movements,  
*Krkala*, hunger and thirst,  
*Devdatta*, sneeze,  
*Dhananjaya*, the whole body

Need for strengthening Prānamaya Kosh: We need to cleanse and strengthen the *Prānamaya kosh* the way we strengthen the *annamaya kosh*. For this, we are always struggling against nature, society and even ourselves. We have to struggle against external and internal forces. We have to do *prānāyām* for this. There is always a *devāsura* struggle within the self. We have to do *prānāyām* for and pray for internal strength (*Sāma*, 1857). We have to pray and *Parameshwara* helps us (*Sāma*, 445). He appears and helps us to fight out the internal weaknesses (*Sāma*, 161). He helps us with *prānāyām* like a rising star (*Sāma*, 89).

Cleaners of Ātmā: “Hey *Rudra*, hey *Ātman*, the *prānās* help you shine, cleanse you. You are *Vishnu*, you strengthen all my senses (*Rg. 5, 3, 3*). *Prashnopanishad* has a very interesting allegory: “Eyes and ears are suffering from pride, they believe that it is they who maintain the body system. The *ātman* said that you should not make that mistake. I divide the *prāna* five ways and hold the body system. They did not believe that. So *prāna* started going out. With that, every form of order started going out. They requested *prāna* to stay on.” (*Prashnoparishad*, 2, 1, 4). So we do *prānāyām* so that life may be happy and lasting. Life and *prāna* stay together, they go out together. Let us burn out the weaknesses by *prānāyām* (*Manu*, 6, 72). In the *Namaskār Sukta* of *Atharva-Veda* the poet does homage to the breath going out, breath coming in and the breath held up (*Atharva*, 11, 4, 7-8).

Prānāyām the Technique: To begin with, exhale with force or slowly, and while exhaling, imagine that your weaknesses are being eliminated. Keep the external *kumbhaka* as far as conveniently possible. While you inhale, imagine that the best of life is coming in. Keep the internal *kumbhaka* while you can and then breathe out and repeat. This is how you cleanse within and how you meditate. Both ways you gain. *Prāna vidyā* is a universal part of *yoga-vidyā*.

Value of Pranopāsana: *Prāna* is life. When life takes a form, a body, then *Prāna* also comes in. When life goes away, *prāna* also goes away. *Prāna* brings in self-consciousness. Life is not physical, it is spiritual. All our intake of food is food for life. So all our food and water is tax for life. So just life and *prāna* go together, life and food go together, so life and *prāna*, and life and food go together, so life and *prāna-nirodha* (*Prānāyām*) also go together. That is why *Manu* said that *prānāyām* is the best of *tapas*.

So *prānāyām* is a secret. Anyone who says that *Prānāyām* is a secret knows well. He has also heard well (*Atharva*, 11, 4, 19). One who does *prānāyām* knows the secret, because he can control his *prāna*. There is a verse in *RgVeda* (8, 96, 7) which says, “Hey *Jiva*, when all your friends who, out of fear, forsake you, then be friends with the *Maruts* (*prānic* air), and you will surely win.”

Ātmā has many good qualities: Mercy, forgiveness, constancy, purity, self-discipline, non-violence, truth, self-control, etc. As long as man entertains no sin and evil, these grow. When evil enters, they decline. Then be friends with *prānāyām*, act like a holy man and pay homage to goodness, to *prāna*. *Prāna* is the master of all (*Atharva*, 11, 3, 54-56). If one does not do *Prāna Nirodh*, that is *prānāyām*, one has to suffer through the whole life.

In *Sāma*, 1426 (Rg. 9, 9, 749), there is an instruction to the yogi: “Be friends with *Prāna*. Let not the *Prānās* suffer. Win over the hurdles of life. Activate the *Prānās*. Control the *Ratha* of life. Light the Inner light of the self, the *Prāna*, control the breath. *Prānāyām* is the key.

*Prānāyām* preserves the vitality of life (Rg. 8, 85, 7-9). Keep the dark forces of life under control. Act well for this society wherever service is required. Be in front of the line. *Prāna* is medicine. It stays in space. Better learn the technique (Rg. 8, 86, 3). In *Aitreyaanyaka*, *prāna* is described as the *Amrit* (elixir) of life (Rg. 1, 164, 13). *Vedic* verses are *sages-gritsāmada*, *Vishwāmitra*, *Vāmadeva*, *Atri*, *Bhāradwāj*, *Vasishtha* etc. and *Vedic* versus are their voices, loud and clear. *Upanishads* are divine. So say the *Sages* (*Chh.* 5, 1; *Katha*, 2, 14; *Prashna*, 2, 1, 13). In *Patanjali Yoga Darshana*, the *yogic kriyās* are celebrated as *rechaka*, *kumbhaka* and *puraka*, with *pracchardana* and *vidharana*, with complete concentration, while cheerfulness of mind is celebrated as the best medicine for the health of the *annamaya kosha*.

### Manomaya Kosh:

#### 1. (Mana Devata, Shivasankalpa Rshi)

यज्जाग्रतो दूरमुदैति दैव तद् सुप्तस्य तथैवैति।

दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु॥१॥

*Yajjāgrato dūramudaiti daivaṁ tadu suptasya tathāivaiti.*

*Dūraṅgamam jyotiṣāṁ jyotirekaṁ tanme manaḥ śivasankalpamastu.*

The ‘*Daiva* mind’, perceptive faculty of the intelligent soul, which in the waking state goes far and shines, which in the dream state also roams around the same way and takes us far, that one unique light of lights, that mind of mine, I pray, be full of noble thoughts, intentions and resolutions. In sleep state, the mind too goes to sleep.

#### 2. (Mana Devata, Shivasankalpa Rshi)

येन कर्माण्यपसा मनीषिणा यज्ञे कृण्वन्ति विदथेषु धीराः।

यदपूर्वं यक्षमन्तः पजानां तन्मे मनः शिवसङ्कल्पमस्तु॥२॥

*Yena karmāṅyapaso manīṣiṇo yajñe kṛṇvanti vidatheṣu dhīrāḥ.*

*Yadapūrvaṁ yakṣamantaḥ prajānāṁ tanme manaḥ śivasankalpamastu.*

The ‘*Yaksha* mind’, volitional faculty, by which men of action, thought and constancy organise and perform all acts in yajnic programmes of life, the matchless faculty, present in all people, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

#### 3. (Mana Devata, Shivasankalpa Rshi)

यत्पज्ञानमुत्ते चेत्या धृतिश्च यज्ज्योतिरन्तरमृत प्रजासु।

यस्मान्नऽऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु॥३॥

*Yatprajñānamuta ceto dhṛtiśca yajjyotirantar-amṛtaṁ prajāsu.*

*Yasmānna'ṛte kiṁ cana karma kriyate tanme manaḥ śivasankalpamastu.*

The 'Prajnāna, Chitta and Dhṛiti mind', instrument of awareness, memory and deeper retention, which is the internal light immortal of living beings, without which no action whatsoever is possible, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

#### 4. (Mana Devata, Shivasankalpa Ṛshi)

येनदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम्।

येन यज्ञस्तायते सप्तहाता तन्मे मनः शिवसङ्कल्पमस्तु॥४॥

*Yenedaṁ bhūtaṁ bhūvanaṁ bhaviṣyat pari-grhītamamṛtena sarvam.*

*Yena yajñastāyate saptahotā tanme manaḥ śivasankalpamastu.*

The mind, immortal faculty by which all this that was, and is, and shall be is perceived and retained, and by which the seven-priest (five senses, feeling-will and understanding) yajna is planned and performed, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

#### 5. (Mana Devata, Shivasankalpa Ṛshi)

यस्मिन्नृचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः।

यस्मिँश्चत्तं सर्वमोत प्रजाना तन्मे मनः शिवसङ्कल्पमस्तु॥५॥

*Yasminnrcaḥ sāma yajūṁṣi yasmin pratiṣṭhitā rathanābhāvivarāḥ.*

*Yasmiñścittaṁ sarvamotaṁ prajānāṁ tanme manaḥ śivasankalpamastu.*

The mind in which are woven *Rks*, hymns of knowledge, *Yajus*, hymns of application, and *Sāmans*, hymns of celebration and devotion (and the hymns of divinity), in which they are inter-fixed like spokes in the nave of a wheel, in which the Chitta, memory and unconscious of all the people, is inter-woven, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

#### 6. (Mana Devata, Shivasankalpa Ṛshi)

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयते ऽभीशुभिवाजिनऽइव।

हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु॥६॥

*Suṣārathiraśvāniva yanmanuṣyānnenīyate' bhīśubhivājina iva.*

*Hṛtpratiṣṭhaṁ yadajiraṁ javiṣṭhaṁ tanme manaḥ śivasankalpamastu.*

The mind which leads people by stimulation of the senses like a good driver controlling fast moving horses with bridle strings, which abides in the heart, which is unageing and fastest in motion, may that mind of mine, I pray, be full of noble thoughts, intentions and resolutions.

These six *mantrās* (Yaju. 34, 1-6) sum up almost all the structure and function of the *Manomaya Kosh*, which is made up of the *ahankāra* from of *Prakṛti* in the state of evolution.

In the *Vedās*, the word *Manas* occurs 238 times: In *YajurVeda*, 82 times; *SāmaVeda*, 21 times; in *Atharva-Veda*, 164 times. *Manas* is born of the Moon (Rg. 10, 90, 13). The six *mantrās* of *YajurVeda* are born of universal *Prakṛti*, each in the individual form. The formality is *Deva Manas*,

*Yaksha Manas, Prajnānāman Manas, Chetah Manas, and Dhrti Manas* its branches: *Amrit Pratyagbhāna, Vishvabhāna and Vashikarana (Atmānanda Saraswati, Mano-vijnāna and Shivasankalpa, p. 57-60).*

*Deva Manas:* Yajurveda mantra 34-1 describes the power and function of *Devamanas*. The eye is *Deva*. The body is King and *Devamanas*, the Chief Minister. The *Ātma* lives in the lotus of the heart in the *Brahma-pur*. The *Ātma* is *Indra* and the CM help of the office staff. *Devamānas* takes help of the eyes and goes far and wide. With the help of *Indriyā's* it does all its work. The *Deva-manas* is the light of the world, even sin and good, pleasure and pain.

*Yaksha-Manas:* *Yaksha-manas* is dominated by the *Rajoguna*. Therefore it does all practical work-all *yajnic* work. It controls all the *karmendriyās*, hands and feet, the tongue and the organs of excretion. It controls all the desires of the person, and fulfills all desires, good and evil. After all it is mind and not the spirit.

*Prajnānāman Manas:* It works in the brain. It works in term of right and wrong. It means memory, resolution and consistency. It means that the value of things to be done is to be decided by this mind. It is clear by *prāna* and modelled by *Tamas*. It decides and what it decides is accepted. That is why it is called the internal light.

*Chetas Manas:* It is called the *Chitta* in ordinary language. It works with the lasting impressions of the *Deva manas* and *Yaksha manas*. It works with the filaments of the brain. It records even the faintest impressions of the mind. Therefore it is the storehouse or archives of the mind. Therefore it is difficult to measure the depth of this mind. The value and seriousness of it is impossible and even the unconscious is its storehouse.

*Dhrti Manas:* *Dhrti* is the first quality of *Dharma* often orders. *Dhrti* is called of three orders in the *Geeta*: The *Dhrti* which does not fluctuate is *Sāttvic*. The *Dhrti* which fluctuates is *Rājasic*. The *Dhrti* which is affected by Sleep, fear, unhappiness, and pride, that is *Tāmasic*. Desire, resolution, doubt, faith, unfaith, constancy, unconstancy, shame, intellect, fear, all these are games of the mind. The mind does nothing without *Dhrti*. *Dhrti* must somehow be associated with any operation of the mind.

*Dhrti Manas: the Kinds:*

1. *Pratyagbhāna manas: Sattva-guna-main is Pratyagbhāna-manas*. The man of this type is aware of past and future. 'I' is used by such a man. It can be called Pride also. *Pratyagbhāna* is 'I'. The seven orders are these:

1. Perception,
2. Discernment,
3. Composition,
4. Ideation,
5. Retention,
6. Comparison,
7. Abstraction/ Conclusion.

The conclusion is excessive and final.

*Vishwabhāna-manas:* This is the sum of total of intelligence through *Rg., Yaju and Sāma,*

knowledge, action and prayer. This mother of knowledge can change the direction of all our knowledge. The knowledge and direct the knowledge of all of us the way we want. Hence it is said the driver is *Sushārathi*. He is within our heart, ever young, and fastest of all.

Vashikaran-manas: The heighest form of *Vishwabhāna* is *Vashikaran*. The extreme purity of *Vishwabhāna* is *Vashikaran*. At this stage, the *yogi* only controls himself, he also controls others, see *Vyās Bhāshya* on *Yajurveda* 34, 5.

Our senses go astray the moment we look away. *Rg.* 6, 9, 6, and 7, 86, 2, says that I try to control my mind, but it stays not, it goes around, I don't know what to do. The real difficulty he understands the moment he launches upon the control of *manomaya kosh* after controlling *annamaya* and *prānamaya kosh*.

The disturbing factors: When the *yogi* fails to understand the reasons of disturbance, insist on understanding till you do understand. Love, anger, jealousy, violence all disturb. So insist on being not angry, keeping peace, and control over mind, soft speech, and peace of mind without disturbance. Prayer for peace and since inside the mind there are many enemies insist on Pray for peace. Inside the mind, there are many enemies. Insist on prayer. Avoid greed. Grind to bits and shreds all negativities. Pray for success. Keep laziness away. Let staleness be away. Keep the *antarāyas* away, especially the friends of disturbances.

Disturbances in Yoga: *Vyādhi*, disturbances of *vata*, *pitta* and *caph*, *styana*, unwillingness, *sanshaya*, doubt whether you will succeed or not, *Pramāda*, light-heartedness, *Avirati*, unwillingness to practice, *bhrāntidarshana*, doubt and miscalculation, *anasvasthitatva*, success and failure; then there are the secondaries: to feel disturbed by natural, psychic and spiritual failures, disappointment with occasional failure, shaking of limbs during practice, disturbances of breath, etc.

Means of Success: The mind is agile as the wind (*Yaju.* 29, 22). We have to appreciate the inward strength of the mind:

1. The mind is basically a doer,
2. *Manomaya kosh* is mainly feeling and emotion,
3. Heart is mainly a seat of fluctuations (*vrttis*). The rise and fall of fluctuations is there always.

*Rg-Veda* acts against the agility of the mind (*Rg.* 8, 98, 6; *Yoga* 1, 6). We pray for peace of mind (*Rg.* 1, 16, 3). Always pray for tranquility (*Rg.* 8, 69, 8).

Time for yoga practice: Arise three hours before Sunrise (*Rg.* 1, 44, 1), that is the best time (*Rg.* 1, 48, 1-16). That is the time to pray (*Sāma*, 1631).

Benefits of Sunrise: Meditation is effective. The light of mind is awake (*Sāma*, 1726-28). The practitioner feels sorry after early morning. The best time is before Sun-rise. The sooner the better (*Sāma*, 1730, 1734; *Rg.* 5, 77, 2).

Practice at Sunrise: The sun is the centre of the solar system, as the sun is, so am I, (*Yaju*, 40, 17). If the practice is after the sun-rays are white, therefore the yoga prays for Sunrise while rays are still pink (*Sāma* 1730 and 1734; *Rg.* 5, 77, 2) If you pray at sunrise, you are blest with strength and whatever you desire. You pray for *Moksha* (*Rg.* 7, 65, 1; *Sāma*, 1392).

