

॥ ॐ ॥

WHY MEDITATION
OR
FIVE AFFLICTIONS

UPANUSHASAK : YOGABHIKSHU

॥ ॐ ॥

WHY MEDITATION
OR
FIVE AFFLICTIONS



BLESSING

2

UPANUSHASAK : YOGABHIKSHU

॥ मन्त्राणाम् प्रणवः सेतुः ॥

। मांगल्यं पावनं धर्म्यं सर्वकाम प्रसादनम् ।

ओमकारः परमं ब्रह्म सर्वमंत्रेषु नायकम् ॥

FOR all the Mantras Pranav-AUM-
(ॐ) is like a bridge.

The recitation or remembrance of AUM in the beginning of any task, whether it may be auspicious one or Pious one or religious one, it is always 'Kalyankari.'

Before the commen^{ce}ment of any work and at the time of its accomplishment AUM should be recited three times. Why three times ? One for betterment of mine—who utters—again for betterment of thou—who hears—and third

HIS HOLINESS JAGADGURU
SHANKERACHARYA

SHRI ABHINAVA SACHCHIDANAND
TIRTH SWAMIJI MAHARAJ

SHRI SHARDAPITH - DWARKA
(INDIA)

His blessings recieved for this book
“Why meditation or five Afflictions.”

Blessings

“Shri Yogi Shri Yogbhikshuji has shown me the manuscript of the book “Why Meditation or five Afflictions.” He has put up for the public a beautiful and an accurate commentary in Gujarati on “Patanjal Yog Sutra.” With the narration of afflictions and the ways

to emancipate from it; attainment of concentration of mind and state of happiness of mind, removal of obstructions, realization of highest bliss, through meditation, is described. He informs that this book will be available freely to the deserving readers which is appreciable. To this book, to the author of this book and to the readers of this book Shri Dwarkapithadishwar Jagadguru Shankaracharya Maharaj bestows his blessings."

By the order of Jagadguruji
sd/- MAHABAL BHATT
Secretary

No. 156
Camp : Dakor
Magasar Sud 10th
Date : 14/12/79

Price : LOVE

That one can attain true understanding of five afflictions, and achieve absolute-compromise in one's life by eradicating five afflictions by Meditation.

First Edition : 23-12-79

PATRONIZED TRANSLATION
BY : GURU PREMI KANU PANDYA

Original Ephorism of 'Sadhan Pad' and 'Kaiyalya Pad' of 'PATANJAL YOGA SUTRAS', through which it is tried to make understand five afflictions or Why Meditation.

- ॥ तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥
 ॥ सर्माभिमावनार्थः क्लेशतनुकरणार्थश्च ॥
 ॥ अविद्यास्मिततागद्वेषाभिनिवेशाः क्लेशाः ॥
 ॥ अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥
 ॥ अनित्यामुचिदुःखानात्म
 मुनित्यमुचिसुखात्मख्यातिर्विद्या ॥
 ॥ दृग्दर्शनशक्त्योरकात्मतेवास्मिता ॥
 ॥ सुखानुशयीरागः ॥
 ॥ दुःखानुशयीद्वेषः ॥
 ॥ स्वरसबाहीविदुषोऽपि तथा रूढोऽभिनिवेशः ॥
 ॥ ते प्रतिप्रसवहेयाः सूक्ष्माः ॥
 ॥ ध्यानहेयास्तद्वृत्तयः ॥
 ॥ क्लेशमुलेः कर्माशयोदृष्टादृष्टजन्मवेदनीयः ॥

- ॥ सतिमुलेतद्विपाकोजायायुर्भोगाः ॥
 ॥ परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्चदुःख-
 मेवसर्वं विवेकिनः ॥
 ॥ जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥
 ॥ तत्रध्यानजमनाशयम् ॥

UPANUŚHASAK

By beginning with ephorism 'Atha Yoganushasanm' Maharshi Patanjali had announced that this is not 'Shasan', i.e. I-Myself-is not the sole authority to preach. This is 'anushasan'. The sole authority or Governance in 'Yoga Darshan' is only of 'Hiranyagarbh'. One is 'anushasak', who tries to describe the understanding of sole authority-'Shasak'-by his own way. And one is the 'Upanushasak', who makes understand further the understanding of 'Anushasak' by his own way.

What is Knowledge, Yoga and Devotion ?

The Path which shows the way, how to restrain the 'Chitta' from taking various forms, is the knowledge, by putting it into actions and get the result out of it, is Yoga and to develop love in it, is devotion.

