



Plucked Flowers

- Yogabhikshu

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(Abridged content of saint literature of Reverend Yogabhiikshuji)

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This is an era of science. The era of science is Kaliyug. Kaliyuga is an era of head, not an era of heart; it is an era of reasoning, not an era of dedication, surrender. That is why there is less importance of devotion and more importance of Yoga in Kaliyug. As devotion demands dedication and surrender, devotion works less in Kaliyug. In Kaliyug disciple asks Guru – “Why is this?” In Kaliyug when father says son to a specific thing, the son asks – “Why is this?” Kaliyug means a big and huge question mark! The current time is of intellect-Yoga. At present there is more prevalence of mind and intellect, the faith and heart is less prevalent. In fact, there is more need of purification of intellect.

Mind and brain are descendent than the heart. The heart says something different than the mind and brain. Where there is an end of material science, from there the spiritual science, Yoga-science is initiated. There can be many things and events which can't be understood by our numb mind. Hence let us try to be magnanimous and connoisseur. To believe only those things which are proved correct in scientific test, that mentality and ideology itself is based on terribly unscientific thinking. “As something is invented by the outsider then it is considered as a science and if invention is made by the insider then it is considered as a doctrinarism!” When would we make ourselves free from such bias and prejudice?

There is a limitation of material science! Psychology is more subtle and spiritual science – science of soul is the most subtle.

Where the sphere of science ends the land of unalterable truth begins. A scientist is the one without true knowledge. His achievements never bring him satisfaction and hence the race for new invention continues forever. This is the reason why he is called – the man without true knowledge. How can one be called learned, at whose threshold there is no trace of peace or contentment to complement his exertion. One may call him scientist, or well versed or a man whose knowledge has a limit. But it is mockery to call him a Jnani i.e. a man with complete knowledge.

When during the course of his research he establishes some rule, scientist halts to know and relish the fruits of his discovery; there his concentration breaks; it does not last till the ultimate result. So in his happiness and desire for the happiness which is formed upon the wavered concentration, he repeatedly becomes unhappy and makes others also unhappy. This unfortunate flux of him never comes to an end.

Like the scientist a Rishi does not stop to relish the fruits of an abrupt, incomplete research. His concentration does not break there, it encompasses the final result. He does not expose before the world the secrets and happiness which are the products of his yet incomplete research. He rises well above the surface level and penetrating all mysteries and secrets with his subtle and imposing sight concludes, “All this happiness ultimately causes pain”. Due to his attainment of Samadhi he understands the root level of resultant unhappiness which otherwise looks happiness apparently. He grasps this truth with his able concentration (i.e. Samadhi). This is the only difference between a scientist and a Rishi. With a little change of direction it does not take a long for a scientist to turn into a Rishi.

An imperfect Rishi is called a scientist whereas a perfect scientist is called a Rishi. The scientist is an incomplete discoverer and the Rishi is thorough one.

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An English scientist Mr. Shelton went to forest for the work of his scientific invention. He followed the wounded tiger in the jungle. The tiger was bleeding from its wound. It went into a cave. Mr. Shelton sat on a tree nearby the cave and waited for the tiger to come out of the cave. He waited there for days and thus fifty five days passed! After fifty five days when that tiger came out of cave his wound was totally healed however the tiger became somewhat weak. Mr. Shelton was scientist and he had to make invention. He went into cave and found that there was only a stream in the cave. The tiger spent fifty five days just by drinking water, did not eat anything. The tiger fasted for fifty five days and healed its wound. To prove that animals observe fasts to heal the wound of their bodies he made experiments on other animals too. He wounded some small and big animals so that they were bleeding and then put them in the cages with food and water readily available in those cages. Shockingly he found after some days that the food kept in all cages was as it is, it was not consumed by animals. They survived on water only. From this experiment it is proved that the animals with their unknown insight resort to fasting to heal their wounds.

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How much violence the scientists have to do to come to such conclusion? The invention made from taking the refuge to the violence would never be benefitted. It is our own experience. Our saints and sages conclude about such findings with their mental ability and willpower. They never resort to causing harassment or pain to the living creatures to prove a point or make invention; they just do it with their insight and will power.

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An individual body is made of many limbs likewise the huge universal body is made of all the living creatures and inert elements of the universe. The effect of the happiness-unhappiness caused in the huge universal body would spread to the society and entire universe and we are also affected by the happiness-unhappiness of others. Hence be cautious while performing any action.

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A human is incomplete though he has intellect. The inventions and thought processes of incomplete would always be incomplete. Hence don't involve ourselves in the useless controversy by concluding that "some things are right and some things are wrong", particularly during emergency period. Sometimes it may happen that some remedies and solutions may work.

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Till date the scientists have not moved further than the semen (Virya) in their inventions. The one step ahead is Shukra (Note: In common terms, the **seven** types of Dhatus are plasma, blood, muscle, fat, bone, bone marrow and semen. According to Yoga six more Dhatus which are ahead of the described seven and become more subtle in increasing order; they are Shukra, Ojas, tejas, Prana, Vidyut and Man). The contemporary scientists though have made the invention for destroying the living being they can't invent the element which can make dead one alive. When they would reach nearer to invent such drug or element or substance, the world would have reached nearer to Mahapralay i.e. holocaust. The speed we gain to reach to the top of hill; it may happen that with the same speed we have to come down to the hill. Likewise if we reach to the peak of inventions of material things, we will have to come down to devastation too with same speed.

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We should take the benefit of modern science. With scientific and agricultural research if we can produce more and more food grains from each grain to nourish the people then it is called the better use of science for the welfare of people. But if we create more and more hazardous viruses from each virus and use them to harm the millions of living creatures then it is called unhealthy and harmful use of science; which is avoidable experimentation.

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This is Kaliyuga, hence there is an atmosphere of lust and dissipation. Under the circumstances it is difficult to preach and propagate the spiritualism and Yoga. If we have the wisdom and memory of previous births then only we can have interest, inclination and liking for auspicious things like Yoga and spiritualism.

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The true happiness and peace remains in introvert meditation. The present day modern science is the result of extremely extrovert material attention and concentration.

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Obtaining control over the mental faculties and physical behavior is known as yoga. In other words acquiring the ability to arrest one's mind's passionate worldly activities or to pacify them is called Yoga. Deep meditative contemplation is also called Yoga. Proficient performance of duties is called Yoga too. These are general definitions of Yoga. But the ultimate desirable attainment is emancipation-salvation-liberation, in Sanskrit there are different names of that ultimate attainment viz. Kalyan, Moksha, Kaivalya, etc.

The general meaning of Yoga is Milan i.e. union or meeting; whom to meet? Whose union-meeting? One should have a union-meeting with true understanding and wisdom which makes one free of illusion and ignorance. The true understanding and intellect from its material stage would move towards subtle stage and at the most subtle stage attain the Pragya i.e. wisdom. After attaining wisdom he is entitled to have Kaivalya stage (i.e. solitude, detachment) which is ultimate stage of Samadhi. At this stage the eternal happiness which would never be resulted in unhappiness and peace is attained.

Yoga means –

1. Union of Ushna (hot) and Shita (cold); union of Surya Nadi (right nostril) and Chandra Nadi (left nostril); union of Solar Nadi (Pingala) and Lunar Nadi (Ida). Yoga means to remove the imbalance of Ushnata (heat) and Shitata (coldness) and remain healthy.
2. We should make the senses introvert which are normally remained extrovert. By making senses introvert we make them more powerful so that they grasp most subtle and transcendental things easily.
3. To move towards subtlety from the materiality. Each body has both the substances i.e. semen-masculine and ovum-feminine. And in whichever body they are, make these both substances unite in that same body. That is called true Vajroli-Mudra; means union of Shiva and Shakti.
4. The art of contentment of mind. The mind is extremely fickle. If we don't keep it busy in virtues and auspicious thinking it would immediately move towards vices and pervert thinking. There is no other happiness such as contentment of mind. Hence the Yoga means the art of contentment of mind.

Patanjali defines Yoga as “Yogshchittavritti nirodhah” - obtaining control over the Vrittis i.e. mental faculties and physical behavior is known as yoga. In other words acquiring the ability to arrest one’s mind’s passionate worldly activities or to pacify them is called Yoga. By doing so, one can experience Kaivalya. To know fully about how to obtain control over mental faculties, is called Jnana i.e. knowledge. To put this knowledge into practice and attain the Kaivalya is called Yoga. And to have sacred affection in the state of Kaivalya is called Bhakti (devotion).

Example: To know about how to prepare Laddu is called a Jnana (knowledge) about making Laddu. According to our knowledge, making a Laddu, eating it and having satisfaction is Yoga. And after eating Laddu, we become a devotee of Laddu is called Bhakti i.e. devotion.

Primary basis of Yoga: The primary and root basis of all types of Yogas and Yogis is Hathayoga. It is said in the Yogashastra – Asheshyogayuktanamadharkamatho Hathah (Hathayoga Pradeepika 1-10). The shelter home of all types of unhappy human beings is Hathayoga.

- We have already discussed general definition of Yoga in above mentioned four points which is soul related definition and its a Vedic gift for all of us. What is the goal of vedic culture? To understand and attain Kalyana, Moksha, Kaivalya.
- There are Shatkarmas, ten Mudras and eight Kumbhak Pranayamas in Yoga. They are infallible means to alleviate all afflictions for all peoples of all ages. The root of all health related branches is hidden in the Shatkarmas viz. Dhauti, Basti, Neti, Trankama, Nauli and kapalabhati of Hathayoga.
- As per Ayurveda all types of diseases are generated due to imbalance of three Doshas (Note: Tridosha defines the three fundamental energies or principles which govern the function of our bodies on the physical and emotional level. The three energies are known as Vata, Pitta, and Kapha. Each individual has a unique **balance** of all three of these energies.) The experienced people know better that Shatkarmas are miraculous means which are available free of cost to balance Tridosha.
- As regards matters related to mind and psychology, they are related to Prana (life-force) and Pranayama (breathing exercise). The mind is made active with Prana only. The mind is the most subtle form of Prana in the chronology of Shukra, Ojas, Tejas, Prana, Vidyut and Man (mind). Hence the remedy of all psychological problems is based on the knowledge about Prana and the divine power of Prana is resided in the versatility of Pranayama. Those who have mastered the forth fold of Yoga which is Pranayama become the visionary and no secret of the universe can remain hidden for them. The success of Pranayama is

in the practice and observance of Brahmacharya (i.e. celibacy) which is the precious fold of Ashtang Yoga.

- Mudrās are hand gestures used in conjunction with pranayama (yogic breathing exercises), and are generally done while seated in Padmasana, Sukhasana or Vajrasana pose. **Mudras** act to stimulate different parts of the body involved with breathing and to affect the flow of energy in the body and even one's mood.
- The universe is divided mainly in two elements viz. Jada (insentient – inanimate) and Chetan (sentient – animate – consciousness). The contentment regarding all insentient–inanimate elements are done in Savikalpa Samadhi (Note: In the Yoga Sutras of Patanjali, *Savikalpa Samadhi* also called Samprajnata *Samadhi* and Sabija *Samadhi*, is meditation with support of an object) and the contentment of all sentient–animate elements are done in Nirvikalpa Samadhi (Note: Nirvikalpa is a Sanskrit adjective with the general sense of “not wavering,” “admitting no doubt,” “free from change or differences.” In the Yoga Sutras of Patanjali it refers to meditation without an object.) The Yoga-practice which is capable of giving complete understanding and knowledge about the element of soul; how can it be incapable of doing welfare of the body which is the residence of the soul?

Hence the ultimate purpose of Yoga is to attain the soul-power means to understand mind, body and soul in true sense.

Basis of success: Who is eligible of practicing Yoga? The 64.1 verse of Hatha-Yoga says – Yuvavridhho ativriddho vyadhito durbaloapiva abhyasat siddim aapnoti sarvyogah atedritah. Meaning - Be it young or old, very old-aged or diseased, weak or disabled; anyone who practices Yoga without laziness and carelessness accomplishes it and attain it.

Verses 65 and 66 say – n shastrapathmatrena yogasiddhi prajayate n veshdharanam siddho satyamelannsanshayah. Meaning – Just by memorizing and reciting verses or assuming external symbols the accomplishment is not attained. It is attained only by practicing it as scripted by Shastra. Likewise – the conduct and continence is the only key for attaining success; only by having knowledge there is no contentment and satisfaction. It is necessary that the knowledge is put into practice then only the knowledge would be simple and observed in routine life.

Indications of success: Sanskrit verses say – Vapukrushatvam vadane prasannata naadsfutatvam nayano sunirmal bindujay agnidipanam nadivishuddhi hathayoga lakshanam. Meaning – Lean body, gladness on face, Expression of Naada (silent vibration of soul i.e. Anahata Naada), chaste eyes, success in observance of celibacy, illumination of fire, Purification of Naadis (pores); these are traits of Hatha-Yoga.

There is a mention of 125000 types of Yoga in Yogashastra. Out of those, the prevalent names are – Rajayoga, Hathayoga, Mantrayoga, Japayoga, Layayoga, Bhskti-Samarpanyoga, Karmayoga, Jnanayoga, etc.

Shankaracharya Maharaja – the giant knower and thoroughly experienced person of Yoga has said in his volumes “There are 1, 25,00,000 means to obtain control over mind or to obtain control over mental faculties. But out of all these means the Anahata-Naada (silent vibration of soul) is more acceptable to me. Hey Anahata-Naada God! I prostrate you, prostrate you, and prostrate you!

Sankhya-Yoga: Kapil Muni has authored Sankhya-Yoga. Sankhya means numerical. How many elements are used to make a universe and at the time of holocaust and creation of universe what was the form of elements – it is described thoroughly and very subtle understanding about this subject is described in the volume of Sankhya-Yoga. In Sankhya-Yoga there are 24 elements and the 25th element in the form of Chetan Tattva (i.e. soul) is described. 26th element (Parmatama) is not mentioned in it. However by believing and considering 26 elements it is easy to understand the chronology of the universe. Atma-soul keeps doing Karmas as it finds okay. There has to be an element which ensures that Atma gets fruits according to its Karmas. For that, there is 26th element called Parmatma i.e. Supreme-Soul. Kapil Muni had told Sankhya-Yoga to his mother, so mother had made him her Guru.

Patanjal Yogadarshan: There are 26 elements described in Patanjali Yogadarshan. They are described as 4 outcomes of Triguna. Vishesh which is the last outcome of Triguna consists of sixteen elements viz. five Panch-Mahabhutas, five Karmendriya i.e. sense organs of actions, five Jnanendriya i.e. five sense organs to perceive. And one Mana i.e. Mind. The collective name of above mentioned all sixteen elements are ‘Vishesh’. Why is it called Vishesh? What specialty they have? Due to the special attributes like happiness, sufferings, infatuation, etc. they are called Vishesh. The forms of those special attributes are quiet, dire and stupidity.

Avishesh is the third outcome, third state of Triguna. Ahankar i.e. Ego and Panch-Tanmatra i.e. the five perceptions or subtle elements (viz. Rupa (form), Gandha (smell), Sparsa (touch), Rasa (taste) and Shabda (sound)) that are the objects of the five senses, are called Avishesh. Avishesh i.e. A+vishesh means without any specialty; an absence of happiness, sufferings, infatuation. Hence they are called non-special.

Second outcome of Triguna is Lingmatra – only a symbol of material creation state is remained that is why it is called ‘only marked’ or ‘symbolic’. This state is called Mul Prakriti or Alinga i.e. un-symbolic or unmarked.

The first outcome of Triguna is Alinga, there is no symbol, mark, sign or perceptibility so that we can experience it. This is called Alinga (un-symbolic – unmarked) state, Equilibrium state of Triguna.

