

THE PATH TO EVOLUTION

(kramavikāśer pathe)

Rendered by,

Swami Satyananda Saraswati

Propounder of the doctrine of Shaktivada

Translated into English by,

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This book is open to the entire humanity. Its publication and distribution is always praiseworthy as long as it is not distorted in any manner.

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Translator's Note

We are happy to present to readers the English translations of the three books of 'Kramavikāśer pathe', 'Śaktiśālī samāja' (**Work in Progress!**) and 'Śaktivāda' (**Old version available**), all of them originally written in Bengali by Swami Satyananda Saraswati during 1930s, 1940s and early 1950s. In short, the first book, *The Path to Evolution*, is a philosophical treatise on man's evolutionary development. *Empowering Society*, the second one, deals with society, the substrate necessary for man's evolution. The last one, *Shaktivada: A Powerful Commentary on Politics*, is a case in point demonstrating how the "Science of *Shaktivada*" be applied in a particular socio-political context. Swami Satyananda Saraswati (1900—1990), author of these books, who was an ascetic almost from his childhood and eventually, propounded this doctrine of *Shaktivada*, is not exactly a household name even in present West Bengal where he largely spent the last four decades of his life. Therefore, it may necessitate an elaboration on the importance of these books from the part of the translator who is keen to present this book to a wider audience.

What is unique about Shaktivada?

Is Swami Satyananda Saraswati but another of Indian holy men who talk *just* about manifold theories on emancipation; discuss on abnegation of the self; and demonstrate yogic techniques? Is *Shaktivada* just another of these neo-age spells of spirituality? We emphasise, the answer is a resounding *No*. What remarkably differentiates *Shaktivada* from its above-mentioned lookalikes is its *analytical framework* and its *strong socio-political character* which is integral to this doctrine. *Shaktivada*, as is argued over writings of Swami Satyananda Saraswati, is not a theoretical construct but integral to

human aspirations and human destiny, which also represents the *quintessence of Indian thinking*.

Goal of human existence shapes the human living.^a The individual human aspiration may not always be a conscious decision all the time, which is often inspired by dominant cultural mores. The educational system cultivate such aspirations; social institutions promote those values, and at a minimum frown upon any aspiration which is not in line with dominant social thinking; the political ideas operate on the basis of such aspirations; language which is largely a matter of socio-political convention, reflects those human aspirations. For example, man's goal in the present age is mostly confined to material enjoyment. Education, society and political thinking follow the suit. Our everyday language defines the words like “progress”, “growth”, “development” generally in terms of material goods and material enjoyment rather than connoting to any other interpretations. Social mores are not too conducive to any idea that do not contribute to the notion of material enjoyment. The irony is, even though the most amount of material comfort is being accessed by a greater proportion of human beings in this present age compared to past ages, still peace is more illusive than ever in today's life. No doubt, pursuit of materialistic pleasure as human aspiration largely failed to satisfy human needs.

Consequently, the need for something beyond materialistic pursuits, which is dubbed as spirituality, is highlighted by many. It is precisely this human aspiration which often leads to glorification of Indian culture, a fashionable idea and seldom a clever career-move. This human aspiration for neo-age spirituality, though suggestive of inadequacy of modern materialistic civilisation in actualising human potential, has

^aRefer to *Man's Search for Meaning* by Viktor Frankl.

brought about little real progress for mankind till now. There are quite a few angles regarding the limitation of the notions of spiritualism prevalent in contemporary India. As soon as a person steps into the “beyond materialism” domain, he is more often than not found (and expected too!) to lose his rationality from the very onset. I know of scientists and social scientists who critically evaluate ideas in their own professional field exhibiting a keen sense of rationality, and yet fail to demonstrate that very rationality in the notion of spiritualism to which they seek refuge. The ultimate manifestation of this syndrome subsists in a belief that performance of miracles *perforce* indicate highest levels of spiritual achievement!

Moreover, spiritualism largely revolves round enriching personal life, if not sheer coping up with personal tragedies. Largely speaking, spiritualism of our times does not genuinely concern itself with socio-political thinking (admittedly religious dogmas do!). If at all preachers of spiritualism express their socio-political thinking, their reputation of wisdom runs feeble; their words are often found to be immature and untenable, if not downright farcical. We may be aware of existence of ascetics who can counter this perception, yet they merely present exceptions to the ubiquitous observation. This thought experiment goes in sharp contrast with the tall claim that practice of spiritualism should augment the ambit of consciousness of the practitioner, which then again should be facilitating his socio-political thinking. Definitely, spiritualism of modern times is grossly incomplete, if not downright unsuitable, for human ambitions when we consider the essential collective human existence. A possibility clearly emerges in the horizon: Prevalent notions of spirituality may largely be founded upon escapism and weakness (cf.

Durbalavada in the *science of Shaktivada*) rather than being based upon a deeper level of consciousness.