WHY MEDITATION OR FIVE AFFLICTIONS

AUM, AUM, AUM

A humanbeing is roaming throughout one's life knowingly or unknowingly in search of true happiness and peace. till, one does not achieve true happiness and peace, inspite of one's continuous crave for that, struggling with circumstances from all the angles. What one gets is sheer illusions. One repents for getting disappointments and mirages instead of peace. One repeatedly attempts to appease his hunger of peace. Since morning till night one engages oneself in various activities to accomplish one's desire to attain true happiness and peace. One's hours, days, months, years, even

lives pass off, like flesh of lightening in the sky. Still however, true happiness and peace always remain away. Why? The reasons, one does not know, that the obstructions, which deprive one; to enjoy true happiness and peace, are five afflictions that scatters of one's true happiness and peace.

These Are Those Five Afflictions :

(1) Avidhya-Ignorance (2) Asmita - False egoism (3) Rag-attachment (4) Dwesh-Aversion (5) Abhinivesh-fear of death or clinging to life.

(1) AVIDHYA-IGNORANCE :-

Generally Ignorance is termed to that which does not have the existance

to see its existence, or delusive belief. The practice to perceive Ignorance is by four means, which are enumerated hereunder :

- (a) to believe non-eternal as eternal.
- (b) to believe impure as pure
- (c) to believe pain as pleasure -
Happiness
- (d) to believe non-self as self

Yogic scriptures suggests its name as Ignorance where these all four types of delusive beliefs are there.

(a) To believe non-eternal as *Eternal*

Where there is creation there is destruction. This universe, all the luxuries of this universe and our bodies all are

sort of creation. Hence it is not eternal (It is changeable) but due to the cause of Ignorance (Avidhya), we believe it as eternal. Eventhough, we observe the destrutions in our daily life, our belief to consider it as eternal remains firm. What a great wonder ? What a severe shock is experienced on the death of one's nearest one, due to Ignorance (Avidhya) ? (In Mahabharat) Yaksha asked Yudhisthir "which is the greatest wonder of the world ?" He replied we observe in our everyday life that people are dieing around us, still we think that let other people die, we are immortal, we are not going to die." This is the greatest wonder of the universe." Even by a small loss how we become distressed ? We experience pain due to our own inability to perceive non-eternal as eternal. If one can under-

stand the universal rule of non-eternal (change) perfectly, one can save oneself from the mighty blows of distress and pleasure in life.

(b) To believe impure as pure :

This body is the result of copulation, constructed by ova and sperm and maintained in the hell like place, brought out from the passage of urinary tubes, sustained by bones, covered by flesh, framed under skin, in spite of these, sensuous delude, purity and piety in the bodies of female, children etc. The body is fully embodied by stool, urine, cough, fat etc., like impurities, but one is unable to see impurities there. This is the another form of Ignorance (Avidhya), where impure and impious is believed as pure and pious.

(c) To believe pain as happiness :

All the desires end in pain in the end, though it is believed that these are going to give happiness “(परिणामतापसंस्कार दुःखैर्गुणवृत्तिविरोधाच्चदुःखमेव सर्वं विवेकिनः)”

The desires of sensualities, which are generally believed to give pleasure, the prudents know that it is going to give pain if not in the begining in the end. The sensuousness which gives pleasure to the average common people, the prudents believe it as a cause of grief only. To them these grieves are melt into three ways i. e. Parinam Dukh (Consequential grief), Tap Dukh (Tor-chering grief) Sanskar Dukh socalled pleasure which allure again and again for enticement. A palatable sweet becomes uneatable if a drop

of poison found therein, even though prepared out of best available material,

Parinam Dukh :

Coitus seems pleasant at the time of its performance, but the consequent grief of loss of energy, intelligence, zeal and prudence etc., is always attached to it. This is called as 'Parinam Dukh.'

Tapa Dukh :

One is having a lucrative job and enjoining pleasure out of it. Due to someone's malpractice and or inducement one looses the job. There will be a strong feeling to take the revenge against the person. But unable to take revenge. And, unbearable mental torcher suffered by one is called as 'Tapa Dukh'.

Sanskar Dukh :

The co-called enticement which allure again and again is called as Sanskar Dukh. One has seen the cinema, it has made the impression on 'Chitta', induced by the same impression of enjoying to see cinema, stands in the queue to get the ticket. Again carries the impression on 'Chitta', and again it goes on and on. This vicious circle would not be having its end. This is called as 'Sanskar Dukh'.