The above mentioned four outcomes of Triguna consist of 24 elements which are described. The 25th element is Atma (soul) and 26th element is Parmatma i.e. Supreme Soul.

The Patanjali Yoga is also called Ashtang Yoga because it has suggested practice of eight limbs viz. YAMA - Restraints, moral disciplines or moral vows, NIYAMA - Positive duties or observances, AASANA – Posture, PRANAYAMA - Breathing techniques, PRATYAHARA - Sense withdrawal, DHAARANA - Focused concentration, DHYANA - Meditative absorption, SAMADHI - Bliss or enlightenment. These eight limbs are described in four Paadas (chapters).

1. Samadhipaada – How many types of Samadhis and what is attained by them is described in this chapter so that human being is desired to attain them. **2. Sadhanpaada** – After understanding the value of Samadhi the Yoga-practice is described in this chapter. **3. Vibhutipaada** – If Yoga is practiced honestly then during the progress of Yoga-practice practitioner would attain accomplishments; these are described in this chapter. **4. Kaivalyapaada** – The ultimate stage of Yoga-practice is Kaivalya which is described in this chapter.

There are six Darshanas (schools of orthodox Hindu Philosophy) viz. Vaiseshik, Mimansa, Nyaya, Vedanta, Sankhya and Yoga. These Darshanas gift us about how to attain eternal happiness and peace. That is why there are unity and solidarity among these six Darshanas. This subject is of penance and practice, not of debate.

The Sum and substance – gist of Yogadarshan: As the sum and substance of all scriptures is Yogadarshan, likewise the gist of Yogadarshan is Hey (i.e. afflictions), Heyhetu (i.e. the reasons of afflictions), Haan (i.e. to liberation from afflictions) and Haanopaaay (i.e. measures to attain liberation). The sufferings and afflictions should be abandoned. There is no worry of the sufferings which are already endured. There is no need to abandon them which are already endured. The ongoing sufferings are for sure to be endured. They cannot be abandoned without enduring them. The possibilities of the sufferings which are likely to come in the future can be averted. We make such efforts in present; we practice such activities in the present, so that no new sufferings are invited.

|| Alokya Sarva Shastrani Vicharya Cha Punah Punah Idamekam Sunishpannam Yogashastram Param matam ||

Meaning - Having carefully analyzed all the scriptures, having contemplated over them again and again, we arrived at the conclusion that Yogashastra is the supreme of all - And sum and substance of Yogashstra is to present the above said four subjects.

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As the body is assumed the first need is to protect and maintain the body; then the other pleasures and facilities. But all the pleasures, luxuries, facilities and even the body give resultant pain and suffering and in the end body perishes. The only eternal happiness without any resultant unhappiness is the Moksha-Kaivalya (salvation, emancipation, solitude).

The common stages of body of Panchmahabhuta (five basic elements) are birth, childhood, youth, old age and death and they can't be avoided even by Yogis and Avatari i.e. incarnated human beings. Even Lord Ram and Krishna had to be in the limits of Panchmahabhuta. The one who is above the limits of Panchmahabhuta is called to be a deity and assumes the subtle and divine body. But such one's divine body can't be seen with the eyes. They are categorized as Deva (deity) Yoni which is above the three Yonis (species) viz. Human, bird and animal. The Deva-Yoni is above all Yonis and it is beyond Panchmahabhuta. In Upnishada it is told – Na tasya rogo na jara na mrityu praptasyah yogagnimayam shariram. Meaning- the one who has attained Yogagnimay (celestial and divine) body has no disease, old age or death.

Everything in nature is made up of five basic elements: earth, water, fire, air, and space. The characteristic of the nature made of five basic elements is constant variability. Hence whatever takes birth under the rule of nature; over time it is destroyed or dead. Thus the creation and dissolution of nature is a continuous process. If we understand this philosophy thoroughly we would become free from the pains and sufferings of the duals like joy-sorrow and happiness-unhappiness.

If we have assumed the birth then we will have to live but if we live with the philosophical understanding of the nature then we can be free from the prejudices and biases. Yoga is the tool to attain philosophical understanding and wisdom and once they are attained then the complete contentment would prevail in life.

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એક સાધે સબ સધે, સબ સાધે સબ જાય;
જે તૂ સેવે મૂલકો, ફૂલે, ફૂલે, અઘાય.

**Ek saadhe sab sadhe, sab saadhe sab jay;
Jo tu seve mul ko, ful, fale, aghay.**

Explanation: To send the water to branches and leaves of a tree, a root of the tree should be watered; not each branch and leaf of a tree. Firstly it is impossible to water all the leaves but if an ignorant after making herculean efforts water some leaves then also it is fruitless; for the leaves of a tree don't get nursed by it but they start rotting. The easiest way of watering all the leaves is to water the root.

Aaayurveda says – the food we consume is converted into the **seven** types of Dhatus viz plasma, blood, muscle, fat, bone, bone marrow and semen. According to Yoga the semen is converted into six more Dhatus which are ahead of the described seven and become more subtle in increasing order; they are Shukra, Ojas, tejas, Prana, Vidyut and Man. Man (mind) is named as Buddhi (intellect), Chitta (individual consciousness) and Ahankar (one's ego) according to the actions it take for different work. Thus Mind, intellect, consciousness and ego are the names of one authority only. When that authority tries to contemplate it is called Chitta (consciousness); when it tries to meditate and understand the meaning of something, it is called Man (mind); when it takes decision, it is called Buddhi (intellect); and when it is engrossed in the existence of self, it is called Ahankar (ego).

Mind becomes efficient and useful with the help of Prana (life-force). So thinking philosophically we find that the Prana after assuming subtle form becomes Man. There is a couplet, the meaning of which is – While reciting Mantra, rosary rotates bead after bead in the hand, the tongue remains active in the mouth by chanting Mantra but if the mind roams in all directions while chanting Mantra then it is not called Mantra-recitation. The mind must also be meditated on the Mantra and its meaning during recitation of Mantra. Thus mind is very fickle. When it roams in thousands of places it is impossible to take note of it. As due to our inability of doing so we can't say that mind is not fickle. When mind roams in a few places it is easy to make a note of it. Thus due to our capability of making note of mind's movement we can't say that mind is stable.

The mind by its nature is fickle. It would remain dynamic. If we don't keep it busy in virtues and auspicious things then it would get away in wrongful activities. Hence we can let mind fickle but not according to mind's own desire but mind should act according to our desire and it should be kept busy as directed by our wish and the

places decided by us. Saint Rahim rightly says – As due to our shadow in the water our body does not become wet; likewise the one who has control over his mind, his body does not move around here and there. In brief, with the control over mind body remains in our control ipso facto.

In Patanjali Yogadarshan Samadhipaad there is a verse – Paramanuparama mahattvaantosya vashikarah. Meaning: (Thereafter) you will be able to gain control over your mind so that you can understand well the minutest to the greatest and the extreme gross and the extreme subtle objects or subjects. When you achieve concentration, you will be able to keep your mind steadily on all objects ranging from the smallest molecules to the utmost big objects. You will begin to grasp the distinction between the gross world and subtle world i.e. external world - inner world and at the end achieve the ultimate essence of the matter.

The mind of practitioner is more powerful to get himself Darshana then the power of saint who helps practitioner in getting Darshana of deities. The mind taking the support of Chitta can assume the form of anyone and gives Darshana to practitioner. So when practitioner gets such Darshana of deity, it becomes very difficult for him to decide that by whose grace he was able to have a Darshana – by the grace of God or by the grace of Guru-saint or by the power of his own mind?

The verse 2-42 of Hathayoga Pradipika says – Marute madhyasanchare manah sthairyajayate yo manah susthiritbhavah shaivavastha manonmani. Meaning – When Prana enters into Sushumna Nadi the mind becomes stable. (Note: Sushumna (‘‘very gracious’’, ‘‘kind’’) runs along the spinal cord in the center, through the seven chakras. When the channels are unblocked by the action of Yoga, the energy of Kundalini uncoils and rises up the Sushumna from the base of the spine.)

Another important verse is – Indriyanam manonatho manonathastu marutah maritasya layo nathah s layo naadmasritah. Meaning – Senses are in the control of mind, mind is in the control of Prana, Prana is in the control of Laya, (Laya is a Sanskrit term meaning ‘‘dissolve.’’ Laya yoga leads to the state of *samadhi*, which is the highest unification with the Divine. It leads the mind from the state of manifestation and dissolution to *moola prakriti*, meaning ‘‘original state’’) and Laya is in control of Naad – Anahata Naad. (Anahata Sound, called the sound of the Shabda Brahman, emanates from this centre. Significantly, Anahata **Naad** is the unstruck, mystic sound that occurs spontaneously and is not the result of striking or beating certain things.)

There is no celestial pleasure in the state of wavering and fickle mind but the celestial pleasure remains in the stable and concentrating mind. Hence the consistency of celestial pleasure is in the concentration, contemplation, meditation.

Tatra rutambhara pragya. Meaning - (Owing to the favor received through

spirituality) Pragya or intellect will be filled with Ruta or divine truth or with true nature. Explanation - As a practitioner receives spiritual favor his wisdom will be filled by divine truth or true nature which is a divine gift. This is governed by a stipulated process. You have to first get the expertise in Nirvichara Samadhi. Then spiritually oriented gracious disposition will be bestowed. This leads to freedom from impurities. When the mind achieves a state of purity, our wisdom or understanding will be filled with its true nature. In the end you gain that divine truth which you are attempting to experience.

The intellect will be filled with truth and attain tranquility. Then what will this intellect be known as? The word intellect (Buddhi) will be dropped and a new denomination of 'Pragya' will be added i.e. supernatural awareness or supreme awareness.

We have heard the word 'Pragyachaksu' used in philosophical parlance. Take the instance of a blind person. He cannot see with his eyes but he has an inner vision. It is called Pragynachaksu. With the assistance of his intellect, he experiences the world around. Blind persons are incapable of seeing with their eyes. Whatever they visualize is done through their intellect.

Pragya indicates a state above even intellect. He, who visualizes this world, experiences it with this extra-ordinary vision of Pragya and is called Pragyachaksu. When the intellect reaches a state of placidity then it will be able to grasp even the most subtle subjects of the world. When it reaches extraordinary subtlety it will be known Pragya. Ordinary intellect can have only general perceptions. When you are able to perceive things with ordinary intellect then it is called Buddhi, known as your intellect.

The trinity of words viz., Bodha, Budha, and Baudha are interlinked. With your intellect (Buddhi) you will be able to understand various things. When you adopt good and propitious knowledge, you can turn into an intellectual (Budha). Those who follow a learned man (Buddha) are Buddhas. But an imbecile is called Budhu or fool.

When you grasp ordinary perceptions it is at intellectual level. But when you develop the ability to understand extra-ordinary subjects it will reach the stage of wisdom. We apply this epithet Pragya only when our mind is able to understand the subtle subjects like 'Atma' and 'Paramatma'.

First try to obtain the favors of spirituality. Then convert the mind into a state of tranquility. Lead it to a state of utmost wisdom. Then allow truth to take abode there. Finally allow the mind to be pervaded by truth. This is known as Pragya.

Just as we understood a distinction between Pragya (wisdom) and Buddhi (intellect) so also let us try to understand the variance between Ruta and Satya. In a sense Ruta means same as Satya i.e. truth. But what kind of truth? Ruta indicates truth experienced. It is a personal experience which leads to spiritual knowledge. Knowledge learnt from scriptures are truth (Satya). In this manner Yogashastra uses two separate words - one for the truths you have come to know and the other you have experienced personally. Satya is used for the former and Ruta for the latter.

The reflections of all material and subtle substances would be experienced in Chitta. All these substances and incidents would enter into Chitta using senses; they would become the subjects of eyes, ears, nose, mouth and skin and through these senses enter into Chitta. If all the five senses though efficient enough to grasp the substances as subjects don't grasp them at all; when such state is attained then it is called that there happens the Yoga – union of soul and Supreme Being.

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Every one has insistence of satisfying his ego and to gain more with minimum of efforts. From this insistence he keeps worshipping the past, ignores the present and engrosses himself in the wayward and whimsical thoughts regarding future. All human beings suffer from the burden of the ego. The ego rides us so badly that not during day time but even during the sleep in the night we can't make ourselves free from ego. The situation of a person having ego would be like a passenger of the train who sits on his berth but keeps the luggage on his head.

Without dissolution of ego one can't surrender to Almighty God. And the dissolution of ego is only possible with the years and births of Yoga-Sadhana i.e. practice of Yoga. The dissolution of ego is one of the greatest attainments, accomplishments. Only with the complete dissolution of ego one can surrender to Supreme Being and once he surrenders the remaining trashes of ego would vanish too.

“If we don't know about how we would be blessed then we have to keep faith in the preaching of Guru, saint and wise people and practice what is preached by them.” In this sentence an intricate secret is emerged, “I am without intellect.” To know this is a proof of the fact that we have too much of intellect and wisdom. And to surrender to Supreme Being we have to discard the intellect and ego; and to do so we have to make use of intellect and wisdom only. Here we are talking about the decision to take for surrender after dissolving the ego which is not possible for the people with less intellect and more egos.

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The way we enjoy the different types of entertainments to pass the time likewise we play different characters to live and pass the life viz. fathers-son, uncle-nephew, master-servant, employer-employee, rich-poor, blacksmith-carpenter etc. If this truth is philosophically understood then we can be burden-free. When we get the chance to play different characters by the grace of nature we get required changes in otherwise monotonous life and that is why we feel less tired.

“I do – I do” – Come down from the elephant of ego! There has been an old, well-known and very useful storyline – Bahubaliji had done formidable penance, but for the sake of his ego. At that time his sisters had warned him, “My dear brother! Come down from the elephant.” He understood the warning and came down from the elephant of ego. And then only he could become Bahubali (a man with huge physical strength) in true sense.

As such this storyline is an ancient one but observing it minutely we may find it contemporary. This has been happening daily in our life. Knowingly or unknowingly, by hook or crook, we drag ancient Bahubali in present-day time and then we don’t let him come down from the elephant of ego. Hence the nectar of joy and happiness which is attained effortlessly is converted into poison of sorrow and unhappiness; thus the pleasure of life is ruined.

How good is it for us to become alert when a sister who may come into different forms to warn us about this i.e. to convert this poison again into nectar?! But we don’t want to be warned or become alert however prefer to feed our stomach by keeping on talking about ancient Bahubali! Can our hunger be satisfied like this?

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The worship (i.e. Upasana) can be divided in to two parts; viz. Shiva Upasana (i.e. worship of Shiva) and Shakti Upasana (i.e. worship of Goddess (energy)). Someone wishes to attain Shakti-energy-power in different names whereas someone wishes to attain Shiva-Kalyana i.e. spiritual prosperity and bliss. The worshipper of Shiva-Kalyana spontaneously attains Shakti-energy. And the worshipper of Shakti-energy gradually moves forward in the path of Kalyana i.e. i.e. spiritual prosperity and bliss. Thus, Shiva and Shakti are two different names of one element – one attainment i.e. like two sides of same coin.

Shiva is the masculine name of Shakti and Shakti is the feminine name of Shiva. Philosophically there is no difference between them. The same element in operational and functional form is named as Shakti and its blissful (i.e. Kalyan) form is named as Shiva. Shakti means energy of action and Shiva means omnipresent, omniscient auspicious element. A spiritual practitioner has to be stable, inactive and steadfast by taking help of material-subtle, natural-supernatural activities.