Furthermore, along with apathy to socio-political scenario, spiritualism, in the public psyche, is generally (consciously or unconsciously) associated with inactivity, excessive sentimentalism, impracticality and high-sounding hollow words. The standard defence from votaries of spirituality may revolve around anything from justification of those stances to complete denial. In the former case, the standard argument negates our usual existence as “unreal”. Well, if spirituality is not linked much to our “usual” existence, its very nature is fundamentally unscientific. In the latter scenario, we have no case at all: Read out official biographies of the so-called *avatars* (godmen) born between medieval ages and now, with an open mind. Period.

The Path to Evolution discusses the goal of human life (and human existence) almost in contrast with these prevailing notions of spiritualism. This work presents a completely scientific study of human psyche, human thought and human behaviour. The rigour of this study which I, having been trained as a social scientist, feel *no lesser than any social science of the present times*, if not much more consistent and unified by nature. The framework of this work may indeed be characterised as a science, which *henceforth* will be called as the science of *Shaktivada*. Not only does *Shaktivada* enable the readers with an analytical framework, a food for thought for thinkers, but also endows one with a roadmap to facilitate social welfare. Therefore, appeal of *Shaktivada* is potentially more to social workers and political activists than to critics, philosophers and drawing-room intellectuals. This framework classifies any human deed or thought in one of the three categories of *Shaktivada*, *Asuravada* and *Durbalavada*. All thoughts,

psychologies, actions, doctrines or world-views could be attributed to one of these three categories. Indian thoughts (The Mahabharata, Book 12, Section XCI) emphasised the universality of Durbala (the Weak) in the world. This universal existence of weakness implies that everyone encounters weakness at every moment. *Shaktivada* is abnegation of weakness, *Asuravada* exploitation of others' weakness, *Durbalavada* surrendering oneself to weakness. There simply is no room to go beyond these three avenues. *Shaktivada* is the avenue to evolution; the other two are not, among whom *Asuravada* is superior to *Durbalavada* by all counts. Asuravada, we repeat, does not lead to evolution, and is vanquished by Shaktivada which is given primacy in the ancient Indian thinking.

The Path to Evolution systematically dissects the process of evolution of consciousness which is segmented into sixteen parts, each part being known as a *kala*. The first four kalas are associated with the vegetation, the germs, the oviparous and the mammals, respectively. Man, the most intriguing of all sentient beings, provide the substrate for further evolutionary stages. *The Five Devatas* worshipped in every Hindu *Puja* outlines this evolutionary process. Lowest developed human beings are evolved as four and a quarter kalas. The fifth, sixth, seventh and eighth kalas are named as Ganesha, Surya, Vishnu and Shiva, respectively. Dhyana-mantras of those deities provide the necessary foundation for understanding those stages. The *avatars*, Great karmis who position their aspiration to annihilation of the asuric, come from the ninth to fourteenth *kalas*. The completely evolved person represents the sixteenth *kala*, who are regarded as a manifestation of the Shakti stage. Every human *kala* effuse a particular psychology (science of thinking) and a definite action strategy (science of karma). Society integrates all human kalas in the form of various professions which contribute to proper functioning

of the society. Unlike other neo-age spiritualities, the state of eternal bliss is not the ultimate objective of Shaktivada, but continuous lifelong pursuit of karma without a shred of desire for sensual enjoyment, mental attachment or egoistic satisfaction is the pinnacle of accomplishment, which is the *actually the ethics of the Shakti stage*.

The Importance of its Key Socio-political Thinking

Being aware of this evolutionary goal is extremely significant from a societal perspective which is totally amiss in India. Here, at one end, is cultivation of knowledge of the highest order of sophistication whereas the very same society displays unthinkable insensitivity regarding everything under the sun, even regarding its survival. How would one explain this dichotomy? Without an evolutionary goal, the elite is too hedonist to focus upon selfless *karma*. Efforts by selfless *karmis* from the middle and lower echelons of the society are always misappropriated by the elite who are either cowardly, or clueless or corrupt. Consequently, the *asuric dominates* in every echelon of the society. This story is true everywhere, but more so in India. Interestingly, all our ancient traditions, which is very much prominent in the Hindu cultural practices and history, promote Shaktivada, *something which helped the Hindu tradition to flourish in the dawn of human history and survive through the dark days of constant multi-pronged aggression*. However, this quintessence of the Indian Tradition runs feeble now, and outgrown by the durbalavada-originated elements of Hinduism. Durbalavada can grow in a society whose respect for jnana is immense; naturally India is its most dominant breeding ground. Durbalavada—that stands for abnegation of karma—is certainly worse than any asuravada which promotes intense karma motivated by personal and oppressive agenda. Though, durbalavadis pretend most about morality, daivi sampads (application of morality in

action) are least observed in their character, even less than the asuric. Prevalence of widespread durbalavada makes the asuric extremely effective and much more disastrous than ever.