All the three types of qualities Satva, Rajas and Tamas, are opposing forces to one another. Hence all the three types of pleasures and happiness are nothing but grieves. This is the third form of Affliction Ignorance (Avidhya) where pain is believed as happiness.

(d) To believe non-self as self :

Non-self is believed as self. As body, its organs, mind, intelligence, chitta, ego etc. are believed as a self or chaitanya. Self is distinct, chaitanya and away from all those, though to believe these non-self as self is the forth form of Ignorance (Avidhya).

By all above four means Ignorance is perceived. Non-eternal as eternal, impure or impious as pure or pious, pain as happiness and non-self as self. These four types of depraved beliefs : all together is explained as Ignorance, by Yogic scriptures. Let us now proceed further to discuss Affliction Asmita (false egoism).

(2) ASMITA - FALSE EGOISM :-

To believe Atma or self and Chitta as one that misbelief is called as affli-

ction Asmita-False egoism. What is wrong if self and Chitta is considered as one? Self-Atma-is absolutely pure it never experiences pain or pleasure. Due to illusive belief of considering that self and Chitta are one, all pleasures and pains are experienced by self delusively.

All the feelings of pains and pleasures are not of Self. Those feelings are of Chitta, but loss of Perceptibility of Self, that it is different from Chitta, make self to feel pains and pleasures itself. And that belief of Self as Chitta and itself is one, or false feeling of oneness is recognised as affliction Asmita false egoism. This illusive belief will remain uptill the true understanding that both are different is attained. By arisen of this perception only the affliction of false egoism could be demolished.

If red coloured cloth is kept near the mirror, the mirror will be observed as red, but in fact, the mirror is not red. It is colourless. It is pure. It is without any afflictions. The redness is observed only due to the reflections of red cloth. As soon as the red cloth is removed, the mirror will be seen in its own form. Self feels pain and pleasure due to the reflections reflected by Chitta. In fact, Self is unchanged and absolutely pure. The feeling of oneness felt by self with Chitta that first illusion will subsequently lead to believe second illusion that Pains and pleasures are experienced by Self. The belief of self that Chitta and itself is one and pains and pleasures are experienced by itself is affliction termed as Asmita-false egoism.

(3) RAG-ATTACHMENT :

The longings to enjoy the pleasure again and again which enjoyed once and desires to get its resources that binding towards the pleasures and its resources is called as affliction Rag or Attachment.

(4) DWESH-AVERSION :

Feeling of hate and anger towards pain which experienced once and hatred towards its causes which has brought pain or grief that feeling of hatredness is affliction known as Dwesh or aversion.

(5) ABHINIVESH-FEAR OF DEATH :-

The fear of death is affliction which is known as Abhinivesh. Better understanding of this affliction can positively

prove the theory of re-existence. It could be proved that we were existing previously, by better knowledge of this affliction Abhinivesh.

The fear of death is natural even among animals. But it is not like that, that only unintelligents fears from the death, but the people of great intelligence and great athelets also are having the fear of death.

Once man experiences the fear in his life only after that he will be afraid of that fear. Untill he himself experiences it once, he will not be afraid. Like a child is playing near the lamp and tries to catch the flame. Child does not know that the catching of lamp or its flame may burn its own hands. But once it touches the fire and exper-

iences the burns, with that experience it will withdraw its hands, because now it has the experience of fear of burns, if we again try to take its hands near the fire.

Out of this it is proved that once the experience of fear is felt then only one will be afraid of that fear, not before that. Hence what is the reason of our fear from Death? In this life we have never experienced death. Why we are afraid of fear of Death? the theory is that, that once we experience it, then we use to be afraid of that fear or from its causes. There should not be the fear of death, it has never been experienced in this life, still we are having the fear. Let us proceed further to understand it properly. There is no self-experience of

death during this life, though the fear of death is there. This proves that previously one had the experience. If the experience of death is experienced, then one must have met with the death. If death has taken place previously then the death can be only of physical body. Now this conclusion of death of physical body leads us to believe with surety the pre-birth of physical body also. Through this way it is proved that there was previous birth. The theory of re-incarnation is proved by thinking on this line, and thus affliction Abhinivesh—Fear of death—can prove the theory of re-incarnation.

Four states of five afflictions :

Asmista, Rag, Dwesh and Abhinivesh (False egoism, attachment, aversion and fear of death) all four afflictions are in

(a) Prasupta-Latent or Dormant- b) Tanu-attenuated-(c) Vichchhinna-Over-powered-(d) Udar-active-, states in productive field of Ignorance. The ignorance is the field for the afflictions and its above four states. If the field of ignorance is not there, the tree of other afflictions with its four states like branches can't be germinated.