Practice at both times: The yogi prays for *sādhanā* at both times (*Sāma*, 14, Rg. 1, 1, 7; *Yaju*, 3, 22).

Practice three times: The *yogi* prays for the practice three times a day (*Sāma* 560). One who prays while others sleep, he prays for awakening (*Atharva*, 19, 48, 5). In *Atharva*, the *yogi* prays for the Divine call at the maximum (*Atharva*, 10, 7, 31). In *Sāma* ‘*tri rahan*’ means that the *yogi* may himself choose the time for his practice (*Sāma*, 1154).

The right Place for Meditation: A place free of disturbance long before sun-rise (*Rg.* 1, 48, 4 & 8, 6, 37), a spacious place, properly levelled for movement (*Rg.* 1, 22, 15), better in a garden (*Rg.* 1, 55, 4, & 4, 7, 1, and *Sāma*, 1288), maybe on or in a mountain cave (*Sāma*, 512-513; *Rg.* 5, 11, 6). The place could be close to water (*Sāma*, 1318), but the place must be clean (*Shvetā*, 2, 10, or *Manu* 2, 104). In short, the place should be akin to meditation, in quiet conditions, inspiring, interesting and elevating, maybe in your own home (*Sāma*, 143,724 and 706).

Vairāgya: *Abhyāsa-vairāgyabhyam tannirodhah*, says Patanjali in *yoga-sutrās*. You must control your desires, if you want to be free from the cycle of birth and death. You are perched on a leaf (*Yaju.* 12, 79). You are born and die again and again. Yet you are never tired of desire. *Atharva-Veda* says (9, 2, 19): “*Karma*, you are great. I salute you. I stand defeated. I destroy you with the blow of *vajra*.” When desire is no more, you are free (*Katha*, 6, 14). This is the beginning. Next is medium *vairāgya*. The *yogi* says, prays in fact, “O *Varun*, I don’t like the house of clay. Unless you are me or I am you (*Rg.* 7, 89, 1). I am not satisfied.” This is medium. The next is *Uttam*. Covet not, do your *karma* without worry whether you win or lose (*Gita* 2, 47; *Yaju.* 40, 2). The stream of existence flows two ways: One goes down and falls into the ocean of existence, the other goes up to the stars and *Vedic* verses and mixes with the Light Divine (*Yaju.* 40, 12). The second is the choice.

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Food control: The mind is food controlled (*Chhandogya*, 6, 51, 1 and 6, 7, 6). In *RgVeda*, there are many verses on the quality of food (*Rg.* 1, 187, 11).

Tasty Sāttvika and Healthy Food: “*Indra*, in the morning, accept and enjoy the food, delicious and rich with nutrients, mixed with curds and honey cakes, excellently prepared with holy recipes and offered with reverence (*Yaju.* 20, 29).” High priest of *yajna*, bring down the *soma*, waters of life distilled from the clouds and sanctify them for the drink of *Indra* and his citizens of the world order (*Yaju*, 20, 31)”. On a *Richā* it is said, “One who reads the *Richā*, mother *Saraswati* provides milk, ghee, honey for him (*Rg.* 9, 67, 32). Food should be healthy, and giver of vitality, only when the man is hungry.

The Effect of food: Food is giver of thinking power (*Rg.* 1, 187, 1-11). It helps in *yoga* (*Rg.* 4, 24, 5). Unhealthy foods take you away from *yoga* (*Sāma*, 732). Actually the food of the *yogi* is *Vedic* verses and surrender, what is called *Ishwara Prānidhāna*. Without surrender, no food works. “Surrender,” says *Veda*, “and *Ishwara* inspires you (*Rg.* 1, 18, 7). You are safe if you surrender (*Rg.* 8, 103, 5). Watch yourself, the earth and heaven are watching you on way (*Sāma.* 360; *Chhandogya*.

7, 26, 2).

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The Ishwara: *Ishwara* is *sat, chit, ānanda, anādi, ananta*, etc. You can take it as *Saguna* and *Nirguna*. *Ishwara* is omnipotent, *sarvādhār, sarveshwar*, omnipresent, within all, Omniscient, Eternal, pure, watcher, presidential power. This is the *Saguna* version.

The *Nirguna* is this: *Nirākāra, nirvikāra, anādi, ajanmā, anupam, ajar, amar*, painless, etc.

The sources are well-known.

The powers and Karma: He is the creator, maintainer, and justician of creation. Before creation, He is *Hiranyagarbha*, He is the dispenser of all justice for all the *jivās*. He is the giver of *Moksha*. As Creator He is *Vishwakarmā*. He is the author of *Vedās*, He is the saviour of the honest, the watcher and giver of Justice.

*Ishwar* is merciful. His mercy and justice go together. His *guna, karma, svabhāva* are eternal and abundant. To remember his *guna, karma, svabhāva* is *Japa*. *Japa* is universal way of remembrance. *Japa* can be vocal as well as silent. Whichever way it is, it is to remember His kindness and mercy (*Rg. 7, 87, 7*). Even His punishment is kindness because it is his way to reform (*Rg. 5, 64, 3*). It is the way of the father, mother and teacher (*Rg. 1, 25, 1; 2, 41, 11*). To chant *Om* is like *Swādhyāya* (*Vyāsa's Commentary 2, 1*).

The chief word for Ishwara is Om (*Yaju. 40, 17*). Nothing better (*Atharva. 10, 7, 31*). His names are uncountable, but *Om* is the chief because *Om* is the voice of existence (*Yaju. 2, 13; 40, 15*). It is the Essence of *Vedās* (*Geeta. 8, 13*), and who remembers *Om*, at the time of leaving the body, gets the *Param Gati* (*Geeta. 7, 8*). 'Remembrance is the subject of *Atharva* (6, 1 30-1 32). It is nothing but *Om* (*Aum*). In *Sāma* 1799, it is said that the practitioner knows nothing more than *Om* and the same is enough. *Kathopanishad* says that the yogis who try to do the highest of penances chant only *Om* (2, 15). Patanjali says in *Yoga Darshan* that the name of Divinity for *japa* is *Om* (1, 27-28). In the *Veda* the way to control mind is *prānāyāma*, and the way, as said in *Shatapatha Brāhmana*, in *YajurVeda* is Chapter No. 11; in addition to it (*Rg. 6, 49, 4 and 9, 71, 5*). The way in *Shvetāshwatara* is 2, 6; and 2, 9; *YajurVeda*, 19, 90; *RgVeda*, 1, 6, 1; and 1, 19, 5-6 and 8, 101, 1.

If *Prānāyāma* is the way to control and concentrate the mind, turn to *Rg. 1, 64, 13; 8, 102, 11-12; 9, 92, 2-3*, and *Sāma*, 324 and 1860.

Mind control by Pratyāhāra: Turn to *Yogaopaniṣad*, page 19. "Let my mind, tongue, *prāna*, eyes, ears and *ātmā* be satisfied and happy (*Yaju. 6, 31*). "My mind is keen to see the unseen. My

mind is out of control. Control it” (*Yaju*, 36, 2). “My words are managed. My mind wants to concentrate. My sense organs are in control” (*Yaju*, 36, 1). *Pratyāhāra* is the way (*Yoga* 2, 54-55).

*Vijnānamaya Kosh*: It's value in *yoga*: Seventeen or nineteen are the constituents of the subtle body (*Sukshma Sharira*) depending on the constituents of the mind. If you believe that *manas*, *buddhi*, *chitta*, and *ahankāra* (pride) are the constituents, it is nineteen. If you believe that *manas* and *buddhi* are constituents, it is seventeen. *Ahankārat panch. Tanmantrani, ubhayam Indriyam*, says *Sankhya*. So as you hold.

Eleven are the synonyms of *buddhi* in *Patanjali Yoga Sutras*, if you do not count five more as given in Swami Dibyananda. In the *Vedās*, the synonyms of *dhee* are used 332 times: 41 in *YajurVeda*, 73 times in *SāmaVeda*, 28 times in *Atharva-Veda*, so it is *mati* which comprises everything from *Paramānu* to *Paramātman*. The purpose of human birth is to win *Moksha*, and 'Giana' is the medium (*Geeta* 4, 37), which says that divine knowledge reduces all *Karma* to ash. The *Veda* says something in detail (*Rg.* 3, 8, 5 and 7, 34, 8). The mind must be pure (*Rg.* 5, 44, 9).

*Buddhi* is individual form of Universal Intelligence, which looks after the divine law of *Rtam*. Nevertheless, since everyone is free to act, subject to the operation of *Rtam* in the case of every individual, which may result in *moksha* or repeated birth in forms. Therefore the beauty of *buddhi* is most important. There are three orders of *buddhi*:

1. *Nikrishta*: the lowest,
2. *Madhyam*: medium, the ordinary one of men and women,
3. *Uttam*: the best one of these who have disciplined themselves.

#### *Geeta Buddhi*:

1. *Sāttvik Buddhi*: Which makes a distinction between *pravrtti* and *nivrtti*, *bandhan* and *moksha*, to do and to shun, between fear and fearlessness, in short it follows *Dharma* and shuns *adharma* (*Geeta*, 18, 30).

2. *Rājasik Buddhi*: That which makes no distinction between *Dharma* and *adharma*, to do or to shun,

3. *Tāmasik Buddhi*: The *buddhi* which is covered with ignorance, regards *adharma* as *Dharma*, and regards all undesirables as desirables, in short, the don'ts as do's and do's as don'ts, that is *tāmsik*.

The man of knowledge is known by the fact that he follows *Rta* and *Satya* in his actions. He gets the right position in life and after. The ignorants do not know the Law, and they obstinately follow the wrong way. The second characteristic of the wise is that they worship *Ishwara* which the ignorant forget the Divine. The wise think over and then act, while the ignorant jump to act without the consequences.

Parts of Vijnānamaya Kosh: Other than *Manomaya*, but inside it, there is another level of spiritual existence, that is *Vijnānamaya*. That is the *ātmā* of *manomaya*, and that is like a person. *Shraddhā*, faith, is its head, *Rtam*, Divine Law is its right side, *Satya* is its left side, *yoga* is its *ātmā* (soul), *Maha* is its foundation. Thus in clear understanding, transparent consciousness and awareness, the spirit, faith and knowledge surely is active. (*Taitriya Upanishad, Brahmananda Valli*, 4, 2)

Prayer for clear *Buddhi*: Physical *yajna* or *yoga* as *yajna*, is the prerogative of clear *Buddhi*, because *Buddhi* is the best of the mental virtues of *Prakrti*. If man does not value clear understanding he/she fails to value his own spirit as *ātmā*. Therefore *Vijnāna* extends all the noble works. In fact, knowledge and awareness is the reflection of the Divine in man. Therefore the man of awareness does not take anything lightly. The man of awareness rightly looks forward to Divine happiness (*ānand*). The man of awareness prays for inspiration to *Gāyatri* (Yaju, 36, 3). In all *Sanskārs* from birth to death, the sacred thread ceremony (*Yajnopavita Sanskāra*) is important. The Seeker prays to the *Guru* for *Medha Buddhi* and the *Guru* obliges (*Sanakāra Vidhi*). “*Varuna, Agni, Prajāpati, Indra, Vāyu*, Give me *Medha Buddhi* right today (Atharva, 6, 108, 1-5)”.

Clearance of Vijnānamaya Kosh: After *Pranāyām* and *Pratyāhār* the yogi is prepared even for *Samādhi*. But that *Samādhi*, may be, *Shunya Samādhi*, meaning *Samādhi* for nothing. Therefore *Samādhi* is at least for *viveka-khyāti*; that is, *Samādhi* for the realisation of Divinity. For that realisation, clearance of *Vijnāna-maya kosh* is necessary (Rg. 10, 42, 3).

*Rājasi Buddhi* cannot distinguish between *Dharma* and *adharma*. *Tāmasi Buddhi* too is covered with ignorance, lack of knowledge, laziness and the pall of negativities. Therefore *Buddhi* must be *Sāttvik*, and so it is necessary that the pall may be cleared. Laziness must go.

Methods of clearance: Laziness is man's first enemy. It must go. A lazy man cannot achieve any physical, mental, intellectual or spiritual progress. So one must pray for act too: O Lord of peace and glory: I suffer from unwillingness to act and self inspire myself, and so face disrespect and social disharmony. So I pray, give me active peace and social harmony (Rg. 1, 29, 1). “O Lord, eliminator of ignorance, sleep and laziness, remove my social pleasures, remove my addictions, destroy my non-activity and give me the will to act (Rg. 1, 29, 3). Swami Dayananda writes: “The lazy man who is not interested in hard work, or knowing truth from untruth, both are sinners (Rg. 5, 61, 8). Those who give up sloth, they win all success and social appreciation (Rg. 6, 14, 1). The man of sloth is never *Ishwara* favourite (Rg. 7, 89, 1-4). Therefore avoid sloth at all costs (Yajur. 3, 34; Rg. 9, 96, 21).

Sāttvik Food: Avoid foods which cause sloth. Avoid foods which are old, putrefied, and stinking. Avoid foods for hard to digest, meat, drink of alcohol, egg and such other foods. Take fresh food (Yaju. 20, 28), keep to foods which may be described as *yajna-shesh* (Atharva. 2, 26, 4 and 19, 31, 5). According to *Atharva-Veda*, the needed foods are rice, barley, in special foods are the Sun and Moon, *Brahmi*, almond, and fruits, avoid cough so that *tamoguni* may be avoided.

Prānāyām for intellectual vitality: *Sāma-Veda* two verses on *prānāyām* (257 and 258) exhort the *Prānāyām* lovers to carry on the practice of *prānāyām* for intellectual growth. *Ishwara* has brought out the International rays of nature for the inspiration of *prānāyām* lovers. The *prānāyām* lovers can then improve their capacity for the improvement of their *Buddhi* so that they can continue to be youthful for all time. In *YajurVeda* it is said, “You light the energy form of Nature's power so that you can direct your mind and intellect the Divine Way” (Yaju, 11, 66). Again *YajurVeda* 11, 3 says, “Once you control your pranas, all your psychic problems are over, and your *avidyā* is no more.” Maharshi Patanjali says that the fourth *Prānāyām* is that which is beyond the other three.

Swami Dayananda describes the fourth *prānāyām* like this: When the *prāna* wants to go out, do not allow it to go out, instead take it in; and when it wants to come in from outside, do not allow it, instead stop it out. This way, do it either way and the *prāna* and senses will be under control. The *Buddhi* will be sharper and finer. From *prānāyām* four ways, the *karmās* which cover the sense of distinction (*vivek-khyāti*) disappear, the mind is controlled with *Dharma*, which is to be studied.

Clearance of *Vijnānamaya Kosh* by *Dharma*: By *Pratyāhār* and *prānāyām*, the mind and senses are under control. The mind is controlled in on certain points. This is *Dharma*. By *Dharma* the *Vijnānamaya kosh* is cleansed. If a yogi first cleanses his mind by application, and then concentration, he learns the secrets of nature (Yaju, 11, 1). In the next mantra, the yogi uses concentration of mind to extend the same process (Yaju, 11, 2), and continues the same process by *Dharma* (Yaju, 3, 4).