The situation was quite different during the glorious epochs of Indian history. Indian thinking did not principally rely on democratic institutions for proper functioning of society, unlike its Western counterpart that dominates the present age human thinking. In any event, efficacy of democratic institution is not a time-tested notion. How good are they to survive barbaric onslaught and retain the essence of humanity? Multiculturalism, pluralism, the notions that come naturally with the philosophy of democracy—that majority opinion leads to best outcome for society—may sound politically correct, philosophically exciting and intellectually fascinating. But are they good enough to ensure commitment to defend civilization facing the aggression of barbarism? *Many are already skeptical.*

We have seen failures of Western institutions to varying extent—from stumbling of peer-review system for academic journals to the evident misjudgments of the jury system to the politicisation of educational system to unwholesome standards maintained by lawmakers in the parliament. Often, these failures are chronic. Indeed, these failures are much more pervasive in countries like post-colonial India where the populace thoughtlessly imported these institutions from the Western lands as panacea of all problems, compared to Western nations where human intent was instrumental to developing these institutions. In the latter case, this intent from the society's elite, arguably, makes the underlying institutions largely succeed. Seeds of failures of those institutions which essentially holds majority opinion as sacred, are rooted in human

nature: Firstly, man is corruptible. Secondly, rationality of man is over-rated. As a matter of fact, man is quite susceptible to falling prey to propaganda. Thirdly, brute majority of lowly developed human beings is an inherent weakness of any majority inspired system without qualification. All these are pieces in the jigsaw puzzle, why decision making on the basis of majority-opinion is neither conducive for justice nor does ensure smooth functioning of society.

The Indian Thinking, on the contrary, never relied on the majority judgment or democratic institutions *per se* for maintaining a social order that is most suitable for fulfilling human ambitions. The crux in Indian thinking was *imbibing the elite with the ethics of the Shakti stage*, the best of human intent which declares a crusade against the *asuric* of all strata. Even when a part of the elite at the top echelons of the society practise such ethics, the society is empowered enough to repeal any threat from the *asuric*, *within and outside the society*, something we observe in recorded history of India^b, and noted in all Hindu scriptures from the Vedas to the Mahabharata to the Chandi.

Indeed, the major allegation against ancient India is perpetuation of an exploitative system that is inhuman and silent killer of human ambitions. This very allegation is thundered by social scientists who pursue so-called scientific study of history and often dominates the psyche of Indian elite while having any discourse on Indian thinking. We desist from entering into an *ad hominem* discussion^c which may tend to tracing the intellectual attitude of those social scientists to colonial hangover and questioning integrity of those people. The claim of scientific character of these social sciences, itself,

^bThis view of history is elaborated in Vinayak Damodar Savarkar's *Six Glorious Epochs of Indian History*.

^cSee Arun Shourie's *Eminent Historians*.

is questionable. The word science grants moral authority in this age and hence is heavily invoked by those who desperately need some authority to pass on their propaganda to the larger public unexamined. The marxists who are keen to present their dogma as science is just one such example. A “true” science must have some predictive power along with applicability of that power, something we fail to spot on in the current age social sciences. A possible thought might cross the thinking reader's mind: how does *Shaktivada* fare by this already defined standard of a science? The reader is actually “required” to apply theories of *Shaktivada* for having a deeper understanding (*cf. A Few Words to the Readers* by the author). In the name of objectivity and science, social sciences of our day creates a model based on a materially motivated man. Surely, rationality of our days is not devoid of its own prejudices!

There is no denying about the fact that Indian social thinking is based on hierarchy. The modern thinking repudiates hierarchy, in considering hierarchy as tantamount to iniquity. At the same time, there is absolutely no socio-political system, no profession, no institution and no part of human existence that could function without any explicit or implied hierarchy. What became of societies like Russia, China, Cambodia or North Korea, where attempts were made to abolish explicit hierarchy based on attributes like wealth, profession etc.? Definitely, those population did not experience happiness unlimited in classless societies which actually triggered *en masse* migration! On the other hand, law of the Western societies let none be discriminated against. However, political correctness practised in these societies mask a lot of social undercurrent. This excessive political correctness stands in their way of understanding *asuric* elements as well. Such undercurrent may not be indicative of a stable system. Indian social system, to both

friends and foes alike, was a remarkably stable system, almost unparalleled in the human history.

Social hierarchy is acceptance of inherent diversity in human nature. There is absolutely no harm in acknowledging the truth. Hierarchy is not exactly the social problem, but it is denial of justice which is a social problem, often being confused with hierarchy. Crusaders against hierarchy often create new hierarchy with new parlances. For example, the word “comrade” in a later age may have implied what the “noblemen” stood for in an earlier era. On the other hand, transparency in a social system which the Indian thinking practised, is demonstrative of its integrity and may be indicative of its stability. A “class-less” system that denounces person-worship, and at the same time displays corpses of long-deceased leaders in public places for ages, demonstrates neither transparency nor integrity, as an asuric system tends to be. No wonder, such system has empirically been found as unstable. Hoarse allegations on Indian system about denial of social justice often stem from candid admission of social hierarchy by Indian thinking. It is, perhaps, anyone's guess the magnitude of injustice in the ancient Indian system, compared to other socio-political systems.

