



controlled by Ishvara; whence the picture represents Lakshmi at Maha-Vishnu's feet which symbolises Her submission to Her Lord. Maha-Vishnu, as the bestower of the four chief ends of human existence, holds in His hands a discus, a conch, a mace and a lotus which symbolise *Dharma* (righteousness), *Artha* (riches, worldly prosperity), *Kama* (desire) and *Moksha* (liberation). \* In this way all *Saguna* Images of the Supreme Self and all Images of Devas and Devis are to be understood as concrete and visible representations of ideas. Worship which rests upon and derives its inspiration from the world of ideas and their profound spiritual import is *Saguna* worship. *Nirguna* worship of which the Upanishats speak is meditation on the Supreme Brahman as pure Sat-Chit-Ananda, transcending all ideas.

To ensure fixity of the mind in order to realise the *nirguna* Brahman in the long run, four graduated stages of meditation have been laid down, consisting of (1) *Sthūla dhyana* which is meditation on some externally visible form as representing the Supreme; of (2) *Jyotir dhyana* which is meditation on the inner Light; of (3) *Vindu dhyana* which is meditation on the mystic Point; and, lastly, (4) *Brahma dhyana* which is meditation on Brahman. The first form of *dhyana* (contemplation) is none other than that of the *saguna* Brahman, which has been spoken of before. The second is meditation on the Light in the heart with a view to energise it so that it may be responsive to the Chit † aspect of Brahman. The third is meditation in the state of pure *sattvaguna* on the *Chit* aspect of Prakriti which is revealed to the gaze of the Yogi who has reached a high level of development. The fourth is meditation on *nirguna* Brahman which is beyond

\* For the convenience of the readers, we give here a tri-coloured block of Mahavishnu (illustration No. 2) which may be compared with the above description of the picture.

† The transcendental source of that which in the phenomenal world manifests as consciousness.





all *tattvas* and which transcends mind and speech.\* We give a tri-coloured block (No. 3) illustrating the four kinds of *dhyāna*, which will help the reader to understand the nature of the four *dhyānas* clearly.†

It will thus be seen that in the Sanatan Dharma different systems of worship have been devised to suit the requirements of men in different stages of mental and spiritual development. Herein lies its greatness and its remarkable comprehensiveness.

Yoga is—the restraining of the modifications of the mind.‡ When this is accomplished, the Supreme Self spontaneously manifests itself in the heart. As the reflection of the sun is blurred and distorted when the surface of the water is agitated by the wind, and is clear and full when the agitation has ceased, so in the heart of man there can be no clear reflection of the Supreme Self so long as it is agitated by the modifications of the mind. When by a proper practice of the eight progressive steps of Yoga the modifications of the Yogi's mind have been completely stilled, the Chit aspect of the all-pervading Supreme Self is revealed in his heart. The Rishis of old have, in connection with the physical and subtle bodies, discovered numerous Yoga practices which may broadly be arranged under four systems, *viz.*, Mantra Yoga, Hatha Yoga, Laya Yoga and Raja Yoga. The practical portions of these

\* “ध्यानं हि मन्त्रहृद्योर्लेशस्य च यथाक्रमम् ।

स्थूलं व्योतिर्धर्मं बिन्दुध्यानमित्युच्यते बुधैः ॥

सच्चिदानन्दरूपोऽहं द्रष्टा दृश्यस्य चाप्यहम् ।

ब्रह्माण्डं निखिलञ्चास्मि ध्याने भावा भवन्ति वै ॥

जीवन्मुक्तयुरोर्लेशं शास्त्रतत्त्वं हि साधकैः ।

साधनानां रहस्यञ्च राजयोगस्य निश्चितम् ॥

( इति स्मृतिः )

In the *Dhyana-yoga*—illustration No. 3—the five figures represent *Sthula dhyana*; the yellow rays, the *Jyotir-dhyana*; the white star the *Bindu dhyana*, and the Om, the *Nirguna Brahma-dhyana*.

† “योगश्चित्तवृत्तिनिरोधः” “तदा द्रष्टुः स्वरूपेऽवस्थानम्” ( इति योगदर्शनम् )





systems of Yoga\* are described at length in separate chapters. The portions relating to worship in the four systems of Yoga contain observances and practices which are based on science, and are so numerous and varied that they are sure to be found helpful, in one way or another, by all the religious sects of the world. Those who hold the responsible position of teachers among religious sects should carefully study the *Yoga Praveshika* and the four *Samhitas*† and acquire some knowledge of the practices described therein whereby they could do much practical good to their respective sects. The enquiring student, if he follows the same advice, will find himself on the true and right path which will be to him a source of genuine and heartfelt gratification.

## MANTRA YOGA.

### PRACTICE OF YOGA THROUGH MANTRAS.

#### VI.

Of the four kinds of Yoga we proceed to succinctly describe the first-named, *viz.* Mantra Yoga.

The world is *Nam-rūpātma*. That is, everything in this world consists of names and forms. The mind cannot conceive anything except through names and forms. This is true of everything pertaining to the material or the super-material world. Those forms of exercises in spiritual culture (*Sādhan*), which are performed by controlling the mind through names and forms, come under Mantra Yoga.

The principle at the root of this (*Mantra*) system of Yoga is as follows. When a man falls down on the ground he raises himself by supporting himself with his hands on the

\* “मन्त्रयोगो लयश्चैव राजयोगो हठस्तथा ।  
योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः ॥”

( इति योगियाज्ञवल्क्यः )

† In the Yoga literature, these five works are of practical importance.





same ground. In the same way, the human mind being distracted by multiform attractions of *Nam-rûp* and enslaved by wordly fetters forged thereby, man can break those bonds with comparative ease by utilising the same *Nam-rup* for the purpose, in accordance with the methods prescribed by the Masters. \*

Wherever there is any *Kârya* (action) there must be *Kampan* (vibration). When there is vibration there must be sound, whether caught by the ear or not. In the beginning of creation, when from Nature in a state of equilibrium (*samya-avastha*) the act of creation first began, the first vibration set up in Nature was *Pranava Dhwani*, the *Pranava* sound. † It is not a mere matter of imagination; the Yogis can realise this *Pranava*. When the Yogi comes into proximity to *Samyavastha* Nature, he always hears this *Pranava* sound.

Just as *Prakriti*, Nature, in its state of equilibrium is related to *Pranava*, in the same way, Nature in its disturbed or *Vaishamya* state is related to various *Bija Mantras*, say, root formulæ. In Nature in a state of equipoise, the three *gunas*—*Satwa*, *Rajo* and *Tamo*—are equally balanced. Let us explain by an illustration what we mean. If we shake a plateful of water, first the whole water in the plate will be moved. Next various eddies and counter-eddies will arise in the water and the water will be agitated in every particle of it. In the same way when in Nature in a state of equilibrium work first begins, the three evenly-balanced *gunas* inherent in it equally vibrate together. This unbroken vibration is related to *Onkar*. And as Nature's working progresses, and Nature gets into the *Vaishamya avastha*, i. e. into a state of disturbed equilibrium, and the three *gunas* act and react on each other (like the aforesaid second stage of through-and-through agitation of the water in the plate) diverse sounds are produced by the diverse vibratory conditions. These

\*See *Mantra Yoga Samhita* page 2.

† See *Mantra Yoga Samhita* page 2.





sounds are related to Bija Mantras.\* The Onkar or the Bija Mantras, pronounced by the mouth, are thus the articulate equivalents or synonyms, so to say, of the inarticulate primal sounds. These primal sounds are heard (perceived) by means of Samadhi. The Pranava Mantra is the equivalent for Brahman and the Bija Mantras for the various Saguna Rupas, forms with attributes, the Gods and Goddesses.

Again, the Mantras may have with them branches and leaves, or may be themselves branches and leaves. The branches and leaves of a Mantra are Bhávátmak, *i. e.*, are related to the actuating cause of feelings and emotions of the mind. A Mantra may be only Onkar; or Bija; or Onkar, Bija and branches, &c. combined; or only Bija and branches; or only branches and leaves. † In this way there are diverse types of Mantra. Of these Mantras, that one is to be imparted to a novice for which he is found by examination to be best fitted by his nature, inclination and capacity. The telling of a Mantra in these conditions must be productive of good.

As regards the telling or repeating of a Mantra there are three methods—1. Váchanik, *i. e.*, pronouncing the words so as to be overheard; 2. Upánsht, *i. e.*, pronouncing the words so softly as to be heard by no one but the teller himself, and 3. Manasik, *i. e.*, repeating the words in the mind without moving the tongue. The last is the best method, and the second is better than the first. ‡

In Mantra Yoga the contemplation of *sthula* (material form) is prescribed. There are four varieties of contemplation—1. Sthula dhyán aforesaid; 2. Jyotirdhyán, contemplation of Light; 3. Bindudhyán, contemplation of a point realised by Sadhana, and 4. Brahma Dhyán, contemplation of Brahman. In Raj Yoga the contemplation of Brahman is

\* See Mantra Yoga Samhita page 3.

† See Mantra Yoga Samhita page 52.

‡ See Mantra Yoga Samhita page 48.



prescribed, in Laya Yoga the contemplation of the point, in Hath Yoga the contemplation of Light, and in Mantra Yoga under consideration the contemplation of the concrete symbol, *sthula dhyan*. By concrete symbol is meant the figure which is imagined to stand for any of the unchanging, eternal and *satya* attributes of God.

In the Sanatana Dharma, it should be explained, there is no such thing as contemplation of a perishable image. In Arya Shashtra there is no image worship. The *sthula dhyan* of Mantra Yoga spoken of above refers to profound and sacred truths of the kingdom of God. The forms conceived to be emblematic of these spiritual truths and forces are the concrete symbols forming the object of contemplation. These forms are based on true, eternal and holy ideas. \*

Man is a slave of feelings and ideas. The human mind cannot be devoid of ideas and feelings for a second. And a sinful act arising from a pure idea or impulse becomes pure, and a virtuous act arising from an impure idea or impulse becomes sinful. For example, the killing of a fellow-man is a sinful act, but if the killing is done in a righteous cause, such as in defence of the King or a Sadhu, it becomes a good act on account of its actuating motive. It is a good act to protect and befriend a brother-man in distress, but the protecting of a distressed criminal would be the reverse of a good act. Therefore in Sanatan Dharma pre-eminent importance is attached to the purity of the actuating feeling, it being this from which human acts arise. †

To understand *Bhava Tatwa*, the philosophy of the actuating cause of feeling, it should be understood that from a contemplation of the object of the senses the relation in which it (the object) stands to the senses may be perceived. And from a contemplation of the working of the senses, the

\* See Mantra Yoga Samhita page 59—62.

† भावेन लभ्यते सर्वं भावाधीनमिदं जगत् ।

भावं विना महाकाल ! न सिद्धिर्जायते क्वचित् ॥



# THE WORLDS' ETERNAL RELIGION

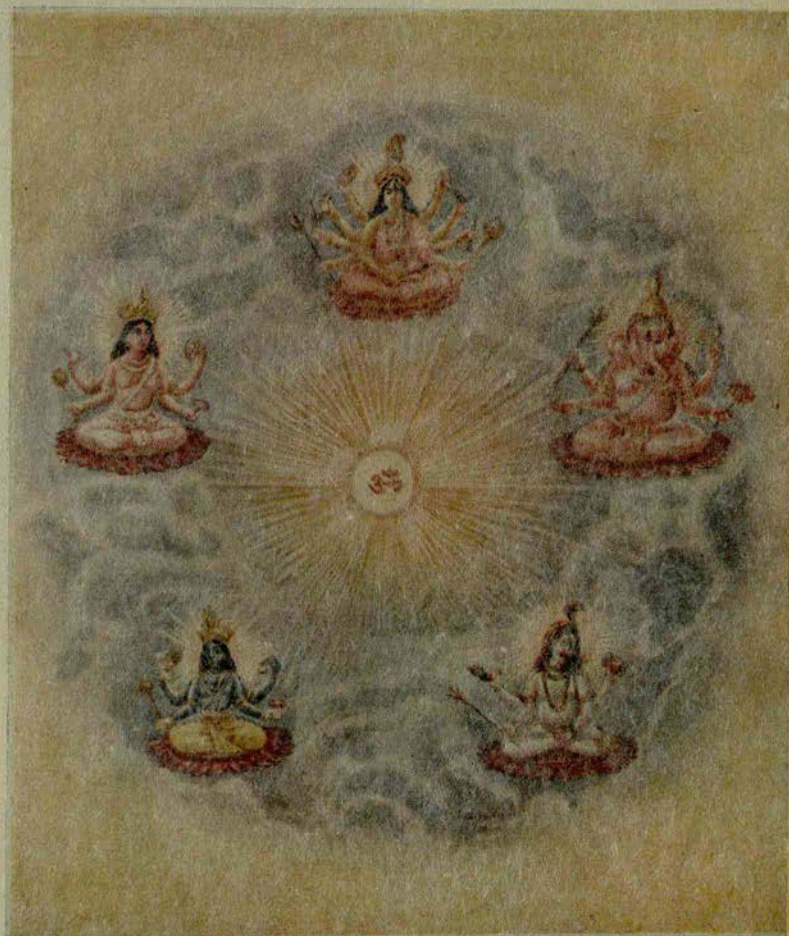


Illustration  
No. 3

DHYANA YOGA





mental feeling at the bottom of their activity may be apprehended. Suppose, for example, a woman is the object of the sense of sight, exciting various inclinations in the mind. If the Bháva, the actuating cause of feeling, of the man who sees her is impure, then he would regard her in the light of an object of sensuality. But if the feeling of the looker on be pure, then he would regard the feminine object of his vision as the embodiment of Motherhood, as the Divine Mother in fact. It is, indeed, Bhava, the inner actuating feeling of a man, on which his whole character depends. All the relations of the world depend on Bhava for their being taken in a right or a wrong light. The nature of the Bhava alters the whole outlook of life. Pure Bhava imparts to everything a bright complexion and makes every act a religious duty performed in the sight of the Lord. Impure Bhava leads away from the path of duty, which is the path of happiness. Therefore, as we have said, special stress is laid on the subject of Bhava in Sanatan Dharma, and many methods are prescribed in our scriptures for making the Bhava pure, by the realisation of its true *swarupa*, form and constitution.

The various sacred and spiritual ideas and feelings pertaining to the world of Bhava have been followed in the designing of the system of *sthula dhyana* of Vishnu, Siva, Devi and other Divine symbols.\* Our meaning will be clear from a brief explanation of the holy and profound significance of the Image of Durga, the Image being the chief among the presentments of Sakti, or Divine Energy. The demon (Mahishasura) represents the Tamo Guna, which has been vanquished by the Lion, representing Rajo Guna, on which Mother Durga is seated. She is All-Holy, All-Sattwa-Guna, Brahma-rupini, filling the ten points of the compass by Her ten arms, Her omnipotent hands holding all-powerful weapons. On one side of Her are Ganapati, the Lord of Wisdom and Lakshmi the Goddess of Wealth. On the other side of Her are Karttikeya, the Lord of Power, and Saraswati the

\* See Mantra Yoga Samhita page 20.





Goddess of Knowledge. Need it now be pointed out that Durga is the Almighty Mother, Mahamaya, and not an "image?" In this way, the so-called "sthula"—material, concrete—dhyana is not idolatory, but full of the deepest, highest and finest spiritual significance.

In Mantra Yoga there are directions for contemplating various concrete images emblematic of the five divine attributes (*pancha saguna devatmaka*) along with the telling of the prescribed Mantras. Saguna Dhyana is of five varieties—that of Vishnu, Surya, Devi, Ganesh and Siva.\* The reason of this fivefold division as explained by the Maharshis is that the creation being constituted of five primary elements, human nature is also divisible into five classes. Therefore, the five forms of dhyana have been devised to meet the requirements of five different natures. Just as for *sadhan* that Mantra is imparted to the novice which would be best adapted to his nature, capacity and proclivities, so for *dhyana* also that one of the five varieties of it should be prescribed by the preceptor which would be most in accord with the mental and physical characteristics of the *sadhaka*.

Mantra Yoga is divided into sixteen stages † or parts. These are—I. *Bhakti*, devotion. II. *Shuddhi*, purity. Shuddhi, again, is of many kinds such as Dik Shuddhi (purity of the points of the compass of the place in which the Sadhak is situated), Sthhan Shuddhi (purity of the spot), Sharir Shuddhi (purity of the body), Antar Shuddhi (purity of the mind) and so forth. III. *Asana* i. e., the subject of posture to be assumed while sitting for Japa or Dhyana, and the thing to be sat upon. IV. *Panchang Sevan*, i. e., the reading of the Gita or holy book of the sect to which the sadhak belongs; the repeating of the prescribed Thousand Names of the Lord; the reciting of Stotras, hymns in praise and adoration of the Lord etc.; *Kavacha*, protective armour; and *Hriday*, Stotra signifying the divine attributes represented

\* See Mantra Yoga Samhita page 20.

† See Mantra Yoga Samhita pages 21—22.





by the object or worship of the sect. V. *Achāra*, i. e., the mode of life to be followed by the Sadhak for his training. The Achāra is of three kinds in accordance with the three *Gunās*—Sattwa, Rajas Tamas. VI. *Dhārana*, literally different methods of self-conception. This is of two kinds, whether it affects the external or the internal world. VII. *Divya Desha Sevana*. The medium through which the system of worship is performed is called "Divya Desha." It is of 16 kinds, 1. Agni (fire), 2. Ambu (water), 3. Linga (emblem), 4. Vēdī (sacrificial altar), 5. Bhittirekha (decorative mural markings), 6. Chitra (picture), 7. Mandala (sacrificial linear figures of various tints), 8. Bishikh (arrows, weapon), 9. Nitya Yantra (Saligram and Nerbudeswar), 10. Pithha (the mystic circle of Prana), 11. Bhava Yantra (mystic diagrams representing various dieties), 12. Murti (image), 13. Bibhuti (living beings &c through which any divine attribute is manifested, such as Kumari &c.), 14. Nabhi (the navel), 15. Hridaya (the heart), and 16. Mūrdha (the spot between the eyebrows). By understanding the subject of Divya Desh it can be clearly realised how certain material media are utilised in the Sanatana Dharma for the purpose of worshipping the Formless and Omnipresent God. Those who do not know the object *with* which the fire, image, picture, &c., are used in our Upasana, ignorantly imagine that these are the objects *of* our worship! VIII. *Prana kriya*, vital processes, consisting of Pranāyama i. e. control of the Prana through the regulation of the breath; Nyās, locating the Prana or the vital force in certain parts of the body. IX. Mudra, also bodily postures to please the deities. X. Tarpana offering of water, &c. XI. *Havana*, a sacrifice through fire. XII. *Bali*, sacrifice. XIII. *Yaga*, worship. Yaga again is of two kinds according to whether it relates to external worship or internal worship. XIV. *Japa*. XV. Dhyana. \*XVI. *Samadhi*.

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\* In the illustration No. 3 the Mantra Yoga Dhyana is represented by the five figures of Devatas.



In Mantra Yog the state of Samadhi is called Mahabhāva.\* By going through the aforesaid 16 stages in due order and in strict obedience to the instructions of the preceptor, the Initiate attains to the state of Samadhi, seeing his Inner Self and securing nearness to the Lord. It is through Samadhi that the Swarup (Presence or essence) of God is realised.