Shiva is ingenuous and Shakti is fickle. Shiva is stable because He is powerful. Shakti is fickle because she is not steadfast. Stability is an indicative of Shiva and instability is the indicator of powerlessness. In each and every body the Shiva and Shakti are resided. The seed of Shakti is ovum and seed of Shiva is semen. In each and every body the ovum and semen are resided. Their amalgamation in the body itself is a secret Vajroli Mudra or an accomplishment of Vajroli Mudra. (Note: Vajroli mudra, the Vajroli Seal, is a practice in Hatha-Yoga which requires the Yogin to preserve his semen, either by learning not to release it, or if released by drawing it up through his urethra from the vagina of “a woman devoted to the practice of yoga”.)

In the creation of Shivalaya all the eight folds of Yoga are covered. At the entrance of Shivalaya, on both sides there are statues of Ganapati and Hanuman; they are the symbols of Yama (abstinences) and Niyama (observances). When we move forward we find statue of sacred bull Nandi which is a symbol of Aasana (posture) and Pranayama (breath control). Move ahead and you would find statue of tortoise which is a symbol of Pratyahara (withdrawal of senses). the vagina shaped base in which the Linga is established are the indicators of Dhaarana (concentration) and Dhyana (meditation). And the figure of three and half circled snake circled on the Linga is an indicator of awaken Kundalini which carries Prana (life-force) in Brahmarandhra – the Sahsrar Chakra and experiences the Samadhi (absorption).

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To keep temple in home is a very big responsibility. Then we have to live our life commensurate with both – the home and the temple. In temple we must do prayer, worship and Aarti (religious ritual of worship) in time. At least one member of the family must remain at home. It is an auspicious obligation.

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Patanjal Yogadarshan has for Paads i.e. four legs. As it is stood on four legs it remains stable. If it has one, two or three legs it can't remain stable. In its first Paad the value of Samadhi (meditative consciousness) is explained so that human being desires to attain it. So the important thing is to understand the value; if it is understood then one is not to be told or reminded that attain the knowledge and wisdom, gets up early in the morning, practice Yoga, surrender to Guru, etc. For every human being wants benefit. That is why first Paad is Samadhi-Paad,

The second Paad is Sadhan-Paad. In this Paad the practitioner is explained about Yoga-Sadhana and how to practice each fold of Ashtang Yoga. The practitioner who practices Yoga regularly attains some Siddhis (accomplishments), whether he wishes them or not.

Hence third Paad is Vibhuti(Siddhi)-Paad. There are eight primary Siddhis mentioned in Yogadarshan. Anima Siddhi - The ability to become smallest in size is known as Anima Siddhi. By attaining this Siddhi the practitioner can reduce one's body even to the size of an atom or even become invisible. He becomes supernaturally strong and congenial. Mahima Siddhi - Mahima Siddhi is the ability to expand one's body to an infinite large size. By attaining this Siddhi the practitioner is able to expand the size of his body larger than the universe. He can attain the power equivalent to God who has created the universe. Garima Siddhi - The ability to become infinitely heavy is known as Garmia Siddhi. The practitioner can make himself as heavy as he desires to be and cannot be moved by anyone or anything. Laghima Siddhi - The power to become weightless or lighter than air can be achieved from Laghima Siddhi. The practitioner can become any creature on this earth and enter into his body after attaining this Siddhi. Prapti Siddhi - The ability to construct anything is known as Prapti Siddhi. The practitioner can achieve anything he desired through this Siddhi. There is nothing impossible for him to get such as providing water in the deserted area. Prakamya Siddhi - Prakamya Siddhi is the ability to become whatever the practitioner desires. The thoughts of the person changes drastically and experiences a flow of supernatural energies. By achieving this ability the practitioner is able to do anything he wants. He can fly in the sky or walk on the water. Ishita Siddhi - Knowing all powers and getting a control over them is known as Ishita Siddhi. The practitioner is able to get control on all the elements of universe and possess absolute lordship. He gets the privilege to practice lordship on anyone from states to empires. He gets converted into god himself. Vashita Siddhi - Vashita or Vashikaran is the ability of getting a control on life and death. With the help of this Siddhi one attains control over all kinds of living and non -living things. The one who excels in this Siddhi can influence any person on this earth.

In fact, Siddhis are not for downfall but they are like a lighthouse. But those who are not proficient in Sadhana, those who are not attentive, those who ignore the preaching of their Guru; the Siddhis trap them. The raw practitioner is trapped in Siddhis and versatile practitioner who practice according to the guidance given by his Guru would consider Siddhis as directives. The Yoga-Sadhana is to attain Atma-Siddhi (self-realization). If Yoga practitioner moves ahead and makes progress in the path of Yoga-Sadhana and during the Sadhana he does not halt to have a pleasure of Siddhi(s), he is not enticed by Siddhis then he attains his goal of self-realization.

The third Paad i.e. Vibhuti (Siddhi-Paad) and the forth Paad Kaivalya-Paad are automatically attained after practicing saadhan-Paad sincerely and honestly. For them to attain, the practitioner has not to make any extra efforts. The Vibhuti (Siddhi-Paad) and Kaivalya-Paad are authored to guide the practitioner that in his Yoga-

Sadhana he is progressing well and in the right direction if he keeps attaining the eight Siddhis (accomplishments) narrated above one by one sequentially.

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The Patanjali Yoga is also called Ashtang Yoga because it has suggested practice of eight limbs viz. YAMA - Restraints, moral disciplines or moral vows, NIYAMA - Positive duties or observances, AASANA – Posture, PRANAYAMA - Breathing techniques, PRATYAHARA - Sense withdrawal, DHAARANA - Focused concentration, DHYANA - Meditative absorption, SAMADHI - Bliss or enlightenment.

Yama has five folds - Ahimsa (nonviolence), Satya (truthfulness), Asteya (not stealing), Brahmacharya (chastity, celibacy, sexual restraint) and Aparigraha (non-avarice, non-possessiveness) are called Yama (Restraints or moral disciplines or moral vows). Yama cannot be limited by way of race, country or time. It assumes universal dimension and hence considered as great vows.

Shaucha (Self-Purification), Santosha (Contentment), Tapa (Self-Discipline or penance), Svadhyaya (Self-Study), Ishvara Pranidhana (Self-Surrender or surrender to Supreme Being) are called Niyama i.e. Positive duties or observances.

To talk about self-realization or people's welfare without practicing these great vows and observances is only self-deception, illusion and irony. The observance of ten folds of Yama and Niyama is not only for those who want to become Yogi or for people of one country but their observance is for whole mankind who desire to attain bliss.

Those who are supporters of world-peace have to do and understand many things by practicing and propagating Yoga. If they impart enough knowledge and understanding about the observance of Yama and Niyama so that people of universe become more inclined and interested in practicing Yama and Niyama then it is not an exaggeration to say that world-peace is easily attainable. Let us understand Yama and Niyama briefly and attain infallible benefit by observing them.

Five Yama:

1. Who so ever masters the nonviolence, in the vicinity of him there is absence of animosity.
2. The Yogi who has achieved, established and mastered the truth in a stable form, his resolution, choice and speech are fructified. His blessing and curse are fructified. It is not like that, that whatever Yogi thinks in his mind would happen in nature. But by the observance and perfection of sheer truth Yogi becomes so competent that what is going to happen in nature, his thoughts and speech occur accordingly and hence they are proved right. Though it is very difficult to practice 'truth' but the success lies in the observance of truth only.

3. The Yogi who thoroughly establishes non-stealing in his life, divinity and godliness come naturally at his feet. There is a Gujarati saying, whose meaning is – “Those who avoid it, it will come again and again; but those who ask for it, it will run away from there.”
4. By establishing celibacy, there is a benefit of semen. Whichever Yogi who masters celibacy is benefitted with semen. The literal meaning of *Brahmacharya* (celibacy) is the mode of life which leads to the realization of Brahman/God. But here sage Patanjali defines it with disillusionary meaning i.e. to be benefitted with semen is The Brahmcharya (celibacy). It is not celibacy if there is no benefit of semen.
5. As the Aparigraha (non-possessiveness) establishes, the knowledge of births is attained.

Five Niyama:

1. By observing rule of Shaucha (self purification) one feels nauseating in the limbs of his own body and other bodies. The second benefit of Shaucha - By observing self-purification (Shauch)) cleanliness of conscience, politeness, concentration of mind, restraint of senses including mind, and capableness of self realization are attained.
2. The happiness of the best order is attained by contentment.
3. Impurities are removed by penance and thus purification of body and senses is achieved. As the metal is heat its impurities are removed and it becomes pure, likewise with the help of penance the impurities of body and mind are destroyed. When the impurities of body and mind are destroyed the body becomes gold like. As the impurities of body and mind is destroyed body and senses become so healthy and energetic that it can be compared with iron.
4. By observing Svadhyaya (self-study) there is realization of worshipped divinity. By observing Svadhyaya one can visualize the deity. Who is the most worshipped among deities? Atmadev i.e. soul-self is the most worshipped. Hence by observing Svadhyaya Atma must be seen-realized. Whatever ensures realization of self is called Svadhyaya. One must desire realization of self by observing Svadhyaya; less than self-realization is not accepted, or else our efforts are futile.
5. Trance is achieved by Ishwarpranidhan i.e. by surrendering to Supreme Being - God. Living life by completely surrendering to Supreme Being leads to success in getting desire-less actions. When one becomes totally desire-less then there emerges the spirit of renunciation. And with the emergence of renunciation there emerges the concentration. And with the help of concentration the Samadhi (trance) is realized.

Aasana:- We have understood the first and second limb i.e. Yama (moral discipline) and Niyama (ethical rules) of Ashtanga Yoga preached by sage Patanjali in his Yogadarshan. The third limb of Ashtanga Yoga is Aasana (posture). In Hathayoga there are eighty four types of Aasanas are mentioned out of which three Aasanas are considered as main Aasanas viz. Siddhasana, Padmasana and Swastikasana.

Patanjal Yogadarshan says - The one which gives stability and happiness is called Aasana (posture). Any type of effort is avoided while sitting in posture. Sit in a relaxed and natural state. At the time of posture, if any effort is made then the mind will be involved in that effort and hence there would be early tiredness. The mind must be connected to eternity i.e. Supreme-Being. If efforts are not made for posture then the concentration on Supreme-Being can be more and Aasana can be accomplished faster.

Spinal cord should not bend while sitting in a posture. Head should neither bend on front or back nor sideways. For that it is mentioned in Bhagwad Gita - 'समं द्रव्यं शिरोऽग्रं' means body, head and neck should be in straight line.

A Shavasana is practiced for half an hour to one hour to get rid of tiredness which is generated after practicing Yoga-Sadhana. One who follows regulation to perform Shavasana on daily basis can practice Yoga-Sadhana harmlessly. In Shavasana, the divine and supernatural fantastic experiences occur which are born out of focused concentration; occasionally transcendental clues and tips are also received; original thoughts are generated intuitively which originate new dimensions.

The carpet which is used to perform postures is also called Aasana. To perform postures a mattress is used. The white woolen cloth can be used on mattress. Mattress is used so that it can be utilized for Shavasana too. Shavasana means relax all limbs and lay down in sleeping posture. It is very much effective to use the same carpet for Shavasana which is used for practicing postures and other penance. It is also suggested to always use one place and one carpet for Yoga-practice.

Pranayama: After mastering Aasana, to stop (control) movement of inhalation and exhalation is called Pranayam (control of breathe).

Explanation: In the beginning I would like to suggest that the practice of Pranayama must be done under the guidance and observation of expert of it; the practice of Pranayama must not be done by reading books or by hearing about it or by watching somebody doing it. Otherwise there are chances that it may lead to non-curable diseases. Lungs in the body are very soft and slender organs and very important too. Pranayama is directly related to lungs. If Pranayama is not performed properly then lungs can be damaged, due to which the practitioner has to succumb to terminal disease or death. Pranayama is one of the most important limbs of Ashtang Yoga but simultaneously it is very risky too.

Pranayama rises to the level of Dhaarana (focused concentration), Dhyana (meditation) and Samadhi (trance or enlightenment) in ascending order. Health and life-span is mainly dependent upon the cold and hot elements of the body; and the elements of both the types are dependent upon the Prana i.e. life-force, life-energy of the body. Whose Prana is pure and powerful can do whatever he wishes in the limit of human potential. With the presence Prana human is declared living and with the absence of Prana human is declared dead.

After practicing posture continuously, tirelessly and with happiness for two hours, one can practice Pranayama. The general characteristic all Pranayamas is to control movement of inhalation and exhalation as prescribed in scriptures. In this Ashtang Yoga there are four types of and in Hathyoga Praadipika and other scriptures there are eight types of Kumbhaka Pranayama (Kumbhaka Pranayama is a type of yogic breathing exercise in which the breath is retained or stopped.) But in all Pranayamas it is said to retain or hold the breath, a state where there is no inhalation or exhalation and thus to stop and control the normal breathing.

The duration and subtleness of Bahya (i.e. Rechaka or exhalation of breathe), Aabhyantara (i.e. Puraka or inhalation of breathe) and Stambh (i.e. Kumbhaka or retention of breathe) Pranayama can be measured from the point of view of time, place and number.

Explanation: By observing from the point of view of time, place and number, the Rechaka, Puraka and Kumbhaka Pranayama grows longer and subtle.

When lungs are emptied by exhaling the air is called Prasvasa. When air is inhaled and lungs are filled with it then it is called Svasa. In both exhaling and inhaling normally, neither the lungs are fully emptied or filled. When the air is fully exhaled and lungs are fully emptied then it is called Bahya or Rechaka. If lungs are fully filled up with inhaled air then it is called Aabhyantara or Puraka. And when the filled up air is retained in the lungs then it is called Stambha or Kumbhaka.

While doing Rechaka and Puraka the velocity of exhalation and inhalation is slowing down then it is said that the state of Rechaka and Puraka are becoming subtle. The duration of both is being extended then it is said that they are being lengthened. The counting of frequency of Rechaka, Puraka and Kumbhaka is called their number.

The entry of air in the lungs and the exit of air from the lungs which happens normally are called the Svasa (inhale) and Prasvasa (exhale). But when Svasa and Prasvasa are observed scripturally for longer duration and subtly then they are called Aabhyantara or Purak and Bahya or Rechaka respectively. Because, due to the state of long duration and subtlety there is severance of normalcy of Svasa and

Prasvasa that is why they are called Aabhyantar and Bahya and not Svasa and Prasvasa. And in Kumbhaka (retention of air) there is apparent severance of Svasa and Prasvasa.

Very slow exhalation of air, for very long period is called the Bahya Pranayama. Very slow inhalation of air, for very long period is called the Aabhyantara Pranayama. And retaining the inhaled breathe scripturally in the lungs is called Stambha Pranayama. Let us understand 'Dirgha' (means for longer duration) and Sukshma (means subtle) with example.

Let us assume that we empty the water-filled vessel with very slow velocity and with very thin current of falling water in two minutes. Now if we make the current of falling water so thin that the same vessel is emptied in six to eight minutes. The more time taken in emptied the vessel is called its Dirgha state and the thinness of the current of flowing water is called its Sukshma state. The Dirgha state is attained only when the Sukshma state is attained. The Dirgha state is attained only when the Sukshma state is attained. By attaining Sukshma state, the Dirgh state is attained on its own. With this example we have learned the Dirgha and Sukshma states of Bahya Pranayama. This way we have to understand the Dirgha and Sukshma of Aabhyantara and Stambha Pranayama.

Up to how much distance the air goes which is in the lungs and thrown out with the help of nose? To reduce that distance slowly is the measurement of Bahya using Desh (place or distance covered). How much time it takes to empty the lungs is the measurement of Bahya using Kaal (time). And in this manner how many number of frequencies are observed? Five, ten, twenty, fifty, etc; is the measurement of Bahya using Sankhyaa (number of frequencies). In this way we have to understand the measurement of Aabhyantara and Stambha using Desh, Kaal and Sankhyaa.