Once we free ourselves from the Western intellectual hegemony^d, we can use a completely different parameter to measure the beauty of any socio-political system. That parameter could very well be cultivation of knowledge in the society which is indicative of healthy functioning of the society. At present, most people will concur that Western European and North American nations lead the knowledge production in the world. It is not incidental that these societies exhibit *daivi sampads* that are largely present among the societal members. Now, if we project back the amazing amount of deep knowledge

^dRajiv Malhotra's *Being Different: An Indian Challenge to Western Universalism* may help.

produced by the ancient Indian society, what we will have a healthy society enriched with spirituality and realised knowledge, something that is diametrically different than what is pictured by so-called social scientists of the present times.

Notations Used in This Work

Objectivity is the main characteristics of any scientific writing. Moreover, a scientific study is usually replete with technical terms. This volume embodies these features. Naturally, any inner science would definitely be replete with non-translatable words^e which we have kept in toto but *italicised* them (indeed it helped that there is no expression of emphasis in the original volume). These technical terms are part of the Sanskrit vocabulary. However with utter degradation of Indian culture over the past millennium, the intended usages of these words have been lost in our language. The average Indian is aware of these words but often perceives the meaning of these words in a distorted manner. We have created a glossary which enlists the spelling and detailed description of such words.

A few examples might illustrate it better. Aryan is an English word, which is etymologically same as “Arya” in Sanskrit. The Arya in Sanskrit used to denote a cultured individual with adequate moral values (a *shaktivadi in our parlance*). On the other hand, the word “Aryan” is used to denote a racial context primarily in Europe. The colonial rule of Europe gifted concocted history to India, which most Indians find uncontested in today’s world. This history treats the Aryas as a race and thereafter the Indian vocabulary views the word “Arya” in a racial context in the present times. However, the intended use of “Arya” in this volume is to denote something pertaining to

^eConsult *The Word as revelation* by Ram Swarup for a look into the origin of non-translatability in addition to the Chapter five of Rajiv Malhotra's *Being Different*.

the cultured thinking of India of distant antiquity. Same is the case with word “karma” denoting pursuit of activity for the benefit of the world. With durbalavada dominating the core of Indian culture for centuries, the word “karma” acquired a rather fatal interpretation—manifested in the corresponding entry of the English dictionary. Guru is a mentor—more of a spiritual father—to a person. Dharma is not religion, but the laws of nature for evolutionary development. Shakti is neither purely power, nor force, nor energy. We entrust our case with the reader without enlisting countless more examples from the glossary.

Origin of phonemes of the Sanskrit Alphabet is discussed in the seventh chapter of *the path to evolution*. Phonemes, incidentally, are fundamental to understanding Cosmology in the perspective of *Shaktivada*. We have described the alphabet in the beginning of this volume and throughout indicated phonemes and construction of mantras in *italics*. The parenthesis (round bracket) is used as in the original text by the author whereas square bracket denotes multiple things, commentary, dual meaning of the word, closest translation of a non-translatable when used for the first time, but all by the translator. The technical diagrams are referred sometimes more than once in different places. All diagrams are presented in the beginning and later in the context when it is mentioned for the first time. There are very few footnotes from Translator; in such cases it has been categorically mentioned so. Author also used many footnotes in the original work which are retained here too without any explicit mention of the same.

Overview of This Work

Book One of '*Kramavikāśer pathe*' was published in 1935 which contained first four chapters of the work. Book one also included “Sri Guru Puja” and “Dedication”. The

Books Two to Four were published in a few years. Book Two is the fifth chapter of this work—the Shiva Chapter. Book Three contains the sixth and the seventh chapter. It also includes “A few words to the Readers” which is a rough abstract of the book until the seventh chapter and has been placed before the first chapter. Book Four, obviously published last, was published around 1952/53.

The writing style has been retained throughout as much as possible. This style is not a hallmark of an intellectual, for sometimes it is verbose, sometimes repetitive and all the time, very simple without needless articulation. This simplicity is probably reflective of Author's mindset; we may not completely rule out the possibility that this simplicity is purposeful, for Author wanted to create *karmis* out of this work, for whom a simple manual could possibly be more appealing in contrast to the intellectuals with the solitary purpose of argument and debates. This apparent simplicity of a plain narrative may, however, be quite deceptive if it becomes the sole parameter in judging the intellectual content of Author's work.

Last Word

These works were published over the course of two decades. By the 1950s they were ready in print. Swami Satyananda Saraswati's disciples and admirers included some of the doyens of *then* Bengali society, from Dr. Syama Prasad Mookerjee (noted statesman) to Gopinath Kaviraj (eminent Sanskrit Scholar and philosopher) to Arvind Ghosh (fearless activist cum author cum publisher), to name a few. They all valued his words, sought his advice for personal matters and *karma*, but did not adequately understand the pertinence and potential of *Shaktivada as a doctrine* which needs to be infused among the cream of the populace to counter the threat of *asuric* doctrines,

operative under the garb of religion/socialism. Otherwise, asuravada will conquer the world and the prevalent durbalavadi attitude of so-called neutrality and political correctness will help in that conquest. This probably explains why none took the trouble to propagate the doctrinal implications of Shaktivada but considered it merely as a personal spiritual guidance in its limited use.