The Importance of *Shraddhā*: To know and believe is *Shraddhā*. *Shraddhā* helps the yogi as mother. The yogi extends his faith in knowledge, and by faith moves on to distinguish truth of Divinity against falsehood. He lights the fire of *Shraddhā* by concentration on Divinity (Rg.10, 151, 1). By *Shraddhā* self-realizes glory, *Dharma*, honour, wealth, knowledge, and indifference to greed (Rg.10, 151, 2-4). The yogi becomes indifferent to everything except faith in Divinity (*Sāma*. 90, 280, 1682). He calls for *Shraddhā* day and night (Rg.10, 151, 5). Pipplad in *Prashna Upanishad* says that *Shraddhā* is one of sixteen *kalās* of *Purusha*. In Patanjala yoga *sutrās* *Shraddhā* is important for *Samādhi* obtained by exercise (Yoga, 1, 20). *Shraddhā* means a happy mind.

The way to a happy mind:

1. Avoid the killer, curser, poisoner mis-appropriator.
2. Respect the friends of your parents.
3. Avoid jealousy and enmity.
4. Praise the good. Be friends. (Rg. 1, 41, 9; 1, 71, 10; 1, 173, 19; 2, 7, 3 etc.)

Other ways:

1. Forgive the disrespectful etc., (Rg. 1, 25, 2).
2. Avoid the angry (Rg. 1, 25, 4).
3. Love all (Rg, 1, 90, 3).

4. Keep away from evilonss (Rg. 1, 161, 5).
5. Be friends with Yogis (Rg. 7, 22, 9).
6. Be friends with scholars who are courteous (Rg. 8, 1, 13).
7. Be friends with pious and serve them (Rg. 8, 19, 13).
8. Avoid the evil practitioners (Rg. 8, 19, 26).
9. Respect all as men and women (Rg. 8, 83, 7).
10. Be good to the simple and innocent (Rg. 9, 98, 11).
11. Never be rude by your actions (Atharva 1, 34, 3; Rg. 10, 24, 6).
12. Never be ashamed of *Shraddhā* (*Sāma*. 755, 758).
13. Avoid the light-hearted and lazy (*Sāma*. 774).
14. Respect the Veda lovers (*Sāma*. 1828).

To avoid:

1. Avoid the attached ones.
2. Avoid the jealous.
3. Avoid those who boast of being social.
4. Avoid fault finders.
5. Avoid social distracters.
6. Avoid the revengeful. (Yaju. 23, 6; 18, 59; 7, 10-11; 19, 13-23, 55-61)

Avidyā to be Avoided: opposite of *Vidyā* is *Avidyā*. *Avidyā* is confusing. It is binding. No one can gain *Ātmā* knowledge by *Avidyā*. Study YajurVeda. 40, 14 to be happy.

Ānandmaya Kosh: *Ānandmaya kosh* is the last of the five *koshās*. In *Vedic* literature *Kārana Sharira* and *Linga Sharira* also have been used. Apart from these, for this *kosh*, the word used for this *kosh* are *Hiranmaya*, *Hritpundareek*, *Hritkamal*, *Hritchakra*, *Hridaya-dahar*, *Hridaya-guhā*, *Aridayakosh*, *Hrit-padma*, *Brahmapur* etc.

Upto *Vijnāmaya kosh*, reality known by mind is known by the cooperation of mind and senses through the intellect (*Buddhi*). For that knowledge, in the mind there are certain waves of joy. Those waves are *ānanda* waves. These waves are beyond what is known by the terms *ānandānubhuti*, *sthītaprajna*, *paritripti*, *viveka khyāti* and *ātmaadarshan*. Then the feeling of self-*ānanda* is *ānandamaya kosh*. That state is beyond *Sattva*, *Rajas* and *Tamas*, self-contained and heart-felt. That is the state of *Ānandmaya kosh*. The self is covered with *ānand* and the self then is *prajna*.

The *ānandmaya kosh* is called *Hiranmaya kosh* also. The *Atharva-Veda* calls the human body as ‘*Ayodhyā*’ with eight *chakrās* and nine gates in which there is a golden *Hiranmaya kosh* which leads to paradise (Atharva.10, 2, 31). In the sanctum sanctorum there is a triangle called *Devakosh* where in resides the *jīva* age of joy. This triangle is called *Hiranmaya kosh*. There is a Thumb-sized entity which is called the *Purusha*. In the middle of the *kosh* there is a triangle called Tri-are (*Brahmaguha*). It is connected with *Prāna*. Along with *Jyeshtha Brahma* there is ‘*Yaksha*’ which is *Mahat* (Great). Where *jīva* is mentioned, there is *ātma-vat* too (Atharva. 10, 2, 32 and 10, 8, 43). ‘*Yaksha*’ means *jīva*. In the heart or in the brain (according to *Yudhishtir Mimansaka*) there is *jīva*. The face

of truth is covered with a golden lid (Yaju. 40, 17).

In *Taitariya Upanishad* there is a description of *Ānandmaya kosh* which is inside *Vijnānamaya*, its head is love, happiness is its right side, Special happiness it's left, it is *Ānand* itself, *Brahma* is its foundation (*Taitariya Upanishad*, 1-15).

The Seat of Ātmā: The seat of *Ātmā* is the heart, there are different views, though. On the basis of scriptures, he says that the seat of *ātmā* is the brain. '*Hiranya*' means brain, he says, "*Angushtha mātra purusho 'ntarātmā sadā janānām hrdaya sannivishtah*" in *Katha* (6, 7) *hrdaye* means brain." Swami Atmananda Saraswati says that "*Ātmā* is not in the body. It is of the size of *Paramānu*, and resides in the *antahkarana* in a part of the brain." Swami Yogeshwarananda says that *jiva* exists in the heart in the *ānandamaya kosh*. Shri Aravinda says, "To convert your mental operations into spiritual experiences it is important to convert your consciousness on itself. Among ordinary people, the mental operations are on the surface, which normally covers the deeper consciousness. This consciousness which is deeper can be activated by ourselves and the serious pressure of nature, where we can realize ourselves under the freedom of nature. The purpose of deeper consciousness is to activate the mental operations to concentrate to deeper levels which are different from the surface level. The main centres are two: One in the heart (not in the chest) but in the heart chakra, the other in the head. In the concentration on the heart we open inwardly, and following the consciousness we realize the self. This hrt-purush we face, it comes, we return to God, to call *prakrti*. This is to face the infinito and face the Supreme, and on Him. The other way is to concentrate on the head. But better on the heart."

Maharshi Dayananda rights in *RgVedādi Bhāshya Bhumika* on *Upāsanā*, on the authority of *Chhandogya Upanishad*, "When you want to pray, do like this: Below the throat, in the middle of breasts, above the stomach, the place is called *Brahmapur*, there is a pit like a lotus, there is Divine Presence therein. There resides Divinity. There you concentrate to find the Divine. No place other than this." (*Chhandogya*, 8, 15)

The place of this infinitesimal entity is the heart (*Mandaka*, 3, 1, 9; and *Katha*, 6, 17). In the *Veda*, it is *Hrit-pratishtham* (Yaju, 34, 6). Swami Satyananda says: "In deep sleep and *Samādhi* all our thoughts concentrate in the heart. All the seventy-two thousand nerves, out of a *hita* nerve, concentrate in *puritat*. Similarly Yajnavalkya says to Janaka,"*Rajan*, this heart is vast as an ocean. This is where all the *jivās* stay, where *Shraddhā*, *bhakti*, faith, fearlessness, all the best thoughts concentrate in the form of *sanskārs*. The heart is *Brahma*, the heart is the temple of *Hari* (God) (*Brihadaranyaka*, 4, 1, 7).

Sachidananda yogi says in relation to meditation, "Concentrate your thoughts, concentrate on the centre of your eyebrows, slowly move to the heart. The fluctuations are over. Mind is at peace. Concentrate on the heart, on the lotus. Let *manas* and *buddhi* be silent. Concentrate on the *Brahmapur*. There is a pit, the Lotus is there. There is the *ātmā*, there is *param-ātmā*. Be there."

The Place of Jivātmā in the body: Swami Omananda Tirtha says in Patanjali Yoga Pradeep: In

reality, the light of consciousness falls on the *Chitta*. *Chitta* is *karan Sharira* (Body). This *karan* is *jivātmā*. *Karan* body transpires the subtle body, and the subtle body transpires the physical body. The way the whole body is alive with *jivātmā*. In terms of activity, the *jivātmā* is there in different ways. Normally heart is the residence of *jivātmā*. From the heart all the nerves depart through the spine. As the heart stops, all the organs stop. So in deep sleep the heart is a place of *jivātmā*. Brihadaranyaka (2, 1, 17) says: “In deep sleep, the *ātmā* rests in the heart.”

In the state of dream, the *jivātmā* stays in the throat. The day's experiences reflect on the mind through the ‘*Hita*’ which passes through the throat. So in the dream state, the throat? In the waking state, the *jivātmā* reflects in the eyes (Chh.8, 7, 4). In conscious *Samādhi*, the *jivātmā* is in *Ajna-chakra* which opens as ‘*Shivās eye*’ or as the ‘*Celestial eye*’. So in trans conscious *Samādhi*, the place of the *jivātmā* is ‘*Brahma-rundhra*’, the top of the head, because in that *Samādhi*, the mind and *prāna* both are still. *Brahma*-consciousness in that state is the same as *Dharma-megh Samādhi* wherein all sufference and all *Karma*, is silent. In the heart, the consciousness is happy at the highest order. On the whole consideration, the place of *jivātmā* is the heart in the chest area wherefrom at the last moment it goes out in a happy state.

Parts of *Ānandamaya kosh*: *Ānandamaya kosh* is compared to a lotus flower. It is covered with *Sattva*, *Rajas* and *Tamas*. It is the home of *jivātmā* and it is surrounded by six orbs or *mandals*.

The first orb is that of *Brahma*, which is precipitous; once you are there you just reach. *Savitā* is the light of Divinity, and once you are there you reach the destination.

The second mandal is that of subtle *Prakrti*. This is *jivātmā*'s *karana Sharira*. This has ever been with the *jivātmā*, because the desire to be is always there. The desire to be is by *Samskāra* and *Smrti*. The reason of this is ignorance. Once in ignorance is removed, this orb is no more.

The third orb is that of subtle *prāna*. This is like the exuberance of life (*Sāṅkhya*, 1, 109).

The fourth *Mandal* is *ahankāra* which is the solid form of *asmitā*, that is, I am. This is made up of *Sattva*, *Rajas* and *Tamas*.

The fifth *Mandal* is *chitta mandal* inside the fourth. This is all light. This is self-awareness and partly self-awareness.

The sixth *Mandal* is *Ātmā* which is like *Brahma* Itself. Swamy Yogeshwarananda has given a full description of six *mandals* (*Ātma-Vijnāna*, 199, 202).

*Sāadhanā of Ānandamaya*: It is important that you cleanse and develop the first four *koshās*. At the same time follow Yajur-Veda 25, 43 mantra. Be cheerful, never remorse, unwilling and sorrowful. Be always helpful to others.

After you reach the state of *Samādhi* your, other disciplines might relax. Never allow that. After the first stage of *Samādhi*, never be lax. Your joy will ever increase. While you meditate on *Veda-mantrās*, you always take more and more interest in *Vijnāna*. When the Seer (yogi) watches the All seeing *Param Purusha*, he gives up all sin and evil, is all purity and becomes equivalent to Divinity. That Divinity is achieved by *tapas*, truth, real knowledge in *brahmacharya*, because *Bhagwān* too is immaculate (Manduka, 3, 1, 3).

While thinking of the purification of *ānandamaya kosh*, Patanjali talks of what type of *Samādhi* follows after *Abhyās* and *Vairāgya*. Such a yogi has to think of how this creation was brought about and then to apply the mind to the reality of the Creator. One has to merge oneself in the thought *Karana Prakrti*. This is *ānand*. The yogi has to think of how he has come to be.

*Samādhis* are four types: *Vitarka*, *Vichār*, *Ānanda* and *Asmitā*. To think of something solid like *Prakrti* is *Ānanda*. *Asmitā* is thinking of one's own self. One has to apply the mind to something. Some *Samādhi* has a result. It has something to think upon. Suppose you think of something solid. You think of itself, its parts, its causes and so on. Ultimately you think of 'I am', ultimately 'I am' also is gone and you have nothing. This is *Nirbij Samādhi*. Then 'I am' is the content, or 'nothing' is the content. This is near *Nirbij Samādhi*. In this there is only self-realization. *Kathopanishad* says: Let the intelligent Yogi merge words (*Gyanendriya*) into mind, merge mind into *Buddhi*, *Buddhi* into *Mahat-tatva*, *Mahat-tatva* into peaceful, *ātmā*. Here if '*Gyanātmā*' means *ahankār* and '*Mahat*' means *Buddhi*, then *vitarka*, *vichār*, *ānanda* and *Asmitā*, all the four *Samādhis* are realized (Katha, 3, 10, 13).

*Sāadhanā Method of koshās*: Sit at peace in a silent place, cleanse yourself with *prānāyām*, feel that you are not on the ground but in the air. This is '*āsan*' people. Keep on with *prānāyām* without touching the nose, at the ratio of 1, 4, 2 upto the fourth. Fix a place for *pratyāhār*. Internalize your mind. Enter *manomaya kosh*. Practice *dharma*. Concentrate on one of the five elements. Separate *manas* and *Buddhi*, an enter *Vijnāmaya kosh*, after this think and concentrate on subtle elements (*tanmantra*). Next think of *ahankār* which is *ānanda*. You will feel that on the *ānandmaya kosh* is there. I am happy, that is the state of self.

There are some Yogis who stop at *ahankār*. They do not realize the self. After leaving the body they continue in the state of '*Videha*'. In the state yoga they feel that *purush* and *ahankār* are different. That is the stage of '*Asmitā*'. That is also the stage of *samprajnāt Samādhi* where *asmitā* is realized. Such Yogi realize 'I am' but nothing more, not the '*Purusha*'. Their experience is described in RgVeda, 9, 86, 47-48. Aryamuni describes the experience in RgVeda, 8, 25, 22-24 Sāma, 1392 and 1725. These *mantrās* describe the nature and fruit of *Samprajnāt Samādhi*.

*Ānanda Analysis*: "Let man be youthful, cultured, disciplined, determined. Let the Earth be full of wealth, as much as he wants. This is Earthly *Ānanda*". Let it be a hundred times, that is *mangandhas ānanda*. Let it be a hundred times, that *Deva gandharva's ānanda*. Let this be a hundred times, that is *Pitara's ānanda*. So does it go up a hundred times, that is *Deva's, Karma Deva's, Indra's, Brihaspati's, Prajāpati's, and Brahmānanda's*, each time going up by hundred. So *Brahmānanda* is earthly *ānanda* raised raised to power ten, which means unlimited, undescrivable, infinite, where words fail to mean anything (*Taitriyopanishad*, 8-9). The *Vasus* shine for who has won over the *Ānandamaya kosh*.

*Prānāyām* cleanses the yogis. Prayer (*Sandhyā*) cleanses the yogi's *manomaya kosh* through *aghamarshan ad manasā-parikrma* (Rg. 8, 102, 22). After cleansing the mind, the yogi enters the

*vijnānamaya kosh* for purity. *Panch kosh* are natural, and the *yogi* works with the five up to the stage of *viveka khyāti*, where he can distinguish between right and wrong for the freedom (Yoga 2, 24-26 and 3, 55).

## Parts of yoga

Regarding parts of yoga there are different terms used, for example *Ashtadhā*, *Ashtayogaih* (Atharva, 13, 319; 6, 91, 11), *shadyogebhi* (Atharva, 6, 91, 1). *Yoga Darshana* counts eight, *Yama*, *Niyama*, *Āsana*, *Prānāyām*, *Pratyāhār*, *Dhāranā*, *Dhyān*, *Samādhi* (Yoga, 2, 29). *Yogatatvopanishad* counts the same eight. But *Dhyāna-binduparishad* and *Amritānādopanishad* count six. So does *Vishnu Purāna*. But normally it is eight.