## HATHA YOGA.

### PRACTICE OF YOGA THROUGH PHYSICAL EXERCISES.

#### VII.

The *Sadhans* (exercises) by means of which man can bring his *chitta-vritti* † (desires and passions) under control and thereby gain nearness to the Lord, have been divided by the holy Maharshis into four classes, ‡ viz. :—

- |                 |                    |
|-----------------|--------------------|
| 1. Mantra Yoga, | 2. Hatha Yoga, and |
| 3. Laya Yoga,   | 4. Raj Yoga.       |

These four systems of Yoga have been laid down according to the *Jāti*, i. e. type and character of the modes of exercise prescribed in connection with all the various means for controlling the *chitta-vritti*.

Hatha Yoga comprises those *sadhans* (prescribed methods of exercise and practice) which depend primarily for their performance on the physical body (*sthula sharira*.) The physical and super-physical (*sukshma*) body have one and the same connection, the physical or corporeal body being only a limit, a sort of circumscription, of the super-physical or fine body. The processes, therefore, that have been devised by the Maharshis for the purpose of bringing the physical body under control, so that thereby control may be

\* See Mantra Yoga Samhita page 63.

† “योगश्चित्तवृत्तिनिरोधः” इति योगदर्शने ।

‡ मन्त्रयोगो हठश्चैव राजयोगो लयस्तथा ।

योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः ॥

इति योगियाज्ञवल्क्यः ।





ultimately established over the super-physical body and the passions and impulses of the mind brought under subjection, those processes come under *Hatha Yoga*.\*

According to the Sankhya philosophy the manifested creation (including both, *Sthula* and *Sukshma Sharira*) is made of twenty-four Tatwas (say, constituent elements). The *Prakritik jagat*, material universe, Nature, consists of these 24 elements, and the 25th is PURUSHA. †

Among these twenty-four Tatwas are— Mahattatwa (first intelligence), Ahamtatwa (Ego), Manas (mind) as well as Rup (form), Ras (taste), Gandha (smell), Sparsa (touch) and Sabda (sound) forming the five Tanmātra; also eye, ear, nose, tongue, and cuticle forming the five Jnanendriyas. Vāk (speech), Pani (hand), Pad (feet), Payu (anus) and Upastha (sexual organ) forming the five Karmendiyas, i. e. the forces working under these organs. These 18 being the constituents of the *Sukshma Sharira*. And Prithivi (earth), Jala (water), Tej (fire), Vayu (air) and Akash (ether) the five elements forming the *Sthula Sharira*.

The 25th Tatwa in the form of Purusha is only a spectator, a witness, in the physical *cum* super-physical body. Purusha dwells in the body but is *nirlipta*, i. e., is not mixed up with it.

In *Sanatan Dharma*, death does not signify anything more than the leaving of the *sthula sharira* of five tattwas by the *sukshma sharira* of 19 Tatwas and the taking up by the latter of another *sthula sharira*. That point of separation is called death.

A *Jiva* (spirit that animates the body) leaves its *sthula sharira* when it has gone through the series of Karma for the doing of which it had adopted that *sthula sharira*, and

\* See Hathayoga Samhita p. 2 Slekas 4 and 5.

† "सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् महतोऽहङ्कारोऽहङ्कारात् पञ्चतन्मात्रायुभयमिन्द्रियं तन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पञ्चविंशतिर्गणः" इति सांख्यदर्शने ।





it then finds an opportunity to discharge its other debt of Karma by the adoption of another *sthula sharira*. It is like the discarding of old clothes and the donning of a new suit. It is the discarding of the *sthula sharira* which is called death. As a matter of fact Jiva never dies, it only casts off one fleshly garb for another again and again.\*

Since the "body is but the material expression of the soul," as Western philosophy says; or as our Shastras say, the *sthula sharira* is so designed as to enable the *sukshma sharira* in it to work out the Karma it (the *sukshma sharira*) has incurred; in other words, the *sthula sharira* is constructed according to the nature of its *sukshma sharira*† and both are bound together as one and are interdependent, it naturally follows that by operating on the *sthula sharira* the *sukshma sharira* is acted upon. And in *Yoga Shastra* the pre-eminently physical processes of Hatha Yoga have been prescribed for individuals of certain temperaments, so to say, in order that, first, they may obtain complete mastery over their physical body by means of the *sadhans* devised for the purpose and, then, by gradually turning the powers thus gained inwards, they may conquer the astral body, and thereby bring their mental functions under control and prepare themselves for seeing the Lord, which is the aim and end of all Yoga‡.

\* "वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥"

इति श्रीगीतोपनिषदि ।

"जीवापेतं किल इदं त्रियते न जीवो त्रियते" इति श्रुतौ ।

† "तत्तीव्रवेगात् स्थूलम्" इति महर्षिभरद्वाजसूत्रम् ।

"येन येन यथा यद्यत्पुरा कर्म समीहितम् ।

तत्तदेकतरो भुङ्क्ते नित्यं विहितमात्मना ॥

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।

तथा पूर्वकृतं कर्म कर्तारमनुगच्छति" इति स्मृतौ ।

‡ "स्थूलात्सूक्ष्माधिपत्यलाभो द्वितीयः" ।

इति देवीमीमांसादर्शने ।





In the *sadhan* of Hatha Yoga there are certain special features. In Mantra Yoga special attention has to be paid to outward observances of ceremonial. In Mantra Yoga, again, there is intimate concern and connection with things outside the physical body, and due regard has to be had for Varna dharma (duties of castes), Asrama dhrama (duties of various stages of life), Purusha dharma (duties of males), Nari dharma (duties of females), Arya dharma, Un-Arya dharma, &c. But in Hatha Yoga there are hardly any such restrictions. In Hatha Yoga the question of fitness or otherwise of the novice is considered but from the point of view of his own physical fitness and not fitness in relation to the world. In Mantra Yoga the *mantra* (formula) imparted to a male initiate may not be given to a female one; the *mantra* given to a Brahman may not be considered suitable for a Sudra. But in Hatha Yoga there is hardly any such distinction necessary. In the initiation for Hatha Yoga attention need be given only to the physical fitness of the novice and to his *adhikara*, i. e., whether he is worthy of the privilege or not. There is not much direction in Mantra Yoga for making a body which is unfit fit for *sadhan*; but in Hatha Yoga there are wonderful recipes not only for making the body fit for *sadhan* but also for freeing the body from phlegm and other harmful secretions.

In Mantra Yoga the contemplation of the concrete symbol representing the essential characteristic of a deity is prescribed. In Hatha Yoga the contemplation of an imagined Centre of Light is directed.\* In Mantra Yoga various Gods and Goddesses are contemplated. In Hatha Yoga it is prescribed to contemplate the Light-appearance of God who is the Light of all Light.

In Mantra Yoga the state of *samadhi* (concentration so perfect as to produce utter unconsciousness of the outer world) is to be attained by contemplation through the means of Nam-rup. In Hatha Yoga the state of *samadhi* can be attained by controlling the inspiration of the air and thereby



controlling the working of the mind. The *samadhi* attained through Mantra Yoga is called MAHABHAVA and that through Hath Yoga MAHABODH. Those who practice the Mantra system of Yoga will derive much benefit by taking advantage of some of the processes of Hath Yoga and *vice versa*.

The Maharshis have laid down that in correspondence with *adhyatma*, *adhidaiva* and *adhibhut*, the three things *mana* (mind), *vaṇu* (breath of life), and *vīrya* (vital fluid, semen) are one. Therefore the subjection of *mana* causes the subjection of *virya* and *vaya*. Similarly by bringing under control *vaṇu* (life breath), *mana* and *virya* come under control automatically. And if, with the help of the prescribed process of Yoga, the *virya* could be controlled and made to flow upward, the Yogi would at the same time obtain control over his mind and life-breath without effort.\* In Raj Yoga the processes are chiefly connected with reason, and in Mantra, Laya and Hatha Yoga the processes chiefly relate to the mind, life-breath and vital fluid. In Laya Yoga the operations of the mind are the chief factor, while in Mantra and Hatha Yoga the processes principally relate to *vaṇu-dharaṇa* and *reta-dharaṇa* i. e., the controlling of life-breath and vital fluid. For the Mantra Yogi absolute physical and mental chastity together with the power of control over semen are indispensable. For the Hatha Yogi, in addition to these, *pranayam* (regulation of the life-breath) and *Vaṇu-nirodh* (holding of the breath) are laid down as essential.

The practice and exercises connected with Hatha Yoga are divided into *seven* parts or stages. The first stage is called SHAT KARMA†. It is so called on account of comprising six processes. With the help of these processes, the cranium, throat and abdominal cavity are purged of any impurities that may have got into them. This purification makes the body fit for the purposes of Yoga‡ There are

\* See Hathayoga Samhita.

† See Hathayoga Samhita p. 2 Sloka 1.

‡ See Hathayoga Samhita p. 2.





many such feats performed under Shat Karma as would be incredible to modern anatomists and physiologists unless they witnessed them, and even after witnessing them they (the anatomists, etc.) would be at a loss to account for them.

The second stage is called ASAN.\* The putting of the human frame into various postures by practising the methods of exercise prescribed is Asan. The number of Asans is 33. With the help of the Asans the body is rendered at once pliant and steady so as to become a fit instrument for Yoga.

The third stage is called MUDRA.† There are 24 varieties of Mudra. The object of the exercises under this head also is to secure steadiness of the physical body and bring the physical organs and functions under complete sway of the Yogi.

The fourth stage is called PRĀTYAHAR. The exercises in this class give power to the initiate to enter the inner world, to dive under the physical plane and witness the working of the inner, super-physical machinery. With the help of *Pratyahar* the Yogi secures the *dhirata* i. e., equipoise or steadiness, of the *Sukshma Shorira*.

The fifth stage is PRANAYAM. The air which we expire and inspire through our nostrils is *sthula* or material air. Dwelling in this air is the *Sukshma* ether, if we may so call it, which vitalises and actuates the atmospheric air we breathe. This vitalising ethereal force is *Prān-vayu* or life-breath. It is obvious that by gaining control over the *sthula-vayu* the *pran-vayu* is brought under control. The processes under Pranayam are of eight descriptions. By practising Pranayam the levitation, or lightening into a condition of imponderability and intangibility, of the physical body is gradually secured, and the adept is thus able to enter into the inner world.

The sixth stage is DHYANA or contemplation. For the practice of *dhyana* the mind should be concentrated on an

\* See Hathayoga Samhita page 8, Sloka 1, 2, 3.

† See Hathayoga Samhita page 15.





imagined point of Light (Jyoti)\*. By the contemplation of light the Yogi gains the stages of *ek-tatwa* (All-in-One-and-One-in-All) and thereby attains to the highest point of Hatha Yoga, viz., the state of *Samādhi* called MAHABODHI†. The Mahabodhi Samadhi indicates the attainment of *Saptamadhikar*, i. e., the reaching of the seventh highest stage after passing through the six aforesaid stages of Hatha Yoga.

In this state of Samadhi the Yogi sees God, and gains Salvation, *mukti*, which is the goal of all systems of Yoga.

### LAYA YOGA.

#### PRACTICE OF YOGA THROUGH THE FINER FORCES OF NATURE.

#### VIII.

In Yoga Darsan, which is the foundation and mainstay of Upasana (worship), Yoga ‡ is defined as the system of methods and processes whereby mentality, chitta-vritti (the impulses and functions of the mind) is checked and brought under control. On gaining a check over the powers of the mind by means of Yoga, the *swarup* (the realness) of the object of all worship—*Paramatman*—becomes revealed to the inner consciousness of the initiate. That state of realisation of the Supreme Self is *Samadhi*, the aim and end, the ultimate fruit, of the practice of Yoga, as well as of Upāsana.

In the Science of Yoga, to Laya Yoga is given the third place in the classification under 4 divisions of the methods of Yogic practice and training, thus 1. Mantra, 2. Hathh, 3. Laya and 4. Raj. Laya therefore indicates a comparatively higher plane of progress (अधिकार).

In the *Virāt*, the absolute and infinite body of God, is contained the boundless universe with its innumerable Brahm-

\* See Hathayoga Samhita page 29, Slokas 1 and 2. In the illustration No. 3 the Jyoti Dhyana is represented by yellow rays.

† See Hathayoga Samhita.

‡ योगश्चित्तवृत्तिनिरोधः।

तदा द्रष्टुः स्वरूपेऽवस्थानम्।





āndas—solar and other cosmic systems. According to Vaidic science, it has been proved that in each one of the numberless Brahmandas, there is present the Triunity of Brahma, Vishnu and Maheswara, as the immediate Intelligent Cosmic Agents of God.\*

There are separate sets of Rishis, Devatas and Pitris for the preservation of each of the Brahmandas.† Each Brahmanda, that is to say, has its own Vyasa, Vasishtha, Angira and other *Rishis*; its own Aditya, Vasu, Rudra, Indra and other *Devatas*; and its own Aryama and other *Pitris*. They, respectively, carry on the spiritual, super-material and material affairs of the Brahmanda in their charge. They manifest themselves with the inception of their own Brahmanda and pass away with its dissolution.

The Maharshis have said that as sunbeams entering through a window show the atmosphere of the room to be full of countless motes, so the body of the *Virāt Purusha* as Mahakāsh (the absolute Space) is literally filled with Brahmandas. Just as the world is full of mankind inspite of the deaths always taking place among human beings, so the body of the *Virāt Purushu* is full of the countless systems of Brahmanda (universe), although every one of these comes to its end when its allotted time is over and its course is run. This is the wonderful *Lila Vighraha* of *Virāt Purusha* (His form, or material Expression, embodying His cosmic 'play'; literally *play image*, i. e., the cosmos and the play of His will in cosmic phenomena all combining to form His image, as it were), the *Lila Vighraha* which transcends the limit of word and mind.

\* संख्या चेद्वज्रसामस्ति विश्वानां न कदाचन ।

ब्रह्मविष्णुशिवादीनां तथा संख्या न विद्यते ॥

प्रतिविश्वेषु सन्त्येवं ब्रह्मविष्णुशिवादयः ।

पातालब्रह्मलोकान्तं ब्रह्माण्डं परिकीर्तितम् ॥

† ऋषिदेवाश्च पितरो नित्यं प्रकृतिपूरुषौ ।

तिष्ठन्ति पृथगे ब्रह्माण्डे ग्रहनक्षत्रराशयः ॥





The relation of the *individual* living bodies in their three phases to the cosmic creation, that is to say, the relation of 'Pinda' to 'Brahmanda', is akin to the relation in which the trees stand to the forest \*. The 'Pinda' is the individual entity; the 'Brahmanda' is the collective whole. There are Rishis, Devatas and Pitris in every individual body, helping in the discharge of the material, super-material and spiritual functions of the individual, as there are Rishis, Devatas and Pitris in every Brahmanda presiding over the material, super-material and spiritual departments of that system. In every human being, any occurrence that relates to the intellectual or spiritual part of the individual entity, is under the auspices of the *Rishis*. The acts or things needed for the enjoyment of good or suffering of evil on the part of every human being are provided for by the *Devatas*. And whatever is wanted and is required to be done for the procreation and preservation of the physical body of every human being is the loving charge of the *Pitris*.

The forces of attraction, repulsion etc., which are at work in and between the Brahmandas, planets, stars etc., and which connect them together, are also in operation in regard to every individual living body and duly form connecting links. Furthermore, the *chit-satta* (absolute consciousness), and the *sat-satta* (Be-ness, absolute existence), the *prakriti sakti*, or female principle of Godhead, which sustain and permeate the Brahmanda and keep it agoing, are present in every living body or Jiva Deha also. From what has been briefly indicated above as to the inter-relation and correspondence between the *Vyashti*, i. e. microcosm, and *Samashti*, i. e. macrocosm, between the individual part and the collective whole, an idea may be formed of the purpose of *Laya Yoga*.

The system of Laya Yoga may be defined in one word as the system which aims at bringing under control and check the powers and faculties of the mind, by merging the Prakriti

\* ब्रह्माण्डपिण्डे सदृशे ब्रह्मप्रकृतिसम्भवात् ।

समष्टिब्रह्मसम्बन्धादेकसम्बन्धगुणिते ॥





Sakti within the body into the Purusha Sakti, (after mastering the laws of connection between Pinda and Brahmanda as of Vyashti and Samashti) and thereby gaining the path to liberation.\*

The Maharshi Seers of yore, to whom the past, present and future were as an open page, had seen by means of their supernatural powers of Yoga, and fixed upon certain definite† areas of the body of man, as the *Pitha*, or special seats, of the different Rishis, Devatas and Pitris mentioned above. They had also seen that every moment the living human body was subject to the attraction and repulsion of the planets, stars etc., and thus influenced by the celestial bodies. And it is because they had *seen* how man was affected by the orbs of heaven that they founded the science of astrology on the basis of astronomy. The method of discovery of this and other sciences by means of Yoga is described by Maharshi Patanjali in the third chapter of his Yoga Darsan. The Maharshis have indicated in their works on Yoga (after they had themselves observed and realised the facts) that the highest point on the roof of the skull of man, just above the Brahma-randhra, at the spot called *Sahasradal*, is the *Pitha* or special seat of *Sachchidanandamaya Paramātmā*. There is He as the seer, but *nirlipta*, i. e., unattached and unconcerned. And just above the anal outlet, in the *Muladhar Chakra*, is the seat of the Prakriti Sakti (Nature power;

\* पियङ्गुज्ञानेन ब्रह्माण्डज्ञानं भवति निश्चितम् ।

गुरुपदेशतः पियङ्गुज्ञानमाप्य यथायथम् ॥

ततो निपुणया युक्त्या पुरुषे प्रकृतेर्लयः ।

लययोगाभिधेयः स्यात् प्रोक्तमेतन्महर्षिभिः ॥

आधारपद्मे प्रकृतिः सुप्ता कुण्डलिनी स्थिता ।

सहस्रारि स्थितो नित्यं पुरुषश्चोपगम्यते ॥

प्रसुप्तायां कुण्डलिन्यां बाह्यच्छटिः प्रजायते ।

योगांगैस्तां प्रचोच्यैव यदा तस्मिन् विलापयेत् ॥

कृतकृत्यो भवत्येव तदा योगपरो नरः ।

पुराविदो वदन्तीमं लययोगं सुखावहम् ॥

† Pitha is explained in separate Chapter.



female principle). *Prakriti Sakti* is there in a state of sleep (*prasūptā*) i. e., latent activity, facing outwards (*bahirmukhi*). This *Sakti* is called *Kula Kūṇḍalīnī* in the *Yoga Śāstra*.\* It is on account of this *Prākṛitī Sakti* being in a state of latent activity (*sushūptā* state), that, through her, while she is asleep, all the outer material-world functions of life are being performed by humanity. And it is for this reason that man is so wholly engrossed in the unreal attachments of the world, being utterly deluded by the *moha* (allurements) of *Mahamāyā*, that he goes mad over the pleasures of worldly pursuits, takes the material body as the real self, and goes round and round the wheel of life passing through cycles of births and deaths. When the initiate gradually awakens from sleep the *Kula Kūṇḍalīnī Sakti* by the power of *Yoga*, after mastering through the instructions of the *Guru* the secret of the *Pitha sthānas* (seats of *Devatās*) in the body, and opening and penetrating the door of *Ṣaṭ-Chakra* (literally six circles), he takes the *Kulakūṇḍalīnī* up to the *Sahasrar* mentioned above, and there merges her in the *Puruṣa* (*Chit Satta*, the male principle), then he (the initiate) attains to the highest stage of *Nirvikalpa Samādhi* and gains liberation †

Like the *Hathha* and *Mantra* systems of *Yoga*, *Laya Yoga* also has special features of its own. Roughly speaking, *Hathha Yoga* is specially concerned with the physical powers and functions of the body; *Mantra Yoga* has comparatively greater connection with the forces and powers at work outside the body but intimately affecting it, and *Laya Yoga* deals with the super-sensual and intangible *Pithas*, as well as the *sūkṣhma* (i. e. so fine as to be beyond physical perception) forces and functions in the inner world of the body. For

\* *Laya Yoga Sāhita* *Siva Sāhita* etc.