With asuravada looming large as a threat to humanity now more than ever in the recorded history, I, even though being far less capable, am compelled to undertake that task. The *shakti* of this project of mine is my wife who nurtured this project with the same love and dedication she attends our children with. Irrespective of whatever we argue intellectually for having an interpretation of the world, the change requires our effort towards *karma*. And, who doesn't know that the greatest change in the collective life starts from smallest step in the personal life to Shaktivada! This is not a book for the purpose of propaganda but a manual for the person who wants to lead such a change in his/her life . If this book helps a single individual to undertake such a step to evolutionary development, I will be overjoyed from the returns of my toil.

Anuvādaka

July 12, 2014

Guru Pūrṇimā

The Sanskrit Alphabet

Vowels

- a* like 'u' in 'up'
ā like 'a' in 'father'
i like 'I' in 'is'
ī like 'ee' in 'eel'
u like 'oo' in 'book'
ū like 'oo' in 'loose'
r like rolled 'r' with tongue and lips held to say an 'i' as in 'is'
ṛ long *r*
ṝ like 'I' quickly followed by rolled 'r'; tongue and lips held to say "i" in "is"
Ṛ long *ṝ*
e like 'ay' in 'say'
ai like 'ai' in 'aisle'
o like 'o' in 'holy'
au like 'ow' in 'wow'
aṃ *a* +like 'ng' in 'dong'
aḥ *a* +like 'h' in 'ah'

Consonants

- ka* like 'k' in 'keep'
kha like 'k' sound but with more air forcing it out.
ga like 'gu' in 'guppy'
gha like 'gu' in 'guppy' but with more air forcing it out.
ṅa like the 'nga' in 'orangatan'
- ca* like 'chu' in 'chug'
cha like 'chu' above but with more air pushing the sound out
ja like 'ju' in 'jump'
jha like 'ju' above but with more air pushing out the sound
ña like the 'nio' in 'onion'
- ta* like 'tu' in 'tub' but with tip of tongue at the roof of the mouth
tha like the sound above but with more air pushing the sound out.
ḍa like 'du' in 'dump' but with tip of the tongue on the roof of the mouth
dha like the sound above but with more air pushing the sound out.
ṇa like 'nu' in 'nut' but with the tip of the tongue on the roof of the mouth
- ta* soft 't' as in Mexican 'tamale'
tha aspirated 'ta' like 'th' in 'think'
da soft 'd' as in French 'dame'
dha aspirated 'da'
na dental 'n'

pa like 'pu' in 'pup'
pha like the sound above but with more air pushing the sound out
ba like 'bu' in 'bug'
bha like the sound above but with more air pushing the sound out
ma like 'm' in 'mug'

Semi-vowels

ya like "yu" in "yum"
ra like "ru" in "rub"
la like "lu" in "luck"
va like "vu" in "Vulcan" except after "sa" when it is like "wa" in "was" [it is often confounded and interchanged with the labial consonant "ba"]

Sibilants

śa like "shu" in "shuck"
ṣa like the sound above but said with the tip of the tongue at the roof of the mouth
sa like "su" in "supper"
ha like "ha" in "hard"
kṣa *k* + *ṣa*

Scientific Diagrams

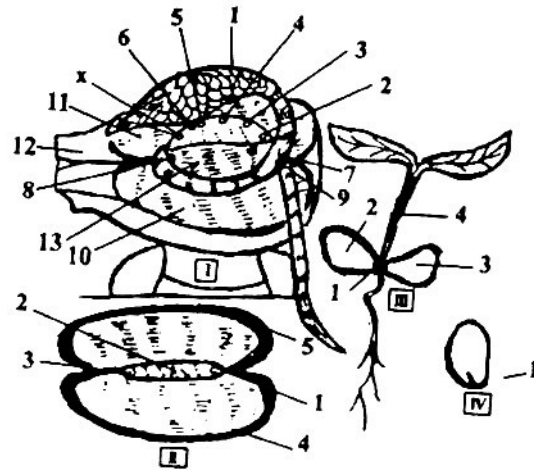


Figure 1: *Shiva murti* (I *Shiva murti*; II The *ajna-chakra*; III A young sapling; IV a seed)