The throwing away of the subjects (viz. Desh, Kaal, Sankhyaa i.e. place, time and number) of Bahya and Abhyantara is the fourth Pranayama.

Explanation: If Stambha (Kumbhak) is observed – is remained without Bahya (Rechaka) and Aabhyantara (Puraka), then it are called the fourth type of Pranayama. In the previous three Pranayamas the sequence is Rechaka (exhale), Puraka (inhale) and Kumbhaka (retention of breathe). In that Kumbhaka, the Rechaka and Puraka are needed. It is also called Sahit-Kumbhaka i.e. the Kumbhaka which is observed with Rechaka and Puraka. After Kumbhaka, a practitioner has to take the refuge of Rechaka and Puraka. After observing Kumbhaka for some time, a panic is felt hence Rechaka has to be observed. After that Purak is observed and then again Kumbhak is observed. Again a panic is felt after observing Kumbhak for some time so Rechaka and Puraka are observed. In the fourth type of Pranayama we have not

to follow such sequence. This is matured stage of Pranayama. While practicing the Pranayama, after repeatedly following the sequence of Rechaka, Puraka and Kumbhaka the Prana is accumulated in plentiful quantity so that there remains no feeling of panic even after observing Kumbhaka for a longer duration; The Kumbhak can be observed for longer duration, considerable time hence Rechaka and Puraka can be avoided for a longer duration.

The throwing away of the subjects (viz. Desh, Kaal, Sankhyaa i.e. place, time and number) of Bahya and Abhyantara is this fourth Pranayama.

When the air is fully exhaled and lungs are fully emptied then it is called Bahya Pranayama or Rechaka which is different from the Prasvasa i.e. normal exhalation. If lungs are fully filled up with inhaled air then it is called Aabhyantara Pranayama or Puraka, which is different from the Svasa i.e. normal inhalation. When the filled up air is retained in the lungs as far as possible then it is called Stambha Pranayama or Kumbhaka. And with the maturity of the practice of above mentioned three Pranayamas, when Kumbhaka can be observed for considerable longer duration then it is called the Chaturtha i.e. fourth Pranayama.

Inhales breathe normally but exhales breathe fully; if it is done frequently then it is a practice of only Rechaka Pranayama. Inhales breathe fully but exhales breathe normally; if it is done frequently then it is a practice of only Puraka Pranayama. For different kinds of results-fruits different Pranayamas are legislated. Those Pranayamas which are not available in the scriptures and books are available too which can control the basic elements of the body; these pranayamas can learn from their experts.

With that (Pranayama) the cover before the light is depleted and the state of mind becomes suitable for Dhaaranaa (focused concentration).

Explanation: With the practice of Pranayama the Prana is accumulated and increased in the body; with the result of that Rajas (passion, active, confused) and Tamas (darkness, destructive, chaotic) Gunas are overwhelmed and Sattva (goodness, constructive, harmonious) are increased tremendously. All the basic elements of the body behave in a balanced manner. Heterogeneous elements and impurities of the body are destroyed slowly. The flow of Prana is increased and due to its adequate flow the intelligence is sharpened, hence wisdom is risen and the light of knowledge is experienced inside the body. Thus all the covers before the light is depleted and destroyed. Shri Panchshikhacharya has told about Pranayama - “There is no greater peanance than Pranayama. All impurities of the body are destroyed and light of knowledge prevails.”

The saints and Yogis have imparted many simple tricks to the people of society so that they take the benefit of the harmless Pranayama easily and without fear of

doing it improperly. The best example of is chanting the Mantras and rhymes in rhythm and have the benefit of Bhasrika Pranayama.

In the training centers of Aum-Parivar Bhastrika Pranayama, Dirgh Pranavochchar (methodical long chanting of Aum), Bhramari Pranayama and Dirghayu Pranayama are practiced with the help of incantation-chant (Mantra-Jaap), incessant collective utterance of the name of God (Dhuna) and hymns (Bhajan). With this method the practitioner performs various Pranayamas harmlessly. Let us understand it.

Oral chanting of any Mantra i.e. incantation-chant should be long and deep. It is advisable that the chant should be extended for twenty seconds. If Mantra-chanting is started in this way then the Uddyan Bandh and Mul Bandh (names of body locks of breathing exercises) are being started effortlessly. By the end of chanting the said body locks will be fully established. With the help of Mul Bandh, as the vital force (Prana) starts its upward journey towards Brahmrandhra (one of seven Chakras, the crown of the head – also called Sahsrara), the sperm too starts attracted for upward movement. It is mentioned in Hathyoga-Pradipika –

प्राणाप्राणोनादभिंदुमूलबंधे येकत गत्वा योगस्यसंसिद्धि यच्छतो नात्र संशयः ॥

Means – By practicing Mul-Bandh the Apan Pran (the *apana vayu* is one of the five energy subdivisions of Prana, and is considered one of the most important. It is believed to influence digestion, elimination and reproduction, it is active in the pelvic and lower abdominal areas known as Muladhar Chakra) is merged with Prana and enter into Sushumna nerve. Because of it, the Naad – cosmic sound is produced. After that, Prana and Apan along with Naad would move above the heart; there the sperm unites with Naad and goes to head (Brahmrandhra); at that time undoubtedly the Yoga is achieved.

Because of Mul-Bandh and Uddyan-Bandh are perfectly done, a mysterious pressure is created on sperm-carrying nerves which increases from the lower end of the spine to the upper end. That is why sperm moves towards head with gradual speed. During Mantra-chant the vibrations are generated in the tonal cords which affect the sperm-carrying nerves and thus some portion of the sperm is converted into Ojas (Ojas is one of the three vital essences that together promote and sustain our physical vitality, mental clarity, and overall health. The three vital essences are - prana, tejas, and Ojas). Now this portion of sperm which is converted into Ojas moves out of retrograde border – lapsing boundary. When Mantra-chant is over practitioner gets a little time to inhale. At that time the pressure on sperm-carrying nerves is decreased and hence the nerves become loose. Because of this, the portion of sperm which was converted into Ojas is thrown upward with intense pace. The nature of water is to flow downward and nature of Ojas is to move upward. Hence

one has to convert sperm into Ojas to move it in upward direction; one can perform any spiritual-yogic practice to do so.

During oral Mantra-chanting, Mul-Bandh and Uddyan-Bandh are observed in such a scientific way and with gradual pace that there is no fear of exaggeration. If oral Mantra-chanting is done collectively in mass and by two teams chanting one by one then there is no fear of distraction of laziness and laxity.

With this type of Mantra-chanting, Mul-Bandh and Uddyan-Banth are formed correctly and hence Bahya-Kumhak Pranayam (holding breathe after exhaling) is performed, because of which the assorted subtle actions-reactions take place. Thus celestial vibrations are created in Ojas-carrying nerves. All and all this would make Sadhak i.e. practitioner an infallible virile. Those who have attained the supernatural power and become celibate would use their grace and by imparting the suitable practice would ensure that the practitioner attain celibacy and move forward in the path of achieving emancipation. Only they know better that which practice is suitable and at what time it should be performed for the welfare of practitioner.

Bhramari Pranayama

To practice Bhramari Pranayama safely, prolonged intonation of Aum is very helpful. When you utter this word AUM with a prolonged intonation you will begin to experience numerous hidden vibrations in your system. On analyzing the components of the word AUM you will find that it contains three letters viz., A, U, M. When you come to “M” you should make only half intonation like ‘UM’. As you draw breath with the letter A and end with ‘UM’ you have to clamp your lips tight. When you utter ‘M’ with both the lips pressed close, then only you will be able to pronounce AUM correctly. The sound that emanates from your throat will have reverberations ending in a long drawn out ‘UM’. If you do not close your lips at the end of ‘AU’ the sound of ‘M’ will not emanate from your throat. It will convert into ‘ma’ with the alphabet a added to it, thus giving a wrong sound. Without intermixing of vowel the consonants cannot be pronounced correctly. Without vowels added in appropriate places the words uttered will not have proper intonations. Complete sounds are produced with the help of vowels. Sanskrit language is abundant with the usage of vowels and consonants in right proportions.

The procedure of uttering AUM is like this. Begin A and end with half M. When you come to ‘M’ you close your lips. Continue to produce the sound of ‘half M’ (like ‘UM’) so that it will produce a prolonged sound of ‘UM’ in your throat. Continued practice of uttering AUM has the ability to create vibrations in your spinal cord called “Merudanda”. In the end it will produce a spiritual and divine experience.

This will energize the sense perceptions and at the same time enhance your health. This stimulation of extra-sense perceptions is known as ‘Gyana’ which otherwise cannot be obtain by our normal sensory organs.

When the practice will be carried for a long time, without any hurdles the practitioner will gain a right to touch some extra-ordinary nerve centers so that they will begin to respond gradually. This is an essential part of Yoga. The long drawn out utterances of AUM can awaken dormant centers of energy. One way of realizing the effect of utterances of AUM is, you can place a finger on your vertebrae at the time of repeating “Pranava Mantra” and experience the sensations. The vibrations create subtle motion in the spinal cord. Yogashastra talks about seventy two crores of nerve centers within our human system. Out of these three prominent centers are quoted here viz., 1) Ida, 2) Pingala and 3) Sushumana. Sushumna has three inner centers. These are known as: 1) Chitra 2) Vajra and 3) Brahm. Of the three inner centers of awakening energy ‘Sushumna’ is of utmost importance. The inner centers of ‘Sushumna’ are subtler than subtle. Again out of the sub-centers in ‘Sushumna’, ‘Brahm’ has a special place. It is through this center ‘Kundalini’ passes through to enter the head (brain).

What do we understand by Kundalini? It is the hidden power that lies dormant within the human system in a coiled form. This is the untapped bundle of energy in our body waiting to be awakened. We are unaware of its utility. What is utilized even by extra-ordinarily energetic people is only a small part of that sleeping Kundalini. The rest of it lies in a reserved form of energy without being used. The method of awakening that reserved and dormant Kundalini energy is the purpose of Yoga. In Philosophical parlance Kundalini neither lies in a sleeping state nor over it awakes. We use these two words - “Sleeping and Awakening” to facilitate understanding of the subject in a broad way. We use the word ‘Kundalini’ to denote that power more aptly. It lies within our system in a coiled and curled form.

Dirghayu Pranayama

To practice Dirghayu Pranayama safely there is simple remedy. We have to inhale and exhale breathes in a normal way. But when we exhale the breathe we have to perform Kumbhaka for 2-3 seconds meaning we have not to inhale for 2-3 seconds. Once we stop inhaling breathe for stipulated time we can inhale in a normal way. We have to ensure that we would not perform Kumbhaka for such a long time that the inhaling of breathe would become abnormal and we have to inhale breathe more deeply. Thus first inhale breathe normally, then exhale breathe normally, and then perform Kumbhaka for a few seconds. Repeat this cycle for 10-15 minutes. By doing this Dirghayu Pranayama the muscles of heart and lungs get enough rest to extend their efficiency.

Pratyahara: The senses get dehooked from their objects and get identified with the Chitta (consciousness), assume form of Chitta (consciousness) is called Pratyahara (withdrawal of the senses).

Explanation: With the practice of Yama (moral disciplines), Niyama (positive observances), Aasana (posture), Pranayama (breathing technique) the Chitta leaves fickleness and starts getting stable, starts getting introvert. At that time senses get dehooked from their objects and start imitating-following the Chitta. In the initial stage Chitta used to follow senses but now senses follow Chitta. This stage is called the Pratyahara (withdrawal of the senses). Pratyahara means reverse flow. First Chitta was engrossed in senses, now senses are engrossed in Chitta.

If there is the minutest hole in the pot then the water of the pot slowly flows out; likewise if any of the senses remains lax then penance, abstinence, restraints, etc. are also in vain.

The first five limbs of Ashtang Yoga are called the external limbs. The last three limbs viz. Dharana, Dhyana and Samadhi are called the internal limbs. As the last three limbs are considered as Vibhuti-Siddhi (accomplishments) they are included in the third Paad namely Vibhuti Paad. Let us understand each one of them in details.

Dhaarana: Fixing the Chitta (mind or consciousness) at one point is known as Dhaarana. In Dhaarana all five senses are entrusted the subjects in such a way that the senses would not be able to move away from the subject nor let the mind be shifted its focus away from the subjects – Eyes – would look to the idol of Gurudev; Tongue – would recite mentally the Guru-Mantra; Ears – Would hear the mental recitation of Guru-Mantra; Skin – would experience the subtle touch of Gurudev; Nose – would experience the divine fragrance of incense keeps near the idol of Gurudev.

Dhaarana can be called a mental Trataka. In Trataka, an object is to be seen without blinking the eyes. Mental Trataka means an object is to be seen with closed eyes i.e. an object to be seen with imagination or visualize an object with closed eyes. If Trataka is observed in an improper way then there are chances of weakening the eyes or even blindness; whereas in the mental Trataka there is no such fear.

This form of Dhaarana is described in the simplest way so as to enable the practitioner to understand it easily and practice it practically. On whatever place of the body if the mental Trataka is performed then the Prana and mental faculties too get fixed in that place.

Dhyana: When Dhaarana is performed unceasingly then it is known as Dhyana (meditation).

Explanation: When we perform mental Trataka (Dhaarana) by fixing the Chitta at some figure in one place then it may happen that for some time that figure is visible in that place but after some time something else starts seeing. We try hard to focus on decided figure but after some time something else is seen; or our continuity of contemplation on decided subject is broken and we start contemplating on other subjects; till such stage remains, it is called Dhaarana. But when mental Trataka, Dhaarana is done unceasingly means the decided figure can be seen at decided place in the body as per desired time and during that phase no other figure is seen then that stage is known as Dhyana (meditation).

A few remedies for attaining concentration

Many practitioners used to make complaints that they are not able to perform Dhyana properly. For the benefit of them we would like to share self-experienced remedies for attaining concentration and practice Dhyana.

- 1) Perform Ardh-Sarvangasana for 4-5 minutes so that Prana i.e. vital force of the body flows towards Brahmrandhra Chakra (crown of the head – also known as Sahasrara Chakra). After that if you sit for practicing Dhyana then it will be easier to attain concentration.
- 2) After chanting Gayatri Mantra (verse) for 10-15 minutes if we try watching the letters of Gayatri Mantra introvertly with the closed eyes (Manasik Chakshu) then suddenly we may slip into state of concentration. At the maturity level of such concentration all letters are witnessed as if they are shined with electricity. It is a very good state of concentration when entire shining Gayatri Mantra is visible before the close eyes. At that time the Prana of the body is in excess form. This stage is also compared to the stage of Mantradrshita (a seer who can understand the meaning of verse and visualize it).
- 3) After Performing prolonged intonation of AUM for 10-15 minutes if one sits for meditation then he can concentrate speedily. When you utter this word AUM with a prolonged intonation you will begin to experience numerous hidden vibrations in your system.

The procedure of uttering AUM is like this. Begin A and end with half M. When you come to 'M' you close your lips. Continue to produce the sound of 'half M' (like 'UM') so that it will produce a prolonged sound of 'UM' in your throat. Continued practice of uttering AUM has the ability to create vibrations in your spinal cord called "Merudanda". The vibrations create subtle motion in the spinal cord. Yogashastra talks about seventy two crores of nerve centers within our human system. Out of these three prominent centers are quoted here viz., 1) Ida, 2) Pingala and 3)

Sushumana. Sushumna has three inner centers. These are known as: 1) Chitra 2) Vajra and 3) Brahm. Of the three inner centers of awakening energy 'Sushumna' is of utmost importance. The inner centers of 'Sushumna' are subtler than subtle. Again out of the sub-centers in 'Sushumna', 'Brahm' has a special place. It is through this center 'Kundalini' passes through to enter the head (brain). The Sushumna is affected with the vibration created through prolonged intonation of AUM. In the end it will produce a spiritual and divine experience which leads to profound concentration.