† जीवमुक्तोपदेशेन प्रोक्ता सा हि लयक्रिया ।

लयक्रियासाधनेन सुप्ता सा कुलकुण्डली ॥

प्रबुध्य तस्मिन् पुरुषे लीयते नाञ्च संशयः ।

शिवत्वमाप्नोति तदा साहाय्यादस्य साधकः ॥



Hathha Yoga the contemplation of Light is prescribed; for Mantra Yoga the contemplation of the material image as the symbol of the Spiritual Noumenon in the various phenomenal manifestations is prescribed; but for Laya Yoga there is no such prescribed method of contemplation. In Laya Yoga, however as the Prakriti Sakti, which is in the shape of Kula Kundalini in the body of the practiser, becomes gradually roused by means of constant practice, then its reflection becomes manifest on the spot between the eyebrows as *Jyotishmāti*, free from material taint. When that *Jyotishmāti* is made by degrees fixed and permanent by practice and contemplation, it is called *Bindudhyana*\* *Bindudhyana* exercise is one of the principal special features of Laya Yoga. Laya Yoga possesses numerous other special features. By noticing them it can be easily realised that the system of exercises of Laya Yoga is comparatively finer and higher.

The exercises appertaining to Laya Yoga are divided into nine parts † (*anga*). The first *anga* is named *Yama*. It is

\* तत्तदयोगो पृथग्ध्यानं वर्णितं योगकोविदैः ।

मन्त्रे स्थूलं हृष्टे ज्योतिर्ध्यानं वै सिद्धिदं स्मृतम् ॥

लययोगाय यो ध्यानविधिः सप्रपवर्णितः ।

बिन्दुध्यानं हि सूक्ष्मं वा तस्य संज्ञा विधीयते ॥

साधनेन प्रबुद्धा सा कुलकृण्डलिनी यदा ।

तदा हि दृश्यते किन्तु न स्थिरा प्रकृतेर्वशात् ॥

परेण पुंसा संगेन चाञ्चल्यं विजहाति सा ।

अतीन्द्रियो रूपपरित्यक्तौ प्रकृतिपूरुषौ ॥

तथापि साधकानां वै हितं कल्पयितुं प्रभुः ।

ज्योतिर्मयो युगमरूपः प्रादुर्भवति दृक्पथे ॥

ज्योतिर्ध्यानमाधिदैवं बिन्दुध्यानं प्रकीर्तितम् ।

† अङ्गानि लययोगस्य नवैवेति पुराविदः ।

यमश्च नियमश्चैव स्थूलसुक्ष्मक्रिये तथा ॥

प्रत्याहारो धारणा च ध्यानञ्चापि लयक्रिया ।

समाधिश्च नवाङ्गानि लययोगस्य निश्चितम् ॥





particularly related to the control and subjection of the physical senses. Yama itself is of ten kinds. The second anga is *Niyama*. It is specially connected with the effecting of the purity of the internal world. The third anga is *Sthula Kriya* (physical processes) and is concerned with *āsan* (posture) and *Mudra* (special physical exercises). Very few of the 33 *Asan* and 24 *Mudra* practices that are used in Hatha Yoga, are utilised in Laya Yoga. The few that have been adopted, have been designated as 'Sthula Kriya' by the Masters of Laya. The fourth anga is *Sukshma Kriya* (super-physical processes), comprising *Pranayam* and *Swarodaya*. Of the 8 kinds of *Pranayam* laid down for Hath Yoga, only 2 have been adopted in Laya Yoga. *Swarodaya* sastra deals with the wonderful science of the mysteries of the inner kingdom (*prakritik sukshma rajya*.) Among other things, *Swarodaya* reveals the knowledge of *Ira*, *Pingala*, *Sushumna* and other channels in the body; it teaches how to examine the five basic elements (*pancha tattvas*) after entering into the inner world; it then imparts fuller knowledge of the five basic elements, leading to general power of insight into the past, present and future; and in due course it gives complete control over the *sukshma prana* (the essential principle of life.) culminating in the conquest of the world. In short, through *Swarodaya Sādhana* absolute ascendancy may be gained over the Inner forces of life and nature. The fifth anga in *Pratyahar*. It enables the initiate to enter into the inner world after bringing under check the impulses and inclinations of the mind and withdrawing it from the outer world. The hearing of various *nāds* (primal sounds) has been included in the practice of processes under the head of *Pratyahar*. The sixth anga is *Dharana* which is the chief anga of Laya Yoga. As *Pranayam* is the chief thing in Hathha Yoga; as *Japa* is the chief element in Mantra Yoga, so *Dhāranā* is the most important part of Laya Yoga. By means of it the initiate, having gained mastery over the inner world, rouses the *Kulakundalini*, and opens and penetrates the six *Chakras* (circles) which are as the doors of the *Sushumna* channel.





The 7th anga is *Dhyana*. The process of Bindudhyana\* mentioned above is indicated in it. The 8th anga is *Laya Kriya*. It is full of the most wonderful science relating to the inmost secrets of life and nature. The exercises under Laya Kriya are so transcendently fine that it is impossible to convey even a rough idea of them in words. They can only be learnt direct from the Masters. Indeed simply by reading the works on Yoga no one can learn anything about the practical processes of Yoga. The 9th and final anga is *Samádhi*. The Samadhi of Laya Yoga is called *Mahálaya*. The crowning state of *Mahalaya* can be attained through the instrumentality of Nad and Bindu. On reaching the goal of this Samadhi, the successful Yogi sees God.†

## RAJA YOGA.

### YOGA THROUGH POWERS OF REASONING.

#### IX.

MANY have an entirely wrong notion of Yoga in general and Raja Yoga in particular. People generally associate Yoga with incantations, charms and sorcery, with walking on water dry-shod and flying in the air; with making things invisible and eating fire and what not. They think that Yoga is some sort of dark practices performed secretly in mountain caves and inhospitable forests by half-insane and perverse people for no good purpose.

Nothing could be farther from the truth. Yoga is the science which teaches us how to realise, see, feel, and be one with, God. It has absolutely nothing to do with magic and miracles,

\* In the illustration No. 3, the Bindu Dhyana is represented by the white star.

† प्रशस्तो लययोगस्य समाधिर्हि महालयः ।

नादस्य बिन्दोः साहाय्यात्समाधिरधिगम्यते ॥

नादस्य बिन्दोश्चैकत्वे मनस्तत्र विलीयते ।

दृश्यनाशान्तदा द्रष्टृरूपमेति प्रकाशताम् ॥

Laya Yoga Sauhita.





and that sort of thing. Certain powers surely come on the practice of Yoga. But a Yogi is forbidden to use them. Indeed, the use of these powers by the Yogi is regarded as obstacles to his realisation of God. Yoga, we repeat, is a practical and scientifically worked out method of realising God.

Every science has its own method of investigation. So has the science of Yoga. The science of chemistry or physics requires a laboratory, and many apparatus &c., to arrive at certain truths. So the science of Yoga, in dealing with its subject,—the Kingdom of Heaven which is within us, a subject far subtler than chemistry or physics,—requires the help of the mind, keen introspection, and certain other aids.

No one has the right to challenge the truth discovered by scientists that Hydrogen and Oxygen combine together in certain proportions to form water. If he can not bring himself to believe in the assertion, all he has to do is to go and perform a certain experiment in a laboratory and satisfy himself. But unless and until he performs that experiment as described by the scientists, he has no right to deny their statement that the gases Hydrogen and Oxygen form the liquid substance called water. The same will hold good of Yoga. The Indian *Rishis* practised Yoga and discovered certain truths which they preached. They also indicated the way to arrive at those truths. Unless and until one follows the way indicated by them, one has absolutely no right to challenge the correctness of those truths, and to speak of them in disparaging terms. Experience is the source of all knowledge, and Yoga is based on experience.

The nature of practical Yoga has been explained elsewhere. In this section, we propose to deal in brief with the nature of Rāja Yoga.

The Vedas are divided into three sections, *viz.*, Karma, Upāsana and Jñāna. Yoga is also of three kinds corresponding to the above three divisions, *viz.*, Karma Yoga, Upāsana Yoga (or Bhakti Yoga) and Jñāna Yoga.





Karma Yoga is the art of doing Karma properly and efficiently: योगः कर्म सुकौशलम्. \* Tying up a knot and untying the same are both Karmas, but their effect is different: Karma is the cause of bondage as well as of Moksha. The question then naturally arises: What is the right way of doing Karma? This question has been taken up and beautifully discussed by Sri Krishna in the *Bhagawad Gita*. † He says that doing Karma for Karma's sake without caring for its fruits is the right way of doing Karma. Karma performed in this way leads to Mukti, and is never a cause of bondage, for such Karma brings on no reaction.

Bhakti Yoga is restraining the Chitta from having any modifications;‡ and having thus obtained one-pointed attention, applying the whole mind to God. The philosophy of this kind of Yoga has been discussed by Patanjali in his "*Yoga Sutrās*," and the practical side of it has been dealt with in the four *Yoga Samhitās*.

Lastly, Jñāna Yoga is discriminating the real from the unreal by sheer reasoning chiefly with the help of the Upanishads and the seven systems of philosophy. The practical side of Jñāna Yoga is Rāja Yoga, the best and the most difficult kind of Yoga. There are very few persons who are fit candidates for this kind of Yoga. The three kinds of Yoga, *vis.*, Mantra, Hatha, and Laya, prepare the way for Rāja Yoga.

The *Dhāranā* that comes to the followers of the above three kinds of Yoga are different. On the *Siddhi* of the Karma Kānda, the Karma Yogi has the *dhāranā*: 'Even this universe is Brahman,' and consequently he regards service to all beings as service to God. The *dhāranā* of the *Siddha Bhakta Yogi* is: 'Brahman itself is the universe.' He sees the presence of the Lord everywhere. Lastly, on the *siddhi*

\* See *Bhagwad Gita* and *Karma Mimamsā* of Bharadwaja.

† Chapter III.

‡ See Patanjali's *Yoga Sutrās* I. 2.





of the Jñāna Kānda, the Jñani Yogi's dhāranā is: 'I am Brahman!' And then he becomes Mukta. \*

All these three dhāranās are regarded as the fundamental truths of Rāja Yoga. But it might be noted that when one of these dhāranās comes to the Yogi, the others follow as a matter of course.

*Vairāgya* or renunciation is a most important requisite for all Yoga. The Holy Teachers of Yoga have divided *Vairāgya* into four kinds, corresponding to the four kinds of practical Yoga, *vis.*, Mantra Yoga, Hatha Yoga, Laya Yoga, and Raja Yoga. The four kinds of *Vairāgya* are:

1. *Mridu*, or mild;
2. *Madhyama*, or middling;
3. *Adhimatra*, or excessive; and
4. *Para*, or the highest.

*Mridu Vairāgya* is the state of the mind where worldly objects very often fail to give pleasure, and a vague longing for something higher and more permanent is felt at times. *Madhyama Vairāgya* is that state of the mind in which the world appears all hollow, stale, flat and unprofitable, and the mind ardently desires, and spontaneously moves towards, things Divine. When worldly enjoyments cause a distinct pain, and the mind constantly and restlessly yearns for Divine knowledge, it is *Adhimatra Vairāgya*. And when the mind turns away entirely from worldly objects, and cannot be brought back to them under any circumstances, it is the highest *Vairāgya*, the *Para* †

According to some sages, *Mridu Vairāgya* indicates fitness for initiation into Mantra Yoga, *Madhyama Vairāgya* for Hatha Yoga, *Adhimātra Vairāgya* for Laya Yoga, and *Para Vairāgya* for Rāja Yoga. Other sages, however, hold that the learner in any of the first three stages of *Vairāgya* may be taught the three systems of Yoga together, according to

\* See *Daibinimansa Darśana*.

† See *Sanyasa Gita*.





their fitness from the standpoint of Vairāgya. In other words, in whichever of the first three states of Vairāgya the learner may be, the Guru, after judging of his fitness with regard to his state of Vairāgya, could impart to him a combined teaching of Mantra, Hatha and Laya Yogas, and subsequently, when the learner advances to the state of Para Vairāgya, initiate him into Rāja Yoga.

The practical portion of all Yoga, especially of Rāja Yoga, is concerned with mental practices. \* It is therefore absolutely necessary that the student of Yoga should know what his mind is, and how it works.

The genesis of perception is as follows: The sensations from the external world are carried by the outer instruments (*e. g.* the eye) to their respective brain-centres (Indriyas). The Indriyas take the sensations to the mind (manas) and the mind to the determinative faculty (Buddhi). The Purusha or the soul, receives the sensations from the Buddhi, when results the perceptual knowledge. The mind is an instrument, as it were, in the hands of the soul, through which the soul catches external objects.

"The aim of Yoga is to free man from the meshes of matter. But the highest form of matter is mind—the chitta (a term which would include that which is technically known as Manas, as Ahamkāra, and as Buddhi). The student of Sankhya need not be told that the first product of Prakriti, or the root-matter, is Mahat or the Great Principle—the Buddhi, then comes the Ahamkāra, or I principle,—the matter through which can function the I-ness: and then the Manas, or the matter which is the vehicle of thought. These three vehicles—the thought-vehicle (Manas), the I-vehicle (Ahamkhara), the Pure-Reason-Vehicle (Buddhi)—constitute Chitta, or the subtlest form of matter. To free man from the fetters of this Chitta is thus the problem of Yoga. The man when freed from all vehicles, remains in his own form called. *Swarupa*"†

\* For the practices, see Raja Yoga Samhita.

† "See *Yoga Sutrās*" (Chapter 1 sacred books of the Hindus Series), and introduction, p. I.





Thus it will be seen that the Antahkaran (Internal instrument) are four, *viz.*, Manas, Buddhi, Chitta and Ahamkāra. These are the four parts or constituent elements of the internal instrument. Manas or the mind is that inward faculty of man which makes and unmakes resolutions.\* That inner faculty which reasons and gives decision is Buddhi. Chitta is the repository of impressions. \*\* Ahamkāra assimilates all affections as mine, and gives man self-consciousness. †

Of these fourfold functions of the inner instrument, Manas and Buddhi are *pradhan* or principal, and chitta and Ahamkara are *upa-paradhan*, or subordinate. The subordinate functions unite with the principal. For example, Chitta becomes identified with Manas, so that Manas receives and interprets impressions, and then forms resolutions, according to the Sanskaras or previous experiences or associations stored up in the Chitta. Similarly, Ahamkara becomes one with Buddhi, and this is why the reasoning faculty comes to a conclusion according to its capacity and plane of knowledge. If there were no such interrelation of Ahamkāra with Buddhi, there would be no distinctive stamp on the result of any ratiocination. The sages hold that in the man devoid of knowledge, Manas is the supreme ruler. But in the man of knowledge, Buddhi or reason holds supreme sway. Manas and its subordinate associate, Chitta, are, as it were, the lower and grosser part of the Antah-karana; while Buddhi and Ahamkāra are the higher, finer and the better part of the same.

The identification of Manas with Chitta gives rise to Asakti, or bondage; while the identification of Buddhi with Ahamkāra gives birth to Bhāva. When this Bhāva is pure, it leads to Mukti. †

\* संकल्पविकल्पात्मकं मनः

† See Dhīsha Gitta.

† See Dhīsha Gita.

\*\* This is according to Vedānta; while the foregoing tri-partite definition is according to Yoga.





By means of Mantra, Hattha and Laya Yogas, the devotee, by gradually attaining purification, becomes eligible for Savitālpā Samādhi. It is through Rāja Yoga only, that the devotee can win Nirvikālpā Samādhi. Without the help of Rāja Yoga, therefore, the adopt in any other system of Yoga can not attain the *Chit Swarup-Bhāva*. Rāja Yoga is; in fact, the final refuge for all Yogis.

As the light of the full moon is made up of 16 kalās (phases) so the full course of the Raj Yoga comprises 16 angas. These are—seven varieties of *Vichar* (reasoning and discrimination); two kinds of *Dhāranā* (literally, meditation in the nature of prehensive occupation of the inner consciousness); three methods of *Dhyāna* (contemplation with concentration); and four forms of *Samādhi* (trance, or absolute quiescence from obliteration of self-consciousness due to immersion in the Universal Self).

In connection with the seven *angas* first-mentioned, it is notable, *en passant*, how the Holy Seers have seen the universality of the Law of Seven everywhere in the Universe. Thus, for example, there are seven rays of the sun, seven colours ('vibgyor') and seven shades, seven days in the division of time into weeks, seven *Vyārhitis* of the Vedic Mantras, seven notes in the musical scale, seven *dhātus* forming the body, such as bones, marrow, etc., seven upper and seven nether regions, and so forth. Indeed, the more one goes into the finer constituents of the world, the more will one realise the scientific truth of the principle of seven-fold classification. In accordance with this law of septual division the Holy Maharshis have indicated seven Jnāna Bhumis (planes of Knowledge) and seven Ajnāna Bhumis (planes of ignorance).<sup>\*</sup> And in the same way, the Darsanas<sup>†</sup> have been classed under seven systems according to the respective *adhikāra* (capacity, bent and level of mind) in regard to the seven Jnāna Bhumis. In pursuance of the seven Jnāna Bhumis,

\* This subject has been dealt with in a separate section.

† The seven Darsanas have been treated in a separate Section.



Karma, Upāsana and Jñāna have each been divided by the Holy Teachers into seven divisions.

The names of the seven Karma Bhumis\* (planes of Karma) are 1. Shubhechhá, 2. Vicháraná, 3. Tanumánasa, 4. Satwápatti, 5. Asanaskti, 6. Padárthabhávaná and 7. Turyagá.

The names of the seven Upasana Bhumikas (planes of Worship) are 1. Nampará, 2. Ruppará, 3. Bibhutipará, 4. Saktipará, 5. Gunpará, 6. Bhávpará, and 7. Swaruppará.

The names of the seven Jñan Bhumikas (planes of Knowledge) are:- 1. Jñánadá, 2. Sannyásadá, 3. Yogadá, 4. Lilonmukti, 5. Satpada, 6. Anandapada and 7. Parátpará.

First, by passing up, step by step, through the seven Karma bhumikas, the Karmi, the man of action, he who has devoted himself to the active discharge of his duties or to work for a mission, can attain to Karma Yoga leading to the bliss of Kaivalya. Next, with the aid of the successive stages of Karma and the Seven Upasana bhumis, the Upāsaka, the worshiper, can ultimately attain to Parábhakti and make himself perfectly blessed. And the Jñāni, the man of knowledge, similarly, by going through the final seven Jñāna Bhumis, with the help of the study of the Seven Systems of Philosophy, can gain Divine Knowledge and win Freedom even in this body.

The course laid down for a Raja Yogi is to first learn the true meaning of the seven systems of philosophy at the feet of a Master, and then go step by step into the aforesaid seven planes of Karma, Upāsana and Jñana, with special reference to the *adhikār* pertaining to each step. Next he has to practise the higher methods of exercise according to the personal instructions of the Guru. By acquiring success in these seven-planed exercises, the Raja Yogi can gradually practise effectively the two kinds of Dharana. The two kinds of Dharana are—1. Prakriti Asraya (dependent on

\* Also called 'Yoga Bhumis' in Raja Yoga Saṁhita.