*Yama* means that which leads the mind to positive good, against the evil and the negative. *Yamās* are five: *Ahinsā*, *Satya*, *Asteya*, *Brahmacharya*, and *aparigraha*.

In *Parāshar sanhitā*, *yamās* are: *Ahinsā*, *satya*, *Asteya*, *Brahmacharya*, *kshamā* (forgiveness), *Dhairya* (constancy), *Dayā* (Mercy), *Saralātā* (Simplicity), *Mitāhār* (Controlled food), and *Pavitratā* (Purity). We take the five of *Yoga Darshana*.

*Ahinsā*: It is a non-violence. In life's struggle, there is a conflict between good and evil. Non-violence is good and positive, evil is bad and negative. During the conflict, *ahinsā* leads to something *sātvic*, peace, *shraddhā*, love, enthusiasm, all positive. The mind is happy. Evil leads to suffering and pain. Veda says, "Be good" (Rg. 7, 32, 9). If you do evil, never *Moksha* (*Sāma*, 868). Do-gooders are always victorious, never the evil doers (*Sāma*, 1806). Save us from evil says *Veda*, Give us only good (Yaju, 3, 30).

How to save yourself: Pray for *yoga-yajna*, pray to give in charity (Rg. 10, 57, 1). Pray that the Ruler may punish the evil doer (Atharva, 8, 4, 1). Never associate with evil (Atharva, 8, 4, 2). Let the Ruler punish evil (Atharva, 8, 4, 15). Punishment is no violence (Atharva, 8, 4, 1-25). Punishment is for Law and Order. *Vedic* law is for safety and *ahinsā* (Atharva, 8, 3, 12).

Methods of *Ahinsā*: The *ahinsā* is always ready to save (Rg, 5, 51, 1). *Ahinsā* is for all and always (Yaju, 36, 18). *Ahinsā* can be persued only by truth lovers (Rg, 3, 9, 1). *Parmeshvara* helps all in *ahinsā* work (*Sāma*, 38). In the *Veda* words such as *Adhwarah*, *Atharvā*, *adabhā*, *anehas*, *aghnatā*, *aghnayā*, *adabdha*, show that *Vedās* insist on *Ahinsā* (Rg, 1, 164, 27; Atharva, 3, 30, 1; Yaju, 1, 1; Rg, 1, 24, 13; 1, 76, 2; 4, 4, 3; 5, 19, 1; 3, 54, 16).

Kinds of *Ahinsā*: There are different forms of *Hinsā* and *Ahinsā*.

Mental *Ahinsā*: There are words such as *durmati*, *durhārda* (hard hearted) (Rg, 1, 131, 7; and Atharva 14, 2, 29); *Brahma-dvisha* (ignorant) (Rg, 2, 23, 4); *druha* (for jealous). These words are used to express disapproval, or for persons who are disturbed mentally. These are verses meaning: O God, give us the company of noble and educated people (Rg, 1, 121, 4; and 41, 133, 1). Let us have the company of people of kind heart, of godly people (Rg, 3, 8, 8). Give us the company of *Yājñic* people (Rg. 7, 66, 8). O Lord, let us be with people of *ahinsā* (Rg. 4, 57, 3).

Non-violence Converse: "O God let us avoid *drogha wāchah*, i.e., people who use language of jealousy and ill-will", (Atharva, 8, 4, 14), "Let us avoid people who abuse others, and give us the

company of noble men and women” (Atharva, 8, 4, 1-6; and 8, 4, 8; and Rg, 1, 13, 9). “O Lord, we commit no violence, nor do we treat anyone with cruelty, we pray for sweetness of behaviour and pray for sweetness and love”, (Rg. 10, 22, 13 and Atharva, 3, 30, 2). “Let us not be rude, nor misbehave, but let us be sweet with all in converse”, (Rg. 10, 22, 13 and 8, 30, 2-5).

Physical Ahinsā: One who gives up mental and behavioral violence will never commit physical violence. He would avoid jealousy, enmity, greed, and a physical assault. There are words to avoid in the Veda, words like *Atrinah*, Atharva. 8, 4, 1 and (Rg. 1, 21, 5), *Ripu* (Rg. 1, 36, 16 and Atharva. 8, 41, 10), *Rshah* (Rg. 6, 63, 2; Yaju. 18, 73), and *hastaghna* (Yaju. 29, 51 and 12, 32). These are words to avoid and not to pray for. “O Lord, let us avoid these, let them not harm our bodies (Rg. 1, 5, 10 and 6, 54, 7). A person who is cruel can never be brave, nor can he have a good family (Sāma. 868, and Rg. 1, 41, 6).

Universal Ahinsā: The field of *Ahinsā* is vast in the *Vedās*. These are prayers with the action and practice for peace and *ahinsā* in universal *Agni*, water, air, earth, sky, sun and constellations of stars, energy, mountains, clouds, space directions, day and night, seasons, fields and forests, food, and medicine, trees, mind, *buddhi*, *prāna*, etc.; (*Shāntipāth*, Rg. 7, 35, 1-3); Atharva, 3, 22, and Rg. 1, 14, 5. Why not I? They are all good and kind to me. In *Yoga Darshana*, the *ahinsā* vow is beyond group loyalties do universal humanity (Yoga. 2, 31).

Fruits of Ahinsā: Man wins the love of humanity by *ahinsā* (Sāma. 508). No fear for him (Atharva. 19, 15, 5-6). No enemies, anyway (Atharva. 9, 16, 1). All love and goodwill (Sāma. 1353). All respect, no enmity. *Anhinsā* is the foundation of all *yama* and *niyama*.

Satya: *Satya* (truth) is a second *yama*. The entire world of existence is based on *Satya* and *Rta*, practical application of *Satya*. The *Satya* of the cosmic law is *Rta* which no power can violate (Atharva. 12, 1, 1). As in mind, so in words, as in words, so in action, that is truth (Yajur. 40, 2), Truth, ultimately, has to be out (Rg. 5, 44, 6). The result of truth is the good of mankind (Rg. 7, 104, 12), *Satya* cannot ever be denied in past, present or future. In *Brāhmaṇa Granths* and in *Āranyakas*, truth is accepted and invillable (*Shatapath*, 1, 1, 1, 4; 3, 3, 2, 2). The *Deva-deva* is truth, truth is *Brahma*.

Rta and Satya: The difference: In the *Veda*, *Satya* and *Rta* are interchangeable. *Rta* is the cosmic law, unchangeable. The creation, change of *Prakṛti*, sun-rise and sun-set, the working of *Agni*, flowing of water, gravitation, all is *Rta*.

*Rta* and *Satya* both are Nature's first principles. The earth gravitates by Cosmic *Rta* (Atharva, 12, 1, 1). At the sacred thread ceremony, the seeker says, “Hey keeper of vows, I shall ever keep and observe the vows (Yaju, 1, 5). *Agni*, *Vāyu*, Sun, Moon and *Indra* are my witnesses. Truth has to be observed three ways, mental, in words, and in action:

Mental Truth: To be honest at heart, that is mental truth. The man whose words speak the mind out, that is mental truth (Rg. 3, 31, 9). The man who follows his mind in action, is a man of truth (Atharva. 20, 91, 1). The man who can say: I speak the truth is the man (Rg. 10, 67, 2). The man who can say: I am prepared to die for the words I use, is the man of truth (Rg. 7, 114, 14-15; 6, 15, 11). The man wins *Moksha*.

The Truth of Words: Speak not with pride. Be sweet and suave. That is Veda (Rg. 4, 33, 6). Speak for good fortune (Rg. 8, 59, 5). The man of true words is like a *guru* (Rg. 4, 23, 8). The ruler

who speaks the truth takes his state forward (Atharva. 5, 18, 19). God helps the man who speaks the truth (Rg. 4, 23, 10). Let my speech be true and honest (Atharva. 1, 34, 2). Honest speech is truly human (Manu. 4, 138). Protect me. I shall speak the truth (Taittiriya 9, 1, 1-6).

Truth As by body: The parents should teach the children always to be true and dedicated to truth, and whatever the children say they should be accepted as true (Rg. 1, 185, 11).

Value of being True: The *yogis* do go forward by being true mentally, in words and in body. A man of untruth can never be a *yogi*. The man of truth lives long. The *Devayān mārṅa* opens for him. *Brahma*-world opens for him. *Brahma* is truth. *Satyakāma* was accepted by the guru only for Truth he spoke as his mother told him (Chhandogya, 8, 4, 1; and Mandaka, 3, 1, 6).

The achievement: The *yogi* gets peace by Truth. His desire and anger is eliminated. He enjoys the nectar of devotion. He becomes *Rita, Jata*, a child of Divine Truth. The Divine *Ratha* (Chariot) is ready for him. He joins Divinity by Truth, knowledge, *tapas* and *Brahmacharya* (Sāma, 54; 1395; 356; Mandaka, 3, 1, 5).

Negation of Untruth: The *Vedās* disapprove of untruth and wrong doing. No false speaker or false doer can stand before the false speaker or false doer (Rg. 5, 12, 2; 7, 104, 8; and 5, 87, 6). *Varun pāsh* binds the false doer, and the man of truth releases him (Atharva. 4, 16, 6). Bind him, says Atharva, and let him not be released (Atharva. 4, 16, 7). “O man, watch the man of Truth, and watch the pleasure of *Moksha* (Atharva. 8, 4, 13; and 18, 4, 3). One who is well-versed in the negativity of untruth, how can I speak untruth now (Atharva. 18, 1, 4).

Successes of Truth: Speakers of truth have certain specialties. One is that they make others fearless (Rg. 8, 70, 10). Where there is a truth worker, there cannot be any false man. The man of truth thunders there (Rg. 6, 3, 2). Nobody can vanquish him (Rg. 2, 42, 3). He can also see through him (Rg. 2, 42, 3). He brings others to the right path (Rg. 9, 73, 8). Where there are the ruler and officers are truth lovers, there the rain is at right time (Rg. 5, 12, 3). The man of truth has his wish fulfilled (Yaju. 2, 36).

Asteya: *Asteya* means not to take anything without the permission of the owner. The misappropriater is called *stena, dasyuh, vanchaka, taskara, mushnata, vikrnta, parivanchaka*, and *aghayu* etc. These words are called twelve times. *Steyakrta* is only in one mantra. (Rg. 7, 104, 10).

Various words for Thieves: ‘*Vanchate*’ is used for somebody else's money taker by deceit. ‘*Parivanchata*’ is used for a deceiver. ‘*Stāyunām*’ is used for a thief. ‘*Dasyu*’ is used for a robber.

Condemnation of a Thief: Theaving is condemnable (Yaju. 30, 5). Thieves of books and articles is evil (Rg. 6, 51, 13). Man advances if he is honest (Rg. 6, 4, 8).

Asteya Observation: The *rshis* have written many works in praise of *Asteya* (Rg. 10, 5, 6). A thief is condemned in sacred literature (Nirukta. 3, 19). Do not be greedy, take what the Lord gives (Yaju. 40, 1). Even thoughts of thieving is bad (Yoga. 2, 30).

Brahmacharya: *Brahmacharya* is the material is the last but one of *yamas*. It means: “In order

to realize the presence of *Brahma*, to read and realize the Veda, not to indulge in eight maithuns and protect the vitality of health is *brahmacharya*.” *Brahmachāri* is the man or woman who moves around in the presence of *Brahma*. *Veda vidyā* is possible when the vitality is preserved, and that is possible when you move around in the presence of *Param Brahma*.

The orders of *Brahmacharya*: When the man keeps his vitality intact for twentyfour years, he is called a ‘*Vasu*’. When he keeps his vitality for fortyfour years, he is called a ‘*Rudra*’. When he keeps his vitality intact for fortyeight years, he is called ‘*Āditya*’. It is said in *Shatapatha, Brāhmaṇa granth* that in the *Vishnu Yajna*, *Vasu Brahmachāris* are morning *Savan*, *Rudra madhyandina savan*, and *Ādityas* are the third *savan* (Shatapath. 14, 1, 1, 15). In *chhandogya* also the *Brahmachāris* are kept three ways (Chhandogya. 3, 16, 1-5).

Methods of *Brahmacharya*: Let the *Brahmachāri* light the fire (Rg. 1, 83, 4). He should join others with follow-feeling and keep his vitality safe. Those who care to be away from mischief look after his health and keep busy in *swādhyāya* (Rg. 3, 32, 5).

*Mekhalā Bandhan*: *Mekhalā* is a girdle around the waist. The guru binds it around the *Brahmachāri*’s waist. In *Mekhalā sukta* in AtharvaVeda (6, 133, 1), the girdle is tied for the protection of health and vitality. The *Brahmachāri* has the girdle for knowledge, *tapas* and hard work. The *āchārya* is *mṛtyu*, *Varuna*, *Soma*, *aushadha*, water and milk (Atharva. 11, 5, 14). For a *Brahmachāri*, worship, *Vedic* knowledge, *tapas* and hard work is it necessary. In the methods of discipline, sweetness and curtesy, peace of mind, sense control, modesty, constancy, mental peace, and good temper are important (Apastamb. 17, 124). “Those who maintain the discipline of *Brahmacharya* in the first part of life do best in studies in life, nobody, not the evil, can surpass them.” (Yaju. 34, 51). “They shine.” (Sāma. 395). “They are friendly and they are free from sin. They are *Varuna*.” (Soma. 911-13). “They are Indra.” (Atharva. 11, 5, 19). “They are Aditya, they roam around in heaven.” (Chhandigya. 8, 5, 2, 3, 4).

*Aparigraha*: To collect, save, protect wealth means violence; avoid this. This is *parigraha* (Yoga. 2, 30). *Aparigraha* also means avoidance of *Bhoga* and the means of *Bhoga*. In the Veda there is a prayer: “Let my senses be free of indulgence.” (Rg. 8, 25, 23-24). Be spiritual, remember this. (Rg. 2, 28, 1).

Intellectual *Aparigraha*: Normally man collects means of indulgence. Avoidance of the means of indulgence as a habit, as a discipline of living, that is intellectual *aparigraha* (Rg. 8, 25, 23-24). Be spiritual, remember this (Rg. 8, 28, 1).

Vocal *Aparigraha*: Avoid hoarding in speech (Rg. 1, 2, 3). Accept that speech and behaviour which follows avoidance of hoarding (Rg. 1, 141, 1). Follow the words of the wise of conversation (Rg. 4, 58, 6).

Physical *Aparigraha*: Do not collect more than what is barely required (Atharva. 7, 17, 1). Still one must be comfortable (Rg. 10, 121, 10; Yaju. 20, 20). Do not be a lazy loon (Yaju. 40, 1). Let us

win and spend on social causes (Atharva. 3, 24, 5; Yaju. 36, 24). Let us be givers of the wealth of knowledge (Yaju. 7, 24). A man of hospitality is respectable (Rg. 10, 117, 1). Be kind to friends (Rg. 10, 117, 2-6). Giving is worthy of praise (Rg. 10, 57, 1; Yaju. 1, 17). *Parameshwara* is the giver for all (Rg. 7, 1, 5).