(a) Prasupta-Latent or dormant-state :

Prasupta denotes, very deep sleep. As if someone is in deep sleep, to make him awake we require to shout or to touch him or to shake him, same way those impressions which are lying in the Chitta in a latent state, in the form of seeds; is called dormant state. One will never be able to know about its existence,

that it is there in Chitta, but when shaking or vigourously stimulating circumstances arises for its awakening and only after it awakens, its existance could be known. For instance, a Mahatma is having attachment affliction in dormant state of his Chitta. It would never come to the knowledge of him or to others. No sooner did such appropriate circumstances arise for its manifestation, immediately it will jump out. As Mahatma gets pleasure of services from his disciples. But due to one or the other reasons, he may not get those services. at that time only, it, comes to the knowledge that how much longing is there ? How he craves to get those services and what an acute feeling of hatred will be manifested against the causes which had deprived him from the pleasure of services. Since the impression of attachment were in dormant states,

it jumped out for manifestation in active state in the from of hatred.

(b) Tanu-attenuated state :

The impressions which are in subtle or very fine state is recognised as Tanu attenuated state. Any impression, if it might have in dormant state its existance can't be known by one, but if it might have in attenuated state, one can make out about its existance, at aleast. Though one cannot neglect it or cannot be careless against it. On getting proper required atmosphere it can jump to active state from attenuated state and start harrassing an individual. Like a small un nourished thin plant can turn into a gigentic tree ifit gets required air, water, mannure, field and time.

(c) Vichchhinna-overpowered state :-

An affliction which become inactive due to overpowered by any negative or positive afflictions, that state is called as Vichchhinna or overpowered state. If an individual is having virtues and we love those virtues. He may be having a bad habits, though due to our love towards his virtues, we may overlook his bad habits and may not show our hatred. here the attachment affliction has overpowered aversion.

(d) Udar-Active State :

When afflictions are active to harass humanbeing, is an active state of afflictions. When the body is in action of enjoying its desired pleasures that is called as active state of affliction.

Let us discuss an illustration for better understanding, of four states of attachment affliction.

An individual is having a habit of smoking. He enjoys the pleasure of smoking. Circumstances lead him to such a place, where cigarettes is totally unavailable. His cravings for smoking is embarrassing him, but its non-availability abstain him from smoking. Days, months, and years are passed. His habit of smoking lapse from his mind in a far corner of his Chitta, by passing of time. And the memory of his desires of smoking is disappeared gradually in such a remote unknown corner of his mind that he forgets the smoking. This is called prasupta or dormant state of attachment Affliction.

Again circumstances bring that man back to his place. Starts his daily routine again as earlier. He observes that his friends-relatives are smoking. It brings back his memory of his earlier experiences of enjoyment of smoking; (which was in dormant state in his Chitta). is called as attenuated state of attachment affliction.

Overpowered is the state, where one desire is overpowered by one or other reasons. If affliction attachment is overpowered by (a) other attachment is positive overpowered state and (b) if attachment is overpowered by hatred i. e. negative overpowered state. Now medical authorities suggests that "if you will smoke, you have to face dire consequences". He has to leave that habit. Here attachment to enjoy the pleasure of better health

forced one to leave the attachment of enjoying smoking. Hence one attachment overpowered the other. This is called as overpowered Positive state. But medical adviser apprise that "the reasons of your continuous coughing is due to your smoking". And if one leave the habit of smoking, there his attachment (to enjoy the pleasure of smoking cigarettes) is overpowered by hatred (aversion) against coughing, this is called as overpowered Negative State.

The attachment towards the desire to smoke was in dormant state, when an individual went to a remote place. But on coming back to his own place, he observed the smoking others. The spell of dormant state is broken. If he 'remembers' his own enjoyments of early days of smoking (attenuated state) and

gets the suggestions from friends to start smoking again and he starts. Then his affliction which was in (Tanu) attenuated state descend to active state. If his affliction is there in overpowered positive state and he gets the advise that "it is an illusion that smoking of cigarettes is harmful to health" and with this encouragements if he starts smoking, the affliction which was in overpowered positive state can leap to active state. And if he starts smoking after getting medical report, that "his coughing was not due to his habit of smoking but it was due to infections of cold", the affliction which was in overpowered Negative State can leap to active state.