Nature) and 2. Brahmasraya (dependent on Brahman).<sup>\*</sup> By means of Dhárana the Raj Yogi can acquire strength in his antahkaran. Afterwards, on reaching the domain of Dhyána, the three kinds of Dhyána have to be practised, whereby the power of Self-realisation (Atma-pratyaksha) is produced.

In all spiritual works which follow the Vedas, three forms of knowing the Manifestation of God are given. The Material aspect of God is called Virat.† The Adhidaiva (say Super-Material, subtle) aspect is named Ishwara-bhava, and the Adhyatma (spiritual) aspect is Brahma-bháva. That bháva which is beyond Prakriti, which is beyond action, and which is the state of Satchidanand, is that which is known as Brahma.

The Bháva in which God looks at Cosmic matter and by His looking at it Nature is quickened into consequential action of creation, preservation and absorption—that Look of God, which is the qualified (Saguna) Expression causing the enlivening of matter, is known as Ishwara,‡ and His Material Immanence in the boundless universe of stars and planets is named Virat Purusha. In Raj Yoga different modes of Dhyana are laid down for the three aspects of God. And it is through these prescribed methods of Dhyána || that the Rájá Yogi can reach the stage of Samádhi. Having arrived on this ground, the Rájá Yogi, solely with the help of his reasoning faculty (buddhi tatwa), has to practise four kinds of Samádhi. Of these the first two are Savichar Samadhi, *i. e.*, where there is still a subtle connection with the conscious working of the power of Vichar (discernment and discrimination), and the last two are Nirvichár Samadhi where there remains only the sense of consciousness (anubhav).

\* See Raja Yoga Samhita.

† Explained in the sections of "Worship," and on "Time, Space, and Creation".

‡ See illustration No. 3, in which the Dhyana of the four systems of practical Yoga has been shown.

|| This has been more clearly treated of in the Section of Worship.





In this way on gaining the fourth state, the Raj Yogi can attain to liberation from the bonds of flesh, even while still in the flesh (Jivan-Mukta).

In the Samádhi of Mantra Yoga, the state of Mahábháv is attained, marked by speechlessness, quiescence and inert immobility. In the Samadhi of Hatha Yoga respiration ceases: Therefore to outward appearance the Yogi is like a corpse without any sign of animation. In the Samádhi of Laya Yog, the Yogi is immersed in the ocean of bliss and has no outer consciousness. These three states are of Savikalpa Samadhi, i. e., Samadhi in which there is still fear of a return to the flesh. In these three states there still survive traces of a link with Prákritik Anand (the Joy of Physicality). There is still risk of the Yogi returning to the bondage of the flesh. But in the final highest state of the Samadhi of Ráj Yoga, neither is there any inertness nor any likelihood of the loss of outer consciousness. In the Samadhi of Ráj Yoga there is not the slightest residuum of the enjoyment pertaining to life on the physical plane (Prakritik ánand), and for this reason it is perfect in every respect and there is no risk after its full attainment of a downfall into mundane existence. It is through Raj Yoga that the adept gains Nirvikalpa Samadhi and wins Brahma-bháva. In spite of his corporeal condition, he is free and becomes merged in God.

Bhagavan Shri Krishna has explicitly described in the Bhagvad Gita the manner in which the Yogi will work after he has gained the status of Jivan-mukta of Rája Yog-samadhi. In the Upanishads is delineated what sort of Upasana buddhi (spirit of worship and devotional mind) would characterise the Ráj Yogi. And in the Vedanta is defined what would be the ultimate goal and conclusion of the progressive unfolding of the power of knowledge (Jnan) of the Raj Yogi.\* Although the Jivan-mukta may have become merged in Brahman and reached the state transcending the sense of action (nishkriya bhava), yet his nature (prakriti) related to

\* See Yoga-Vasishtha Ramayana.





his physical being will be acted upon by the centre of energy of the Universe and will automatically be manifest in the aforesaid spheres of Karma, Upasana and Jñán for the good of the world and setting an example to humanity.

Living beings are bound by three kinds of Karma-Sanskara (actuating impulse or impression of Karma,) viz., Sanchit stored or acquired), Prárabdha (pre-arranged or pre-ordained) and Kriyamán (in progress). The Sanskaras which, as the endless seed of Karma, are accumulated by the living being in its wanderings through the cycles of re-incarnations are called Sanchit. Out of this gathered mass of Sanskaras, those Karmas which become the cause of a new birth, *i. e.*, those Karma-Sanskaras which from their special effective force or productiveness bring about the precipitation into a particular birth (Joni) are called Prárabdha. And in undergoing the effect of the mass of Karma in pursuance of Prárabdha, the new seed of Karma, which is acquired in the course of the life according to one's abankâra (egoism, sense of individuality) and propensity, is specified as Kriyamán. The region where all the Karma-Sanskaras lie impressed in their seed or incipient state (bījrup) is called Karmáshaya. By the attainment of Nirvikalpa Samadhi through Rája Yoga the link with the Karmáshaya is severed. The mortal in undergoing the effect of Prárabdha, bears so much less the consequences of Prarabdha in body, mind and expression every day than the new karma he goes on actively accumulating, that is to say, the credit side is so much larger than the debit side, that it is impossible to work off the whole Karma-Sanskára merely by bearing its effect. It is only with the help of Rája Yoga that Nirvikalpa Samadhi is gained, whereby the Knowledge of the Eternal Truth Divine (Tatva Jñán) dawns in the mind annihilating desire, and thus the meshes of Sanskara are destroyed and connection with the Karmashaya successfully cut off. Just as a roasted seed cannot germinate, in the same way the mind from which desire has been eradicated by the force of the





Knowledge Divine (Tatwa-Jñán) through Raj Yog Samadhi can no longer enmesh the mortal. For, it is desire and its off-shoots alone which beget other karmas from karma. And that desire can only be rooted out by the power of Tatwa Jñána which Tatwa Jñána is dependent on Rāja Yoga. When the adept, with the help of Rāja Yoga, having obliterated desire becomes perfect in his Knowledge Divine (Parama Tatwa Jñani) and is free from connection with Karmāshaya, then in that state of absolute success (pūrṇa káma) he is designated Jivan Mukta. In that state whatever effort or work may yet remain with him, will have had its origin in the common impulse from the root centre of the material universe, or will but be the process of finishing off the remaining balance of the mass of Prárabdha which had been the cause of the present life. Whatever of these two may be his *seeming* work, neither Sanchit (accumulated) nor Kriyaman (in progress) sanskár can touch him, since he is beyond desire and rid of the bond of Karmashaya. In other words, these have no power to entangle him. There is the following beautiful illustration in the Shastras showing how at this time the work of the Jivan Mukta Mahapurusha is accomplished. The potter after putting in motion his wheel takes off his hand, but the wheel goes on turning round and round of itself for some time till the imparted energy is exhausted. Likewise, the physical body and the work connected therewith of the Jivan Mukta\* go on, although he has won liberation by the force of Tatwa Jñána so long as the effect of those Karma-Sanskáras that had in the shape of Prárabdha brought about his present existence is not borne to the full. There is another nice example. The archer may at his will not utilise the stock of arrows he keeps in his quiver or even destroy them. He may not let fly or may even break the arrow he has drawn to the string. But the arrow he has shot at the mark, that shaft he can not call back, because it is now

\* The full description of these great men will be found in the Yoga-Vasishtha, and the Gita, such as Sanyasa Gita, Surya Gita, and Dhisha Gita.





gone outside his control. Similarly the Karma Yogi can of course obliterate Sanchit and Kriyamán Karma by gaining Divine Knowledge and annihilating desire, but the effect of the Prarabdha Karma that caused his physical existence must be undergone till the dissolution of the material body. In this way, the Jivan-mukta Mahápurusha, under the remaining impulse of Prárabdha, goes on doing work, freed from the Kriyamán connection, till the moment of physical dissolution, and at the same time he may, mingling with the mass of karma which is in accord with the prárabdha of humanity at large and arises from the will of God, initiate and carry on work for the good of the world. \*As a matter of fact he himself has no work to do ; work or no work is the same thing to him. Because there is no longer in him need or desire or sense of doing of work. He only works as the instrument of the Almighty Himself. This is how the Mahapurushas who have won liberation by the successful attainment of Rája Yoga Samádhi become by the force of Tatwajnán merged in the Brahman while yet in the physical body. The best examples of this state of Jivan-mukta are holy Maharshis like Vashishthha, and Rajarshis like Janaka. \*

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## THE PITHA.

### THE MYSTIC CIRCLE.

#### X.

BEFORE entering the subject matter of this chapter, we will deal with certain forms of what is called spiritualism, and psychic powers, which will help us in understanding our subject.

We will not deal with spiritulaism or psychic powers at large, or in a systematic manner, but will merely take certain examples which will help the reader in clearly understanding our proposed topic.

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\* See Yoga Vasishthha Ramayana.





*Table-turning* \* is a common form of what has been called "Motor Automatism." It is done in this way: Two or more persons of a mediumistic type sit quietly for some time with hands in contact with some easily moveable object, say, a small three-footed table, and desiring its movement, that object will often begin to move. The sitters might then ask questions, and receive answers indicated by taps on the floor from the "spirit" that possesses the table. If, further they desire it to indicate letters of the alphabet by the movement of the table,—as by tilting once for *a*, twice for *b*, and so on,—it will often do so, and answers unexpected by any one present will be obtained.

But beyond the simple movements—or table-turning, and the intelligent responses—or table-tilting—both of which are at least *prima facie* physically explicable by the sitters' unconscious pressure, without postulating any unknown physical force or spirit at all,—it is alleged by many persons that further physical phenomena occur, namely, that the table moves in a direction, or with a violence, which no unconscious pressure can explain; and also that percussive sounds or "raps" occur, which no unconscious action, or indeed no agency known to us could produce. These raps communicate messages like the tilts, and it is to them that the name of "spirit-rapping" is given. But spiritualists generally draw little distinction between these four phenomena—mere table-turning, responsive table-tilting, movement of inexplicable vehemence, and responsive raps—attributing all alike to the agency of spirits of departed men and women, or at any rate to disembodied intelligences of some kind or other.

Faraday's explanation of table-turning as the result of the summation of many unconscious movements does not explain all cases. Myers is of opinion that beneath the superficially conscious stratum of our being there is not only

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\* See Myers' *Human Personality*, Vol. II, p. 92.





a stratum of dream and confusion, but a still subjacent stratum of coherent (subliminal) mentation as well\*.

Another form of Motor Automatism is the *Automatic Writing* through the well-known "Planchette." An instance of an experiment with Planchette is given below :

Mr. Smith and his nephew placed their hands on the Planchette, and a purely fantastic name was given as that of the communicating agency.

Q.—Where did you live ?

A.—Wem.

This name was quite unknown to either of the sitters.

Q.—Is it decided who is to be the Archbishop of Canterbury ?

A.—Yes.

Q.—Who ?

A.—Durham.

As none of them remembered his name, they asked :

Q.—What is his name ?

A.—Lightfoot.

How far the main statement is correct, the sitters did not know. The curiosity at the time rested in the fact that the name was given which none of them could recall, but was found to be right.†

Innocent readers are here warned that answers received from "spirits" through the table, or the Planchette, or other forms of automatic writing etc., are, in most cases, nonsensical, absurd, fantastic and untrue, but sometimes perfectly true.

We give below two instances of a peculiar nature :—

"Mme. X is also a writing medium. She was writing a letter one day, with no thought of unseen agencies, when

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\* See Buck's *Cosmic Consciousness*, "First Words."

† Myers' *Human Personality*, Vol. II, pages 120-121.





suddenly she felt her hand checked. Warned by a special sensation, she still held the pen. Her hand placed itself on a sheet of paper, and began rapidly to write alarming predictions. The writing retained this tone for a few hours, and soon the communications became trivial in character, and, save in some exceptional instances, have since remained so.

"Mme. X is accustomed to arrange her own hair. One morning she said laughingly, "I wish that a court hair dresser would do my hair for me; my arms are tired." At once she felt her hands acting automatically, and with fatigue for her arms, which seemed to be held up; and result was a complicated *Coiffure*, which in no way resembled her usual simple mode of arrangement\*.

We will now pass on to hypnotism. Hypnosis is induced in the subject either by mechanical means, or by suggestion or by passes, or by a combination of any two of these.†

A convenient mode of bringing on hypnotic sleep is by the 'Magnetic Chain.' Any number of persons from six upwards sit round in a circle, and take each other's hands by the thumbs. Let them sit quiet and motionless, with all their muscles relaxed, and in the most easy manner, with their eyes closed, or directed to the centre of the floor between-them, and let them resolve to give way for at least thirty minutes to the consequences. Sooner or later some one of the Chain will show signs of hypnosis by an involuntary falling of the head. Then let some one of the Chain give to the subject suggestions of sleep and also make passes over him. The subject will soon be in a state of hypnosis.

Dr. Moll‡ gives a typical experiment. He says: "Mr. X, forty-one years old, seats himself on a chair. I tell him that he must try to sleep. 'Think of nothing but that you

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\* Myer's *Human Personality*, Vol. II, pages 126-127.

† See *Hypnotism* by Albert Moll, (Contemporary Science Series) Chapter 2.

‡ Dr. Moll's *Hypnotism* p. 23.





are to go to sleep." After some seconds I continue: "Now your eyelids are beginning to close, your eyes are growing more and more fatigued, the lids quiver more and more. You feel tired all over, your arms go to sleep, your legs grow tired, a feeling of heaviness and the desire for sleep take possession of your whole body. Your eyes close; your head feels duller; your thoughts grow more and more confused. Now you can no longer resist, now your eyelids are closed. Sleep!" After the eyelids have closed I ask him if he can open them. (He tries to do so, but they are too heavy.) I raise his left arm high in the air. (It remains in the air, and can not be brought down in spite of all his efforts). I ask him if he is asleep. "Yes." "Fast asleep?" "Yes." "Do you hear the canary singing?" "Yes." "Now you hear the concert?" "Certainly." Upon this I take a black cloth and put it into his hand. "You feel this dog quite plainly?" "Quite plainly." "Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again, and not wake till I tell you. (He opens his eyes, looks at the imaginary dog and strokes it.) I take the cloth out of his hand, and lay it on the floor. (He stands up and reaches out for it.) Although he is in my room, when I tell him that he is in the Zoological Gardens, he believes it and sees trees, and so on."

Jendrassik and Krafft-Ebing obtained marks like burns on their subjects by means of suggestion. If some object such as a match-box, a pair of scissors, a snuff-box etc., were pressed upon the skin of the subject while in hypnosis, and he was at the same time told that the skin was being burned, a blister in the form of the object resulted.\*

Any suggestion that takes effect in hypnosis will also take effect post-hypnotically,—movements and delusions of the senses, itching, pain, action of the bowels, hunger, thirst, etc., can be induced. Dreams can be influenced. Suggest to the subject while in hypnosis that he will dream that

\*See Moll's *Hypnotism*, p. 116.





while he will be in a boat on a river, a storm will suddenly rise, the boat will capsize, he will have to swim to the shore. He will dream all this in detail. Suggest to him that three days hence he will pay a visit to a certain person, and he will carry out the order.

These phenomena together with telepathy, possession, trance, double personality, veridical character of dreams, somnambulism, clairvoyance etc., are never satisfactorily explained by any theories of the Western scientists. The Hindus would call them all merely lower forms of *pithas*, or the play of consciousness and of *Prána*.

Before we take up the subject of *Pitha*, we will make certain remarks on consciousness and *Prána*, which are necessary for the better understanding of the Hindu *Pitha* theory.

According to the Hindus when creation begins to be manifested, the *Avaktya* (Nature) begins to vibrate, and the first modification of it is the *Mahat*. This *Mahat* might be called universal consciousness, or consciousness in all its aspects,—consciousness, sub-consciousness, and super-consciousness. From *Mahat* is manufactured *Ahamkāra* or self-consciousness, from which are evolved the five *Tanmatras*, (or subtle centres of vision, of hearing, of taste, of touch and of smell), the five subtle sensory and motor nerve-centres (*Jñānedriya* and *Karmandriya*), the *Mānas* (mind), and the five gross *bhootas* (*i. e.*, earth, water, heat, air, ether).\*

Such, in brief, is the nature of creation. And it is also held by the Indian Rishis that what constitutes macrocosm constitutes microcosm. If we study a grain of sand, we study the universe.

Beyond *Prakriti* (Nature) is the *Purusha* or *Brahman* (absolute existence, absolute consciousness, absolute bliss).

It is only the grosser elements, the last order of things evolved out of *Prakriti*, that are perceptible by the ordinary

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\* See the *Sankhya Cosmology* as given in Section XVI.





senses. They constitute what is ordinarily understood by the term matter. But it should be distinctly remembered that Mahat, or the universal consciousness, Manas, or the mind, and the rest are as much matter as the grosser elements,—only matter in finer form.

This Indian view, namely, the manifestation of the gross from the subtle, is perfectly in agreement with physical science. Physicists, by increasing their knowledge of so-called "matter," have been led to doubt its reality and dematerialised the atom and with it the entire universe which the various atoms compose. The trinity of matter, ether, and electricity, out of which science has hitherto attempted to construct the world, have been reduced to a single element—the ether\* (which is not scientific matter) in a state of motion. According to Sāṅkhya the objective world is composed of *Bhūtas*, which derive ultimately from Akāśh. I do not say that scientific "ether" is Akāśh, which is a concept belonging to a different train of thought. Moreover the sensible is derived from the super-sensible Akāśh Tanmātrā, and is therefore not an ultimate. But it is important to note the agreement in this, that both in the East and West the various forms of gross matter derive from a single substance which is not "matter." Matter is *dematerialised*, and the way is made for the Indian concept of Māyā. There is a point at which the mind can not any longer usefully work outward. Therefore after the Tanmātrās, the mind is turned within to discover their cause in that Egoism, which, reaching forth to the world of enjoyment, produces sensorium, senses, and objects of sensation. That the mind and senses are also material has the support of some forms of Western philosophy, such as that of Herbert Spencer; for he holds that the universe, whether physical or psychical, is a play of force, which, in the case of matter, we experience as object. Mind as such is, he says, as much a material organ as the brain and outer sense-organs, though they are differing forms of force.

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\* Cf. the modern Election Theory, and also Sir William Crook's Protyle theory.





"His affirmation that scientific matter is an appearance produced by the play of cosmic force, and that mind itself is a product of the same play is what Sāṅkhya and Vedānta hold. Whilst, however, Spencer and the Agnostic school hold that the Reality behind these phenomena is unknowable, the Vedānta affirms that it is knowable and is consciousness itself. This is the Self, than which nothing can be more intimately known.

"Force is blind. We discover consciousness in the universe. It is reasonable to suppose that if the First Cause is of the nature of either consciousness or matter, and not of both, it must be of the nature of the former and not of the latter. Unconsciousness or object may be conceived to modify consciousness, but not to produce consciousness out of its unconscious self. According to Indian ideas, spirit, which is the cause of the universe is pure consciousness.

"We must distinguish between consciousness as such and modes in consciousness. Consciousness is the unity behind all forms of consciousness, whether sensation, emotion, instinct, will or reason. The claim that consciousness as such exists can only be verified by spiritual experience.\* All high mystic experiences, whether in East or West, have been experiences of unity in differing forms and degrees. Even, however, in normal life, as well as in abnormal pathological states, we have occasional stretches of experience in which it becomes almost structureless.

"The discovery of subliminal consciousness aids Shāstric doctrine in so far as it shows that behind the surface consciousness of which we are ordinarily aware, there is yet another mysterious field in which all its operations grow.† It is the Buddhi which here manifests. Well established occult powers and phenomena now generally accepted, such as telepathy, thought-reading, hypnotism, and the like, are

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\* See Edward Carpenter's *Consciousness without Thought*.