Niyama: *Yama* and *Niyama* go together lock individual and society. Individual and society are like the two wings of a bird. The bird cannot fly with a single wing. Therefore *Sāma-Veda* (1273) talks of the *yama* and *niyama* as ten together. The creation and dissolution of existence is according to law, so there should be a law in human life also. So *yama* and *niyama* of life should be regarded as a rule of ten in life. In *Yājñawalkya Samhitā*, the rules are *tapa*, contentment, faith in Veda and God, charity, worship, hearing of principles, sense of shame, intelligence, *japa* and *agnihotra*. *Bhagavantam* has eleven. In *Yoga Darshan* the *niyamas* are five. The first is *Shaucha*, cleanliness and purity.

Shauch: *Shauch* means purity. The synonyms are many: *pootāh*, *pāvan*, *pavitra*, *pavamān*. *Shuddhih*, *shuddahah*, *shundhami*, *shakrah*, *shuchih* etc.

Need for Purity: “Be pure. Pure and strong. Shed your sins and find the *Parameshwara*.” (Sāma. 11, 59). “Send away death. Have a long life, be pure” (Rg.10, 18, 2). “May the wise, *Vasus*, men of purity, may purify and may God bless me.” (Rg. 9, 67, 27; Yaju. 19, 39). Purity is twofold: external and internal.

Physical Purity: Just as a ripe fruit falls off the tree, just as a man is clean after bath, so please clean me (Yaju. 20, 20). “Water cleans, as does mother clean the baby (Yaju. 4, 2). As water has a medicinal effect on the body, so have a profuse bath (Atharva. 1, 4, 5-6; Yaju. 4, 2). After bath comes wealth honestly earned. No one should use unfair means to earn his bread. That wealth is auspicious which is honestly earned. To earn wealth with wealth is no good.

Vocal Purity: In *Atharva-Veda* there are prayers for the purity of tongue and the words used (Atharva. 19, 60, 1). In *YajurVeda*, there are prayers for the purity of senses (Yaju. 36, 2). The wise alone speak the words of peace and purity (Katha. 3, 7-8). *Buddhi*, mind, should be pure if the speaker is pure at heart (Yoga. 2, 41).

Mental Purity: Mental purity is inner purity of the mind. By *Dhārmic* ways of earning money, by worship of *Parmātmā* and noble ways of living, internal purity is achieved (Rg. 9, 107, 23-25). Pride, jealousy, backbiting, work against love and kindness (Yoga. 1, 31). To save the mind from bad thoughts and plant good thoughts therein is mental purity (Yoga, 1, 31). To remove *rog*, *dvesh*, *avidyā*, *asmitā* from the mind is leading the mind to purity.

Return of Purity: You get wisdom, you get *Moksha*. You are not going round and round in the birth- death cycle (Katha. 3, 8). You do not get soiled by internal and external dirt.

Santosh (Contentment): In the *Vedās* you get so many words which are close to *santosh*. But

there are *toshamānāh*, *tushayanti*, *toshatamāh* (Yaju. 12, 69; Atharva. 3, 17, 5; Rg. 10, 27, 16 and 1, 169, 5).

Mental Santosh: If you have less, you do not mind, if you have more, you spend it on charity. If you lose, you do not wailabout; you do not look to the well to do. May be you work more, but you do not expect more, you have no greed (Yaju. 40, 1). You work but you do not whine, who are undisturbed whether you succeed or fail. You are a farmer, you are satisfied. You are a worker, you are satisfied (Rg. 10, 34, 13). But you do not buy a lottery ticket. You do not gamble (Yaju. 12, 69).

Vocal Santosh: You do not murmur. You do not parade your poverty or your prosperity, but you are always courteous, kind, and warm in speeches (Atharva. 3, 30, 2-3; Rg1, 1 67, 3; 10, 71, 2-3).

Physical Santosh: Rich, comfortable or poor, you do not curse yourself, nor do you complain, you do not misappropriate. You do not indulge in discourtesy or even crime. You do hard work. You pray to share, you are hospitable, you respect the guests and visitors (Rg. 2, 13, 4). You are pleased with what you gain. You are always thankful (Manu. 4, 12). You are always happy (Yoga. 2, 42).

### Tapas:

Mental Tapas: To avoid desire, anger, greed, attachment from entry into the mind, and, instead, to entertain sacred feelings into the mind, that is mental *tapas*. There is always a conflict between the negative and the positive feelings in the mind. To entertain the positive and keep away the negative, that is *tapas*, and that is mental *tapas* because mind is the place where the conflict is enacted.

YajurVeda says (1, 18) that the yogi must try to entertain good feelings. RgVeda too says (3, 18, 2) that the yogi keep to the good. In (Rg. 10, 16, 4-5) it is said, “O *tapaswi*, keep the light on.” Rg. 10, 154, 4 says, “Keep in company of wise, and no escape from this.” Atharva, 1, 1, 16 “Calls upon the yogi to increase his awareness of right and wrong. Let it grow with the seasons.” The Gita says (17, 16): “To be at peace, silence, mental control, this is *tapas*.”

Vocal Tapas: To speak what is good, not to chatter, even for a joke, to speak what is minimum is *tapas*. YajurVeda (5, 11) says that “*Brahmachāri* of *Vasu*, *Rudra* and *Āditya* order keep the secrets of scientific and spiritual order in silence. That is *tapas*.” RgVeda 10 23, 5 says, “Yogis of high order deserve to keep in silence all that is praise worthy.” The Gita says (17, 15): “It is *tapas* to avoid excitement and anger and speak the minimum of useful things.”

Physical Tapas: To bear heat, cold and rain, hunger and thirst, and do *prānāyām* and exercise is bodily *tapas*. Physical *tapas* destroys mental weaknesses, Atharva. 18, 2, 36 says: “Hey Yogi, bear *tapas* for mental peace. Give no physical pain. Try to increase your strength. “In YajurVeda there are many *mantrās*, 5, 6; 18, 23; 37, 11 etc. on *tapas*. Gita 17, 14 says that “Yogi is Deva-order normally follow the *tapas* way of life.”

The Fruit of Tapas: The spirit is happy. *Paramātmā* protects inspires the *tapswi* (Sāma. 305). *Shetāshvetaropaniṣad* 1, 15: One who worships *Paramātmā* in the *ātmā*, finds Him there.” In the beginning of creation, the Creator underwent *tapas* (Rg10, 90, 1). Vyasa's commentary 2, 32 praises *tapas*. The earth is held in orbit by *tapas* (Atharva. 12, 1, 1).

Swādhyāya: *Aum japa* is *swādhyāya* (Vyasa, Yoga, 2, 32; 2, 1). First of all in creation *Rtam* and *Satyam* appeared (Atharva. 12, 1, 1). Let us study Veda (Atharva. 8, 105, 1; Rg. 10, 71, 2; Yaju. 40, 15). *Mrtyunjaya* is the saviour (Rg. 7, 59, 12; Yaju. 3, 60).

The fruit of Swādhayāya: By *Swādhyāya*, a man gets all, in *Dharma, Artha, Kāma, Moksha* (Rg. 3, 62, 8; Yaju. 36, 3). What I have read, be firm by *yajna* (Yaju. 18, 2). The yoga is confirmed, confirmed by *Swādhyāya* (Vyasa, 1, 28). *Paramātmā* is realized by *Swādhyāya* (Sāma. 151). *Paramātmā* is realized (Sāma. 125). *Ahinsā* is realized (Sāma. 48). *Moksha* is realized through *Ishtadevatā* (Yoga. 2, 44).

Ishwara Prānidhāna: *Ishwar* is the first Guru of all. The first and last duty of a yogi is to surrender his all to *Ishwar*. Wait not for the reward of actions, surrender to *Ishwar, Manas*, words and actions all surrendered.

Mental Ishwara Prānidhāna: The effect of *karma* is long awaited. Don't wait for the result. Leave it to *Ishwara*. Let all action be introspective of result. Let It Be *Nishkarma* (Vyasa. 2, 32). All that you do, leave it to *Parameshwar* (Rg. 1, 77, 2). *Ishwar* is omniscient. He knows all, He sees all. So why worry. He will surely reward all. Every devotee hopes that he will be protected and rewarded.

Vocal Ishwara Prānidhāna: The devotee prays to *Ishwara*, keep the violent away (Rg.1, 5, 10). “Hey Lord of Divine Word, we praise you in so many ways (Rg. 5, 8, 4).” “We pray to realize you in the words Divine by yoga (Rg. 1, 11, 1).” “We should realize the *Veda vāni* in meditation (Rg. 1, 62, 11).” “We feel inspired by Vedic verses (Rg. 1, 65, 1).” “I pray and praise you with Veda because to pray and praise you.” (Yaju. 16, 4; Atharva. 1, 13, 1-4)

Physical Ishwara Prānidhāna: No action in violence, all peace and pure consciousness. “O Lord keep the violent man of words, the stingy giver, the ungrateful away. May all my prayers and *yajñs* the only for you (Rg. 7, 31, 5). “May I always inspire the men of Divinity (Rg. 7, 86, 7). May I know and pray to Lord Omnipotent, who removes ignorance and shows me the way (Yaju. 31, 18).” The Gita says, “The *karma Yogi* who sang surrender to Divinity, he does never feel involved in sin (Gita. 5, 10). Such a man hopes for immortality and freedom (Vyasa, 2, 32). Chanting of *Onkāra* is the best way to freedom (Yaju. 40, 15).”

Āsana: *Āsana* has third place in the constituents of yoga. In the subject of teaching we have such words as ‘*nishidata*’ (Yaju. 11, 37), *Samsidasva* (Rg. 2, 41, 13), *Tushmināsina* (Rg. 2, 43, 3). Because of such words we have in yoga: *Āsana* should be ‘still and comfortable’.

Āsana Siddhi, the way and the fruit: In RgVeda, the yogi says, “While I sit, I feel I'm sitting on the seat of Truth. I feel I have the call of friends (Rg. 8, 100, 5). The yogi feels that while he sits, he is sitting in space and that is the way *āsana* seat is realized (Yoga, 2, 47-48). By *āsana siddhi*, one does not feel the cold or heat.

Prānāyām: *Prānāyām* has a special importance in yoga. It has a special place in yoga literature also. *Prānāyām* has an importance in the mind control. In the *Vedās prānāyām* has a special importance in two ways: (1) for the physical development of the body, and (2) what is spiritual development.

Good health by Prānāyām: In the *Prāna Sukta* of AtharvaVeda, words are used in the sense of health and medicine: for example, *Oshadhayah*, and *Bheshajam* (Atharva. 11, 4, 6 and 11, 4, 9). Swami Kuvalayananda, after experiments writes: “From the health point of view, muscles and lungs are better developed by *prānāyām*. They get strong and clear. They get carbondioxide liminated, in part of Oxygen, muscle strength, better blood-circulation, better digestion, for diabetes and cancer, *prānāyām* is necessary. For good health, *prānāyām* is important.”

God Realization by Prānāyām: For spiritual growth, RgVeda says: “For spiritual growth, the man who is popular among friends should speak of spirituality like offering an *āhuti* in fire (Rg. 9, 91, 1).” This is how *prānās* are offered for spiritual growth. Gita says: “Some yogis offer *prāna* in *apāna*, others offer *apāna* in *prāna*, others stop *prāna* and *apāna* for spiritual growth (Gita, 4, 29). People with limited food offer *prāna* in *prāna*, this way those who have eliminated their sin, work for spiritual growth (Gita. 4, 30). This is how men of strong faith realize *Paramātmā*.

In *Sāma-Veda* it is said that God shines in the Stars (Sāma. 89). The man of *prānic* discipline thinks of salvation by *Sāma* (Sāma. 599). By chanting *Aum*, others realize Divinity (Sāma. 908). *Prāna vidyā* is specially mentioned in RgVeda and Atharva (Rg. 10, 137, 2-5; Atharva. 4, 13, 2-5).

Swami Yogeshwarananda has written about seventy kinds of *Prāna Vijnāna* (first edition).

Pratyāhāra: *Pratyāhāra* is the first stage of internal *Sādhanā* of yoga. *Pratyāhāra* means internalization of the mind and senses from outside.

The way to Pratyāhāra: *Pratyāhār* means sense control. Senses are means to experience. They are twofold: *Mana*, *Buddhi*, *Chitta* and *ahankāra*, these are *antah-karana*, internal organs. Five senses and five *karmendriyās* are external. The body is a *Ratha*, *Buddhi* is the driver, *mana* is the string of control, the horses are senses. The senses bring the report of experience and through the mind send the report to the *jivātmā*. When the senses inward and concentrate on the mind and *ātmā*, then *pratyāhāra* is realized. There is an image of *pratyāhāra*: Just as the bees follow the Queen, so when the senses follow the mind and then the mind follows the *ātmā*, then *Pratyāhāra* is realized. This is complete realization of *Pratyāhāra*. When mind is controlled, the senses are controlled, the *ātmā* is self-controlled, and *Pratyāhāra* is realized.

The need for Pratyāhāra: The internalisation of yoga begins with *Pratyāhāra*. The yogi who begins and succeeds with *yama, niyam, āsana and prānāyāma* but is stuck up with *Pratyāhāra* expresses his helplessness in RgVeda (Rg. 6, 9, 6): “I try to control my senses, but I fail, they run about. What shall I do?” The experience of sense limitation he's expressed thus in the *Vedās*. To direct the senses from outside to inwards is *Pratyāhāra*. If the mind is internalised, the senses too will be internalised.

Prayers for Pratyāhāra: These are prayers for the strength, purity and satisfaction of the senses in the *Vedās*. May my mind, word, *prāna*, ears and *ātmā* be strong and satisfied (Yaju. 6, 31). “May my speech, breath in the nose, sight of eyes, and hearing, all be efficient. May all the functions of the body be good (Atharva. 19, 60, 1). May I hear the good, see the good (Yaju. 25, 21). May we be healthy for a hundred years (Yaju. 36, 24). May we be good and pure (Yaju. 4, 28 and 34, 1-6).”

The value of Pratyāhāra in yoga-practice: In the *mantrās* of *Sāma-Veda*, the practitioner calls on *Paramesh* for help (Sāma. 530). Purifying himself through five *koshās*, the *yogi* shines with light and changes himself (Sāma. 1183). The practitioner, in the company of God, goes and calls the Divine mother (Sāma. 1278). In the Sāma 245, the *yogi* calls upon God saying that just as lacs of Sunrays carry on the solar car onwards, so does he call upon God to help him in the hope that God listens. Or just as a king comes to the town, so does God come to the *yogi* (Sāma. 246). The *yogi* prays that his mind and word should be one (Aitareyopanishad. 3, 1, 5).

The fruit of Pratyāhāra success: By the success of *Pratyāhāra*, the successful *Yogi* prays: May my *Vāni* be established in my mind, let me think and then speak, when I speak, my thought and words be one (Aitareyopanishad. 3, 1, 5). This *Yogi* sojourns in heaven and, in purity moves closer to God. He goes above jealousy and gives light to others. A little higher and he wins over *Pratyāhāra*. Patanjali says that the fruit of success is victory over *Pratyāhāra, Indriya-jaya*. Some scholars say that non-attachment is *indriya-jaya*. Others say that non-Vedic interests are *indriya-jaya*. Yet others say that to have *vishayas* under your hand is *indriya-jaya*. Jaigishabya Muni says that by the unification of mind, not to fall a prey to the attachment is *indriya-jaya*. The basis of all is one that following the mind beyond attachment *Pratyāhāra*, the concentration on one point beyond the senses and mind on the *ātmā* and *Paramātmā*.

Dhāranā: To concentrate the mind on one point inside or outside is *Dhāranā*. ‘*Deshabandhash-chittasya Dhāranā*.’ (Yoga. 3, 1). To fix the *chitta* (mind) in or outside at one point is *Dhāranā*. There are two parts of it: Internal *Dhāranā* and External *Dhāranā*.