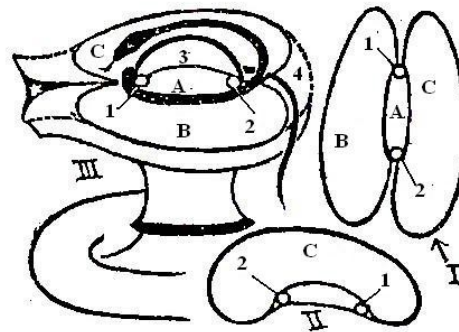


Figure 2: The Seed and the *Shiva murti*

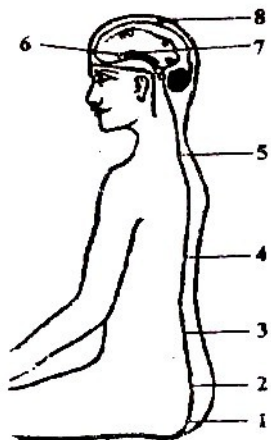


Figure 3: The Six *Chakras*

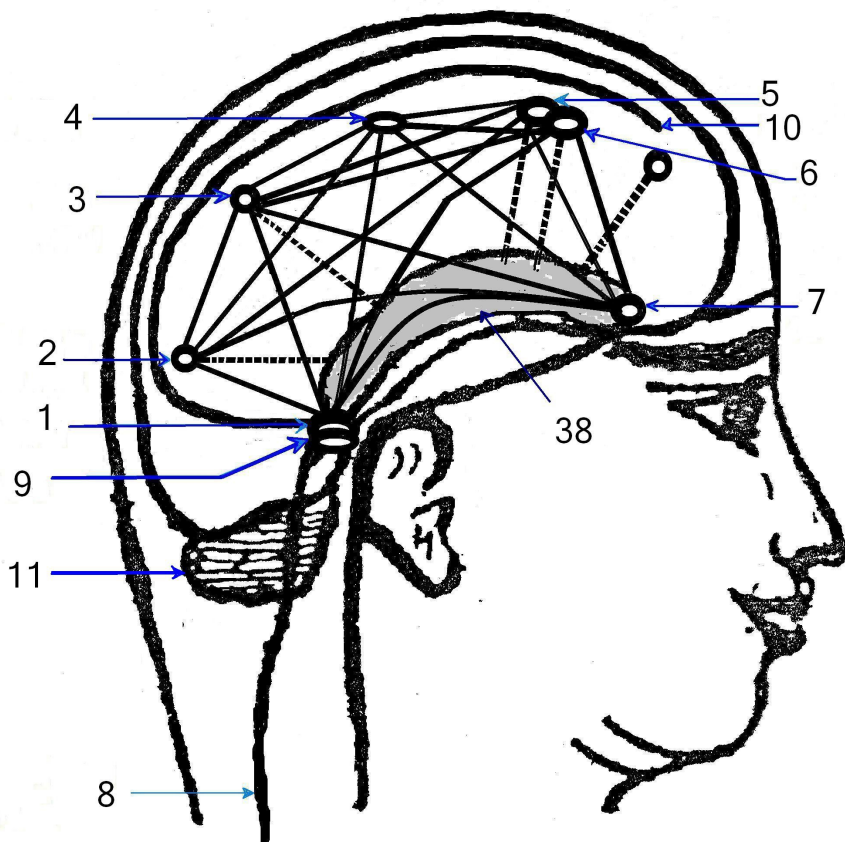


Figure 4: The Brain Centres

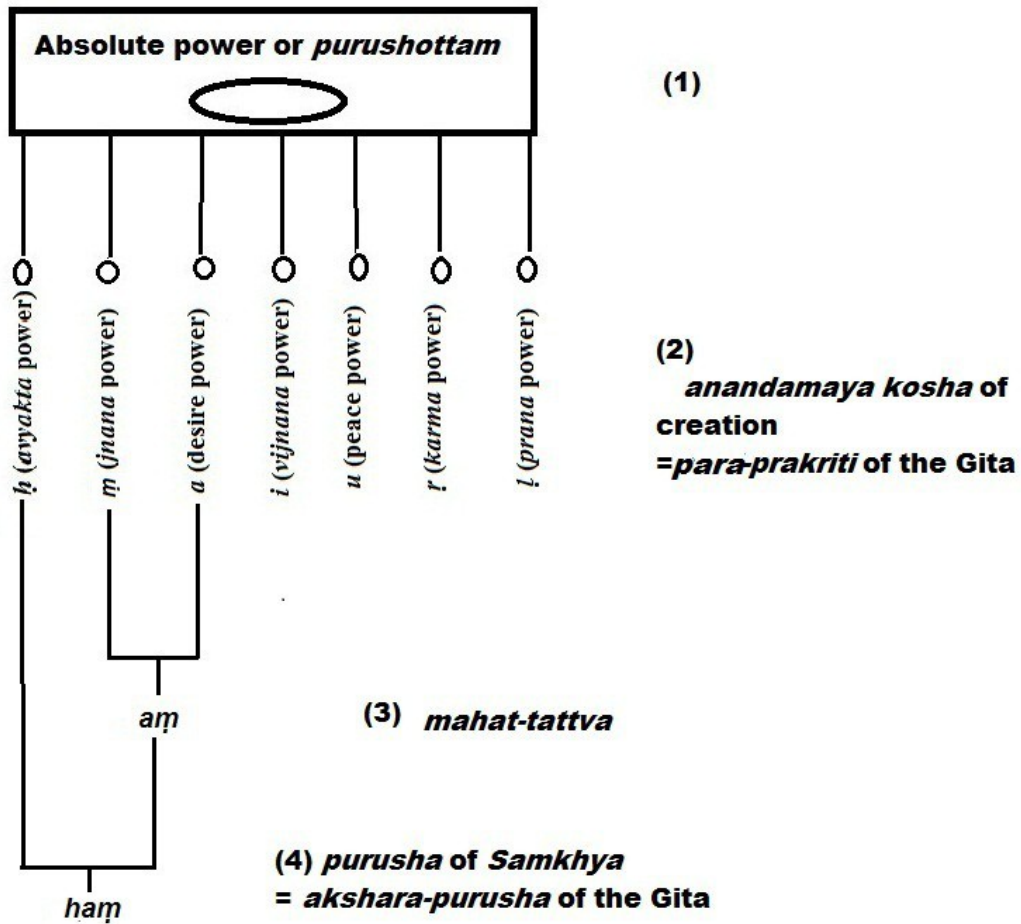


Figure 5: Schematic Diagram of Evolution of Creation up to the *Vijnanamaya Kosha*