The afflictions which are in dormant-latent-state may jump to active state or

it may manifest gradually from latent, to attenuated, to overpowered and active states depends both on necessary suitable atmosphere and its acuteness. How much time it will take for its manifestations? and how long it will remain in different states also depends on suitability of causes it requires to manifest itself and its acuteness.

Precisely this can be summarised like this. Complete forgetfulness of enjoyed pleasure (though it remains as if in seed form) that is called as latent-dormant state. More or less memory of enjoyed pleasure is attenuated state. Any positive or negative (sajatiya or Vijatiya) affliction obstructs to enjoy, enjoyed pleasure is overpowered state. And to enjoy pleasure again and again is active state.

It is fructified that, consequent to negligence, the affliction can make one miserable by jumping to active state from dormant state or the other states. The best course to become carefree from afflictions is to eradicate it from its dormant state. BUT....HOW...

WHY MEDITATION

What to do to eradicate those afflictions ? “ते प्रति प्रसव हेयाःसुखाः” Means, make it subtle and put it back to its causal state. Without making it subtle naturally, it cannot reach easily to the place of its origin. Hence it should be made subtlest to drive it back to its place of birth. This can be better understood by an illustration of bag and cloths. After arranged folds, the bag was filled but after taking the cloths out and unfolded it, in the form of unfoldment it cannot be accomodated in the same bag. To put it back in the bag it requires again folding as before, then only all the cloths can be accomodated in the same bag. The form of cloths which were expanded due to its unfoldment should be made subtle by arranging its folds.

Same way the afflictions should be made subtle. But how to make it subtle ?

“तपः स्वाध्याय इश्वरप्रणिधानानि क्रियायोगः ॥”

“समाधि भावनार्थं क्लेष तनु करणार्थश्च” ॥

“Tapa, Swadhyaya and Ishwar Pranidhan -Mortification, study of scriptures & recitation of mantras and complete surrender to Ishwar is Kriya Yoga. Through which one can attain-‘Siddhi of Samadhi’ -the spiritual perfection-or the super conscious state-and can make the affliction subtle. By making the afflictions subtle, with the help of Kriya Yoge, it could be sent back to the place of its origin.

But what is the surety ? that after making it subtle and sending it back to its place of origin. From subtle form it can develop to gross form or jump to

active state. We send it back to latent state but it can leap again and again. What to do for that also? How to eradicate it from there? “ध्यानहेयास्तदवृत्तयः” With the help of meditation it should be destroyed. The affliction which were brought to the subtle form with the help of kriya Yoga and reverted it to its place of origin. To avoid its jumping again to active state, with the help of meditation it should be burnt there. As if that roasted seed is lying in the field though it gets all suitable, air, water and atmosphere can't be germinated again. Same way with the practice of Kriya Yoga and meditation the affliction which reached to the latent or dormant state and burnt there, are unable to descend to active state. And will never be able to harass to humanbeing again.

Let us try to have the clear idea, through the illustration of Betel-nut and Iron safe. We smash the betel-nut to pieces, through the blows of hammer. But if we put the betel-nut in strong iron safe and go on hammering it with big hammer. There will not be any effect to betel-nut. To break the betel-nut within iron safe, it requires to have some internal arrangements for its machination. With the help of (gross) hammer like tool, we cannot smash (subtle like) betel-nut inside the strong Iron safe.

Same way when the afflictions were in gross or active form, one can control it through the gross form of practice of pranayam or Pratyahar of Yogic practice. But when it reaches to the latent or the place of its origin (box like) state, gross instruments will not affect those subtle

substance. Only Meditation can impress it. And only meditation can succeed there, to impress the subtle substance.

So, Why to perform Meditation ? and what is the object of Meditation is to attain true happiness and peace, which those afflictions are demolishing it. The MEDITATION is the only efficacious remedy. This is the reason for performing meditation.

One will never engage oneself in any activity if there is no hope or gain. Now a days, we hear to much about meditation. So many people are suggesting "Do meditation"-"Do meditation", We engage ourselves in one or other activities from dawn to mid-night, we cannot perform it without it or succeed

there without meditating on it or concentrating on it. So unknowingly also we are meditating then why there is uproar that "Meditate", "Meditate". That meditation is gross meditation on outside or worldly objects. The uproar is for internal and for subtle forms. Result on gross and worldly objects Meditations had developed the modern destructive weapons of science. The outside i. e. worldly objects meditation, when goes beyond its limit, put one socalled wise successful man to the state of lunatic state from inside. Where as introspective meditation can lead to an individual on the path to achieve true happiness and peace and can lead to his own self.