Internal Dhāranā: The *yogis* concentrate on the nerves (*nādis*) of their choice with their *ātmā* or *Paramātmā*. They concentrate their mind, feel happy and share their happiness with other men of learning together (Yaju. 12, 67). They concentrate on heart, *prāna, mana* and *buddhi*, and they get *Moksha* through internal *Dhāranā*.

Swami Dayananda explaining ‘*dhimahi*’ says that *Bharga* is the internal *dhāranā* point whereon to concentrate. Vyasa muni himself explains that the internal points are solar plexus (*nābhi chakra*), the heart Lotus, forehead light, front of tongue (Yoga. 3, 1). These are spiritual centres. In *Garuda Purana*, the centres are navel, heart, chest, throat, mouth, front of nose, eyes, middle of eyes, brows, head and *sahasrar* (Yoga Waishtha, 3, 1).

*Dhāranā Outside*: Amir Chand Shastri says that the outside points are *Agni, Surya, Chandra*, constellations of stars (Yoga Waishtha, 3, 1). Atharva-Veda and Yajur-Veda say that the points are waters, lights, greens (Yajur. 13, 24; Atharva. 1, 35, 3). Tattva-Vaisharadi says that the points are *Shankha, Chakra, Gudā, Padma*, light of God to strengthen the faith (Tattva-Vaisharadi 3, 1). The end of fluctuations is the beginning of *Dhārnā* (Yoga-Vaishtha, 3, 1).

*Dhyāna*: *Rāj* yoga is called *Dhyāna* yoga also. When man gets free from fluctuations, then *Dhyāna* begins. The point of *Dhārnā*, in fact, is the point of *Dhyāna*. Swami Dayananda says in *Rgvedadi Bhashya Bhumika (Upāsana)*, that *Dhyāna* means the same thing as merging of a stream into the sea (Yoga 3, 32). Swami repeats what the Veda says (Rg. 8, 92, 22; Yaju. 11, 1).

*Dhyāna in Nādis*: Continuation of mental attention as in *Dhāranā*, the same is *Dhyāna* (Yaju, 11, 2). This also means the beginning of *Prajna-viveka*. This also means end of suffering, attainment of peace and satisfaction on the way to *Moksha*.

*Dhyāna of Enlignment*: Man is interested in *yajna*, lights the fire, concentrate on meditation, and feel that while meditating, he is staying on in the Light-Divine (Rg. 8, 102, 22). While the yogi thinks of *Sāma-Veda, Agnneya kand*, let him concentrate on Divinity and Divinity alone.

*Dhyāna on the form of Fire*: The yogi should concentrate on the Light of Fire, concentrate on Fire Divine, deep in thought that he has lighted the fire Divine, lighted it from his forehead. The *Rshis* of *Upanishads* have accepted that when the light of *Āditya* (the Sun) is it lighted, it rises like an explosion, *prāna* is controlled, *prāna* in subtle form and wholly realized. The physical fire becomes Divine and realized in the spirit, i. e., in the *ātmā* where the Divine too shines (Shveta. 1, 14).

*Dhyāna is wielder of the Bow*: “Take up the bow. Take up the arrow duly sharpened; shoot the target with full concentration. *Aum* is the bow. *Ātma* is the arrow. *Brahma* is the target. Concentrate and shoot (Mandaka 2, 2, 3-4).

*Inner Music*: The yogi experiences music of the mind like thunder of the clouds (Rg. 1, 58, 2). Swami Mahidas in comment saying that a yogi, meditating hears inner music like that of thundering clouds (*Veda Darshan Yoga*, p.6). He continues in *Nāda-Bindupanishad*, “To begin with, the music is like roaring of the sea, thunder of the cloud, the notes of *dundubhi* and waterfall, in the middle it is like ringing of a bell, and later it is like the lion's roar (*Nāda Bindu* 34). He continues: In the beginning, it is like a crackle of fire in leaves, sometimes it is like an explosion, sometimes it is like the music of mixed organs (Rg. 1, 58, 4).

Sometimes the inner music is like the notes of *Anāhat* (Rg. 1, 152, 3). Sometimes it is lighted music of four *Vedās* in the beginning of creation. *Nād Brahma* is the seed of *Shabda* the *Brahma* and that *Nād* is product of *Brahma Shakti*, the music of *Satya* and *Rta*, or Mohan's flute. *Parameshwara* is omnipresent, so He can speak in silence (Satyarth Prakash, ch. 7). In *Yogashikopanishad Akshara Param Nāda* is called *Shabda Brahma*. Knowledge is twofold: *Shabda Brahma* and *Para Brahma*.

The yogi who knows *Shabda Brahma*, realizes *Para Brahma* (Brahmabindu, 17).

In *Sāma Veda*, *Anāhata Nāda* controls *Prāna Vāyu*: Hey Yogi, by *Anāhata Nāda* with *Anāhata Nāda*, control *Prāna*. By *Anāhata Nāda*, you rain down happiness (*Sāma*. 921 and 1080). Language is living: Name, *ākhyāta* (verbs), *upasarga*, *nipāta*, these are horns, past, present, future are legs eternal temporal two bodies, seven cases, hands. It is three way tied: chest, throat and head. Hearing, you rain joy, speaking, you are born to die (Yaju, 17, 91). *Dhyāna*: The light is dazzling. You remove ignorance (Atharva, 20, 126, 15).

*Dhyāna*: Power of Use: You being yourself, you can face hundreds (Rg. 5, 30, 4). “Like the dawn, you bring the light of joy” (Rg. 7, 90, 4- 5). “Man in body comes for joy, grows for progress, knowledge and worship” (Shveta. 1, 11). In Chhandogya, Sanat Kumar said to Narada, “*Dhyān* is greater than mind. It seems *Prakṛti* is meditating. Men and women are great because they meditate. The small do not meditate. Hey Narada, do *Dhyāna* (Chhandogya. 7, 60, 1-2).

*Samādhi*: The last constituent is *Samādhi*. In *Samādhi* the knower and known are one. Of these two the known does remain. In *Dhyāna*, the knower, known, and knowable maybe three, in *Samādhi* they are one. *Samādhi* is the *Vedic* word. It is used once in Yajur-Veda, and sixteen times in Atharva. But *Samādhi* as experience is mentioned. Yoga is *Samādhi* (Yoga. 1, 1). The knowable alone is *Samādhi* (Yoga, 3, 3). In Atharva-Veda, the *mantrās* are in sixteen. 4, 11, 8; 11, 1, 50; 10, 6, 35; 10, 7, 29; 11, 9, 1-2; 19, 53, 7-8; 10, 7, 11; 13, 15, 22; 11, 98, 9; 6, 73, 3. In RgVeda, the yearning for *Samādhi* is this: Hey *Agni*, the day I am you, or you are me, then your blessings would be true (Rg. 8, 44, 23). But this is no theory for Atharveda. It is just the experience.

Prayer for *Samādhi*: “Hey Yogi, *Samādhi* is a light, that is yours. There is another Divine, Omnipresent, enter That.” (*Sāma*, 65). “Oh Lord *Savitā*, give us the Light Let us Shine.” (Yaju. 11, 7-8)

*Samādhi*, the Ways: Let heart and brain, heart and mind, be one.” (Yaju. 7-8) “Let there be no doubt that I shall be one in heart and mind.” (Atharva. 10, 2, 26) “Let my brain be the chamber of the Divine.” (Atharva, 10, 2, 7) Take *prāna vṛtti* to the top of the head and stay there. When *prāna vṛtti* stops there do not worry. *Prāna* would save you there. *Anna* and *manas* protect you there. Save yourself from sour or intoxicating foods. No meat, no eggs, nothing intoxicating. Pure food saves and protects you. The other meaning of *Anna* is *annamaya kosh*. *Manomaya kosh* is finer and subtler than physical body. Watch the four *koshās* and you start understanding *Annamaya kosh*. That is *Deva kosh*. That is higher than *Vijnānamaya*. *Paramatma* is realized through *ānandamaya kosh*. *Prānamaya* protects *manomaya* and *annamaya*. Finally *ānandamaya* leads to *Ishwara prāpti*.

Kinds of *Samādhi*: There are three words in relation to worship. *Jnāna*, *Karma* and *Upāsana* (knowledge, action, and prayer). Prayer is worship. In the Indian tradition, worship is *upāsana*; *upāsana* means being close to *Param Ishwar*. Being close to *Parameshwar* means being ‘close to Him as a presence’. ‘Being close to Him as a presence’ is *Samādhi*. We have to study now the different kinds of ways we are close to Him, i.e., the different kinds of *Samādhi*.

When we are close to Him as a presence, first we have a glimpse of Him. That state of the Presence of Him is *Prathamakalpika*, that is, the first glimpse. The first glimpse, like the sun-rise (*Ushā*) is soft and sweet, like honey. So the first game with glimpse of *Parameshwara* is:

*Madhumati Samādhi*: *Madhumathi Samādhi* is a *Chitta vṛtti*, when all other *vṛttis* of the mind, in the state of daily fluctuations, have been eliminated, and only one, of the glimpse of Divinity,

remains. At that time of Divine vision the yogi says: “Hey *Parameshwara*, we only see you. This sight is soft and sweet just like the honey. I am never tired of It. I wish to see It ever on and on (Sāma. 444)”. The yogi continues to say, “I have surpassed all other worldly fluctuations, I am now pure only with you. All my senses see you alone. I am suffused only with your beauty and grandure. I am all joy, all joy.” (Sāma. 534) The yogi is deep in the experience.

*Madhu Bhumika*: When the yogi has realized the law of Nature in activity his consciousness with is replete with *Prajnā*, the Law. This is the state of *Madhu Bhumika*. Herein the yogi gets handsomeness, delicacy, sweetness of voice, excellence, and all invite him. He must reject these, if he accepts, he is gone, fallen.

*Prajnā Jyoti*: In the *Sāma-Veda*, *Parameshwara* is described as Light Giver of outside lights as well as of the internal lights. The Sun and starry constellations are external lights. The internal lights are *Murdha jyoti*, *Vishoka jyotishmati*, *Prajnaloka*, etc. (Sāma. 635). To attain to *Prajnājyoti*, there is a procedure described in *Sāma*, 1547: “Hey *Parameshwar*, you remove the black and spotted fluctuations from the mind with your Divine Light. Then with your Divine Light, like father, benevolent, you illuminate the *Vishokā vrtti* like the morning sun. You illuminate the top of the head with *Vishoka jyotishmati*, although you are otherwise totally uninvolved. It is clear from the *mantra* that *Vishoka jyotishmati* is the Dawn blessed with knowledge. The *Rshi* says that he has realized the *Jyotishmati* spiritual *vrttis* of the *ātmā* like the lights of the Dawn, daughter of the Regions of Light. This Light, while It is coming, dispels his ignorance with the Light of knowledge (Sāma. 1547).

‘*Prāna jyoti*’ is the name accepted by Vyasa in his commentary. One who has one or the fluctuations of five elements becomes a yogi of the third order. In the commentary, this is a part of *Samprajnāta Samādhi*. In *Mundaka Upanishad*, 3, 1, 10, there is a description of this *Samādhi*.

*Dharma-megha Samādhi*: *Dharma-megha Samādhi* is a *Samādhi* of high order. A yogi describes it like this: In the rainy season when lightnings play about the sky, then I hear the music of the rain, so sanctifying and purifying (Sāma. 894). Another Yogi too says: “Hey *Param-Ishwar*, the inner wealth you have blessed upon the yogi next door, that is, *prajnāloka* and *Dharma-megha* you have given him, the same, I pray, please give on to me.” (Sāma. 207). In another *mantra*, the yogi prays: “Please sanctify the state of *Dharma-megha Samādhi* which I have experienced by your grace (Sāma. 648). There are images of *Dharma-megha* in the *Vedās*: “Just as *Parameshwara* has fixed the Sun in heaven, as the clouds play in the sky, as *Dharma-megha Samādhi* has been given to yogis, as *sahasrar chakra* light has been given to yogis, so may the Sun guard the light of *Dharma-megha Samādhi* among the yogis (Yoga. 1, 42).

There are two types of *yoga Samādhi*: *Samprajnāta* and *Asamprajnāta*. In *Samprajnāta*, something material is the object. That is four types: *Vitarka*, *Vichār*, *Ānanda* and *Asmitā*. *Vitarka* has two: *Savitarka* and *Nirvitarka*. So has *Vichār*: *Savichār* and *Nirvichār*. So *Samprajnāta* is six types (Yoga, 1, 8; 42-46). *Asamprajnāt* has no object. The seed in *Asamprajnāta* is off. *Samprajnāta* stops at *asmitā*, which, as far as it goes is *avidyā*. *Asamprajnāta* goes upto *Nirodha*, in fact *sarva nirodha* (Yoga. 1, 51). There is no object.

*Benefit of Samādhi*: *Samādhi* is yoga (Katha, 6, 11). In RgVeda (9, 66, 23), the yogi realizes *Parameshwara*. Pandit Aryamuni says, “When the yogi is in *Samādhi*, he realises *Paramātmā* as he himself. *Yoga Darshan* says that when the yogi is in the *Samādhi*, he realizes *Paramātmā* as his own self (Yoga, 1, 3).

Attainment of *Rtambharā Prajnā*: In the state of *Samādhi*, the yogi realizes spiritual strength, gets off of *avidyā* and realizes the light of Truth, distinctive knowledge. This is in reality, *Rtambharā Prajnā*. RgVeda 9, 14, 7 says, “As the light of Dawn shines from afar, so does Light Divine in *Samādhi*, the same is *Ritambharā Prajnā* (Sāma, 219). Infact, *Samādhi Rtambharā Prajnā viveka* (distinctive knowledge) and *moksha*, is all the same. This is all the same (Sāma, 1190 and 1203). “I see the Divinity like the dawn,” say the Veda (Sāma, 1755-1756). In *Samādhi*, the yogi sees Divinity as flames of fire (Sāma, 1375-1376). In Katha, when the yogi is in *Samādhi*, that is the highest state of consciousness (Katha, 16, 10 and 6, 12). In *Samādhi*, the yogi is in a different world, the world of *Prajnā* (Yoga, 2, 3).

#### Vedic Yoga Vibhutis:

According to Patanjali yoga philosophy when *Dhāranā* rises to *Dhyāna*, and *Dhyāna* rises to *Samādhi* so that the three become one and identical, they are called *Sanyam*. The time of change is little.

#### Of Grandeure:

In RgVeda there are prayers for grandeure, majesty. *Paramātmā* is self luminant majestic, King of Kings, Lord of the universe, Lord of *Vibhutis*, *Vibhuti* is the same as *Siddhi*, greater than grandeure. In RgVeda, *Vibhuti* occurs in at least seven *mantrās*. In *Sāma-Veda*, the word ‘*Sunrta*’ is used as *Vibhuti*, which means ‘true, soft and sweet’. Without the Grace of the Lord, can be true, soft and sweet. That is *Vibhuti* too. The word is used in three *mantrās* of Atharva-Veda.

#### Vedic Vibhutis: *Prajnālok*:

By *Samyam* on *Dhāranā*, *Dhyāna*, and *Samādhi*, the yogi is blest with knowledge and grandeure (Rg. 8, 103, 11). As *Samyam* grows, the attainment grows (Rg. 1, 18, 7 and 9, 66, 24). In Gita, it is *Sthita-prajna* (2, 55). Writing on Yajur-Veda, chapter 11, 3, Swami Dayananda says that if yogis concentrate on yoga and essential knowledge, they would learn the truth of things.