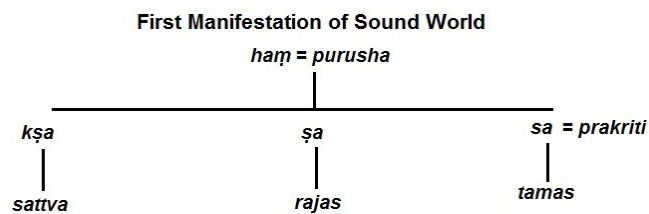


Figure 6: Schematic Diagram of the First Manifestation of Sound-World

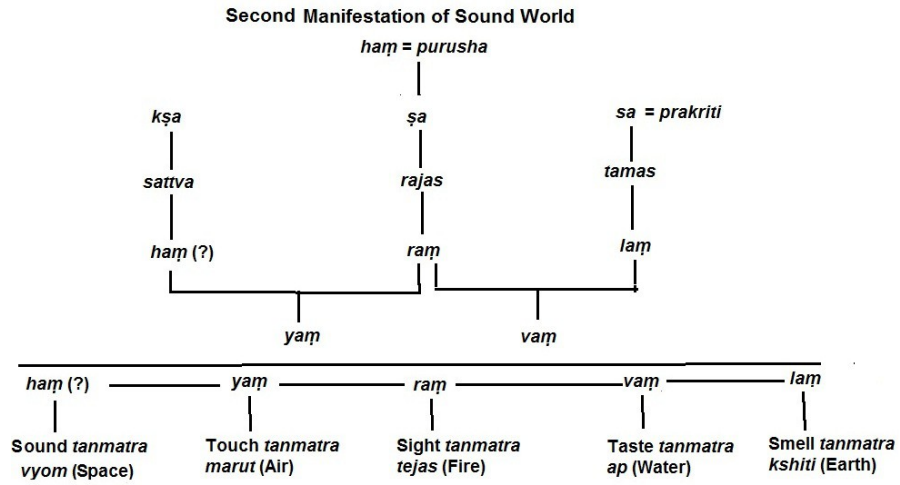


Figure 7: Schematic Diagram of the Second Manifestation of Sound-World

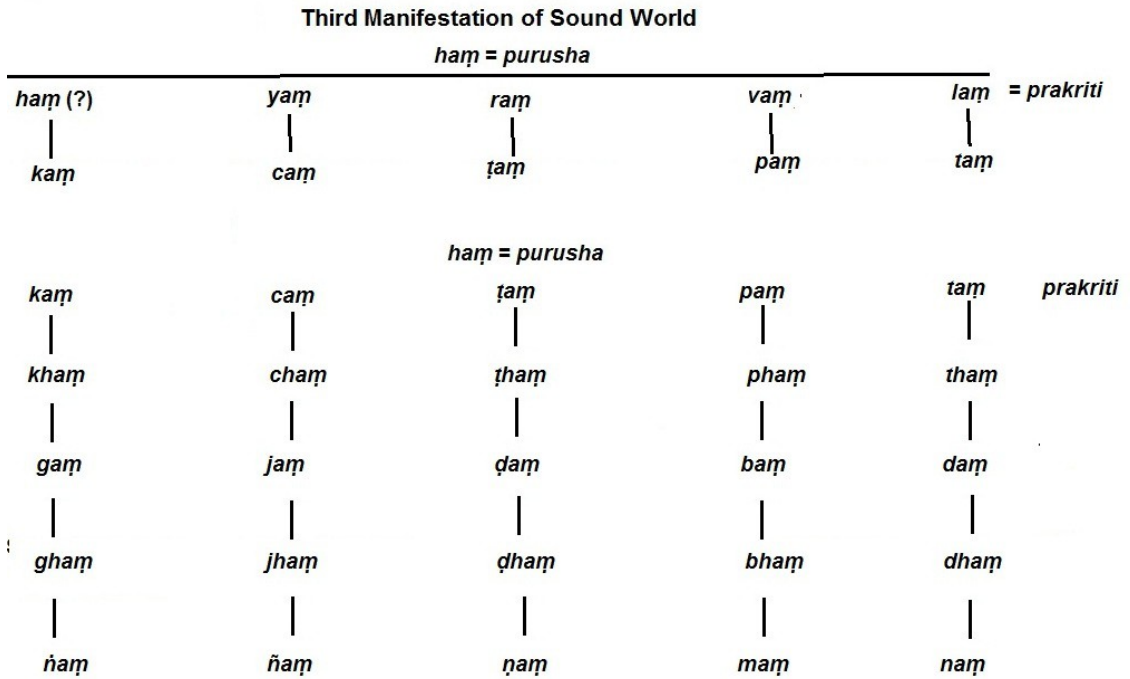


Figure 8: Schematic Diagram of the Third Manifestation of Sound-World

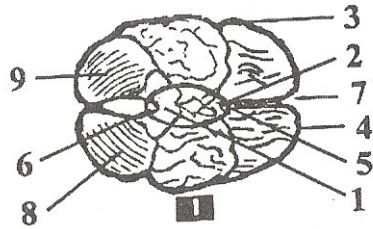