4) Some practitioners and disciples are so devoted to their spiritual masters that they get enough concentration through their devotion only. However such devotion is not easy to originate into all. The virtues of the past births are needed for such devotion. Such devoted disciples can concentrate just by invoking the intense remembrance of their Gurus. Even others who sit with devoted disciples to practice Dhyana are also benefitted in practicing Dhyana. Such disciples are rare in numbers. To identify them is an indication of luck.

Dhyana with Upward-Downward tactic

The mind is very fickle. When it ponders it is called Mana (mind); when it contemplates it is called Chitta; when it takes decision it is called Buddhi (intellect); and when existence is felt it is called Ahankara (ego). Intellectuals are those who take work from the Mana keeping its fickleness is mind. As mind is fickle by nature we cannot change its nature hence we should let it fickle and be unstable not by itself but as per our desire, in the place as decided by us. Such as-

There are two wrestlers. Both are equally powerful but A has better intellect than B. When fight takes place A tries to understand the strengths and weaknesses of rival B. A also studies the tactic used by B. In the initial stage of wrestling he defends well and when B yanks A to throw out, A uses his strength and yanks B on the same side and throws B out. In Dhyana too using such tactic one can get success.

After sitting in a posture start concentrating on right toe. When mind starts to move away from the toe we should let it move but not as per its choice but as per our desire. From right toe to ankle, from ankle to knee, from knee to thigh, from thigh to abdomen, from abdomen to navel, from navel to heart, from heart to neck, from neck to nose, and from nose to head – the upward movement. Then start downward movement and let mind focus from head to toe in the reverse order. This kind of Dhyana is very impressive, harmless and result oriented.

Extreme volatility of mind during meditation

Question: At the time of meditation mind becomes more volatile than the normal state. Why so? What can be done to avoid that?

Answer: You are right. During meditation when we start concentrating on a subject or at a place then we feel that mind is very volatile. But in fact it is not like that. To feel more volatility of mind is a proof that slowly the mind is getting stable. Under the normal circumstances you feel that mind is less volatile. However at that time the volatility of mind is extremely higher. But because the extreme volatility of mind you cannot make note of it, for you cannot catch hold of that. Like the object with extreme velocity looks steady; when the velocity is reduced to a level where our eyes can take note of it then only it looks like a moving object (Ex – moving fan).

If mind's volatility is infinite then it is out of the limit of taking note of its volatility. Hence that stage does not look like more volatile to us. When we practice meditation then the mind's volatility is reduced to a high degree so as to enable us to take note of its volatility so we feel that mind is more volatile during meditation. Actually it starts reducing its volatility and slowly it would become steady and focus on the desired subject or a place.

Thus when mind is infinitely volatile how can someone take a note of it!? And due to our inability to take note of its volatility how can we say that mind is not volatile!? When mind becomes less volatile then we can make a note of it. Due to our ability to take a note of its volatility how can we say that it is very volatile!?

Such profound talks on meditation are understood on its own with the longevity of practice of meditation.

Rosary is helpful in meditation

Question: Why is the need of rosary during mantra-recitation? As the mind remains busy in changing the beads of rosary it is not remain concentrated on Mantra-recitation. I enjoy Mantra-recitation without rosary only.

Answer: During period of Anusthan (An Anusthan is a Sadhana of a specific number of chants of a mantra completed over a specific period of time. The word Anusthan means to stand firm; in other words it is a resolute commitment. Typically, the number of chants in an Anusthan is 125,000 spread over 9-40 days. The 9 day *Laghu* Anusthan is popular over the festival of Navaratri) one has to count the number of Mantra-recitation hence rosary is needed. If you are able to concentrate on Mantra-recitation then you don't need rosary. But those who cannot concentrate on Mantra-recitation, for them rosary is very helpful. It is also a kind of meditation.

At the time of Mantra-recitation the mind does not remain absorbed in it. At that the mind slips into worldly activities and routine gimmicks and we are unaware of it; at last such mind tires and become drowsy or feels sleepy and while napping it starts dreaming too. Such mind keeps the practitioner in fantasy world and makes him unaware. But the possibility of such state of mind is reduced to a great extent If we use rosary at the time of Mantra-recitation. Because the monotony is broken while using rosary hence possibility of drowsiness and sleep is reduced to almost nil.

Mantra-recitation is going on mentally. When one Mantra is completed the fingers rotate one bead of the rosary. When whole cycle of rotation of beads is completed the rosary's direction has to be changed. We have to remain vigilant to move to the next bead when the Mantra is completed and to change the direction of rosary when all the beads are rotated. Thus meditation is practiced automatically though the place of concentration is changed with each bead. This way rosary is very much helpful and necessary during Mantra-recitation.

Making daily efforts for practicing meditation is in itself a success. One should not worry about how deep and for how long the meditation is observed. It is not easy to measure the internal subtle spiritual activities.

Samadhi: When the object of meditation alone remains in sight and the mind becomes zero losing its entity the Dhyana turns into Samadhi (trance).

Explanation: The figure which we were concentrating on is seen continuously and no other views are seen. Such practice is going on for longer period, without hurdle and with sheer love into it. Such status reaches to a stage where view and viewer both extinct; at that time there remains divine concentration only. It is known as Samadhi.

By trying repeatedly to remain in Samadhi state the Samadhan i.e. reconciliation prevails which remains forever. After that the duals like benefit-loss, happiness-unhappiness, joy-sorrow, etc. do not remain present. Hence eternal peace prevails in life.

Beware

Practice of Samadhi for a longer duration leads us to so much concentration that the onlooker (Drashta or Self) obtains a state of steadiness (concentration) in Him. Due to this the view (Drashya) and the viewer (Drashta) turns into one.

During practice of Yoga it may happen that out of drowsiness and sleep one may feel that Drashya and Drashta turns into one but it is not Samadhi. Drowsiness and sleep may deceive many practitioners. Drowsiness and sleep is due to excessive Tamoguna whereas Samadhi is the indication of excessive Sattvaguna. Then what is

the real test of Samadhi? In Samadhi head, neck and the body remain in straight line whereas in Drowsiness and sleep they bend on either side. Hence beware of the Drowsiness-sleep.

Mantra-Japa, Dharana, Dhyana and Samadhi

The desired Mantra-recitation is Japa; to see the figure of deity whose Mantra is recited with mental eyes is Dhaarana; the mental eyes continuously see the figure of the deity is Dhyana; and at the time of matured practice when all of them are dissolved into one is Samadhi.

Wrong beliefs about Samadhi

There are many misunderstandings and wrong beliefs prevailing in the society. Many believe that the one who has mastered the Samadhi must be able to do miracles. If he/she is not able to do miracles how can we call him/her a person who has attained Samadhi! But how can ordinary people understand that there remains no greed for doing or showing miracles is in itself a great miracle! In fact Samadhi and miracle are mutually opposite. Sage Patanjali says that miracle and achievements (Siddhi) are hurdles in attaining Samadhi, Where view, viewer and Dhyana; all are dissolved into one then how can there be possibility of remaining miracles and Siddhis! Though the highest level of happiness and joy is achieved through Samadhi but it is material in nature then how can it be called Samadhi? One has to enter into the Samadhi to have the self-experience of coming out of all material pleasures.

Samadhi is a different state than that of awakened, drowsiness, sleep, dream, latency and death states. Samadhi is being described in the language of exclusion i.e. “it is not this”, and “it is not that” etc. If a person in trance (Samadhi) tries to describe the Samadhi then he has to come in awakened state. Thus whatever descriptions you come across about Samadhi are of the lower stages than that of Samadhi.

Let us now understand some verses of Samadhipaad which narrate the Sampragyata and Asampragyata Samadhi.

Sampragyata Samadhi: Suppositions, deliberations, delight coupled with egotism is called distinguished abstract meditation.

When all desires are cast away, what capability an accomplisher will acquire? What kind of privilege mind will attain? What are the practices for which he will find himself fit? Paranjali opines that such a person will be qualified for the practice of meditation.

When a person acquires concentration of mind (meditation) through supposition, deliberations, happiness derived from single mindedness, it will be called ‘Sampragyata

Samadhi.’ This word ‘Sampragyata’ consists of three different words: viz. Sam, pra and gyata. The first two denote the meaning: ‘in excess’, gyata means ‘acquired knowledge.’ So the complete meaning of the compound word is ‘something you have learnt in a very diligent and abundant manner.’ In other words knowledge gained in a very understanding manner i.e. You have understood the subject in depth and that it cannot be contended with baseless and ignorant arguments.

Now we will discuss various kinds of abstract meditation. You may ask why all of a sudden I am talking about meditation (Samadhi). It is because we have reached the state where it is possible to embark on the practice of concentration. Our faculties have gone through necessary steps mentioned in the above lines. The mind has acquired the privilege to practice concentration. Now our mind can launch on to the intense keenness it requires for meditation. It can experience deep concentration. Such concentration can be divided in four groups.

If the mind is immersed in spiritual speculation then it can achieve concentration on them and it is called “Vitarka Samadhi”.

If the mind is deeply occupied in spiritual deliberations and begins to concentrate on it then it is known as “Vichara Samadhi”.

If the mind is submerged in bliss (extreme divine joy) and achieves concentration then it is “Ananda Samadhi”.

If your mind is settled in single minded concentration you know it as “Asmita Samadhi”. It is believed that your ego is involved in this samadhi, “Asmita” indicates to egotism.

Asampragyata Samadhi: The practice of the means which produce rest (tranquility of mind) in the end leave behind certain Samskaras (impressions or influences) and this is called “anya”(the other) Samadhi.

Previously mentioned four Samadhies are known as “Sampragyata Samadhi. Whatever will be left back after practicing any of the four meditational forms is referred here by Patanjali as other (anya) Samadhi. He adds that this “anya” (other) Samadhi is outside the mode of four meditational forms prescribed by him like “Vitarka”, “Vichara” etc.

I have referred this other Samadhi as “Asampragyata”. The sutra 18 mentions it simply “anya”. Patanjali did not use the word “Asampragyata”. I call it so because it is the language of Yoga. The cause of Yogashastra as described in “Sutras”. That is why it is also called the language of sutras. The word “Sutra” indicates that the subject matter is explained in brief and succinct words i.e. to express much in a few words. Much more is implied than what seems to be on the surface.

In the language of Hindi a “Sutra” means a cotton thread. In philosophical parlance “Sutra” indicates a way of expressing profound concepts in simple and straight forward manner. The beads of a necklace will be held in a thread lest they may be scattered. You may not be able to see the thread concealed behind the beads. But one hundred and eight beads very tightly held together by this thread. The thread that holds the 108 beads of “Rudraksha” is not visible. It is very minute. The beads may be as big as bear fruit. They hang together in a line in a single unseen thread. As it is if they are laid side by side they would require great place. Hung in the thread they occupy less place. In addition it maintains orderliness. Otherwise the beads will be scattered helter-skelter. It becomes an integral part of the necklace. The grace of holding the beads together goes to the “Sutra”.

All philosophical works like Yoga and others are expressed in “Sutras”. Sutras are forms of orderly rules. Why the sages preferred to explain their doctrines in “Sutras”? They wanted to describe deep and profound subjects in as brief a manner as possible. Had they not been composed in concise form the treatises would have come cumbersome to study?

When you venture on the practice of Yoga all your activities should be calmed down to take rest at a single point. For a greater part of our life these engagements in worldly affairs have kept us preoccupied leaving us vexed and annoyed at all times undergoes sorrows, compelling us to live the life of an ordinary householder.

Yoga brings control over these anxieties. As we advance only the impressions known as “Samskaras” will be left behind.

When the activities of the world come to a rest (tranquility) an inward awareness tells us that we have achieved “Nirodha” (control) over the activities and that the wandering mind is at rest.

“Samskaras” or the impressions of past life remain behind reminding us of the bygone times. “Samskaras” are described as: 1) The faculty of recollection and 2) Impressions left on memory.

In the beginning we are occupied with worldly matters. Slowly by practicing Yoga we learn how to put our mental activities under control (Nirodha). As we advance in meditational practices our mind also begins to stop from wandering, staying as rest as a single concentrated point. Formerly mind was running in diverse directions. But it is brought to rest at one point. At the end of our practices what remains back is “Sanskara”.

Sage Patanjali says that when the knowledge brings tranquility, what is left behind is mere a refined state, a kind of sentimentality. This is “Sanskara Samadhi” or the other meditational form to which he refers to in this Sutra.

In this way we have learnt about the four modes of Sampragyata Samadhi and one in addition is the name of Samskara Samadhi – Asampragyata Samadhi.

Now the next Sutra tells about those who are the fortunate ones who have attained “Asampragyata Samadhi”.

Those who have achieved “Samadhi of Asampragyata” will take birth with spiritual knowledge. They obtain a special body and live as if they have overcome the fundamental rules of the nature.

Other can achieve Asampragynata Samadhi Through the following methods viz. 1) Sraddha i.e. faith, 2) Virya i.e. Firmness and courage or virility, 3) Smruti i.e. memories called back to mind, 4) Samadhi of Sampragynata nature, and 5) Pragyā i.e. spiritual wisdom.

Those who have accomplished Yoga from means of Asampragyata Samadhi (meditation practiced from the knowledge acquired from previous birth) are yogis of the first mode. They have practiced meditation in previous births and acquired complete knowledge. This they carry to next birth as they are born. Others can achieve Asampragyata Yoga by five methods as mentioned above. Let us also discuss third method to attain Asampragyata Samadhi.

You can gain Asampragyata Yoga by taking shelter (Sharana) or final resort in the Supreme Being. This principle is known as “Sharanagati”. In Vedic culture Guru is considered as the representative of Supreme Being.

The following verse in Hindi describes this veneration of a Guru at par with God:

**“Guru Govind dou khade kake lagu pay ,
Balihari Gurudevki Govind diyo batayil.**

Translated it means:

“Before whom shall I prostrate first,
Both Guru and Govind (God) are before me,
Look at the greatness of Guru,
He has shown me Govind (God).

In simple words it means that by the grace of Guru a person can have a glimpse of divine being. Hence much importance is attributed to the concept of guru, in this country. If Guru is pleased it is as good as receiving the grace of god. If you desire so you can put it as either “Ishwarapranidhanadva” or “Gurupranidhanadva!

The first type of Asampragyata Samadhi out of four types is Savitark Samadhi. That Samadhi which is mingled with words (Shabda), meaning (Artha) and knowledge (Gyana) is known as Savitarka Samapatti-Samadhi. Since it has an alternative it is called Savikalpa Samadhi too. Let us understand with an example.

AUM is a word that denominates Ishwar or divine being. But this word itself is not divine being. That is why AUM is known as a ‘word.’ What has been explained in rules twenty forth, twenty fifth and twenty sixth rules about divine beings is only the ‘meaning’ of AUM. This inference that AUM is divine being is called knowledge. So at the time of meditation if you keep the three alternatives in your mind - the word, the meaning of the word and the knowledge of the word and meaning - still you have a clear picture of the definite and same picture of the different alternatives then it is known as Vitarka Samadhi.

When the word and its knowledge turn tardy (Manda), the remembrance of the meaning turns extra pure – meaning, that only the ‘meaning’ part of the trio remains present. When the meditator and his meditation become idle in the mind, only that meaning of the one meditated upon will remain present. This process is known as Nirvitarka Samapatti or an encounter that remains without argument. Since no alternatives will be left it is also called Nirvikalpa Samadhi or a trance without an alternative.

In the same manner (like Savitarka and Nirvitarka Samapatti) there are some more Samapatties like Savichara and Nirvichara ones. In these Samapatties the subject matter will be very subtle.