† Consult *Cosmic Consciousness*, by Dr. Bucke.





only explainable on hypothesis which approach more nearly Eastern doctrine than any other theory which has in modern times prevailed in the West.

"We have now the scientific recognition that from its *materia prima* all forms have evolved, that there is life in all things, and that there are no breaks in nature. There is the same matter and consciousness throughout. There is unity of life. There is no such thing as 'dead matter.' The well-known experiments of Sir Jagadish Chandra Bose establish response to stimuli in inorganic matter. What is this response, but the indication of the existence of that Sattwa-Guna which Vedānta and Sāṅkhya affirm to exist in all things, organic and inorganic. It is the play of Chit (consciousness) in this Sattwa, so muffled in Tamas as not to be recognizable except by delicate scientific experiment, which appears as the so-called 'mechanical' response. Consciousness is here veiled and imprisoned by Tamas. Inorganic matter displays it in the form of that seed or rudiment of sentiency which, enlarging into the simple pulses of feeling of the lowest degrees of organized life, at length emerges in the developed self-conscious sensations of human life.\* Consciousness is throughout the same. What varies is its wrappings.†

"There is thus a progressive *release* of Consciousness from gross matter through plants and animals to man‡. This evolution the Indian Doctrine has taught in its 84 lakhs of previous births.‡

"According to the Hindu books plants have a dormant consciousness. The Mahābhārata says that plants can see, and thus they reach the light. Such a power of vision would have been ridiculed not long ago, but Professor Haberlandt, the well-known botanist, has established that plants possess an organ of vision in the shape of a convex lens on the

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\* Cf. Bucke's *Cosmic Consciousness*, p 14, etc.

† The five sheaths. See sections II and XV.

‡ See sections II and XIII.



upper surface of the leaf. The animal consciousness is greater, but seems to display itself almost entirely in the satisfaction of animal wants. In man we reach the world of ideas, but these are a super-structure on consciousness and not its foundation or basis. It is in this modelless basis that the various modes of consciousness with which we are familiar in our waking and dream states, arise."\*

It would appear therefore that there is nothing unreasonable or unscientific in the Hindu doctrine of the five Koshas or sheaths, wrappings of the soul.† The Vedānta holds that every being has the following five Koshas :

- (1). Anandamaya Kosha.
- (2). Vijnānmaya Kosha.
- (3). Manomaya Kosha.
- (4). Prānamaya Kosha.
- (5). Annamaya Kosha.

The Annamaya Kosha, the lowest in the order, is the gross body, which "dies." The other four constitute the being's Sukshma Sharira or subtle body, which is not destroyed at "death," but survives, and goes to other worlds for enjoyment or punishment; after which, is "born" again in other Annamaya Kosha to work out his Karma. These five Koshas envelope the universal consciousness of the Jiva. As one after another Kosha falls off, the Jiva's consciousness is proportionately increased, and when all the Koshas are destroyed, the Jiva's consciousness, hitherto bound and limited by the sheaths, is freed, and it mingles with the Supreme Consciousness. This is Freedom (or Mukti, Release).

Here we find the true explanation of hypnotism, clairvoyance, and such-like phenomena, in which the Annamaya Kosha is put to sleep, while the subtle Prānamaya

\* See Sir John Woodroffe's excellent essay on *Matter and Consciousness*, an address delivered at the Dacca Literary Society, June, 1916.

† See Sections II. and XV.





Kosha, having thus obtained a greater sphere of action, is left free to operate.\*

The Pránmaya Kosha is the seat of the Prána. In its ordinary and popular meaning, Prána is taken to be the breath. When life in a man becomes extinct, we say that "his Prana has gone out." But Prána is not the breath. It is not the air that goes into the lungs. Respiration is one of the actions of Prána, not Prána itself.

Prána is a subtle force pervading all things of the universe. Out of this Prána is evolved everything that might be called force. The sum-total of all forces in the universe, whether mental or physical, is called Prána.†

The Prána is the vital force in every being. It has five centres in the human being, from which it controls and guides the brain and every nerve centre, and thus regulates all bodily actions.‡

The Prána can be controlled by Yogic practices. The Yogi who has perfectly controlled the Prána acquires miraculous powers.

Such then is Prána. The places and objects in which we see a special manifestation of Prána are called *Pithas*. The Universal Prána may be compared to a swift stream, in which eddies are being constantly formed in the rushing waters by the forces of attraction and repulsion. The Pithas may be likened to these eddies. As some of these eddies last longer than others, so there are some permanent Pithas, while others are transitory. Impermanent Pithas, either good or evil, are being constantly formed around us by our thought-force.

\* See Sinnet's *Rationale of Mesmerism*, pages 124, 125; 141, 142; and also pages 67, 68, 69.

† See *Sambhu Gita*, and also "Yogashastra" (Panini office Edition).

‡ हृदि प्राणो, गुदेऽपानः, समानो नाभिसंस्थितः ।

उदानः कण्ठदेशस्थो, व्यानः सर्वशरीरिणः ॥





These Pithas or circles of Prána-force are formed by its own forces of attraction and repulsion. They might be formed naturally, or by our concentrated and continued thought-force. Yogis who have controlled the Prána can create Pithas in their own bodies, or anywhere they please, by simply touching a place with a finger.

The Annamaya Kosha constitutes the material world, and the other four Koshas, the subtle supersensuous world. The Pránamaya Kosha is the link which connects the two worlds. Communication between the two worlds can be made through the Pránamaya Kosha only. Just as the material world is the support of the Annamaya Kosha, so the Sukshma Sharira is the support of the Pránamaya Kosha. A circle of Prána might be formed in the Pránamaya Kosha by the forces of attraction and repulsion of Prána acting on it. This is a Pitha.

A Pitha might be called the support or the resting place of the Sukshma Sharira. A Pitha might be formed voluntarily or involuntarily. By the practice of concentration and of the control of the Prána force, one can form a Pitha voluntarily. At the time of coition, a Pitha is formed involuntarily.\*

When a Pitha is formed, Rishis, Devatás, Pitris, Spirits and such-like beings are generally attracted by it to rest on it awhile. These beings with their subtle bodies can appear only on a Pitha, the circle of subtle Prána force. Just as a bit of straw in the rapid current of a river floats along and stops not in its course except when caught in a whirlpool, so the invisible powers that be alight and rest, as it were, for a time in the whirlpools of continuous and all-pervading stream of Prána.

We are continually absorbing and rejecting Prána, or, in other words, the Prána in us is imbibing congenial Prána from the universal Prána, and rejecting the unsuitable Prána. This has been stated as attraction and repulsion. The action of these two forces of Prána is seen in inspiration and expiration.

\* See the Section on *Varue shrama Dharma*.





Now let us see what happens at a séance. We will take table-turning as an instance. The sitters' Prána forces begin to attract and repel each other, the consequence being that a circle of Prána or Pitha is formed. Spirits are naturally attracted by Pithas. Restless and evil spirits called Pretas are usually and easily attracted by these low forms of Pithas. The consequence is that the 'replies' obtained are generally untrue. It is because that the Preta Loke is not far away from this our world, that the inhabitants thereof generally come and 'possess' these Pithas. And how can pure spirits come in presence of the evil ones with their impure aura? If Sâttwic persons sit at a séance, purer spirits than the Pretas might come.

The Hindus recognise five classes of principal Pithas. They are :—

1. *Upasana Pithas*, such as images, fire, water etc.

When Pithas are formed in these, invisible divine powers are invested in them. The Pitha of fire may lose its heat, and the water of the Water-Pitha may in special cases move and splash and ripple as if it were a thing of life.

The Pithas under this head are of 16 kinds as explained in the Mantra Sâstras.\*

2. *Pârthiva Pithas*, such as temples and places of pilgrimage, or Christian churches and Mohammadan mosques etc.

Such Pithas are of two kinds *viz.*, (a) *Nitya* or permanent, and (b) *Naimittica* or transitory.

A permanent Pitha is that where the 'Whirlpool of Prána' was formed naturally as in permanent Hindu *Tirthas*; and a transitory Pitha is that where the 'whirlpool' was formed in course of time by the accumulated thought-force of men. The latter sort remains a Pitha so long as the thought-force lasts, the former remains always a Pitha.

The Tirtha-Pithas are divided into many classes in the Sâstras, which need not be mentioned here.

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\* Explained in the section on *Image Worship*.





3. *Jiva-Yāntric Pithas*, where Pithas are formed in human bodies, such as in the worship of boys and girls, in "Nakha-darpan" in cases of clairvoyance etc.

4. *Sthula Yāntric Pithas*, which have absolutely nothing to do with worship or the display of divine powers, but formed by men to obtain the so-called responses from the spirits.

Under this head come table-turning, Planchette, and other forms of 'spiritualism.'

An Indian example of a form of 'motor automatism, in which a Pitha of the kind mentioned in this head, is formed is given here. It is very common amongst the women of Rajputana. Two women take each other's hands, the right by the right and the left by the left, thus forming a kind of cross. At the cross is placed a small earthen pot with flowers in it. After a few minutes the pot begins to move as in table-tilting.

5. *Involuntary Pithas\**, such as those formed at the time of coitions. Such a Pitha might be formed in human beings as well as in animals. It is the Pitha that is thus formed which is the cause of propagation. For this reason, the act of coition has been held so sacred by the Hindus.

The 'whirlpool' of Prāna is created with the help of the mind, mantras, and objects. By mind, we mean the thought-force of the mind, and by mantras, we mean any syllable or phrase, (particularly one possessing occult powers, having been used by many in connection with a certain object), or any action which aids the concentration of the mind to bring forth powerful thought-force. Lastly, an object is any external object, such as an image, or a table in table-tilting.

It has been remarked that evil spirits might come in a Pitha. To ward off their influence and to prevent them from coming in a Pitha, the Hindus, when creating a Pitha, purify the ten directions (*dik-bandha*).

*Shava-Sadhana* is an instance of a Pitha prevalent amongst the Tantrics. In such a Pitha the Prana is concentrated on

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\* See *Shambhoo Gita*.





a fresh corpse, sitting on which the sādhak meditates. If the Pitha is formed strictly according to the prescribed rules, the corpse will rise and speak.

The ancient Hindus understood well the workings of the Subtle Prāna. There is a deep meaning in some of the apparently unreasonable customs of the Hindus. A Brāhmana or a Sannyāsi has been forbidden to bow before an idol set up by a Sudra. The reason is that the Pitha established by a Sudra who is usually low in spirituality, is generally weak as regards the amount of Prāna in it. A Brāhmana or a Sannyāsi, who is highly advanced in spirituality, is likely to draw in him the Prāna that is in the Pitha, and thus destroy the same. Or, it might be that some of the Prāna in the Brahman or the Sannyasi might be imbibed by the Pitha, thus doing a spiritual harm to the Brāhmana, or the Sannyāsi. One's thoughts, surroundings, etc. are much influenced by one's Prāna, which might be pure or vitiated. This principally explains the "touch" and similar customs in India.

The philosophy and the practical exercises connected with the Pitha are very essential, for Upasana as well as for the realisation of the occult world. The subjects of Upasana and occult world have been dealt with in separate chapters. Our Maharshis have indicated two means for realising the power of *Pitha*. (1) By means of development of Yogic insight. (2) By means of special natural gift with which some persons are endowed. In the Shastras there are many classifications regarding such. (1) Yogic powers which enable the Yogi to see and communicate with supernatural beings (so to say). Some Yogis develop among other things what might be called telegraphic centres in the body for the automatic perception of things and forces occult. Western enquirers have not yet known of these. But the (2), *viz.*, natural gift is manifested in the West among those who can, for example, see spirits with the physical eye, so the understanding of this class of phenomenon is becoming easier nowadays. The more the Westerners go into spiritualism the more they will have to go into the science of *Pitha*.





## BHAKTI.

## LOVE AND DEVOTION.

## XI.

According to Hindoo Shastras the *Bhakti* is considered the *Prana* or life principle of all the phases of worship.

The doctrine of love is the main characteristic of christianity, for which that religion deserves, full appreciation. We will show here that all-sided as *Hinduism* is, it does not as a whole take its stand on any single aspect of the infinitely varied character of religion, the result of time, place, and circumstances including the capacity of the various types of mankind to elevate all of whom in the spiritual grade is the aim of religion.

Indian religion is based on the final truth of Philosophy, science, and the theory of religion based on them. Not a phase of thought or practice but has been assigned its right place in this religion. It is a religion of religions, and none need consider one's own creed as superior or exclusive, so as to imply that India's religion is something strange, or foreign, or deserving to be discarded. The world has we hope, come gradually to believe that religion could be no exclusive property of any nation or people. Once more do we repeat that religion has been studied as a science in India, and every shade and grade of thought has been noted, understood, properly classified and registered in our religious philosophy for proper use and the advancement of the whole of humanity to the universally desired Goal.

The Law of action and reaction which in the two aspects is represented by attraction and repulsion, has been treated of at length elsewhere. Attraction implies attachment (*Râga*), repulsion implies aversion (*Dwesha*). Attraction of an outside physical character is easily understood, once the principle about its action is known. Thus gravity and magnetism are facts familiar to us. As in the physical, so in the moral and spiritual worlds, attraction and repulsion have their own



value and operation. In the consideration of the nature of Love, we are to understand the nature of this sort of attraction.

The finality of all attraction is unification, or becoming one without a second. But anterior to this, are stages of moral and spiritual attraction, playing a large part in men's relations connected first with family life, and then growing into comprehensiveness and intensity, into the feeling of universal, heavenly spiritual Love.

The following is an analysis of the feeling. In human relations, Love manifests itself in three ways:

- (1) Love towards one's inferiors ;
- (2) Love towards one's superiors ; and
- (3) Love amongst equals

The fourth kind of Love is of an absolute character which we may call Love towards God (*Bhakti*). The gradation is natural and progressive, and if instinctively followed will lead the individual without conscious effort to the very goal of religion.

*Love towards inferiors.*—Love towards inferiors is an ordinary fact. Animal instincts manifest this love: The animal parent, bird, quadruped and even lower, instinctively protect their young, take due precaution against any possibility of harm to them and are ready to sacrifice themselves, reckless even of life if actual danger befalls the young. The cat, the cow, the tigress and even hens and swine are familiar instances. In the case of the ape, the carrying about of the carcass of the young one by the fond mother is a familiar sight. The Hindu Philosophy recognises the nearness in evolution of the cow, the lion and the ape to man. In man, one of whose wise sanads is 'Charity begins at home', attachment to one's own children is as good and true as in the case of lower animals. The mother is a type of self-sacrifice for the child ; the father may act by imitation





yet both have an instinctive impulse, as a result of very subtly formed habit, to protect their children and to undergo all sacrifice in their interests. This attachment is termed *Sneha* in Sanskrit.

The expression of this bond of *Sneha* is very beautifully illustrated in the patriarchal phase of human life. The original unit of the patriarchal system is the joint family very common in India. From the standpoint of the parents of a growing and expanding family, it is not at all difficult to understand the truth about joint family life. The affection of the head of the family naturally runs from the nearest to the remotest descendants of the same blood, and the oldest ancestor would naturally have equal care and interest regarding every member of the expanded house. Nay, the feeling extends wonderfully to slaves, servants and stranger dependents by the force of habit, and nothing could be a better training to the spirit of man in self sacrifice for others than this first unconsciously received lesson in that direction. The advantages of the joint family system need not be detailed here; modern civilisation with all its activity in the direction of liberty is tending to universal co-operation which is only a scientific name for the joint family life. The resources of the family or the country, or nation have undoubtedly a vast bearing on the question, but the feeling of love at the fountain head is all-pervading in the system and cannot be eliminated.

From the parental stage to the patriarchal, the progress is towards greater and greater self-sacrifice, until it bids fair to be universal. The *tois* of old, the school establishments for the children of the country with the patriarchal Preceptors, their wives,—the common mothers of the pupils, were and are but a phase of this same human phenomenon. Natural, true and progressive to the spiritual goal, nothing could give better promise and prospect of hope.

Affection towards inferiors and progeny is however not of an everlasting or permanent character. Its permanency depends on the permanency of the object of affection. The





progress of attachment towards permanency is necessary to take man to the final goal. Let us remember one main fact here that a great Spirit of Self-Sacrifice is developed by the joint family system of life.

*Love towards Superiors.*—We next consider Love or Devotion as directed to one's superiors, such as parents, and protectors, including the King. Love here takes the form of *Shraddhā* or *Nishthā*, obedient, dependence or loyalty. A higher phase of Spirituality is reached here. A training to Self-less obedience, dutifulness without consideration of personal interests, a desire to please the Superior and see him happy in the contemplation of one's service to him,—this is the most laudable feeling developed at this stage.

Any sacrifice for the parent, the father or the mother, and one standing in or representing that relation, the father-in-law, the mother-in-law, uncles and aunts, and elderly neighbours, and townsfolk, and universally aged and dignified person of any place, nationality or race. This Spiritual growth results from the habitual practice of this virtue. Highest eulogies are given to Love and Sacrifice for parents, and equally high is the emphasis laid on the feeling of loyalty to the King. The quotation in the foot-note\* will

\* इन्द्रमेव प्रवृणुते यद्राजानमिति श्रुतिः ।  
यथैवेन्द्रस्तथा राजा संपूज्यो भूतिमिच्छता ॥  
राजा प्रशस्ति धर्मेण स्वकर्म निरताः प्रजाः ।  
विकर्माणश्च ये केचित्तान्युनक्ति स्वकर्मसु ॥  
भेतव्यं हि सदा राज्ञां प्रजानामधिपा हि ते ।  
विद्विष्टिं च विनाशं च मनसापि न चिन्तयेत् ॥  
आपशुन्मार्गगमने कार्यकालात्ययेषु च ।  
अपृष्ठोऽपि हितान्वेषी ब्रूयात्कल्याणभाषितम् ॥  
प्रियं तथ्यं च पथ्यं च वरेद्धमर्थमेव च ।  
अश्रद्धेयमसत्यं च परोक्षं कद्रु चोत्सृजेत् ॥  
प्रजां संरक्षति नृपः सा वर्धयति पार्थिवम् ।  
प्रकृतिः स्वामिने त्यक्त्वा समुद्रापि न जीवति ॥  
नरेशो जीवलोकोऽयं निमीलति निमीलति ।  
उदेत्युदीयमाने च रवाविव सरोरुहम् ॥





show what ideals India had already formed about one's love to one's King.

As has been pointed out several times, all the actions of the Hindus, bodily, mental or vocal, being in religion, loyalty to the King is a religious duty with the Hindus. To be impressed with the idea that a certain act, either of Commission or Omission, is a Sin before God, is far more useful towards self-government of the spirit than the mere fear of law and force, as exercised by a governing human agency. It must be remembered that all relations in the world are considered in the Indian religion as Spiritual in their essence and any departure from the obligations enjoined by those relations is deemed as causing Spiritual fall and thus retarding and preventing progress to the *Summum bonum* of human birth and activity. Loyalty which is so very necessary for the peace and progress of mankind in worldly matters and far more so in Spiritual matters, has been enjoined as a sacred duty on the subjects, and beautiful illustrations of this feeling may be noted in life's routine of the people in Indian States. One will be struck at finding that at the death of the ruling Hindu King, obsequies in the form of the shaving of the face and offering the funeral water and sesamum grains are performed by all the subjects of the State in a body in company with the nearest relatives of the deceased. Oneness of heart and of soul like this as a cementing principle in nationality was first correctly conceived and laid down in the Indian Dharma-Sastra. It is undying and effective and if it has disappeared partly owing to deterioration due to time, its value and usefulness will never be lost and a revival of the consciousness of it will restore the true feeling of love and loyalty in this country as it flourished but in a sub-conscious way in other lands. With all the talk about democracy in Europe, the world knows the instinctive loyalty of the people of England to the personal authority of their King—a feeling which was far more emphatically and far more touchingly expressed by the Indian subjects of His





Most Gracious Majesty, the King-Emperor of India on both occasions of his visit to this country, for the first time alone, and then with Her Majesty, the Queen, the mother of all the subjects of the whole British Empire. Nothing can surpass the beauty of the feeling attaching to the heart and spirit of India, where humanity reaches the very acme of virtue and love and spirituality, of which Oneness without a second is the ever-cherished goal.