#### Friendship and Poetry:

When does yogi entertains friendship, sympathy, joy, and other practical relationships in society, these feelings get deeper and deeper in his mind, and he grows such positive feelings in his mind. Consequently, the feeling of friendship grows in his mind as an attraction in his mind, so that people in the response want to be his friends (Rg. 1, 53, 11; 4, 34, 6; 9, 66, 1). The yogi grows with love and sympathy and grows to express himself in poetry (Yoga. 3, 25).

Social strength: In *Vedās* there are *mantrās* for the social growth of strength. People keen for the *yājñic* growth of strength; people of respectful attitude, generous people, lovers of strength deserve reverence. By practice, man can grow in strength. *Paramātmā* too blesses them. Consequently, the yogi grows (Rg.5, 52, 5; 5, 53, 11; Sāma. 742). I want strength like an elephant’s (Atharva. 3, 20 to 1 mid *veruna indra rudra* albany waters are earth space inspire me 3:2 , 1). “May *Varuna, Indra, Rudra, Agni, Waters, Air, earth, Space, inspire me*” (Atharva. 3, 22, 2). Upanishad blesses him (Chhandagya. 7, 8, 2). The yogi can get strength like the Elephant’s (Atharva. 3, 22, 4-6; 6, 5, 1-3).

Bhuvana Jnāna: The yogi can get knowledge of the universe (Rg. 9, 86, 3). By *Samādhi* on the solar system the yogi can get knowledge of the universe. *Bhu* (from Earth to *Meru*), *Bhuvah* (from *Meru* to *Dhruva*), *Svah* (*Swarga*), *Mahah* (*Prajapati*’s), *Janah*, *Tapah*, and *Satyam*, these are seven regions. By *Samādhi* on the solar-gate, the yogi can get knowledge of these seven.

Freedom from hunger and thirst: The air is a friend of the yogi's and provide him food (Rg. 10, 136, 5). There is it thread-like filament below the tongue, below it there is a depression. If the yogi concentrates there, then there is no hunger, no thirst (Rg.10, 136, 5; Yoga, 3, 30).

Pavanāhāri Bābā: In Prempur village (Jaunpur District) there was a pious *Vaishnava* named Ayodhayanath. He begot a son in 1840 A.D. Upto 1856, he served his father. Then he started yoga practice, living in a thatch hut. He lived on leaf juice. Then in 1898, he died. He lived on air.

*Paramhansa* lived in *Anusuya Ashram* for three months on neem leaves and lived on fruits and vegetables for twelve years. Swami Dayananda lived on water only for months at time to do his *yoga sādhanā*. For the food of air, *yogis* take air in the stomach and live on the air for quite a while. This is possible. The yogi can live on air. You have to be a disciple with a guru.

All knowledge competence: In *SāmaVeda*, when the yogi has purified his *pratibhā* (genius), he moves on to all knowledge. "When the yogi has conquered all anger and jealousy by virtue of Divine Grace, he is competent to share the knowledge like light of the Sun (*Sāma*.1590). "When the yogi's *Sushumnā nādi* is illuminated and he is free of all worldly affairs, then, by the grace of *Paramātmā*, he comes to know all the secrets of the working of Divinity (*Yaju*. 11, 3). "*Paramātmā* blesses the yogi with Light Divine and opens out all knowledge to him (Rg. 1, 72, 1-4 and 1, 27, 4). According to *Boja vrtti*, natural knowledge, by Grace, is '*Pratibhā*', the light of Divinity, by *Samādhi* on *Pratibhā*, all *siddhis* are possible. '*Pratibhād vā sarvam*' (*Yoga*. 3, 33).

Knowledge of Chitta: According to *YajurVeda*, *Chitta* is placed in the heart, it is *hrtia-pratishtham* (*Yajur*. 34, 6). When the yogi concentrates, in *Samādhi*, on *Chitta*, he gets the knowledge of the *Chitta*. It is continued in *RgVeda*: "If the yogi concentrates on *chitta*, he realises Divine Light and knowledge of *antariksha*, middle space (Rg. 3, 26, 8). The yogi realizes the knowledge of *Buddhi* through the heart. Thus the yogi should concentrate on heart for *chitta*.

Knowledge of Ātman: Following the *Buddhi*'s reality, the yogi tries to realize *ātmatattva*. In the process, the yogi realizes: I practically see the all protective, not realisable through mind and sense, *ātmatattva*. That *tattva*, active in always and in all *karmās*, is present in all I do (Rg. 3, 39, 6). "Just as man by foot and animal's hoofs, by walking, see things on the way, similarly, by the light within, do yogis see *ātmā* and *Paramātmā* within in *Samādhi* (Rg. 3, 39, 6).

The *yoga sutrās* are clear. "*Buddhi* and *ātmā* are different. *Buddhi* changes according to the things as you see. *Ātma* does not, it is the seer. The *ātmā* can see both, *ātmā* and *Paramātmā* (Rg. 3, 39, 6).

Ofcourse, there is sometimes a change in *Purusha*. If *Buddhi* is at peace the *Purusha* is at peace, if *Buddhi* is disturbed, *Purusha* too is not at peace. As *Buddhi*, so *Purusha*. But when *Purusha* sees Itself, then It is as It is. However, there is one difficulty: When *Purusha* is self watching, who is the reporter? The *ātmā* cannot report on Itself. The *aham-vrtti* in the state of concentration is not there.

Knowledge of subtle forms: When yogi concentrates on self, he gets celestial light, special hearing, celestial fragrance, special speech, and celestial touch. Ram Nath Vedalankar calls it Celestial Light (Rg. 10, 136, 1). The special yogi calls it "Celestial spiritual competence, stillness, simplicity, purity, innocence, non-greediness, happiness, deep peace. He prays for all these. He plays

for grandure, for special sight, so that he may get something extra special” (Rg9, 97, 51). The yogi prays for something rarely special (Sāma.501).

The yogi prays for freedom (*Moksha*) why living. Desire and anger can buy him not. These can get him a spiritual gift (Sāma. 1425). Such a yogi takes himself especially fortunate and grateful (Rg. 5, 52, 11). The man of Sunlike light, happy at heart, thus, finds himself fortunately *Paramātmā*'s favourite (Sāma. 1848). By internal awareness (knowledge), the yogi can get knowledge of far off, hidden, and things of past, present and future howsoever deep they may be. This is by *Pratibhā* (Yoga. 3, 36).

*Parakāyā Entry*: This is entry into another body. Swami Dayananda writes in the *Bhāvārtha* of YajurVeda (17, 71): “When a yogi, having gained yogic powers by *tapas*, enters many bodies and serves them with many eyes and other parts of the body, he becomes rich with and wealth of many sorts and deserves our service and respect.”

RgVeda points to entry of the spirit into another body: Rg. 10, 15, 14 points to this possibility: “The yogis join their yogic power with Divine Knowledge and feel happy. *Agni* inspires them and they complete the task of entering another body (Rg. 10, 15, 14). Maharshi Patanjali says that: “By the knowledge of *nādi*'s, *Chitta* goes to other bodies, when the past *karma* is disactivated (Yoga. 3, 36). Acharya Udayavira Shastri has explained *chitta* and body. He says that in Yoga Darshan ‘*Āvesha*’ means that the subtle body leaves one body and enters another body. In such a case, the former body is rendered lifeless. Swami Shankaracharya is reported to have left his body and entered the dead body of a king (Kalyana Yoganka. P. 728). Swami Dayananda is reported to have accepted the story.

*Udāna Jaya effect and soaring*: From naval up to the head is *udāna*, one of the *prānās*. From control of *udāna*, you get free of pressure of water, mud, thorns and steel pins, and get the capacity for soaring (Yaju. 1, 20). The *udāna prāna* raises you up. It throws you up and helps you to jump. If you do *Samyam* on *udāna*, you can soar into air. If you control *udāna*, you can sit on water, you can walk on thorns. At the time of death, you fly on *udāna* on *Devapath* or *Brahmapath* (Yaju. 22, 33; 13, 19; Aitareya. 1, 7; Yoga. 3, 39; Prashna. 3, 7; Chh. 4, 15).

*Samāna-jaya for light*: *Samāna* is acting form of throat to navel. It controls the digestive system. It raises seven flames. *Prāna* gives us energy. It is solid, subtle and immortal. If you have *Sayam* on *Samāna*, you create the light of fire by virtue of heat energy (Prashana. 3, 7; Chh. 4, 5, 4-5; Brihad. 6, 2, 15; Yaju. 22, 22; 18, 1; 13, 43; Prashna. 3, 5; 2, 5; Yoga. 3, 40). The light is brilliant (Yoga. 3, 40).

*Divya Shrotra*: *Paramātmā* is light, and blesses like a messenger (Rg. 3, 55, 9). He hears most distant things. “When the waves of devotion roll, the music rolls (Rg. 3, 55, 9)”. When you concentrate on the relation of space and ear; you get celestial ear (Yoga. 3, 41; Sāma. 845). All sounds loud and faint travel through space, when you concentrate on the relation of sound and space, you hear even the faintest sound (Sāma. 485; Yoga. 3, 41).

*Ākāsh Gamana*: When the yogi catches hold of air like a string.... then he flies with the wind (Rg. 10, 136, 2). “We are riders of the wind (Rg.10, 136, 3)”. “The *Muni* (yogi), friend of all, flies by the wind (Rg. 10, 136, 4). Such a yogi helps those who need help.” The yogi who acts with *Dharma*.... roams with air, electricity, in heaven, on earth, with sun and moon (Sāma. 1134).

‘*Antarikshena yātave*’ clearly says the Rshi is talking of flying (Sāma. 1217). It appears as if the yogi is using the Sun as a horse. In another *mantra* it is said, “By *prānāyām* and *Samādhi*, ride the skies (Sāma. 1235). In *Yoga Darshan* (3, 42), there is mention of body and space, it is said, “Our body is made up of five elements. We have a relation with space. By concentration on this relation, roam around on water by being fine as a flake of cotton. Like the sun roams around in space. In Mahabharata and Sankara Digvijaya we have such stories (Sankara Digvijaya 8, 9).

*Buddhi and Prakāshāvarana*: The yogi concentrating on *Paramātmā* tries to refine his thought for the knowledge of essence of things (Yaju. 11, 3-4). The new yogi tries to learn from a senior yogi how to remove *Avidyā* from his mind so that he too may remove the film from his mind (Yaju. 7, 12). In *Sāma-Veda* there are *richās* whereby the ignorance may be removed from his mind and soul. In *Sāma-Veda*, 538 and 1418, the prayer is how the creator of the Sun may remove his darkness of clouds so that the Sun may shine (Rg. 9, 93, 1). When *Chitta* is self-contained with *Mahavideha Dhāranā*, then all other world disturbances are over and the cover of *Buddhi* is off because consciousness is totally self-contained.

Victory over five Elements: When consciousness is self-contained, the yogi can have internal direct vision of the elements, the way has external direct-evidence of the nature, condition, motion, basis and use of the elements. There are hundreds of *Suktās* on different subjects (*Devatās*) in The *Vedās*, and there are hundreds of adjectives of the subjects which the yogi can practically realize in *Samādhi*. Swami Dayananda did realize the *Siddhi* of *Bhuta jaya*. The yogi can have that power too.

*Anima-adi-ashta-siddhis*: The *siddhis* are the following:

1. *Animā*: to be small like an atom,
2. *Mahimā*: to be big, to make the body big and great,
3. *Laghimā*: to be light (small) in body,
4. *Prāpti*: to reach where you want to be without the means,
5. *Prākāmya*: to be and have what one wants to be and have,
6. *Vashitva*: to have control over what the yogi wants to control, yourself free,
7. *Ishitva*: to create and destroy what you want,
8. *Yatra kāmāvasāyitva*: *satya sankalpa* to be and according to *sankalpa*, things to be

There is one more *siddhi*: *Garimā*, which may be covered by *Mahimā*. Nagendranath says that the fine-ness is maximum at the level of *Paramātmā*, so *Animā* means *Paramātmā* who is in the highest, and at that level, *animā* means *Moksha*, what is extremely light. He says that only by *Ātmā* knowledge all the *siddhis* are realized.

Only by *Ātmā*, are not *siddhis* realized. It is not acceptable to Patanjali or Bhoja. In Patanjali, body is also involved. *Siddhi* means *siddhi*. Ofcourse, by *siddhi*, the yogi does not mean to interfere with the Divine dispensation. Still the divine dispensation does care for the *siddhis*. *Paramātmā* does care for the yogi. He gives strength to the yogi. “Hey yogi you are the weapon (Rg. 3, 53, 18). You are the blow (Atharva. 2, 11, 1). Get the Light (Atharva. 8, 2, 2).” A *siddha yogi* can wear fire, drink poison, can save humanity in a crisis, he can lift humanity on his shoulders (Rg. 136, 7), he can stay in water, he can walk with the clouds (Rg. 10, 136, 5-7).

Medicine and Siddhis: Apart from *yama* and *niyam* which are *siddhis* the yogi get special efficiencies of medicine which require research (Rg. 10, 136, 5). *Ayurveda* describes many medicines which can have magic effects. It requires not only representation but even experiments.

## Moksha (Mukti): The Vedic Way

*Moksha* means freedom from the circle of life and death, *janma* (birth) and death, or to get freedom from those causes which involve man into the circle. The reasons of involvement are *Uttam*, *Madhyam* and *Adham*. These are the causes that bind him (Rg. 1, 24, 15). To get freedom from these, he prays to *Varuna* to be free from sin, to be free from *uttam*, *madhyam* and *adham* bonds. *Uttam* bond is *Sattva guna*, *madhyam* is *Rajo guna*, and *adham* is *Tamo guna*. The *Uttam* bond is *ahankār* (pride), *madhyam* is attachment, and *adham* is heaviness, laziness and sleepiness. We pray *Varuna* for freedom from these bonds (Rg.7, 59, 12).

In Yoga Darshan we have a different statement of bonds: *Avidyā* (ignorance), *Asmitā* (self-pride), *Raja* (attachment), *Dvesha* (jealousy), *Abhinivesha* (fear of death with love of life). These bind the man. *Avidyā* is the seed of all of them. *Avidyā* is also wrong knowledge. In *Nyāya*, *Vaisheshika* it is different.

*Rinānubandha*: *Rshi Rina*, *Deva Rina*, *Pitri Rina*, obligation to parents who brought us here, these we must repay.

*Kleshānubandha*: Man is not able to remove the afflictions of *Avidyā*, etc. Hence these we must remove for freedom (Nyaya. 1, 1, 2; 4, 1, 59).

*Pravrttya-anubandha*: *Karma* and *phala* cycle.

*Karma-phalānubandha*: We must act. If act, than the fruit (Yaju. 40, 2; 40, 3; 40, 9-10; Rg. 10, 7, 4-7 and 9).

Unless man is free of these obligations by study. Marriage and children, and good works with no strings, man cannot have *Moksha*.

Who is ignorant? All men are not equal. Some people violate their inner voice, speak and listen falsehood, do evil things all negatives (Rg.10, 7, 4-9). They are all ignorant. How can they be free? They cannot (Rg. 10, 71, 8-10).

Social State of Wise and Ignorant: The wise (*Brahma* lovers) do good positive work. They win social approval and thanks. They inspire others to do good. The negatives fail every way. People avoid them.