(All the previously) mentioned ones are of the nature of “Sabija Samadhies”. All the forms of meditation referred before are with an origin. Whatever a gross subject matter or those practices of meditations having subtle objects and extending to primary nature, and taking resort to any of them whatever achievements will be made in the path of meditation have one name ‘Sabija’ or having an origin. The meaning of Sabija is having a seed: since one takes shelter of gross and subtle object matters all of them are called Sabija.

When you achieve expertise in Nirvichara (Samadhi) then you will receive the favor of Supreme spirit.

In the previous rules we have discussed about Savichara or deliberating and Nirvichara or non-contemplated trances. When you take recourse to a subtle subject matter then it will be known as Savichara and Nirvichara. Between these two the second is treated as best.

In the previous rules we have discussed about Savichara or deliberating and Nirvichara or non-contemplated trances. When you take recourse to a subtle subject matter then it will be known as Savichara and Nirvichara. Between these two the second is treated as best.

At this state the mind turns very clear. With clearness of mind comes pleasantness. “Prasannata” or having a frame of happy mind indicates Prasada or graciousness. After you obtain the state of Nirvichara you will gain spiritual tranquility.

In a state of Nirvichara the meaning of proficiency indicates the ability to keep that state prolonged for as long as your desire. Here the word 'Visharada' means to have an understanding with clarity. What do you gain from this proficiency? You receive favors of a spiritual kind. In other words the mind will achieve an extraordinary placidity.

In our colloquial language we use the word 'Adhyatmik' in a loose way. But we do not realize its full impact. If you split the word it will read like this: 'Adhi' means utmost - as much more as possible - and 'Atma' represents source of all sensation and inference is knowledge. 'Ika' means belonging to. In this way the meaning of the word Adhyatmik stands for utmost knowledge of the soul, which represents the power of sensation. When you understand as much as you can about 'Atma' or the soul you will achieve delightness. The same is termed as 'Prasad' or favor. When you will get maximum favor in spirituality turning your mind tranquil - purity of mind - mind becomes pure.

Tasyapi nirodhe sarvanirodhannirbijah samadhihi || 51 ||

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥५१॥

Meaning: When you can stop the false and unpropitious impressions through true and propitious habits, you can have a control over them so that you can achieve Nirodha or control of faculties. That final state is called Nirbija Samadhi or trance without an origin or seed.

Explanation: The phrase 'Tasyapi Nirodhe' means controlling of even the true impressions. The true impressions have put a stop to all bad impressions. But while eliminating these bad impressions a peculiar situation arises. Even the good and controlling impressions themselves have been brought under control absolutely. At this state an intensive concentration has emerged. This is also named as Nirodha.

The state of excessive concentration converts into a state of absolute control (Nirodha). The true impressions in the process of placing curbs on bad impressions do come under a state of self-control. This is meditation without origin or seed. If you look at it in this sense, the true impressions which force out bad impressions do have a Bija or seed alternately on some support. When this prop is removed what will be left is mere "meditation without seed or origin and will be called Nirbija Samadhi. This Samadhi is considered to be of the highest order. Till you achieve this Nirbija Samadhi i.e. your final objective of concentration, your aim should be to dedicate yourself in your efforts with a sense of seriousness and sincerity.

If a thorn is giving pain in your sole you use another thorn to remove it - goes the proverb. When the thorn is removed you will throw the other thorn which has helped you. Both the thorns will be thrown away. We do not keep them as mementoes. The

good impressions with the help of which we remove bad impressions are also a kind of instrument like a thorn. They are utilized in bringing about control over bad impressions. When the practitioner reaches an advanced state of concentration under meditation even these good impressions come under control.

This rule uses a word Pratibandha instead of mere Bandha - meaning thereby that it is more an impediment than some kind of fetters. The word Pratibandha indicates closing a chapter completely. It is a closure that will not open again. There won't be any scope for its recurrence.

Previous to this state you must have encountered several types of hindrances. They must have remained for a short period only. But the impediments (Pratibandha) you have received through meditation without origins (Nirbija Samadhi) on all kinds of impressions will not allow them to rise again at any time. A parched seed has no power left to sprout again. A similar state exists in the case of meditation without a seed or origin. In this state of concentration all - good and bad - impressions leave you so that you can achieve Nirbija Samadhi.

EPILOGUE OF SAMADHI

- 1) Concentration depending on reasoning, reflections, bliss and egoism are well-known practices and are called 'Sampragyat Samadhi'. And those form types which end in impressions when an attempt is made to rest the faculties in a state of vacuum are 'Asamprgyanata' practices. All the three states namely concentration, chance encounter and abstract meditation are known as Sabija or with seed or origin.
- 2) If the subject matter of concentration is gross and there is alternative state of the words, meaning and knowledge, it is called "Savitarka" or 'things followed with deliberations'; where 'word' and 'knowledge' of the gross subjects are eliminated and only meaning part of it remains then it is known as 'Nirvitarka' or 'concentration without deliberations'. This state of single mindedness, chances encounter or abstract meditation are also known as 'Sabija' that is with origin.
- 3) Where the subject matter of concentration is subtle and is concerned with 'words', meaning and knowledge, it is called 'savichara' or with reflection, in a trance like state where the subtle 'words' and 'knowledge' become latent only meaning part remains prominent then it is known as 'Nirvichara' or without reflection. This state of concentration, chance encounter and meditation also belong to Sabija category.
- 4) The four types of concentration mentioned here in above, so also the impression of words, meaning and knowledge of gross and subtle subject matters, eliminated by true impressions under meditation and the last impression, when, you gain

complete control on all, it is also called ‘Nirbij Samadhi’. Under Nirbija Samadhi the onlooker or Atma will be placed in his own form.

The Consequences of Nirbija Samadhi

- 1) Achieve complete understanding to turn above the dual aspect of life like joy and sorrow. It will be for all times to come. This state is known as ‘Nirbija Samadhi’ or natural meditation.
- 2) If you develop the ability to be above all adverse circumstances it will be called ‘Samapati’. In this state you will be least disturbed and maintain balance.
- 3) If your tranquility is not disturbed under the stress of good and bad circumstances it is called ‘Samadhi’.
- 4) If you attain deep concentration without effort and can keep it non-fragmented it will be known as a state of self-realization, placing the soul in its original form - in short ‘Kaivalya’.

The Difference between ‘Swarup-Avastha’ and ‘Swarup-Sthiti’

If you can obtain a condition of concentration whenever you desire so and can extent it to whatever period you like then you can call it adeptness on achieving concentration.

WHETHER THEY ARE TRUE OR FAISE, WHEN ALL THE IMPRESSIONS ARE COMPLETELY SINGLE OUT IN ONE PLACE UNDER CONTROL THEN IT IS CALLED ‘NIRBIJA SAMADHI’. THE CONSEQUENCE OF IT IS: A COMPLETE CESSATION OF THE DUALASPECTS OF JOYS AND SORROWS THEN IT IS KNOWN AS ‘SAHAJ STHITI’ OR NATURAL STATE. IF THIS STATE IS ATTAINED WITH EFFORTS THEN IT IS CALLED ‘AVASTHA’. WHEN YOU HAVE ACHIEVED IT NATURALLY THEN IT IS CALLED ‘STHITI’. ‘THEREFORE NATURAL ‘SAMADHI’ IS ‘STHITI.’ IT IS A STEP AHEAD OVER NIRBIJA SAMADHI. IT IS THE CONCENTRATION OF “NIRBIJA SAMADHI”.

When practitioner attains stable concentration in ‘Swarup’ i.e. self-soul then it is called ‘Swarup-Awashta’ but it is not called ‘Swarup-Sthiti’ i.e. natural self state because the practitioner has to come down one step from the state of ‘Swarup-Awashta’. In the language of Yoga the Sakshatkar – self-realization is called ‘Swarupastha’. After self-realization, after god-realization we again become what we were. The daily routines of a common person would start again. During our

practice of meditation we sat for it for couple of hours and the spark of self-realization occurred and then when we concluded our meditation practice that spark of self-realization had gone. If we sit for meditation for 3 hours are we remained in the state of self-realization for all 3 hours? No, we don't attain the state of self-realization for all three hours. There is many other thoughts take place during meditation. And do you think that the spark of self-realization would also realize just like that? No, to have that spark you need to have more and more practice and abstinence. After having long practice of meditation and abstinence you had the spark of self-realization but after some time you will have inversion i.e. the reversal state which is called 'Vyutthan Awashta'. This is called 'Swarup-Awashta' - the meditaion practice, a spark of self-realization and then the 'Vyutthan Awashta'. Then what is called 'Swarup-Sthiti' i.e. natural self state? The 'Swarup-Awashta' and then after sometime 'Vyutthan Awashta' – it is called Awashta. But when you attain 'Swarup-Awashta' (self-realization) and that state remains constantly then it is called 'Swarup-Sthiti'. At the time of natural self state the 'Swarup-Awashta' remains perpetually, it becomes normal, it becomes natural.

This subject is very difficult to explain because it is a subject of experience and realization. However I am trying my level best to explain it. During intial stage of Sadhana the practitioner was in state of 'Vyutthan Awashta' i.e. inversion. After practicing for months and years he attains 'Swarup-Awashta' and becomes Swarupastha. This stage is called Awastha only i.e. temporary stage and not the Sthiti – permanent stage. For, after some time the practitioner comes into reversal stage or say inversion i.e. 'Vyutthan Awashta'. After attaining 'Swarup-Awashta' the practitioner has to practice for longer period the study and the abstinence then only he is able to attain 'Swarup-Sthiti' which stage is of permanent nature.

If the practitioner after attaining 'Swarup-Sthiti' does not come into 'Vyutthan Awashta' then what about his daily routine? It is explained that the one who has attained the 'Swarup-Sthiti' when he would perform his daily routine the other people may feel that he has come back to 'Vyutthan Awashta' but whatever activities he is performing his 'Swarup-Sthiti' remains in tact. Whatever routine activities he has performed is performed under the stage of 'Swarup-Sthiti'. So the moment his routing activity is performed he becomes 'Swarupastha'. Let us understand this with an example.

Chhaganlal is a stage actor. He is performing a character in drama. At the time of performing a character of drama he is aware that he is Chhaganlal. So while playing any character as a stage actor, in fact he knows that actually he is Chhaganlal only. So the knowing that he is Chhaganlal is his stage of 'Swarup-Sthiti' and the character

he plays is a character of drama. At the time of playing that character Chhaganlal has not left his 'Swarup-Sthiti'.

Thus the one who has attained a 'Swarup-Sthiti' is in that stage only even while performing the routine activities of life. Whose stage is this? This stage is the one who has attained the stage of 'Swarup-Sthiti'. But not of the one who has attained only 'Swarup-Awashta'. The one who has attained 'Swarup-Awashta' has to come to the stage of 'Vyutthan Awashta' while performing daily routine. But the one who has attained 'Swarup-Sthiti' would remain in that stage even while doing daily activities. And slowly he would start living the routine activities also and the time will come when he would reach to the stage where apparently also, for external world also, he would not come back to 'Vyutthan Awashta'; he would become 'Swarupastha' forever.

Samadhi – from the front side of the body (called eastern path) and from the back side of the body (called western path): The Sushumna nerve centre of spinal cord when reaches to throat is divided into two parts. One part of this nerve centre travels through the throat, reaches to Ajnachakra between two eyebrows and from Ajna Chakra it reaches to Brahmarandhra i.e. Sahasrar Chakra. This frontal path is called the eastern path. The second part of the Sushumna nerve centre would reach to the Brahmarandhra directly from the back side of the body i.e. directly from the spinal cord to the Brahmarandhra.

When a part of Sushumna nerve reaches between the eyebrows (Ajna-Chakra) that place is called a Trikuti. Trikuti means the place where three nerve centers namely Ida, Pingala and Sushumna get together. When Prana moves ahead through this Trikuti then it is called Trikutibheda in Yogic language.

When Yogi uses the western path to try carry Prana to Brahmarandhra he has to try hard and has to strike Prana many a times to penetrate the centre of a Chakra located there. Ahead of that there is a path called 'Bhramargufa'. Yogi becomes very scared to carry his Prana ahead through Bhramargufa. Yogi fears to release his Prana (fear to die) while moving his Prana ahead towards Brahmarandhra. Thus it is difficult to use eastern path to attain the Samadhi and even more difficult to use the western path to attain Samadhi.

It is mentioned in Gita that there are very few who walk on the spiritual path; out of those very few, there are some who after leaving the worldly pleasures only want to attain me; even less people use path of Yoga and using Trikuti path try to attain Samadhi; and there are very rare people who use the western path and attain the Samadhi passing through Bhramargufa. Using this path to reach Brahmarandhra and after reaching there his Sadhana gets completed; his human birth becomes worthy.

The practitioner who uses eastern path and carries the Prana to Brahmarandhra has to pass through the Trikutya path can't remain in Samadhi stage for a longer period. But the practitioner who uses western path to carry his Prana to Brahmarandhra and attains Samadhi stage, can remain in Samadhi stage according to his wish.

Wrong beliefs about Samadhi

There are many misunderstandings and wrong beliefs prevailing in the society. Many believe that the one who has mastered the Samadhi must be able to do miracles. If he/she is not able to do miracles how can we call him/her a person who has attained Samadhi! But how can ordinary people understand that there remains no greed for doing or showing miracles is in itself a great miracle! In fact Samadhi and miracle are mutually opposite. Sage Patanjali says that miracle and achievements (Siddhi) are hurdles in attaining Samadhi, Where view, viewer and Dhyana; all are dissolved into one then how can there be possibility of remaining miracles and Siddhis! Though the highest level of happiness and joy is achieved through Samadhi but it is material in nature then how can it be called Samadhi? One has to enter into the Samadhi to have the self-experience of coming out of all material pleasures.

Samadhi is a different state than that of awakened, drowsiness, sleep, dream, latency and death states. Samadhi is being described in the language of exclusion i.e. "it is not this", and "it is not that" etc. If a person in trance (Samadhi) tries to describe the Samadhi then he has to come in awakened state. Thus whatever descriptions you come across about Samadhi are of the lower stages than that of Samadhi.

The backbone of health is equivalence of Prana (life-force)

The foundation of our whole body, the backbone of the complete health, the root cause of all our peace and happiness is equivalence of Prana (life-force, life-energy).

There is a maxim - प्राणसमाचारे समवर्त्तिम्. The speaker has said the maxim and he has also said the meaning that everything is possible with equivalence of Prana. But how to make possible, the equivalence of Prana? For that some action has to perform-practice and with that the equivalence of Prana is to attain. Whatever is our spiritual and divine composition, whatever is our physical and subtle structure, whatever structure is of our body and mind; are based on our Prana. There are ten types of Prana mention in Yogashastra; five Pranas (Prana, Apana, Udana, Vyana and Samana) and five Upa-Pranas (Naga, Kurma, Devadatta, Krikala and Dhananjaya). In all these the main element is Prana. To carry Prana there are two Nadis (nerves), two nostrils. In Yogashastra these Nadis (nerves) are called Ida or Shita (moon system or cold) and Pingala or Ushna (sun system or hot).

In human body Shitataa (coldness) and Ushnataa (hotness) should remain in equal proportion. As much as the equal proportion is imbalanced that much is unhealthiness; as much as the imbalance is increased that much is agedness; and the extreme imbalance causes death.