*Love between equals.*—We next proceed to the consideration of love between equals. The Sanskrit word representing this attachment is *Prema*. Love between friends is this love, and its special phase is the *Prema* between husband and wife. *Prema* alone is capable of reaching perfection of selflessness. It is thus that a *Prema* appears in three grades. Taking as a clearer illustration the love between man and wife and speaking from the point of view of the weaker sex, attachment expresses itself in these three forms: (1) '*He is mine*;' (2) '*I am his*'; and (3) '*We,—he and I,—are one*.' This last is the ideal.

In (1) the feeling is: His interests, fate and fortune are my interests and fate and fortune. Applying the condition to the case of the *sati* for example, when she sacrifices herself for the husband, she thinks she will be of use to the husband, if she accompanies him to the other world. Owing to her unflinching virtue, she can help the man to rise to the higher world even though he may be an erring soul. Her action is in this case compared to the snake-charmer's forcibly pulling a snake out of his hole in an ant-hill.

The second phase (2) is '*I am his*'. He is her aty and support,—on idea compared usually with the climbing plant—"the entwining creeper" and the supporting tree. If the support is taken away, it is impossible for the climbing creeper to keep itself in position,—it must fall with the fall of the support. Thus is the sacrifice of the *Sati* but a natural result of the intensity of the attachment.



The third (3) : ' He and I are one' is the very extreme of the Prema—attachment. It is comparable to the *sammum bonum*, though from the human point of view, not the purely spiritual one in its inception.

Between friends who sacrifice themselves for each other, a similar attachment subsists. The extreme of it is illustrated by the conduct of the heroic comrade in a battle, who to save his friend, places himself in the front, shielding him with his own body and dying to protect him. A higher example is seen in an anecdote where a fire had to be crossed to secure a position of advantage in the taking of a castle. The heroic comrade threw himself flat on the fire, calling the chief to step over his back and secure the desired position, counting body and life as nothing before the hope of his friend's success and glory.

*Love towards God.*—The last phase and the most important of all these is attachment to God, which is called *Bhakti*. It should be remembered that God is conceived as a perfection of perfections. All desire, all ambition, all knowledge, all goodness, all attraction, all power is perfect in Him. The Hindu idea of *Bhagawán* is familiar to readers of Sanskrit. ऐश्वर्यस्य समग्रस्य, धर्मस्य, यशसः, श्रियः, ज्ञानवैराग्ययोश्चैव परमां भग इतीत्या। Every thing that can inspire attachment is conceived to exist in God, nothing that is not there. And as, all that is good and happiness-giving, and pleasing and soothing and charming, and winsome, and loveable, and gracious, and captivating, —all is there and all in perfection. If one can but realise these conceptions in God, we can easily see that such a one will forget one's personal and separate being and will be absorbed in the enjoyment of the conception beyond one-self.

And according to the direction or point of view taken, various are the ways in which attachment to God manifests itself. According to the Shástric analysis in the Daivi Mimámsa Philosophy, *Bhakti* is classed as (1) *Vaidhi*, (2) *Rágátmica*, and (3) *Pará*.



The Vaidhi Bhakti is the preparatory stage. *Vidhi* or injunction for the practice of Bhakti is given by the Guru. Under his direction, forms of *upāsana* (worship) and *pūjā* (adoration), and *dhyāna* (meditation), in fact, the practical life needed for one's confirmation in the path of Bhakti. This disciplining is helpful to the contraction of bodily habits, and mental strength by virtue of which the feeling on which the next grade, the Ragatmica Bhakti, becomes well-founded. The Ragatmica Bhakti is the most important phase of Bhakti. As a lover in love with his beloved lady, loves everything referring or belonging to her, as in the case of Juliet's glove, or Sakuntala's bracelet of lotus-fibres, so is everything belonging or referring to God, the names given to God to express one's conception of Him and every mental and material concept or object supremely dear to the Bhakta. Then there are certain special particulars peculiar to certain individuals in the direction of which their feeling becomes instantly intensified and leads them to the realisation of their ideal of bliss. As in the case of certain *Rāgas* in Hindu music, the *Moorchhanā* of a particular kind charms the hearer and singer, so *Moorchhanā* (fascination) steals over one under the influence of particular feelings peculiar to individual susceptibilities. And various are the *Bhāvas* or predilections, owing to which the susceptibilities become keen. Before giving the variety of these *Bhāvas* and their famous illustrations, we will explain the nature of *Rasa* as connected with the idea of Bhakti.

The Rasas in Rhetorics are well-known as eight or nine:  
 \* *Shringāra, Hāsya, Karuna, Raudra, Vira, Bhayānaka,*

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\* Even though nine Rasas are recognized in the *Sāhitya Shāstra*, still in the philosophy of the *Upāsāna Kānda* of the Vedas, the whole of the *Brahmānda* as manifested in the 14 worlds is taken to correspond to the twice seven-fold Rasas, i. e., 14 in all—Out of these only seven are recognised as *Malina* or impure Rasas of literature. *Shringar*, in the Bhakti Shāstra is at the root of all the 14 Rasas, while *Shanta*, the ninth, pervades all the pure seven Rasas.



*Bibhat sa*; *Atbhoota*, and the ninth *Shanta*. In the province of Bhakti, Shringár is taken as all-pervading in creation. The remaining seven but the *Shauta Rasa* are classed as *Gauna* (Secondary). The secondary are the *Malin* (impure) Rasas, while the primary are pure. The latter lead to Mukti, the former bind the Jiva to impermanent enjoyment.

The Shringára, as the source of the bath, in its absolute pure character is called Asakti, and it is of seven kinds, *viz.*

1. *Dásya*, or attachment through service;
2. *Sakhya*, or that through friendship;
3. *Kantá*, or that for the beloved.
4. *Bātsalya*, or that through affection for offspring.
5. *Atma-nivedana*, or that through self-dedication.
6. *Guna Kirtan*, or that through praise and glorification and
7. *Tanmaya*, or that of oneness with the object of love without a second.

The respective illustrations of these are: 1. Hanumán, 2. Arjuna, 3. Vraja-Gopikás, \* 4. Yoshodá and Dasaratha, 5. Nárada, 6. Vyása, 7. Hari-Har.

All these seven are two-fold under the two aspects of 'I am His' and 'He is mine,' thus becoming fourteen. The *Tanmaya* culminates in the *Pāra Bhakti*. When in all conditions of body, and mind, one is conscious of the *Priyatamá* (the most Beloved one), and in and out there is no other consciousness, but the one "*He and I are one.*" This is nothing but the *Brahma-sad Bhavá* which is the final explanation of Mukti in the Vedánta Philosophy. That is Love in its beginning and its end.

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\* The Muhammadan Sufis and the Tantric Vamacháris, who take Godhood as female, illustrate this same phase of Kantasakti.





## DARSHANIC BHUMI.

## PLANES OF KNOWLEDGE.

## XII.

Says the Vedas—"The basis of Atmagnana (knowledge of self) is the knowledge of the Gnana Bhumi—*Planes of knowledge.*"

Handicraft and industries characterise the first stage in the progress of a people. The next stage is that of advance in science. Discoveries and inventions are now made which conduce to material prosperity. Up to this time, the search is *outward*: the material world engrosses all attention and energy. Then a time comes, when the search becomes *inward*. This is the beginning of Philosophy.

India had begun this inward search into the super-sensuous world long before any other nation had even dreamt of its existence. The wonderful truths (in comparison with which the truths of the material world discovered by science, are but shadows), the wonderful truths relating to the afore-said subtle world discovered by the Rishis of India have been arranged in seven systems, called the seven systems of Hindu Philosophy.

What will it avail a nation, if it makes the greatest progress in arts, industries, science and so forth from the materialistic point of view, but none in the field of knowledge transcending all these. For material prosperity is not the be-all and the end-all of human life. What then is the goal, the aim and end of human existence? What is that, by obtaining which, we obtain everything? How to obtain this? The Gnana-Kanda of the Vedas—the Hindu Philosophy answers these questions.

As has already been indicated in the foreword, a human being has seven planes of wisdom (Sapta—Gnân—Bhumi) in his spiritual career in life. He in his evolution towards perfection has to pass those one by one. They are like the seven rungs of a ladder, helping the Jiva to ascend to the Absolute



One. As the Jivatmâ passes one stage after another, the mind is more and more purified, he acquires more and more spiritual knowledge, until at last, when he has passed the last stage, his existence is merged in the One Eternal Blissful Existence. He attains Nirvana, the Happy Goal !

The successive seven planes or stages of knowledge are in order :

- (1) *Gnânadâ.*
- (2) *Sannyâsadâ.*
- (3) *Yogadâ.*
- (4) *Lilonmukti.*
- (5) *Satpadâ.*
- (6) *Ananda-padâ.*
- (7) *Parât-parâ.*

In the first (*Gnânadâ*) stage of life the Jiva begins his search after truth from the outside world, and goes a little deep. He gazes at the world in wonder, and asks himself, "Who is the author of this world? There cannot be an effect without a cause. So how came this world into being?" He begins to argue, and infers by logical reasoning that God is the creator of the universe, and that the invisible and eternal atoms are its cause. Here is the sprouting of the germ of self-knowledge.

In the second stage (*Sannyâsadâ*), a man looks more closely into the material world, and sees the presence of His subtle forces in its constituents, and also begins to discern *Dharma* from *Adharma*.

In the third stage of knowledge (*Yogadâ*), a man practises control over the self, and so acquires higher powers. He gains an insight into the super-physical planes and is able to see some of the manifested forms of the Almighty.

In the fourth stage (*Lilonmukti*), the Jiva acquires all knowledge of the Prakriti (Nature), and is no longer fettered by *Maya*.

In the fifth stage (*Satpadâ*) the jiva tries to realise in the depths of his inner consciousness the identity of all effects with their cause, of Ishwara and His creation.





In the sixth stage (Ananda-pada), a man is able to see in Ishwara the existence of the insentient (achetana) world of Karma, and the conscious world of Daiva ; and thus realising the unity of all things in Ishwara enjoys unutterable bliss.

In the seventh and the last stage (Parât-parâ), the Jiva sees no difference between himself and the supreme one, and is thus merged into that One Supreme Existence.

In other words : At the end of the first stage of knowledge, a Jiva feels that he has learnt what had to be learnt. In the second stage, the Jiva renounces what had to be renounced. In the third stage the Jiva feels that he has acquired what powers he had to acquire. "I have seen enough of the play of Maya: I shall no longer be bound by it" thus feels the Jiva while he is in the fourth stage. In the fifth stage he realises that the universe is Brahman. "Brahman is the universe" such is the consciousness of the Jivatmâ in the sixth stage of knowledge. In the last stage, he feels that he himself is the all-pervading, limitless, unchangeable Brahman-one without a second.

These seven planes of knowledge are connected with the seven schools of Indian philosophy in categorical order. Thus the Gnânadâ plane of knowledge is connected with the Nyâya system of philosophy; the Sânnnyâsadâ with the Vaishe-shick System; the Yogada with the Yoga System; the Lilonmuti with the Sânkhya System; the Satpada with the Karma Mimâmsâ System; the Anandapadâ with the Upasanâ Mimâmsâ System; and the Parâtparâ with the Vedânta Systems of Philosophy. We have dealt with each of these systems of philosophy in a separate section.

We give, in connection with the division of the planes of knowledge and planes of ignorance, a chart which will explain our point at a glance.

*The chart of Mahakash Golak (containing seven Gnana Bhumis and seven Agnana Bhumis).*





*Planes of knowledge, presided over by Vidya-devi.*

1. Gnanadá ... Nyaya.
2. Sannyasadá ... Vaisheshick.
3. Yogadá ... Yoga.
4. Lilonmukti ... Sankhya.
5. Satpadá ... Karma Mimámsá.
6. Anandapadá ... Upásaná Mimansá.
7. Parátpará ... Vedánta (Brahma Mimansa).

*Planes of ignorance, presided over by Avidya-devi.*

1. The plane of the collective consciousness of the group souls of the plant beings.
2. The plane of the collective consciousness of the group souls of the germ beings.
3. The plane of the collective consciousness of the group souls of the egg-born beings.
4. The plane of the collective consciousness of the group souls of sac-born beings.
5. The plane of the doctrine of the body as the soul.
6. The plane of the doctrine of the soul as distinct from the gross body.
7. The plane of the doctrine of force as distinct from the soul.

In the illustration No. 4 the Jivá's evolution has been shown. He starts from the lowest plane of ignorance, going through all the planes, one by one till he reaches the last which leads to the Brahman. The seven planes of knowledge are presided over by Vidya, and the seven planes of ignorance by Avidya. Beyond the planes of knowledge is the *Brahman*, the goal of jiva, which is put at the top. The *Jada Prakriti*, the insentient world, is put at the bottom of the illustration.









The above chart \*together with the illustration No. 4 will include all grades and phases of philosophical thought of every land beyond India, Eastern as well as Western.

We now pass on to deal with the ten stages of man.

*Man's ten stages.*—The seven systems of Hindu Philosophy are in accordance with the Jiva's seven stages of wisdom. The Hindu scriptures say that in the Jiva's whole career,

- \* हे विज्ञानविदो विप्राः ! नन्वज्ञानस्य सप्तभिः ।  
 प्रपूर्णं सप्तभिः सम्यक् तथा ज्ञानस्य भूमिभिः ॥  
 नूनमास्ते महाकाश-गोलकं परमाद्भुतम् ।  
 तस्य निम्नस्तराः सप्त सप्तच्छायाप्रपूरिताः ॥  
 उच्चैः सप्तस्तराः सप्तज्योतिर्भिर्भैव पूरिताः ।  
 अधः छायास्तराः सन्ति चत्वारो हि समष्टितः ॥  
 चतुर्धा भूतसङ्खानां चिदाकाशेन पूरिताः ।  
 स्तरा अज्ञानभूमीनां तत ऊर्ध्वं गतास्त्रयः ॥  
 ज्ञानभूमिस्तराः सप्त क्रमादशविधानमी ।  
 धृत्वाऽधिकारान् सम्पूर्णान् पिण्डान् देवांश्च मानवान् ॥  
 व्याप्नुवन्ति न सन्देहस्तस्माद्विज्ञानवित्तमाः ! ।  
 एतद्वशाविधेष्वाधिकारेषु द्विजोत्तमाः ! ॥  
 निम्नाभिन्नतरा एवमुच्चैरुच्चतमास्तथा ।  
 दार्शनिकधिकारा हि सन्ति सम्मिलिता ध्रुवम् ॥  
 अधव्यघटनायां सा प्रकृतिर्मे पटीयसी ।  
 मत्तो व्यक्ता महाकाशगोलकेऽव प्रकाशते ॥  
 ऊर्ध्वगाः सप्त भूमिर्वै सा विद्यारूपतोऽश्नुते ।  
 अविद्यारूपतो विप्राः ! सप्तभूमीश्च निम्नगाः ॥  
 सप्तच्छायाभिरेताभिर्ज्योतिर्भिः सप्तभिस्तथा ।  
 परिपूर्णं महाकाशगोलकं मे जडात्मिका ॥  
 विभर्ति प्रकृतिर्नित्यं नूनमाधाररूपतः ।  
 अहं तस्योपरिष्ठाच्च सन्तिष्ठे शुद्धचिन्मयः ॥  
 ज्ञानिनः स्याद्दि यस्यादोऽध्यात्मगोलकदर्शनम् ।  
 मद्दर्शनं ध्रुवं कर्तुं शक्यतात्सर्वयैव सः ॥  
 वैदिकैर्दर्शनेरुक्तं ज्ञानमेवास्ति लोचनम् ।  
 एतदर्थं न सन्देहः सत्यं सः त्रामि वः ॥





there are fourteen stages,—seven stages of ignorance, and seven of knowledge. The seven stages of ignorance begin with the Jiva's creation. His first stage of ignorance is in the *chit-ākāsha* (collective consciousness) of the plant life, the second stage in the *Chit-ākāsha* of germs, the third stage in the *Chit-ākāsha* of egg-born creatures, and the fourth stage is in the *Chit-ākāsha* of the sac-born animals. When the Jiva becomes a perfect animal, man, then he comes to the fifth stage of ignorance. Then he reaches the sixth and finally the seventh stage of ignorance. Then he gradually rises to the seven stages of knowledge. Thus the Jiva evolves.

When the Jiva becomes a man and has come up to the fifth stage of ignorance, he is liable to be hurled back to the lower stages as a punishment for his misdeeds.

When the Jiva arrives at the sixth stage, he on his death goes either to *Naraka* or to the *Pitri Loka*, he does not go further upwards. And when the Jiva is in the seventh stage of ignorance, he, on his death, can go up to the *Swarga Loka* (i. e. the third Heavenly Loka).\*

As long as the Jiva, as a human being is in the fifth stage of ignorance, he is an atheist and a materialist, taking his body to be the soul, and impure and a barbarian (अनार्य). And in the sixth stage, man believes in the soul as separate from the body, thus remaining immersed in the sense-enjoyments of the world. And in the seventh stage of ignorance, man infers the existence of a super-sensuous world and the happiness belonging to that world.

In other words, the principle of *Tamas* chiefly dominates the Jiva of the fifth stage; the principle of *Rajas*, the Jiva of the sixth stage; and the principles of *Rajas-Sattwa* in the seventh stage of ignorance. The principle of *Sattwa* begins to make its appearance in the first stage of knowledge, as described above.

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\* Our mortal world is one fourth of one-fourteenth of the Heavenly Lokas—see section on occult world.





It will therefore be seen from the chart given that, all the philosophical systems of the world will come under one or the other of these ten stages of man (*vis.*, the fifth, sixth and the seventh stages of ignorance and the seven stages of wisdom).

## DESH KALA AND SRISTI.

### TIME, SPACE AND CREATION.

#### XIII.

According to the Vedas, all creation results from Iswara (*i.e.* the Supreme Purusha) and His Prakriti (*i.e.* Mâyâ). Amongst created things, time is regarded as the *vibhooti* (glory) of Purusha, and space that of Prakriti\*.

Although particular macrocosmic and microcosmic creations have their end in time, yet the endless chain of creation goes on for ever.

Hence Time (काल) and Space (देश) are regarded as eternal. Man can not conceive these two as limited in any way.

Adi-kâla, the *vibhooti* of the Supreme Purusha, and Adidesh, the *vibhooti* of Parâ Prakriti each have again three vibhooties. Adi-kâla has for its vibhooties Mahâkâla, Kâla and Pitâ (father) and Prakriti has mother country, body and mother.

That which swallows up everything is Mahâkâla. Kâla is that which manifests itself as day, month, year, Yuga and Kalpa. The rest of the *vibhooties* bear ordinary meanings. The Hindu scriptures have to say a good deal about these *vibhooties*.