The Benefit of Wisdom (freedom from ignorance): The result of ignorance is difficult life. Wisdom and education can lead to freedom and *Moksha*. The ignorant cannot know *Paramātmā*. Veda inspires a man to know and experience the presence of *Paramātmā* (Rg. 1, 22, 20-21). Vidya leads to freedom and *Moksha*.

Synonyms of Moksha: “*Mrtyormukhshiya māmrtāt*” (Yaju. 3, 60): “Save me from death, not from Immortality.” Immortality is freedom from the cycle of birth and death. ‘*Amritatva*’ as a synonym of Immortality occurs in RgVeda twenty-six times, eight times in YajurVeda, five times in Sāma-Veda, and seven times in Atharva-Veda. Other synonyms of immortality are *Paramam padam* (Rg. 1, 22, 20-21), *Swarhitam* (Rg. 9, 113, 7), *Nākah* (Yaju. 32, 6), *Tritiyadhāma* (Yaju. 32, 10). *Kevalam* (Atharva. 10, 8, 1), and *Swah* (Atharva. 4, 11, 6). But ‘*Amrita*’ has been used again and

again. Other synonyms are: *Brahmaloka*, *ānandā*, *atyanta Purusharthah*, *apavargah*, *kaivalam*, *hānam*, *nihsreyas*, *svargah*, *shasvat*, *sukham*, *shāsvati shāntih*, *nivrittih*, and *mukti*.

Definition of Moksha: According to RgVeda, the all Creator, doer of Good, prepares *Moksha* for *yoga-yajna* practitioners. He undoes all the bonds for them, and provides all means of freedom for them (Rg. 4, 54, 2). In YajurVeda, *Mukti* is defined as freedom from death and freedom from the dead body. With Divine knowledge, man destroys all bonds to know his real self and destroys all the fruits of *karma* and enjoys unlimited the joy in *Moksha*.

Definition of Mukti in Life: Having done prayer and worship, having converted his *avidyā* to *vidyā*, having done good works in life, man with *Moksha* in life itself. It is said in RgVeda, that going forward in life with good work, giving peace to others, being in company of saints, inspiring others with thought, word and deed, being in company with *Paramātmā*, a man earns *Moksha* in life itself (Rg. 1, 162, 21).

In RgVeda 10, 63, 4 it is said to the living free person that he should actively try to become a *daivi* dedicated man. Such men can never be lazy. They should be peaceful, and brilliant and living free.

RgVeda 7, 35, 15 says: Those who think and do *yajna*, those who love *vidyā* and respect quality life, live a free and *daivi* Life.

YajurVeda 17, 75 describes living life of freedom like this: Where a man lives a free life of *Ānanda*, where life is full with knowledge, there the ambitions are no more because of *Purushārtha* and *tapas*, there O Lord let me be. There the yogi is free because there is peace; there is freedom and *jivan Mukti*.

The All-Creator giver of good, the doers of good relaxes all bonds and gives *Moksha* to those who do good deeds for no return (Rg. 4, 54, 2). *Mukti* means freedom from all bonds. In YajurVeda, *Mukti* means freedom from death (3, 60). *Mukti* means freedom from death and cross the bonds of mortality. To know the nature of the self and cross the bounds of mortality is *Moksha* (Yaju. 31, 18).

Definition of Jivan Mukta: To cross *Avidyā* and get free of evil with pure *vijnān*, to raise the *ātmā* to its maximum, to know the virtues of quality of character and actions of spotless people. That is freedom. Those who give peace to others, who sit in the company of noble people, who help others, who inspired others, who never tire in helping others, who are always at peace, they are free in life (Rg. 1, 162, 21; 10, 63, 4).

For ordinary worshippers, it is important to meet free people, who perform *yajnas*, who know the truth of life, and protect the *yājñics* (Rg. 7, 35, 15). When a Yogi eliminates desire, who is free of suffering, he is free in life (Yaju. 17, 75). The man of freedom is with *Paramātmā*. When five senses are at peace, even *Buddhi* is quiet, then man is free (Sāma. 857; Katha. 6, 10). The free man does not want even a long life (Katha. 1, 28).

Veda and Moksha: Those who follow *Veda* in thought and action, who have eliminated darkness from life (Rg. 1, 154, 5-6). Where there is only light and immortality, where joy is on the increase, there is no death, there is *Mukti* (rg. 1 15, 5; 9, 113, 7-11); where body is abstract, where *Purusha* alone is there, that is freedom (Chh. 8, 12, 3-5).

The way to Moksha: There knowledge is *yajna*, there is only *Brahmānanda*, there is only surrender, no demand (RgVedadi Bhayshya Bhumika, Mukti, Taittiya Upanishad, Ananda Valli).

Knowledge of Pralaya: The knowledge of the age of the current phase of creation does take interest of man in search of *Moksha*. When the Supreme Lord that creates winds up, then, indeed the knowledge of *Pralaya* (Rg.1, 164, 21).

Knowledge of Creation: The people who worship *Gāyatri* and try to learn how much is the age that has passed since creation and how much remains for dissolution, deserve to know, where they stand for *jivan-mukti* (Rg. 1, 164, 23; 9, 9, 7).

Avidyā and Vidyā (Knowledge): Ignorance is man's greatest enemy. It is surely possible to remove ignorance and get knowledge for progress and a retirement. Veda speaks for knowledge, “Hey *Paramātman*, remove ignorance and give us knowledge (Rg. 9, 9, 7). You give us the wealth of knowledge (Rg. 10, 42, 3). *Indra* moves the founts of knowledge and let us break through the light (Sāma. 319). *Samādhi* is knowledge and light. Give us *prajnā* (Sāma. 207; 1072). We pray for strength and knowledge. Give us the Light (Sāma. 1073). Give us the light, O Lord, we pray. “Sunrise is daughter of Sun. This is Light, *Rtambharā* Light. Give us That (Rg. 4, 24, 4). This is man's search.

Means of Knowledge: The teacher is the source, and the disciple is the beneficiary. The *guru* deserves full faith. The last verse of *Manu* says that the faith in the *guru* should be like faith in God, the the verses themselves to reveal their meaning. That is how the Vedic verses were revealed. The *guru* too should have complete control over the disciple. He should have the knowledge of *Dharma*, *Artha*, *Kāma* and *Moksha*, and he should pass it on to the disciple (Rg. 5, 13, 4). The *guru* should be like a father, full of love and knowledge. He too should be a *yogi* (Rg. 3, 31, 21; Sāma. 1226 and 1270; Yaju. 11, 4-5). The *guru* should be a man of Truth (Yaju. 17, 73; Rg. 4, 34, 1-11; 7, 34, 8; 5, 12, 2; 9, 102, 8).

Benefit of Vidyā: If man acquires *Gyān* and *ViGyān* and then *viveka* he becomes wise. Those who regard eternal as non-eternal, pure as impure, suffering as pleasure, and non-living as living, they are fools. Those who regard things as they are, they are wise (Yaju. 40, 13).

Therefore, it is wisdom to regard living *Brahma* as living (*Chetanā*) because that is ever true (Yaju. 40, 14). Having come to Truth, man becomes truly wise. Having realized the Truth, man gives up the truth of suffering of *avidyā*, *asmitā*, *rāga*, *dvesha*, and *abhinivesha*. He overcomes *jāti*, *āyu* and *bhoga*. Which means, he becomes himself (Sāma. 128, 612). Man overcomes illusion (Sāma. 696; 1470; Rg. 9, 66, 24).

Honesty wins Mukti: *Paramātmā* is not visible by ordinary eyes. It can be seen by the eyes of *Buddhi*. Hey *Parameshwara*, give me those special eyes (Rg. 9, 25, 2). Get me the removal of eyes of ignorance. Give me those inner eyes. Give me the *Brahmi* (eyes). The *Moksha* seeker, with *chitta vrtti* of an honest mind prays for a vision of Divinity and prays for the vision (Rg. 1, 113, 6) with a dedicated mind. *Paramātmā* becomes a subject of the mind and feels happy with a wave of the experience (Rg. 9, 44, 2). With mind, *Buddhi*, *Chitta* and *Ahankāra*, he tries to have a vision and honesty, he tries to have the vision (Katha. 6, 11-14). Having a vision, he realizes the pleasure of *Indriya jaya* with *grahana*, *swarup*, *asmitā*, *anvaya* and *arthavatva* (Yoga. 2, 25). Having a practical experience of *Indriya jaya*, he has experience of *vishaya grasahana* and even *pradhāna*, the first mutable form of *Prakrti* (Yoga. 3, 47). With *pradhāna* he has a vision of all (Yoga. 3, 49), with no

interest therein (Yoga. 3, 50), he wins *Moksha* with *kaivalya* (Yoga. 3, 50). A slight mistake and yogi falls off (Yoga. 3, 51). With *swādhyāya*, the yogi continues his practice and wins (Yoga. 3, 5; Rg. 6, 7, 4 and 1, 125, 5).

Tapas with Vrata: It is said in Atharva-Veda: Let people win *Moksha* by *Dharma*, *tapas* and *vrata* (Atharva. 4, 11, 6). Good actions with *tapas* are *Dharma* itself. As human beings, men should engage in Divine knowledge, detachment and *vrata*, then alone *yama* and *niyama* be *Mahāvratam*. Inviolable faith is necessary along with purity and senses.

Spiritual Yajna: Spiritual *yajna* is better than material *yajna*. Pride is the first impediment in the way of *Moksha*. Freedom from pride is *aparigraha*. We are all tied by pride of self. Give up self pride of self and we are free. This way we are free of mind too. The wise try to win over the mind. When we have won over the mind, we are free like *Nachiketā* in Kathopanishad. Give up the temporary, opt for the lasting and permanent, not the *yama*'s food, only the freedom from Death. I have won the permanent, not the temporary (Atharva. 7, 5, 3). Let the temporary go, opt for the timeless, care for the timeless, give up pride of the body, it is to turn to ashes (Yaju. 40, 15).

Brahma Jnāna: For *Moksha*, *Brahma Jnāna* is essential. To have this knowledge is to be It. It is the way to *Moksha* (Atharva. 4, 35, 1; Yaju. 7, 12). I know it as the Sun. No other way.

Shama, Dama etc.: *Shama Dama* etc. can improve your yoga power, so this process may help you also (Yaju. 7, 12). Just as *Shama and Dama* help you in *yoga* efficiency, so it may help you and others too. May you shine as the sun (Yaju. 7, 13).

*Shama*: To disengage the self from *adharma* and engage in *Dharma*,

*Dama*: To disengage the senses and mind from evil habits and engage them in good,

*Uparati*: To keep away from evil company,

*Titikshā*: To engage in *Mukti* ways in spite of approval or disapproval,

*Shraddhā*: To have faith in good literature and *Shāstrās*, leave the rest,

*Samādhān*: Concentration of mind on way to *Mukti*, have the six ways, no other.

Follow the six ways, be a good traveller, no other way.

Self-surrender in Public Service: After essential knowledge (*viveka jnāna*), surrender to service, and deserve *Moksha*. Sāma Veda say: "O Lord of hundreds of action, when you engage man with the love of *Moksha*, then you engage men with your presence like the spokes of a wheel with the centre (Sāma. 1086). In this *mantra*, *Moksha* is related to service without return. Service is the last act. *Nishkāma sewa* is it means of *Moksha*. Another *Mantra* says: Hey generous giver, with power of *yājñic karmās*, you help people to have *Moksha* (Sāma. 1514). RgVeda 1, 164, 32 says: "Those who only serve, may not deserve *Moksha*. Only those deserve *Moksha* who, in addition to service work know *Jnāna*, *karma* and *upāsana*."

Anubandhas: *Pratipādyā*: *Brahma Mukti*.

*Pratipādaka*: *Vedādi Shāstra*.

*Vishayi*: *Purusha*.

*Prayojana*: Removal of suffering, *paramānanda*.

Anubandha Chatushtaya: *Shravana* (to hear); *Manana* (thinking); *nididhyāsana* (internalization); *sāksātākāra* (practicalisation). Through these four, the form, quality, and nature to be known, as the thing is. *Brahma* as It is, *Moksha* as it is, *ānanda* as it is, without anything else.

Dr. Vishvopal Vedalankar has explained the three *mantrās* of RgVeda (10, 114, 6\_8). According to him the age of creation is four arab and thirtytwo crores. This is age is divided over fourteen *mantrās*, all told four arab, twenty-nine crore, forty lac, eighty thousand years. These are fifteen transitions, all told two crores, fifty-nine lac, twenty thousand years. Total 4320000000 years. Eventually there is a night. The *ahorātra* thus is double. The age of Mukti is thirtysix thousand *ahorātra*. Which means practically no return. Yet there is a return whenever it be. In Mandaka, Chhandogya, Vedadanta and Gita, there is no return. Yet there is. The age of Mukti is after *Parāntakāla*, which is 31,10,40,00,00,00,000 years. The reason is that since the reason of Moksha is limited, the reason must be limited.

Return from Moksha: We have said: Since the reasons of *Moksha* are limited, the result must be limited too. RgVeda (1, 24, 1-2) says: “Who is the Power that gives us mother, father, brother, sister, wife, who is the power?” The answer is “The Creator” (Rg. 1, 31, 7; 10, 19, 4-5). In Brihadrayaka (6, 2, 15), Katha. (1, 3, 8), Prashna (1, 10), katha (2, 2, 12), and Gita (8, 16), again and again it is said, “*Naka punar avartate.*” It is said it does not come again in *Parāntakāla*, and that is long, long. There are prayers in Veda: *Anumate* give us peace again, pleasure once again (Rg. 10, 59, 6). “Give us *Vidyā* again” (Kena. 2, 5).

### Conclusion

Veda is the articulation of all the knowledge of Existence. It is the articulation of the knowledge of existence, the *karma* of humanity and the *upāsana* of humanity so that man could do well through action for progress (*Abhyudaya*) and realize the maximum of his nature of the *ātmā* through the route by which he came to be what he really is i. e. *Nihsreyas*. Man has come into the human body not only for the enjoyment of the world nature, but to pass to the world of nature to the reality of he is, in relation to Divinity. That journey is through *Nishreeyasa* (beautitude with detachment). It is possible in afterlife or in life. If in life, it is through yoga. Yoga is the art of living. And if it is the art of living, it should be a part of Veda.

*Mānava Sharira* is the best of all forms. It is the best form to cross the form. *Prāna* keeps it up. The mind (*Manas*) comes closest to it. Close to mind is *Buddhi*. Close to *Buddhi* is *ātmā*. *Ātmā* is closest to *Paramātmā*. Yoga is the way to come to *Paramātmā*. Come close to *Paramātmā*, must start with the family. Father, mother, brother, sister, everybody should be a member of society as a member of society. As *sanskriti*, a family should be a member of the first total member of *Sanskriti*. As a socio-political member a human society, every society is a member of total human family, headed by a ruler. The ruler should be ruling the piety to *Paramātmā* and *Tapas*. The Earth is a family ruled by Truth, total Law of Nature and Society, commitment, and positive creative work. The total humanity is a living, breathing, self-organizing *Purusha*, the law of which may be changing every moment like every day and every night being new. The total humanity, however, has one rule to follow. That rule is ‘*Manurbhava*’. Mankind is one as a *Purusha*, a family is a *Purusha*, a country is a *Purusha*, and total humanity is a *Purusha*. The total Spirit of *Paramātmā* is a living *Purusha*. The total law of humanity is a *Purusha*. One to all is a *Purusha*. The law for everyone to all is yoga.

Thanks to Swami Dibyananda for his Book Vedon main Yoga Vidya. Thanks to Gianendra Sharma, my son, for his work of shortening the Yoga Vidya. Aum Shum.