Yogashastra says that inhale from right nostril is Ushna and inhale from left nostril is Shita. What is Yogashastra? Yogashastra means Shastra (scripture) of Yoga. Yoga means union or meeting; whose meeting, whose union? Meeting – union of Ushna (hot) and Shita (cold). And for that there is Hatha-Yoga. The foundation of each and every Yoga, each and every ‘study of self’ (Swadhyaya) is Hatha-Yoga. Those who advocate it or those who don’t – they all are on Hatha-Yoga. ‘Ha’ means Sun system and ‘Tha’ means Moon system; and Sun means Ushnataa (heat) and Moon means Shitataa (coldness); negative and positive, Prana (life force) and Prakriti (nature), Purush (cosmic man) and Prakriti (nature), Jiva (embodied soul) and Shiva (God), Atma (soul) and Pramatma (Supreme soul or Supreme Being). Some of the above said words are of the vocabulary of science, some of them are of the vocabulary of Yoga and some of them are of the vocabulary of devotion; but their meaning is same.

I try to explain each maxim scientifically as far as possible. This era is of science, of Kaliyuga. Kaliyuga is an era of head and not of heart; era of logic and not of dedication. Hence though other say Kaliyuga demands devotion, I disagree and repeatedly say Kaliyuga demands Yoga and not devotion. Devotion does not work in Kaliyug because devotion demands dedication and surrender whereas Kaliyuga says don’t surrender. Disciple asks Guru ‘why this’, son asks father ‘why this’? Kaliyuga means a huge and large question mark. In Kaliyug mind works, for it is an era of science.

If so, then for the equivalence of Prana we would use vocabulary of science and call it Shitataa (coldness) and Ushnataa (hotness) Left nerve or nostril and right nerve or nostril. When we take Prana by inhale we get Shitataa and Ushnataa in required proportion. As mentioned in Yogashastra the flow of nostril is changed; for ninety minutes left nostril works and for next ninety minutes right nostril works. If we want to change this course for performing certain types of work what should we do? How to change the flow of nostril? Which nostril should work more? Which nostril should work less? Which action requires how much Shitataa? Which action requires how much Ushnataa? For that much Shitataa or Ushnataa how the nostril should work? All these talks are there in Svarodaya-Shastra, for which we require practical training.

To keep Ushnataa and Shitataa in balance with the help of Prana, there is an action. How much breathe we inhale, that much breathe we should exhale; Not

more, not less - both should be equal. Currently our respiration i.e. inhale-exhale is not in equal proportion. We have to make them equal. As we keep making them equal, the Shitataa and Ushnataa start getting balanced and once they are completely balanced then the diseases of the body are vanished and health is gained. Such equivalence can also help in practicing stable meditation. As per 'Whatever is in the macrocosm is also in the microcosm', to balance the Shitataa and Ushnataa of microcosm the soul must be balanced and that balance is gained through equivalence of inhale and exhale.

The equivalence of Shitataa and Ushnataa is maintained only if we inhale and exhale breathes in equal proportion. In this Pranayama (one may call it Samshitoshna Pranayama) there remains no fear of distortion or damage even if we make mistake in practicing it, for it is totally harmless. Even if an error is made in practicing this Pranayama it does not harm, it only benefits the practitioner. This is an infallible action, practice.

We can take help of clock to make our inhale and exhale breathes equivalent. Or we can count the chanting of Aum... Aum... Aum... and make them equivalent.

Once we are sure that we have practiced it perfectly, the equivalence of breathes are maintained; then the practice which is done with two nostrils simultaneously should be done with one nostril. First inhales breathe with right nostril in the same proportion and while inhaling close the left nostril. After that close the right nostril and with the left nostril exhales breathe in the same proportion. Then inhales breathe from the left nostril and at that time close the right nostril. After inhaling breathe close the left nostril and exhales breathe from the right nostril in the same proportion. Repeat this cycle again and again consistently for a longer period. By doing so the balance of Prana is maintained in the body and hence the Samdarshan (balanced realization) is attained due to which one can remain balanced while facing the duals of life.

In the training centers of Aum-Parivar Bhastrika Pranayama, Dirgh Pranavochchar (methodical long chanting of Aum), Bhramari Pranayama and Dirghayu Pranayama are practiced with the help of incantation-chant (Mantra-Jaap), incessant collective utterance of the name of God (Dhuna) and hymns (Bhajan). With this method the practitioner performs various Pranayamas harmlessly. Let us understand it.

Oral chanting of any Mantra i.e. incantation-chant should be long and deep. It is advisable that the chant should be extended for twenty seconds. If Mantra-chanting is started in this way then the Uddyan Bandh and Mul Bandh (names of body locks of breathing exercises) are being started effortlessly. By the end of chanting the said body locks will be fully established. With the help of Mul Bandh, as the vital force

(Prana) starts its upward journey towards Brahmrandhra (one of seven Chakras, the crown of the head – also called Sahsrra), the sperm too starts attracted for upward movement. It is mentioned in Hathyoga-Pradipika –

प्राणप्राणौनादंमुलबन्धे चैकताम् । गत्वा योगस्यसंसिद्धिं यच्छतो नात्र संशयः ॥

Means – By practicing Mul-Bandh the Apan Pran (the *apana vayu* is one of the five energy subdivisions of Prana, and is considered one of the most important. It is believed to influence digestion, elimination and reproduction, it is active in the pelvic and lower abdominal areas known as Muladhar Chakra) is merged with Prana and enter into Sushumna nerve. Because of it, the Naad – cosmic sound is produced. After that, Prana and Apan along with Naad would move above the heart; there the sperm unites with Naad and goes to head (Brahmrandhra); at that time undoubtedly the Yoga is achieved.

Because of Mul-Bandh and Uddyan-Bandh are perfectly done, a mysterious pressure is created on sperm-carrying nerves which increases from the lower end of the spine to the upper end. That is why sperm moves towards head with gradual speed. During Mantra-chant the vibrations are generated in the tonal cords which affect the sperm-carrying nerves and thus some portion of the sperm is converted into Ojas (Ojas is one of the three vital essences that together promote and sustain our physical vitality, mental clarity, and overall health. The three vital essences are - prana, tejas, and Ojas). Now this portion of sperm which is converted into Ojas moves out of retrograde border – lapsing boundary. When Mantra-chant is over practitioner gets a little time to inhale. At that time the pressure on sperm-carrying nerves is decreased and hence the nerves become loose. Because of this, the portion of sperm which was converted into Ojas is thrown upward with intense pace. The nature of water is to flow downward and nature of Ojas is to move upward. Hence one has to convert sperm into Ojas to move it in upward direction; one can perform any spiritual-yogic practice to do so.

During oral Mantra-chanting, Mul-Bandh and Uddyan-Bandh are observed in such a scientific way and with gradual pace that there is no fear of exaggeration. If oral Mantra-chanting is done collectively in mass and by two teams chanting one by one then there is no fear of distraction of laziness and laxity.

With this type of Mantra-chanting, Mul-Bandh and Uddyan-Banth are formed correctly and hence Bahya-Kumhak Pranayam (holding the breathe after exhaling) is performed, because of which the assorted subtle actions-reactions take place. Thus celestial vibrations are created in Ojas-carrying nerves. All and all this would make Sadhak i.e. practitioner an infallible virile. Those who have attained the supernatural power and become celibate would use their grace and by imparting the

suitable practice would ensure that the practitioner attain celibacy and move forward in the path of achieving emancipation. Only they know better that which practice is suitable and at what time it should be performed for the welfare of practitioner.

Bhramari Pranayama

To practice Bhramari Pranayama safely, prolonged intonation of Aum is very helpful. When you utter this word AUM with a prolonged intonation you will begin to experience numerous hidden vibrations in your system. On analyzing the components of the word AUM you will find that it contains three letters viz., A, U, M. When you come to ‘M’ you should make only half intonation like ‘UM’. As you draw breath with the letter A and end with ‘UM’ you have to clamp your lips tight. When you utter ‘M’ with both the lips pressed close, then only you will be able to pronounce AUM correctly. The sound that emanates from your throat will have reverberations ending in a long drawn out ‘UM’. If you do not close your lips at the end of ‘AU’ the sound of ‘M’ will not emanate from your throat. It will convert into ‘ma’ with the alphabet a added to it, thus giving a wrong sound. Without intermixing of vowel the consonants cannot be pronounced correctly. Without vowels added in appropriate places the words uttered will not have proper intonations. Complete sounds are produced with the help of vowels. Sanskrit language is abundant with the usage of vowels and consonants in right proportions.

The procedure of uttering AUM is like this. Begin A and end with half M. When you come to ‘M’ you close your lips. Continue to produce the sound of ‘half M’ (like ‘UM’) so that it will produce a prolonged sound of ‘UM’ in your throat. Continued practice of uttering AUM has the ability to create vibrations in your spinal cord called “Merudanda”. In the end it will produce a spiritual and divine experience. This will energize the sense perceptions and at the same time enhance your health. This stimulation of extra-sense perceptions is known as ‘Gyana’ which otherwise cannot be obtain by our normal sensory organs.

When the practice will be carried for a long time, without any hurdles the practitioner will gain a right to touch some extra-ordinary nerve centers so that they will begin to respond gradually. This is an essential part of Yoga. The long drawn out utterances of AUM can awaken dormant centers of energy. One way of realizing the effect of utterances of AUM is, you can place a finger on your vertebrae at the time of repeating “Pranava Mantra” and experience the sensations. The vibrations create subtle motion in the spinal cord. Yogashastra talks about seventy two crores of nerve centers within our human system. Out of these three prominent centers are quoted here viz., 1) Ida, 2) Pingala and 3) Sushumana. Sushumna has three inner

centers. These are known as: 1) Chitra 2) Vajra and 3) Brahm. Of the three inner centers of awakening energy 'Sushumna' is of utmost importance. The inner centers of 'Sushumna' are subtler than subtle. Again out of the sub-centers in 'Sushumna', 'Brahm' has a special place. It is through this center 'Kundalini' passes through to enter the head (brain).

What do we understand by Kundalini? It is the hidden power that lies dormant within the human system in a coiled form. This is the untapped bundle of energy in our body waiting to be awakened. We are unaware of its utility. What is utilized even by extra-ordinarily energetic people is only a small part of that sleeping Kundalini. The rest of it lies in a reserved form of energy without being used. The method of awakening that reserved and dormant Kundalini energy is the purpose of Yoga. In Philosophical parlance Kundalini neither lies in a sleeping state nor over it awakes. We use these two words - "Sleeping and Awakening" to facilitate understanding of the subject in a broad way. We use the word 'Kundalini' to denote that power more aptly. It lies within our system in a coiled and curled form.

Dirghayu Pranayama

To practice Dirghayu Pranayama safely there is simple remedy. We have to inhale and exhale the breathe in a normal way. But when we exhale the breathe we have to perform Kumbhaka for 2-3 seconds meaning we have not to inhale for 2-3 seconds. Once we stop inhaling breathe for stipulated time we can inhale in a normal way. We have to ensure that we would not perform Kumbhaka for such a long time that the inhaling of breathe would become abnormal and we have to inhale breathe more deeply. Thus first inhale breathe normally, then exhale breathe normally, and then perform Kumbhaka for a few seconds. Repeat this cycle for 10-15 minutes. By doing this Dirghayu Prqanayama the muscles of heart and lungs get enough rest to extend their efficiency.

Plavini Pranayama

In Yogashstra there are eight types of Kumbhakas are described viz. Shitali, Shitakari, Bhastrika, Bhramari, Plavini, etc. Different benefits of these eight Kumbhakas are also described. Plavini is one of these eight Kumbhakas. Swami Shri Yogeshwarananda Saraswatiji has given 'Kanth-udar-vaat-purak Pranayama' to this Plavini Kumbhak. With this Pranayama a practitioner can swim in the water without moving his hands and legs. Swamiji has written in one of his books that when he had visited Mount Abu, one Yogi had walked on the surface of water for nearly 30 feet. I myself practice Plavini Pranayama. Why did I tell you this? Not to satisfy the ego but to prove that whatever is described in our scriptures is not imaginary.

This Plavini Pranayama is also called Kanth-udar-vaat-purak Pranayama or Pavanbhakshan Pranayama (feeding of air). In the ancient times Yogis live for years only by feeding their bodies air. Though people feel that such talks are imaginary but my own contemplation and pondering is that, with this Plavini Pranayama the body is to be fed and for that the air-wind is to fill in the stomach. Under normal circumstances inhaled air goes to lungs whereas in Plavini Pranayama oxygen has to reach to the stomach. Our body gets nutrition from food grain, water, milk, etc.; likewise there remain nutrition in the oxygen too. Yogis take oxygen in the stomach with the help of Plavini Pranayama and store it there. From the oxygen stored in stomach, the intestine absorbs some nutrition. Yogi needs not perform any action for that. Moreover he does not need much nutrition during the practice of Samadhi (trance).

Addenda

We have tried to understand as much as is possible about Samadhipada, by the grace of God. We have completed the 51st rule of this part. In all the rules of Samadhipada we have studied - what are the 'Vrutties' or functions and what are Samadhies. What is Yoga? What are its benefits? We have learnt is also. Who can achieve 'Sampragyata' and who are the rightful persons for a Sampragyata. What are the means to gain them? We have also learnt what is Bhava-pratyaya or acquiring knowledge right from birth. What is the knowledge you have to learn through means? Why is it said that the rest have only recourse to God's grace from obtaining Yoga? What is compassion of God? What does it mean by 'taking shelter of God?' How do you recognize God? What are the Six rules that help us to us to gain knowledge? In this way we have gone through the whole of 'Samadhi-Pada'.

The next chapter of Yoga is called: "Sadhana pada." If god permits we will try to learn as much as possible about it also. The third chapter is "Vibhutipada" and the fourth "Kaivalyapada". In 'Sadhanapada' we are pounded with the means for practice of Yoga. In Samadhipada you are taught about the greatness of meditation. We are told about its value on life. Sadhanapada tells us about the means by which we can gain spiritual experience.

Next to this chapter we have 'Vibhutipada.' What do you understand by Vibhuti? Before we achieve this state we will first know how much progress we have made in our Yoga practice. We also get freedom from the inducements of the material origin. This is the second achievement we make. Then the material wealth you acquire will appear trifle. It turns useless for a Yogi. Our mind will not move forwards from such worldly gains. There is no value for a single paisa before a five hundred rupee note. When you look at the Vibhuti Pada his prominent purpose present them to us.

Vibhutipada is not the subject matter of practice. The real practicing part of it comes from Sadhanapada. When we observe the means propagated in this chapter in a proper manner and accomplish the right results, the achievements mentioned in ‘Vibhutipada’ will materialize by themselves. We will come across three accomplishments (Siddhis) viz. material (Laukik), yogic (Yougik) and self (Svayam). Of these three, “Svayam Siddhi” or spontaneous achievements are the best. We should recognize only these accomplishments.

What is our primary aim? Our primary aim is to realize divine being (Paramatman); to achieve Kaivalya or liberty. During the state of accomplishing Kaivalya, whatever other achievements you gain come without any effort. We neither crave for any fame nor look or want for disgrace. We have to leave all these on the divine being’s grace. When we leave everything into his hands we should accept whatever be the circumstances we might have been placed. How far can we proceed in providing our own welfare? He is our supreme preceptor; our top most Guru. We have left our future on His hands. He knows for more than us about our well- being. Leave this responsibility on to His bearing hands. We should not worry about our future whatever be the trying periods in which we may be placed let us keep a pleasant attitude. When you have left yourself to the hands of God, it is not right to think about it that if we have to face great sorrow, why should we have to be subjected to this suffering! Does He not know? If you have to pass through this oppressing period, may be your well-being taken place only through this sorrowful period. If you had taken the conflict of your well-being in your own hands alone, you will never allow sorrow to knock around you. Why, because you always would like to be happy.

Colic is relieved by consuming bitter pills. But if it were within our power we will not take any bitter medicine. Why, because we do not like bitter taste on our tongue. But alas! The pain is pacified only by bitter remedies. At some stage you have to hand the case in the hands of a physician. It is up to him. He may choose to give an injection or he may prescribe bitter medicine. One way or other he has to relieve you of the pain. We have to bear with his treatment. Otherwise we cannot hope to get relief from pain. In this manner if you had entrusted your life in the kind hands of our mentor - the divine being, you have to trust in his mercy and be satisfied that on this suffering you can have a silver lining of well being.