*Kâla or Time.*—According to the Vaidic Shâstras Kâla has been divided in the following way.\*

A hundred *Trutis* make one *Par*, 30 *Pars* make one *Nimesh*, 18 *Nimeshas* make one *Kâshta*, 30 *Kâshtas* make one *Kalâ*, 30 *Kalâs* make one *Ghatika*, 2 *Ghatikâs*, make one

\* See Daivi Mimansa Darsana.

\* See Surya Siddhanta and Siddhanta Shiromani.



*Kshana*, 30 *Kshanas* make a day and a night, and so on to week, fortnight, month and the six seasons.

A year is the time which the earth takes in once going round the Sun. A year has otherwise been divided as follows: Sixty *Vikalās* make one *Kalā*, 60 *Kalās* make one *Amsha*, 30 *Amshas* make one *Rashi* (Sign of the Zodiac), and 12 *Rāshis* make one solar year.

The time for which a solar system will last has also been calculated in terms of solar years. *Satya Yuga* consists of 1,728,000 years, *Tretā Yuga* of 12,96,000 years, *Dwāpara Yuga* of 8,64,000 years and the *Kali Yuga* of 4,32,000 years. Thus our Yugas together consist of 43,20,000 years, and this period is called a *Mahā-Yuga*.

The *Devatā* who controls time is called a *Manu*. After a period of 71 *Mahā Yugas*, called a *Manwantara*, the *Manu* is replaced by another *Manu*. Fourteen such *Manwantaras* including the time intervening between two *Manwantaras* make one *Kalpa*, which therefore consists of 4,32,00,00,000 years.

Each world-system has a *Brahmā* for its creator, a *Vishnu* for its preserver, and a *Rudra* or *Siva* for its destroyer. Of these three *Devatās*, *Brahmā* is the youngest in age, then comes *Vishnu*, and *Rudra* is the oldest.

*Brahmā's* day consist of one *Kalpa* (= 4,32,00,00,000 human years), and his night of another *Kalpa*. It is said that *Brahmā* lives for a 100 of his years. This means that he lives for 31,10,40,00,00,00,000 human years.

A thousand days of *Brahma* is equivalent to a *Ghatikā* of *Vishnu*. *Vishnu* lives for a hundred of his own years, which will therefore consist of 93,31,20,00,00,00,00,00,000 human years. It will appear from this that several *Brahmās* come and go in the life-time of one *Vishnu*.

Twelve lacs of *Vishnus* *Ghatikās* make, only a half *Ghatikā* of *Rudra*. And it is said that *Rudra* lives for a





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hundred of his own years, which calculated in term of our years, will consist of 2,23,94,88,00,00,00,00 00,00,00,00,000 years. Several Vishnus rule in the life-time of Rudra.

Brahma, Vishnu and Rudra are not like ordinary Devatas. They do not die like ordinary mortal beings, but after they had their day, they merge into the supreme. These three are the last and final stages in the evolution of Devas.

A Brahmānda world—system lasts for the life of Rudra. At the end of the life of Rudra, the Brahmānda (solar system) is destroyed. Such destruction is called *Mahā Pralaya*.

There are yet other kinds of Pralaya. Brahmā is said to create by day and sleep at night. A Pralaya occurs when Brahma sleeps. Similarly Pralayas occur at Vishnu's and also at Rudra's nights.

Mahā-Pralaya is the total and complete destruction of one Brahmānda. The Pralayas that occur at the night of Brahma and of Vishnu are partial destructions. Such Pralayas are called *Naimittic Pralayas*.

At Brahma's night, three upper and seven lower Bhubanas or Lokas out of 14, are destroyed. When Vishnu sleeps, four upper worlds (*i. e.* eleven in all) are destroyed, and when Rudra sleeps, five upper worlds (*i. e.* twelve in all) are annihilated. When Rudra merges into Brahman, all the seven upper worlds, that is to say, all the fourteen worlds,—in fact, the whole Brahmānda melts into the Supreme one.

The Rishis have in this way calculated a portion of Eternal time with respect to a single Brahmānda. Only persons possessing the far-reaching vision of Yoga \* could make these calculations, which stagger all conception, and apprehension by the ordinary human mind.

*Space*.—Space is also, like Time, without beginning and without end. Who can imagine the limits of space? Who knows how far the ten directions extend? Philosophical

\* See *Yoga Darśana*, Chapter III.





arguments also tend to show that these have no end. Vedic science maintains that it is as impossible to count the Jivas, as the myriads of Brahmāndas around this little world of ours. But our revered Rishis consider a small portion of space, viz. that of one Brahmānda, by limiting it by Râshis (consisting of other solar systems immediately surrounding this solar system of ours.) Just as they put limits to time of one Brahmānda by the life of a Rudra.

Each world system, consisting of its suns, moons, stars, planets, etc., is maintained in its position by the harmony of the forces of attraction and repulsion. And this revolving "wheel" of a world system is called the *Pitha* (पीठ) of the Brahmānda\*. Similarly, the circular path on which our earth travels is its *Pitha*. The Rishis of old perceived that the forces of attraction and repulsion of the "wheel" have certain influence on human beings, and they have revealed to the world some wonderful truths concerning the same which is contained in Astronomy and Astrology. This mysterious influence which governs all human beings inhabiting the same planet, links them together in kinship. This is one of the reasons why our Rishis regarded "the whole world as relations" They advise us not only to "worship" our birth-place and our own country, but the whole earth. This is the Hindu conception of "patriotism."

*Creation*—The Hindu idea of creation may be briefly considered in three parts, namely,—

- (1) The creation of the *Pinda* or the Jiva (the individual being).

The *Pinda* is of three kinds.†

- (a) The *Sahaja Pinda*, or the Jivas of the first four stages of evolution,
- (b) The *human Pinda* ; and
- (c) The *Pinda* of the *Devatās*.

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\* See *Shambhoo Gita*.

† See *Shambhoo Gita*.





Our Shastras say that Pindas are found everywhere,—whether on the earth and in other *lokas*. They are in the five elements, and also in the sun, moon, stars, etc., Modern scientific men have come to recognise this truth to some extent.

(2) The creation of a Brahmânda, or a solar-world system.

(3) The unbroken, continuous stream - chain of creation, without beginning and without end.

The above are respectively called \*

(1) *Adhibhuta creation.*

(2) *Adhi-daiva creation, and*

(3) *Adhyâtma creation.*

Of these, the first two have been held to have their beginning and end, while the third is eternal.

How a Jimatmâ, encased in the five sheaths comes into being by the tying of the knot of consciousness and matter (विजडग्रन्थि) which takes place by virtue of the *Sahaja Karma*, and how again by the force of the same Karma, he is finally absorbed in the Supreme One, has been explained in the section on "the Law of Karma." By the study of that Law, it will be evident that the Jiva is freed from the operation of the Law of Karma, thus attaining Liberation, when he ceases to do *Jaiva Karma*, and lets himself be guided by *Sahaja Karma*. This is the main teaching of the *Bhagwad Gita* on Karma.

The creation of the Jiva is explained in the Hindu scriptures in this way: It has been said that Prakriti has three gunas or principles of creation, viz. *Sattwa*, *Rajas* and *Tamas*. Now, when Prakriti begins to vibrate, the *Jivatma* (conscious Jiva) is tied to the *garb* (unconscious matter on the Tamas side of Prakriti). This is called विजडग्रन्थि By this "tying" is born the Pinda or Jiva, first as a plant. The plant-jiva

\* See *Daiçi Mimansa Darshana*.





has only one sheath (कोष) developed, and man, the fully developed Jiva, all the five.

\* The Jiva marches onwards towards perfection, going through 20 lacs of plant life, 11 lacs of germ life, 19 lacs of egg-born life, 34 lacs of womb-born life, until it reaches the stage of man. As a man, the Jiva passes through 2 lacs of barbarian life, and then comes to the stage of civilized man.†

The evolution of the Jiva in the first four stages is even, smooth, and unchecked by any hindrances and adverse forces. There are certain Devatās (gods) presiding over Jivas of each stages, called "Adhidaivas,"‡ who guide and take the Jivas from one *yonī* to another. The Jiva becomes fully developed, when he comes to the state of man. There is a class of Devatās, called Pitris, who help men in their evolution. Those men only who are much advanced in their evolution are helped by the Pitris.

These Pitris guide and help men, barbarians in the beginning, to come within the pale of civilized men. It is at this stage that they become eligible for caste (Varna) and Āsram, which has been dealt with more fully in the section on the Varna and Āshrama system. The human pinda now attains the Zenith of his evolution in this mortal world.

This is an envied state. For, in this state, the Jiva obtains the fullest scope for doing karma; may rise to the position of Devas by virtue of his own karma; and may work out his own salvation. The Varna, āsram, and the 16 saṁskāra systems are contrivances to help man to conquer karma, and go outside the operation of the Law of Karma. When man goes outside Jaiva Karma, he attains Freedom, which is the goal of the Jiva. This is called in the Shāstras "Atyantīka Pralaya" (absolute merging) of the Jiva. This is possible only in the human stage of the Jiva, and in no other.

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\* See the section on *evolution and re-incarnation*.

† See Shambhoo Gita.

‡ See the section on the occult world.





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Amongst the three kinds of creations, Adhi-daiva creation is that which is connected with the first creation of the Brahmānda. And the creation of the Pinda is the Adhibhoota creation. Just as the Pitris and the Devas are at the root of Adhibhoota creation, so Mulaprakriti and Parama-Purusha are at the root of the creation of the Brahmānda. The Brahmānda comes into being from the Parama-Purusha and His Sakti in the form of Mulaprakriti. The Parama-Purusha is merely a spectator. It is the Mulaprakriti endowed with the three gunas that transforms herself into all created things by virtue of Her principle of Rajas. Brahma, Vishnu and Rudra, the presiding Deities of creation, preservation and destruction respectively, have sprung with the help of the three principles of Rajas, Sattwa and Tamas.

Creation—given in the Sankhya system: From Mulaprakriti is evolved Mahat (universal intelligence), Ahankāra (Egoism), five subtle particles of matter called Tanmātras, Manas, (Mind) the five senses of action, the five senses of perception, and the five great Bhootas. The subtle and invisible five Bhootas themselves are, through the action of the three gunas on them, transformed into the other Tattwas.

The five "elements" come into existence in this way :—Akāsh existed from eternity. From ākāsh is evolved Vāyu (Air) ; from Vāyu, Agni (Heat and light ; from Agni, Jala (Water) ; and from Jala, Prithivi (Earth). This is the order at the time of creation. The order is reversed at Pralaya : That is to say, the earth first melts, and is converted into water ; water into heat ; heat into air ; and air into Akāsh. And then Akāsh merges into the Mulaprakriti.

The three \*gunas are found in every existent thing. In the beginning of the world, Mahat is created out of the total Sattwic portion of the five elements ; Ahankāra, (Egoism), from the total Tamasa portion ; and the Manas (Mind) from the Rajasic portion. Again, the organ of hearing is made

\* See Surya Gita.





up of the Sâttwic portion of Akâsh ; the organ of touch from the Sattwic portion of Vâyu ; the organ of vision from the Sattwic portion of Agni ; the sense organ of taste from the Sattwic portion of water ; and the organ of smelling from the Sattwic portion of earth. Similarly, the organ of speech is created out of the Râjasic portion of Akâsh ; the hands out of the Rajasic portion of Vâyu ; the feet out of the Rajasic portion of fire ; the organ of generation out of the Rajasic portion of water ; and the organ of excretion out of the Rajasic portion of earth. Of all these Indriyas, the organ of generation and that of taste are most powerful, both being senses of knowledge as well as action. The organ of generation is extremely sensitive to touch and is also an organ of action. In the same way, tongue is an organ of taste, as well as of speech.

The five gross Bhootas as commonly seen in the world are formed in the following way : A gross Bhoota takes a half portion from one of the five Mahâ—Bhootas, and an eighth portion from each of the other four Mahâ-Bhootas.\* The world with all things that we find around us, consists of the combination of the five gross Bhootas. Brahma with the help of his Ichhâ (will), creates, out of the 24 Tattwas mentioned above, this beautiful universe with its sun, moon, stars, planets and so forth ; and all Jivas (Sahaja Pindas) in the four lower stages of evolution, and human and heavenly beings, and the fourteen worlds. This is the Adhidaiva creation. At Pralaya, all this merges into the ultimate cause. Then the universe is again created out of the 24 Tattwas, and again annihilated in due course of time. This cyclic repetition of creation goes for ever. It should be noted here that all the Brahmândas are not destroyed at one time. Any one Brahmânda, as any single being, may be annihilated at a certain time, but the rest remain. Hence the chain of creation is continuous and without beginning or end. This endless chain of creation has been called in our Shâstras "Adhytma creation."

\* See Panchikaran System of the Vedant philosophy.





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The spectator of this eternal creation—the play of Prakriti, is Iswar. Creation, which is for the purpose of displaying the Purusha's own nature, and which is pervaded by Iswara is called the Virât-Purusha. Beyond this is the formless one, the Para-Brahma.

### DAIVI JAGAT.

### THE OCCULT WORLD.

### XIV.

Physical science has hitherto concerned itself with the purely materialistic view of nature. Latest researches are leading the savants into the subtler regions beyond the so-called matter. But the tendency is yet to devote all energy to the materialistic side only. It will be discovered later on that this is an unfortunate waste of power; but the time is yet distant. The world is always conservative, and afraid of unexpected discoveries. Only a few earnest students pursue their study fearlessly and succeed in moulding the world's aims and ways.

Free thought reached its highest stage in India, and the bold flight of the Indian mind, when it is properly understood, will convince the thinker that much of our energy at the present time is misdirected. The fact is while the modern world is busy with the analysis and synthesis of material objects to add to the happiness of mankind, India in the immemorial past discovered the true source of man's happiness, and established practical guidance soundly based on those discoveries.

While thus the modern world starts with the gross perceptible objects, the intuitive mind of India went beyond gross perceptions and was able to see worlds and planes and beings and constitutions, and destinies of animate as well as inanimate beings. It is our object to give in this section a general idea of the subtle worlds with which this material world of ours is intimately connected, and on which it de-



pends for its progress and protection, the whole forming the subject of man's study.

Behind this material world then and before it, downward and upward of it, are worlds situated in their own occult connection with one another and suited to the evolution of each being in due conformity with a destined course, definitely perceivable by ordinary persons from the *Udvijja* or plant manifestation of life onward to humanity, and from humanity into higher and higher stages until the finality of all evolutions is reached.

We have shown elsewhere that by a gradual higher and higher manifestation of life in matter, the human stage of life is reached through four grades,—the *Udvijja*, the plant; the *Swedaja*, the germ; the *Andaja*, the egg-born; and the *Jarajyuja*, the sac-born. The culmination of this last is man, the conscious spiritual being of the lowest grade. If we call the world, plane or stage of this self-conscious individual, the central one to start with, then in a sense upward from it, are six more worlds, each representing a higher type of spirituality making a total of seven. The human world is similarly connected with a lower series of worlds seven in number to the lowest stage. Thus the universe as known to and conceivable ordinarily by us, is a vast existence made up of fourteen worlds or planes. What is known as the mortal world is but a part of a single stage in the series, though infinitely important regarding our human destiny. Modern science has gained a knowledge of the constitution of this world which is yet but imperfect when compared with the infinity in which the search of truth lies involved. Greatest geniuses have confessed that they are but gathering pebbles on the shore of the ocean of knowledge.

India starts from the subtle worlds and assigns to our gross world its proper position. The gross universe as perceivable by ordinary man is what we see around us, including the earth, the heavens, all other heavenly bodies, as far as our ideas about them can reach, about our solar system, of





which we could take cognizance, our *Sthula Prapancha* (material world). It is lesser in size than a fourteenth part of the subtle universe with which it is in intimate connection. The fourteen worlds above mentioned are usually called a *Brahmānda*, and there is no end to the number of these *Brahmāndas*. Out of these fourteen *Lokas* (worlds) seven of the worlds are called *Swargas*, and the other seven *Patālas*.\* The *Bhu* or *Bhu-Loka* is the first of the seven upper *Lokas*, as already said; and the higher *Loka* connected with it is called the *Pitri Loka*. The whole *Mrityu Loka* in the *Sthula Brahmānda* is again but a fourth part of an aggregate of four worlds,—*Mrityu*, (mortal world), *Preta*, *Naraka* and *Pitri*—while itself it is less than a fourteenth of the whole *Brahmānda* just mentioned.† This four-fold existence belongs of course only to this, while other worlds above or below, have no such four-fold character.

Each *Brahmānda* (solar system) has its own creative, preservative and destructive agencies, *Brahmā*, *Vishnu*, and *Mahesh*. These three god-heads are indestructible, though their number is infinite with the infinity of the *Brahmāndas*. The lower seven worlds are the abodes of *Asuras*, and their capital is situated in (*Patala Loka*) the lowest of all. The King of the *Asuras* lives here. From his capital the King exercises control over all the seven *Asura* (lower) worlds. Very strict enforcement of the law is needed to be practised in these regions which is under the influence of *Tamas*, because the beings inhabiting these parts are of lower spirituality than the *Devas*. All kinds of misdeeds and mischiefs, abound in these, and the *Asura-Rajya* (seven lower worlds) therefore is always a scene of havoc and crimes and corresponding severe chastisements also.

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\* The names of the seven upper *Lokas* in order are *Bhu*, *Bhuba*, *Swar*, *Maha*, *Jana*, *Tapa* and *Satya*.

And the names of the seven lower worlds are: *Atala*, *Vitala*, *Sutala*, *Talatala*, *Mahatala*, *Rasatala* and *Patala*.

† See *Shambhu Gita*.



In man's habitation, the *Mrityu Loka*,\* a better state of progress is reached, and Karma can be freely performed by man to improve his lot. The human king is here the king, and his social and moral progress takes place here. His further progress as a spiritual being is explained further on †.

At the third world *i. e.*, *Swar Loka*—the third of the seven upper Lokas from man's lies the capital of (Indra), the King of the Devas. The first Daiva world is man's, (including Pitri, Preta and Naraka) and as spirituality grows with each higher world, any kingly authority above man is needed up to *Swar Loka*, the third higher Loka only. Beyond these, the spirituality and wisdom of the inhabitants are so high as to require no law for their government, just as in a well-refined society, no such disciplinary or punitive measures are necessary, as are required to be put into practice in the government of barbarous, uncivilised classes. ‡ In the remaining four higher regions *Sattwa* predominates. *Indra* is the King of the first three higher regions. His capital lies midway, and he has to control the first three worlds only, the human world also being under his general superintendence. Human kings govern their respective territories and *Dharma-Raj*—*Yama* governs the other three sections of the *Bhu Loka viz.* *Preta Loka*, *Naraka Loka* and *Pitri Loka*.

The *Asuras* inhabit the seven *Patálas*, the *Devas* inhabit the seven *Swargas*, and there are infinite gradations of both. Practically man's world is the *Bhu-Loka*, and man is connected with all its four sub-worlds (the *Mrityu-Loka*, the *Preta-Loka*, the *Pitri-Loka*, and the *Naraka Loka*). The controlling King of these is *Yama*, whose authority is direct in the *Preta Loka* and the *Naraka Loka*, and indirect in the *Pitri Loka* and the *Mrityu Loka*—our mortal world.

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\* Which is of course ‡ of *Bhu Loka*.

† See *Puran Saahita* and chapters on evolution, re-incarnation and *Varnashrama*.

‡ See *Shambhu Gita*.