If we consider the affliction is a tree, then ignorance (Avidhya) is field,

latent, attenuated, overpowered and active states are its branches, the bonds of desires of this life and previous life through which one has to suffer (कलेशमूलःकर्माशयोद्भ्यादष्टजन्मवेदनियः) are its roots and species, life and experience of enjoyments or suffering is its fruits (स्तिमूलेतदविपाको जात्यायुर्भोगाः). Once the root of bonds of desires are destroyed, the tree of afflictions with its branches and fruits demolishes. The root of bonds of desires only can be eradicated by meditation (Dhyan). Let us have the clear idea through discussing following ephorism :

॥ “ तत्रध्यानजमनाशयम् ” ॥

Only that ‘Chitta’ can become free from the bonds of desires, which had attained the evolvment by practice of meditation (Dhyan).

There are five types of (Siddhas) miraculous psychic power possessors. By birth, by taking the drugs, by Mantra, by tapa (Mortification) and by attaining Samadhi (Dhyan) "जन्मौषधिमन्त्रतपः समाधिनाः सिद्धिः". By practicing meditation (Dhyan) all body, mind and the organs of body get the changes, and these changes bring sort of miraculous psychic powers, which are called as Siddhis. Those who possess it are Siddhas.

The psychic power which are having by birth are "Janma Siddha" Those who have used the drugs and with the help of drugs, prescribed in scriptures have attained miraculous powers are Aushidhi Siddhas. By recitation of Mantras received from Sadguru, who have attained siddhis are Mantra-siddhas, those who

have attained siddhis by Tapa (mortifications) are Tapa siddhas and those who have attained siddhis by practicing Meditation are called as samadhi Siddhas. In all there are five types of siddhis and five types of siddhas. Out of these five siddhas only Samadhi Siddhas are free from the bonds of desires. To the rest of four the bonds of desires are there in their chitta. Only the Samadhi Siddha can lead towards the path of absolute perfection or the 'Kaivalya Mukti'. And only he can experience true happiness and peace.

we came across the conclusion with surety, What efficaciousness can be contributed by Meditation.

Because, to the rest of four types of siddhas (due to their love for attained

psychic powers) are always enveloped by -Rag-attachment affliction. And its roots are bonds of desires These bonds of desires are to be experienced

(कलेशमूलःकर्माशयोऽद्रष्टाद्रष्टजन्मवेदनिय)

during the tennure of this life or next life. Hence the vicious circle of birth and death goes on and on unbroken. Where as to attain Samadhi, it is the first condition to make himself free from afflictions “ ते समाधायुपसर्गाव्युथानेसिद्धयः ”

When one perceives it by heart that the psychic powers are the obstructions to attain Samadhi only then he can achieve the state of Samadhi and he can be Samadhi Siddha.

Only he can achieve Absolute perfection (Kaivlya Mukti), Only he can make himself completely free and only he can experience true happiness and peace.
AUM, AUM, AUM...

WHAT IS KRIYA YOGA ?

Tapa, Swadhyaya and Iswar pranidhan mortification, reading and meditation on the spiritual scriptures & recitation of Mantra and surrender to Ishwar all three together is called as Kriya Yoga. With the practice of the same one can make affliction subtle.

Tapa :

As if a proficient Horse-rider keep the control on mischievous natured horse and can ride it to reach once's destination, same way the disciple keep pran, senses and Chitta in control and can achieve the result of magnificent health, cleanliness and energetic body.

Swadhyaya :

The reading of spritual scriptures through which one can get the wisdom (which can differentiate evil and good) and the recitation of mantra of Pranav and Gayatri (with keeping its meaning in mind at the time of its recitation) is called as Swadhyaya, the result of this is realization of the deity.

Ishwar Pranidhan :

To evolve from gladness and evilness and by surrendering to live the life without desires is called ishwar pranidhan, the result of which is the attainment of Samadhi-The Spiritual Perfection.

Keep friendship, mercy, gladness and indifference for those who are happy, unhappy-pious and impious respectively to enjoy the pleasure of Chitta, since an individual comes in contact of these four type; of people in the world.



To evolve from sensualities, to enjoy highest philosophy and to enjoy the highest State of Perfection is hardly possible, but by getting the merciful favour of Sadguru all these becomes easy to achieve it.



**"DHARMAMEGH" 38, Chandranagar
Colony, Maninagar, Behind Rambag,
AHMEDABAD-380008. (Gujarat)**