This is the step by step program you will make on Yoga. First we pass through the paces of Samadhipada. Then we achieve the beneficial means of Sadhanapada. The accomplishments mentioned in Vibhutipada and Kaivalyapada take place on themselves. You need not do anything independently to achieve these. When you work for a month in a mill you will get the wages automatically at the end of the month. The employer will pay your wages. It is your duty to work with authenticity.

Then you need not make any special effort to receive your wages. The cashier is there to take care of it. Both the superhuman powers (Vibhuties) and emancipation or detachment of soul from matter (Kaivalya) are there to be obtained, provided we observe the rules of Sadhanapada with authenticity.

All the four padas – parts are the four steps of Patanjali Yoga. The whole structure stands on these four legs, so that it can stand firmly. You may not be as safe if it has to stand on two or three legs. In the same Samadhipada we have been taught about its value. Till we get the real value of an object we will not show any interest in it, will not even try to obtain it, will not be attracted towards it. We obtain the same procedure even in our practical life. We know well the value of currency notes and also that of silver, gold, diamonds, rubies etc... That is why we try hard to get them. Supposing you have gone out to wander and see hundred rupee notes flying around. But you are not aware of its value. So you trample on the note and move ahead. On the other hand if you have the knowledge of its value you will rush ahead and scramble to get your hands on as many notes as possible. At that moment you will forget about all detachment? You act like that because you know how valuable the possession of hundred rupee notes is. So the important thing is your personal knowledge. Then there is no need to tell you to acquire spiritual knowledge, or ask you to practice Yoga or observe the yogic means or to sit at the feet of Guru or choose the ‘Brahma Muhurta’ for Yoga practice.

Each individual anticipates achieving some gains. Which is the highest profitable object with permanency? If you understand this then no outsider need have to tell you to take advantage of certain things. He will scramble to clutch it. He will rush where the profit lies, prepared to make sacrifices.

In the first part of Yoga, both Samadhi (meditation) and Samapatti (Chance encounters) are explained so that a person can cherish to avail them. That is why it is called Samadhipada. The next chapter is titled Sadhanapada. Naturally we need the means to continue our efforts in Yoga. If you make your efforts to the logical conclusions the next in sequence is Vibhutipada. Vibhuti means superhuman powers. Yogashastra mentions about eight such achievements viz. 1) Anima - The superhuman power of becoming as small as an atom, 2) Mahima - the power of increasing size at will, 3) Laghima - power of assuming excessive lightness at will, 4) Garima - power to make oneself heavy, 5) Prapti - the power of obtaining anything, 6) Prakamya - irresistible will, 7) Ishita - power to produce, sustain and destroy, and 8) Vashita - power to subdue passions.

From Anima you get the power to turn your body to the size of atom; Mahima will make your body increase as a mountain; Laghima will make you light as cotton;

Garima makes you the heaviest; Prapti will allow you to obtain whatever you desire; Prakamya fulfills all your desires; Ishita gives capacity to produce, maintain, sustain and destruction; and Vashita allows you to control all objects of inert or living.

If a Yogi achieves the ability of Laghima (becoming lightest) he can convert his weight to lightest state, will not fear of either of thorns or rocks, will not step On mire, can walk on water, can sleep on thorns; because his body has turned lightest. If you keep a plantain on the end of a needle it will get through the latter, because plantain is heavy. We have given this instance to understand the power of Laghima.

Eight supernatural powers are the eight divine faculties of omnipotence, omnipresence etc. If a person can achieve them he can be compared with divine being. The very word Ishwar means having these divine qualities. When once you achieve these powers - maybe it is single or all the eight - you become comparable to Eswara. Vibhutipada deals with all the eight divine qualities. This world consists of much wealth. But the achievement of the eight yogic powers is the greatest wealth of the world. All the rest are mere wealth. These eight powers are greatest wealth you can possess. After putting into practice the principles of Sadhnapada the practitioner becomes a Yogi. During his Yoga practice whether he cares for the eight powers or not, he is going to accomplish them.

If we start from the temple of Kedareshwar Mahadev and move towards the village of Telnar, whether you want it or not, you will collect dirt on your feet. It is not our intention to collect dirt on feet. It is our desire to go to Telnar. But on our way we have collected dirt. The practice of Yoga is meant for self accomplishment. But before you reach the ultimate goal you may achieve other divine powers. If the practitioner is not cautious he can entangled in them.

You might have started to go to Mumbai but you got to Baroda or Surat. You may feel: “let me go and see Baroda and Surat cities. I can go to Mumbai later.” And you get down at Baroda to see and feel the city. In this way you might have stayed for days, for months or for years enjoying the life there. Then you may go to Surat and remain there enjoying. In the end you may reach Mumbai. Thus you are delayed in reaching Mumbai. Had you not broken your journey you would have gone there earlier. The person who broke the journey must have felt that he would proceed after enjoying the life in Baroda and Surat. But the enticement of these places is so great that your mind lingered on to the attraction there and got entangled, forgetting that you had originally started to go to Mumbai. You may stay in these two places for all life. This possibility is also there. And thus you never reach Mumbai.

If you are not an expert, if you are careless, if you do not follow the instruction of your preceptor, you will be enticed by the powers achieved. A row practitioner is

a prey to the achievement of Siddhies – supernatural power. But a ripe one with lot of faith in his Guru will treat these siddhies as only path-finders. Siddhies - supernatural power make us realize how far we have progressed in our efforts. When you attain certain Siddhies it will indicate that we have crossed that much of path and how much more we have to move forward. At the same time if you have gained supernatural, divine Siddhies then riches of the world will be paled out for you. They will be no longer attractive to you. You will not show any avarice or greed for it.

We have to understand the four-fold aspect of Siddhies viz. Laukika Siddhi or material achievements, Yogic Siddhi or yogic achievements, Svayam Siddhi or automatic achievements, and the last Pakhanda Siddhi or heretic achievements.

While performing penance or while practicing the repetition of a Mantra, you may gain some special powers and while exhibiting them you may receive some kind of praise from people. They may begin to venerate. This is known as materialistic achievement. This kind of achievement will be useful to you till what you have gained is not exhausted by use. If you have put in large amounts in bank's account and go on withdrawing without making any attempt to replenish it, what will be the outcome? Sooner or later the amount will be finished. In a similar way when you spend all your power indiscriminately, in the end you will have to wash your hands with them. This happens because these are material gains and like all materialistic benefits they too are lost in no time.

In another rule our attention is drawn to another aspect which has bearing to materialistic achievements and how we do lose them. If a Yogi is materially affected by the invitation and praise of the local people and develops attachment towards them and turns egoistic, then he will have to face some kind of undesirable consequences. The invitations and solicitations of worldly people may go to the head of yogies and make them believe that they are the king of yogies. "How much adoration gain receiving. I am treated like a god. I am a great Guru. I have limitless disciples." This kind of ego will create harmful situation for him. This leads to attachment for his followers and their families. This will hamper his progress. Yogi Maharaj will lose his powers and remain where he has started. The eight yogic achievements are definitely better than worldly ones. The influence of even one achievement of anyone of this Siddhies will be tremendous.

One Step down the lane of material Siddhies is Pakhanda siddhi. These are called sleight of hand. With his sharp mind he deceives people with his incessant talking and by his agility even before the people come to know what is transpiring. This kind of achievement is also considered as a Siddhi. All the three mentioned herein above are Siddhies or achievements. But of the three, Yogasiddhi alone is the best. It is so

considered because the eight types of siddhies he could achieve under it have ability to take him to “Atma siddhi” i.e. power of realizing one’s soul.

There cannot be any question of sliding down in the Siddhies; had it been so sage Patanjali would not have devoted such a big chapter of “Vibhutipada.” He had a strong desire to lead these practitioners of Yoga on the path of well-being. It is his noble desire to present us with a great Yogashastra.

In themselves these Siddhies do not cause our down fall. In your travel towards Mumbai, when you come to Surat, it will only remind you how far away Mumbai is there from. This will allow you the necessary patience to bear with the rest of the journey to Mumbai.

For the welfare of the world if one has to project any of the eight yogic Siddhies, at the appropriate time and by the impetus of God, and by the command of Guru you can have a good exhibition of those powers.

Now we come to the “Swayamsiddhi.” While practicing Yoga, without your mind lingering temptingly on the achievement of powers, passes on the primary path of salvation you are bound to achieve the ultimate fruit viz. realization of Paramatman. It is something like we do not waver our mind when we reach Baroda and Surat and proceed straight away towards Mumbai. When we say that “you should not leave the chief path and turn to side tracks”, it means that we should not turn our mind on to worldly sciences and their wonderful and shining discoveries. Baroda and Surat here stand for such material progress, where you will not get down experimenting them.

Direct perception of soul, direct glimpse of Paramatman or the Supreme Soul or spirit, direct realization of Brahma or the Supreme Being; are the names which are given to the supreme achievement. Even if a person is not aware of the eight fold yogic powers, he too can achieve “Atmansiddhi” (realizing the soul) and reach the state of “Maha Siddhi” or supreme achievement.

Then people can get many of their wishes fulfilled like taking vows in his name, or like wishing to do certain things if they can have a son in the family or that they will conduct religious rites; or like they will get profitable jobs, so they will offer coconuts; or like winning a court case, so that they will offer garlands of flowers to the saint; etc. etc. etc. People will bring to make many resolves in the name of the ‘Baba’ but Baba will not be even aware of them. But by his very presence all the desires will be fulfilled.

Only those who gain any of the eight yogic powers will be aware of this kind of activity of people. These can be achieved by them if they make a try. But those who have achieved “Atma Siddhi” will not be aware of such things. He will be immersed

in the consciousness of God. Then you may ask how all things mentioned in the previous paragraphs do happen? It happens because that person will be the dearest of God. Only that Supreme person takes care of him. We feel immense love for such a friendly person who is prepared to sacrifice everything for a friend. We will be prepared to do everything for him.

Shri Hanumanji is dearest to Lord Rama. The former's devotion for the latter is beyond this world. Out of gratitude Sitaji offered Hanumanji a real pearl necklace, whose pearls were a millions of rupees each. But he began to break them with his teeth to see whether Sri Rama is in them. He wanted to know whether his Rama is there. Whether his Guru can be found there? If his Rama is not in them, then even if they are more valuable in billions of rupees but he has nothing to do with them. Thus we observe that Hanumanji faith in Sri Rama is of high order. He has turned one with Rama. There is no difference between them. He never desired anything except Rama. Someone asked him what date is today. He said "Rama Navami" (The day Rama is born). In fact that day was not "Rama Navami". But he is so immersed in Rama he is not cognizant of any other date. In a similar way if you ask a devotee of a Guru about the date he will simply say today is "Guru-poornima" i.e. a day celebrated in the name of Guru.

Some years back there were being celebrations organized on Guru-poornima day. Our Vinubhai alias Guruprembhikshu had said: "Bapu! I feel as if all the 12 months are like Gurupoornima day. Now I feel everyday is same to me."

Coming back to Hanumanji, he is so much immersed In Shri Rama, that he has broken all the pearls in search of Rama therein. If he has so much love for Rama how much dear will he be to Rama? When our disciple exhibits such love with all his mind, body and spirit, when he dedicates himself to his Guru, we too experience intense liking for such devoted person. In fact, this is a very subtle sentiments to be described in gross words. To give it credence we have to constantly contemplate on it. We have said that Hanumanji is as dear as Shri Rama is for Hanumanji. He never tells anyone of his own accord. Then what proof is there to this claim. The temples of Hanumanji are the proof. Opposite to the hillock of Kedareshwara we have one temple. It is called "Sankat Mochana Hanuman" temple, where we have repeated the Japa or prayer of "Sankat Mochana Stotra." We did it for twelve hours continuously. The temples of Hanumaji are the representation of his devotion to Rama. If Rama is worshiped as God in temples then there will be temples for his dear devotee Hanumanji too. He too should have temples. Hanumanji does not want to have his temples. He does not worship Rama because he wants a temple for himself. He offers Seva-service to Rama out of love and devotion. He has utilized his energy for his Guru and

served his God. He has treated Rama as his God. Hence he has surrendered everything to him.

Along with the temples of God the temple of his devotees are also constructed is a stark example of the undivided compassion of God to his devotee. We have never considered the fact as to why temples of Hanumanji are constructed.

We have mentioned about the three of Siddhies above; of the fourth one is 'Swayamsiddhi'. This ultimate achiever of Yoga is neither aware of any wonders nor tries to create wonders. But the impetus of the ultimate element wonders does take place. The divine being desires that his dear child, his dear devotee be worshipped and praised. When does all these take place? Who do people begin to worship? When the inner longings of people are fulfilled they will begin to worship. People desire small things in return. They do not anticipate any such things like the direct perception of 'Atma' or a glimpse of God. All they care is fulfillment of materialistic benefits. All the desires of people are fulfilled by divine being. But people will always believe that 'Babaji' (the saint) is responsible for all their well-being. All the resolves will be taken in names of the 'dear ones' of divine being and they are granted by God alone. But we invite 'Babaji' to our homes, we worship him, we disperse praises in his name. All this is a kind of "Swayam-Siddhi."

A person who has accomplished "Swayam-Siddhi" is called "Swayam-Sidha". A "Swayam Sidha" does not care for either praise or censure. He moves in this world like a lump of cotton, carried by the direction of wind, floating as long as the wind carries it, dropping down when there is no wind. In this play of providence he moves like a pawn on a chess board waiting only for the ultimate release. Either praise or insults do not affect him. Shower him with flowers or shoe him, place him on beds; If you garland of "Makhamal" (costly cloth) or just give him a rough quilt; feed him with all the delicious dishes, or leave him hungry; he will be unmoved with all that whatever praise he receives is only the desire of his Paramatman. It is not his desire. To realize the ultimate parent (God) he has sacrificed every happiness, he could have in this world. He has given up his rest (Aram) for 'Rama.' He has dedicated his childhood, youth, his body, mind and wealth; at the feet of God. That is why the divine being is very pleased with him. HE wishes to keep his children happy. HE wants them to see all competent.

This 'Swayam Siddhi' is "the Siddhi of Atma." Any great who achieves this 'Atma Siddhi' i.e. who can have a direct perception of his soul and that supreme spirit, for him all the other three attainments-Siddhies will have no value. They are taken care of by God.

Whether you look at this aspect from the viewpoint of the tradition of a Guru and

his disciple; or call it relationship of a Parent and child; or if you look at it from the angle of devotion; you may call it the relationship between God and his devotee, or call it the relationship of Atma and Paramatma or the individual Soul and universal soul, or call it Jiva (a mortal) and Shiva (creator) relation; whatever you would like to call it, it comes to this. If you dedicate everything including your life to that supreme entity, HE will definitely take care of the former's welfare. If you want so you can give any name you like to that protector who vouchsafes his devotees' welfare.

If a person sacrifices everything at the height of his youth, leaves everything like an insane person and chases the Supreme Being; while all the world around is engulfed in worldly enjoyments, that Supreme Being will make sure that person completes with prosperity, will make him powerful and revered. By the very impetus of that Supreme Power wonders do take place in the name of a "Swayam-Sidha."

SWAYAM-SIDHA IS THE VERY BEST BECAUSE HE LEADS A GODS PERMEATED LIFE. THEY DO NOT ENTERTAIN LEAST OF EGO.

**OM POORNAMADAH, POORNAMIDAM
POORNAT POORNAMUDACHYATAE
POORNASYA POORNAMADAYA POORNAMEVAVASHISHYATAE ||**