All the fourteen worlds have certain destinies. As with man, so with Brahmá, Vishnu and Mahesh, there is a succession of days and nights. During Brahma's day or waking condition all creation thrives. When Brahma's night comes, or in other words, when Brahmá goes to sleep, the whole of the Bhu-Loka together with the two upper worlds, and the seven (lower) Asura worlds go into annihilation. Then comes the period of Vishnu's sleep, and the fourth upper world then disappears. Then during Rudra's sleep, the fifth upper world is destroyed. The upper sixth and the seventh world are so high that they do not undergo any change until the destruction of the whole Brahmándá (solar system) takes place. \*

These two highest worlds are the region where the highest representatives of Saguna Upásaná (worship) and of Gnána (knowledge) live, and where the Liberations called *Sámipya*, *Sálokya* and *Sárupya* but not *Sáyujya*, are realised. The higher Devas, the Mahatmas and higher Rishis live in these highest worlds,

Brahmá, Vishnu and Mahesh are eternal. They never fall lower. They are *Iswaras*, not *Jívas*. There is no death for them as there is for the Jivas. They are absorbed into the Supreme on the disappearance of the whole Brahmándá, over which they preside.

The Devatás are of three kinds, *viz.*, *Devas*, *Rishis* and *Pitris*. † There are numerous sub-classes among them, and Varna and Asram dharma also prevails in their midst.

The Devas are *Nitya* (eternal) and *Naimittica* (temporary). Indra, Yama, 8 Basus, 11 Rudras, 12 Adityas, Varuna, Agni, &c., are Nitya, as occupants of the kingly office ‡. The individual occupants are liable to change, but the offices are permanent like what are called in law corporations sole. The Naimittica Devas are connected with or preside over,

\* See Purána Saṁhitá.

† See Daivi Mimāṅgā Philosophy.

‡ See Shambhu Gītá.



certain parts of the creation, namely, a locality, a river, a forest, a Pitha, any single repository of power or beauty, &c. \* These Naimittica Devas appear with the objects they preside over, and disappear with them.

We now come to the destiny of man which immediately concerns us in the system under consideration. When man is fully developed, he becomes fit to advance himself to higher spirituality † The Devas and the Pitris and the Rishis come to the help of man in his upward course in various ways. The human king is an incarnation of Devatā, partaking of the nature of Indra, Yama, &c., ‡ who are kings in Swarga and Preta and Pitri worlds. The Rishis and Devas incarnate themselves for the good and the spiritual advancement of humanity from time to time. The Pitris provide a father when a highly developed soul is needed to be born among men.

The main question in connection with spirituality is that of death and after. In the case of the ordinary man as evolved in his first human stage, death takes him to the Preta Loka, i. e., the world of ghosts. Here there is little of conscious responsible Bhog (experience),—it is like the case of insane persons in the world who move about, but are not responsive to the situation of enjoyment or suffering in which they find themselves. So with innocent Pretas generally. Persons in the lower stages of civilisation always go to the Preta Loka after death. At the appointed period men in the first stage return to our mortal world—Mrityu Loka. This alternate birth and death goes on until certain positive Karma gives a particular shape to the future existence.

The Sthula Sharira and the Mrityu Loka are conditions of *Bhoga*, and the Jiva is the *Bhokta*. It is in the Sukshma Sharira that rebirth comes into play. The Sthula Sharira

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\* See Daivi Mimamsā Philosophy.

† See Section on Evolution and re-incarnation.

‡ See Manu Smṛiti.





dies in the ordinary course. But the Sukshma Sharira survives and helps rebirth. Besides being a Bhoktá, man in this world is a Kartá (doer) also, and this active side of his existence has everything to do with his future development.

In the relation he can keep with the three kinds of Karma—the *Sahaja*, the *Aisha* and the *Jaiva*, lies his destiny, (as explained in the section of Karma) and it is thus almost wholly in his hand. This is a Supreme advantage, it will be remembered, accruing to man in his human stage in life-evolution. If he follows his individual Karma which may be good or bad as decided by the Shástras, the consequence will be correspondingly good or bad; the latter leads to his fall back into the lower stages of life, the former contributes to his spiritual advancement. The *Jaiva Karma* is capable of taking the Jiva to the highest stage,—the seventh higher world,—if he performs the Karma in conformity with the Shástras, conquering at the same time the recurrence of alternate birth and death. If he follows the *Aisha Karma*, he grows in power, gradually reaching the highest sources of power,—the *Trimurti* (Brahmá, Vishnu and Mahesh) and ultimately becomes one with them. If he follows the *Sahaja Karma*, he enjoys the happiest and most useful and most powerful of all conditions, becoming a Jivan-Mukta in life, and Mukta after death. \*

Short of this high goal, conscious Karma of either of the two sorts (*Jaiva* and *Aisha*), or both may be practised. In this connection the practice of Yoga plays a vital party. Every human being doing any responsible Karma is a practiser of Yoga in some form or other. The ordinary performer of *Kamya*, or *Nitya*, or *Naimittic* Karma is unconsciously doing it under Yogic conditions. The Yogi is conscious of what he is doing, and can achieve positive progress, both his own as well as that of others. For example, the Karma Yogi at the Shrâddha ceremony is able



to raise his consciousness to the Pitri Loka, and thus help the offering to reach the souls of the Pitris invoked at the Shrâddha in whichever world the souls might be at the time. These facts are known to the Gnana Yogi by virtue of the knowledge he possesses of the five Sheaths \* around the conscious soul. The five Sheaths pervade all worlds,—of the Devas and also of the Asuras. The Yogi of the higher class has the power to raise his consciousness into those regions. He can communicate with the Devas and in fact in proportion to his power can raise his Prâna, Manas and Buddhi to any of the 14 worlds.

The Sthula Sharira is known to a great extent to modern physiologists. But life is yet a mystery to them. The Yogis alone have true knowledge of it. They command this knowledge on account of their knowledge of the Koshas—5 Sheaths. At the performance of Shrâddha, the ordinary performer mechanically raises his Shakti to the superior worlds, while a Yogi does this consciously, reaching the worlds and souls concerned and gratifying them with offerings.

The path of Gnana † includes this knowledge, but is a more independent means of the growth of spirituality. The seven Darshanas are intended to help the soul on from plane to plane, or world to world in the seven-fold Daiva spheres as contrasted with the lower seven-fold Asura spheres.

To explain the philosophy of Karma in connection with the occult world in a more lucid way, it is clearly explained in Hindu Shastra that in Karma there is a three-fold destiny. The first involves the two paths called *Shukla Gati*, and *Krishna Gati*. The Krishna Gati produces repeated births and deaths, while the other Gati leads to Mukti without any interruption, and takes a man to the seventh highest ‡ Loka. The second leads to the four Muktis, ¶ but on the *Saguna*

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\* See section on Pitha.

† See sections on Planes of knowledge.

‡ See Bhagwat Gita.

¶ Salokya, Samipya, Sarupya and Sayyja Muktis.





*Sakama* side, raising man to higher and higher power till at last he becomes one of the Trimurtis—the Brahma, Vishnu and Mahesh. The third, the last and the best, is what leads to *Jivan-Mukti*. The pure Jaiva Karma is one of a militant character, a work of heroic struggle in which one has to perform the *Shuddha* (pure) Karma, and avoid the *Ashuddha* (impure) Karma. By the performance of the *Shuddha* Karma, man can reach the seventh world in the end, reaching the dignity of Mahátmás and obtaining Mukti directly. This is called the Shukla Gati.\* The other Gati is the Krishná Gati. It has been said that in his primary human condition, man alternately becomes Preta and Man, by death and rebirth. Then by progress in Karma, he comes into connection with the Pitri Loka and Naraka. For man in this condition, the Pitri Loka is the Swarga,—the place of happiness; while Naraka is the place of suffering, both involving conscious Bhog. Again, the Preta Loka is the place for Bhoga, and the mortal world is the place for Karma. The alternate recurrence, without further progress, from Mrityu Loka to Preta Loka, then Naraka, Preta and Mrityu Lokas, then Pitri, Preta Lokas and Mrityu Loka according to the nature of the Karma is the Krishná Gati.

The second case is the dedication of the Jaiva Karma to the Aisha Karma. By the performance of sacrifices winning the favour of the Devatas and rising to higher and higher powers with the desire of ruling, the Jiva wins the positions of the Devas themselves gradually realising Salokya, Sámipya, Sárupya and Sáyurjya Muktis, the last being selfless absorption into the object of devotion. The ideal of this Karma is to become one of the Trimurtis (Brahma, Vishnu and Mahesh). But the Sáyujya of the Nirguna character must be distinguished from this. Here there is consciousness of self and power as realised in the Supreme deity, subject and object being distinct; while in the Nirguna Sáyujya the condition is not one of subject and object, but self, and one only without a second.

\* See Bhagwat Gita.





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The third which is the main philosophy of the Bhagwat Gita is the dedication of the Jaiva Karma to the Sahaja Karma, without having any thoughts of self (Nishkám Karma). All action is understood not as being done by the individual, but only as a part and parcel of the universal Karma treated with unconcern by the spirit, even, when the body and the senses are acting; this being understood as the performance of the Prakriti and not of the Jiva. This is the most applauded condition of *Jivan Mukti* easy for the right-minded man and superior to the other two above mentioned sorts of liberation. The body in the case of the Jivan-Mukta acts under the power of the *Prárabdha Karma*, and there is final Mukti at death. Thus all the worlds are governed by the law of Karma. This mortal world of ours is regarded by the Hindus as gross. That which regulates the workings of this mortal world is the subtle world, inhabited by Devas and Asuras. In the occult world the Devas stand for what is good and the Asuras for what is bad. Consequently we find good and bad propensities in the human world. Sometimes there is a struggle in the occult world between the Devas and the Asuras, which is reflected in the mortal world. This conflict of the Devas and Asuras has been described in some of our Puranas as in the Saptasati Gitá.

As with the world at large, so with the individual. There is a constant struggle between the Devas and the Asuras, the good and the evil, in the human heart; and there is a correspondence of influences in the *Pinda*, and in the *Brahmanda*.

## ABHIVYAKTI AND JANMANTARA.

### EVOLUTION AND RE-INCARNATION.

#### XV.

Evolutionists know that man is a development from previous life. The Indian idea of evolution extends the theory both before and after the ordinarily recognised life. The first manifest life is recognised in the vegetable stage.





Plant life is a common expression and consciousness is being posited for it in the most recent experiments on the subject ; that life is discovered to be as interesting as that of any other being of sense and consciousness. From the most primary stage of plant life ferns or grasses or other forms, yet earlier, the most developed and varied structures have developed, such as the cocoa-palm to the mighty oak or the ever-branching banyan. But all fall within the vegetable kingdom. These are recognised in the Indian philosophy as the *Udbhijya*—the sprouting stage of life-consciousness. The first animal life according to the earlier conclusion of zoology is reptile life. It will be easily seen that this stage is a later one. The idea of the protoplasm now established in zoology shows the long chain in the evolution of life. Hindus do not stop at protoplasm and man. They go behind protoplasm and after the state of man. The Indian idea has based its enquiry on the first form assumed by the new evolute in the nature's changing stage. As sprouting is noted as the general characteristic in the first stage of plant life, so the vapour-born (germ) *Swedaja* is taken as the next stage; all minute germ life belongs to this class ; the idea of the baccilli, germs of disease occurred to ancient India for long back, as a necessary stage before the idea of the more positively manifest life could develop. At the next stage is recognised another division,—*Andaja*, the egg-born life. It will be contended that the embryonic or egg-condition is common to all life whatever. But it should be remembered that these divisions, into stages of evolution are only conventional just as they are in all enquiry of such subjects *e. g.* in the analysis of the white ray of light the vibgyor are not distinct compartments, but one developing infinitesimally their shades into another. Yet for convenience the seven colours are admitted as separate facts. Differences merge into unity when gradual growth from one type of being into another is admitted to be a perpetual fact. The anatomy in the case of the quadruped is found to be but the further development of the anatomy of the feathered biped and this





can be traced back until we go back into the structure where animal life and plant life are hardly distinguishable, where the difficulty of defining animal life becomes patent but for this very reason that there is an underlying unity of structure in all stages of *Sthula Sharira* waiting only for opportunities of further manifestation.

The egg-born stage is noted to where the egg-condition in animal propagation becomes distinctly noticeable. In the further evolution of the animal the egg-born stage continues up to mammal life. In the succeeding stage, the egg-shell loses its strength and becomes a bare thin watery bag containing the embryo, which, when full-grown, is to leave the maternal womb and bursts the bag almost simultaneously. The distinguishing feature between the two stages being that while in the one case, the egg stands separate from and develops growth apart from the maternal womb, there is no such waiting required at this last stage; the uterine bag covering the fully developed mammal is called *Jarayu* and this fourth class is therefore named *Jarayuja*. The culmination of the *Jarayuja* stage is man. Man is then to be taken as a distinct stage of development of animal life. This fifth stage is considered fully developed condition in evolution.

There are stages of evolution after this culmination which western science has not yet rightly understood and which it will not understand until it assimilates Indian thought on the subject and discovers the nature of the next field of enquiry. The spontaneous operation of the law of nature which we may express by the Sanskrit term *Swabhavica* or *Sahaja Karma* develops the growth of life from the *Udbhijya* to the highest form of the *Jarayuja* stage i. e. Man.† Man thus is a naturally evolved stage in the spontaneous course of nature. But when the stage of man is reached an extraordinary phenomenon is developed and the trend of nature's work itself meets with a new phase of activity. Man as a

† See the section on "Time, Space and Creation.





reflecting animal becomes self-conscious in a distinct manner and develops *free will* which was not the characteristic at any previous animal stage in the line and the onward march of evolution. The very advantage of free will, the boon as it were for furthering his right and safe and glorious evolution towards the highest goal, acts as a clog in his course and with the animal instincts and passions and propensities predominant in his nature, he exercises that free will not in harmony and consonance with nature, but against it, so as to serve his individual purposes that are no longer suggested by nature, but invented by himself only to lower his aptitude for progress. He suffers in consequence and the goal and object of nature regarding his advance are frustrated.

If he had left himself to the motherly care of nature that nurtured him from the earliest *Udbhijya* condition of life to the previous stage, he could have smoothly and straightway gone on to the very goal that nature has in view, giving him Perfect Freedom (and) Absolute self-realisation. But instead of that smooth onward march man with the animal insects yet violently aggressive; retarded his upward evolution and falling back into animality created for himself the lowest round of recurring life and death, undergoing a repeated struggle in the onward march from repeatedly incurred back stages of his animal evolution.

We will now try to show what man as an individual being is constituted of. At the very outset we are easily impressed by the fact that man's body is made out of the food that he eats, just as in the case of all the previous four stages of life-evolution,—the plant, the germ, the egg-born, and the sac-born † But there is a subtler combination of elements entering into evolving life at each of these four stages. In the first or *Udbhijya* stages the food element consisting of gross substances predominates, in the next the *Swedaja*

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† It has been stated in the section on *Time, Space and creation* through how many lakhs of *yonis* the Jiva passes.



stage, life manifests itself more emphatically as not so earth-bound as in the first plant stage ; the (Prana) Vital-air plays an important part in this and the food element is only a foundation as it were of a growing upper structure at the next stage, the egg-born life, the mind force or mentality develops itself subordinating the previous two constituents. In this fourth or *Jarayuja* stage the expanding mental faculties of intelligence, imagination etc., unfold themselves as a culmination of the stage in the fully developed man. In this fifth stage the main powerful constituent feature of life is that of joy, which we may explain as due to a sense of the soul's independence not as actual realisation but the mere idea. † English words do not fully express what is meant in the description just given. We will therefore use the Sanskrit terminology which is not only clearly expressive but easily intelligible as well.

In the vegetable stage the sheath of gross food constituents i.e. the *Annamaya Kosh* is all powerful ; in the vapour-born stage the *Pranamaya Kosh* i.e. the sheath of vital-air grows superior to the gross, in the third the egg-born stage the *Manomaya Kosh* or the mind factor is predominant over the

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† Thus we have four distinct stages of intellect, all abundantly illustrated in the animal and human worlds about us—all equally illustrated in the individual growth of the cosmic conscious mind and all four existing together in that mind as the first three exist together in ordinary human mind. These four stages are :

1. The perceptual mind—the mind made up of percepts or sense impressions ; 2. The mind made up of these and receipts—the so-called receptual mind, or in other words the mind of simple consciousness ; 3. We have the mind made up of percepts, receipts and concepts—called sometimes the conceptual mind, or otherwise the self-conscious mind—the mind of self consciousness ; and 4. last, we have the intuitional mind—the mind whose highest element is not a receipt or a concept, but an intuition. This is the mind in which sensation, simple consciousness, and self-consciousness are supplemented as crowned with cosmic consciousness.—“Cosmic Consciousness” p. 13.





other two. In the sac-born or uteric stage the intelligence or the *Vignamaya kosh* rises to superiority. And in the human animal, the *Anandamaya kosh* or the factor of joy-impulse is all-powerful. His evolution during the earlier stages of his human life being completed by degrees, man is able to establish a conscious connection with the world of higher beings than himself. The Devatas and Asuras who also have a gradation among them, possess higher physical and superphysical powers than man. Man becomes intimately connected with them in proportion to his own advance, until in the ultimate stage he enjoys all the bliss that may be desired by him and that is intended by nature for him. He enjoys perfect advancement in the happiness in this world and the highest bliss in the form of self-realisation from which there is no return to this painful existence.

The first manifestation of phenomenal life is philosophically explained as the knotting together of the conscious *chit* with the unconscious *Jada*. The untying of this knot is the necessary condition of the final beatitude. An essential condition of realising this desirable end is that man should yield himself up entirely into the hands of mother nature. The man—to receive the exalted endowment of which there is her question, must himself do something, must place himself (perhaps not intentionally or consciously) in the right mental attitude. What this is has been pointed out already many times both indirectly and directly, and may be once again indicated in the words of an undoubtedly inspired writer. (It is the deity or cosmic sense that speaks:—) “Once more listen to my excellent words,—most mysterious of all. Strongly I like you, therefore I will declare what is your welfare, सम्मत्ता भव ...to मा शुच ‘on me place your mind, devote yourself to me, reverence me. I declare to you truly you are dear to me, forsaking all else, come to me as your sole refuge. I will release you from all sin, from all doubt.\* And with a free will owned by him



and the lower passions yet forceful, it is certainly not an easy task, no light work to withdraw from those forces and take the path of the spontaneous evolution. Man interferes and in his ignorance of what he is about, he interferes wilfully and suffers a fall where he could by quiet yielding to nature's motherly prompting have definitely advanced.

The law of Karma must be noticed in this connection. Nature's spontaneous Karma works only for the advancement of all individual beings. It meets with a hindrance in ignorant self-willed man and he himself has to be the sufferer for that. He falls into bondage in proportion to the interference he makes for enjoying the gross pleasures of life. His individual Karma ought, if he is rightly guided, to run on in harmony with Nature's Karma and then his pure progress is accelerated; the contrary is the case when he acts contrary wise.

The orderly advancement is certain, safe and uninterfered with in all the four earlier stages.\* When man is fully developed and acts independently by virtue of his free will, his conduct involves a question of life and death for him. While nature in her spontaneous course leads him on to Mukti, he with his counter-acting, robs himself of his own happy prospect and is an ever-standing spectacle of pity as we daily see him in this mortal world.

A later part of this chapter treating of Varnashram Dharma will show the remedies provided against this perpetual contingency. Onward from here the subject will be intelligible to those who already believe that there are stages of advancing life beyond its evolution as man; and further that the microcosm man is a full and perfect type

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\*Of. The whole history of man as well as that of the organic world is simply the history of the evolution of new faculties one after the other, p. 308, Cosmic Consciousness".

In the self-conscious human being as we know him to-day, we have the psychic germ of not one higher race only, but of several—*Ibid.*