Figure 9-I: Segments of the Brain (Inverted look of horizontal cross-section)

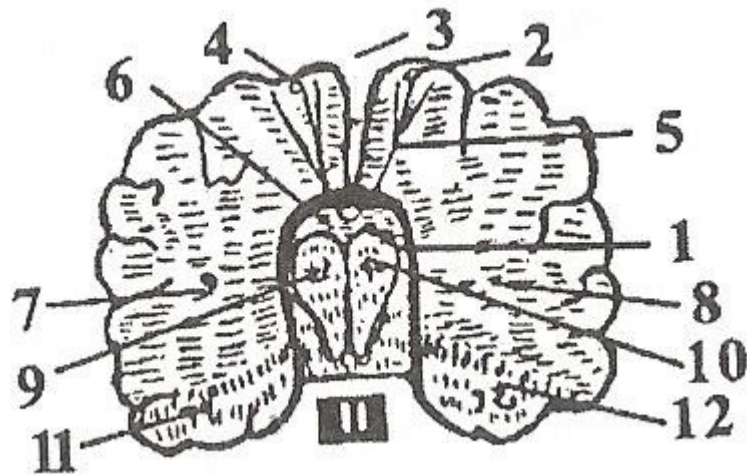


Figure 9-II: Segments of the Brain (Vertical cross-section through ears)

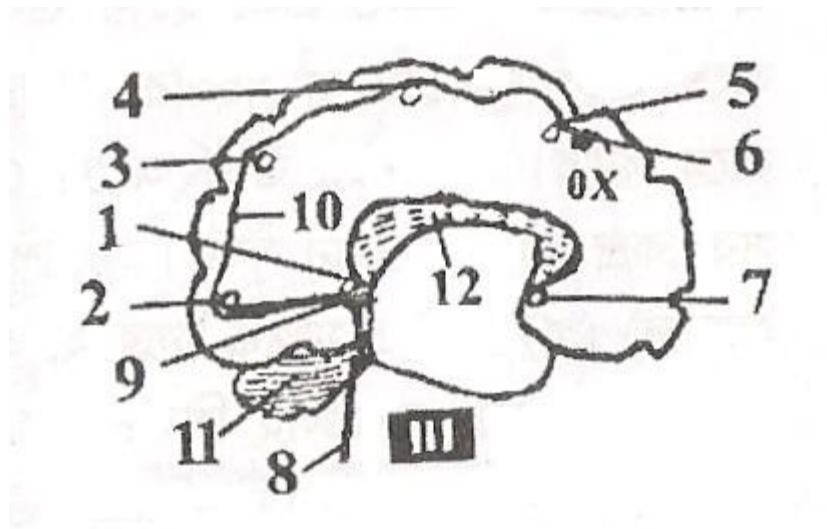


Figure 9-III: Segments of the Brain (Vertical cross-section through eyebrow centre and point of *sikha*)

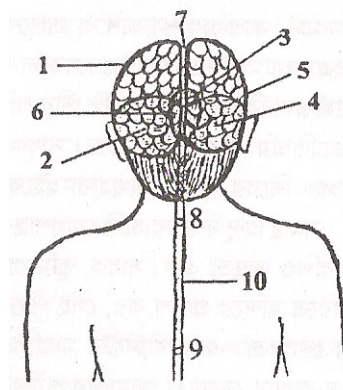


Figure 10: *Ajna*, *Sahasrara*, and *Shiva-pinda* in the Brain

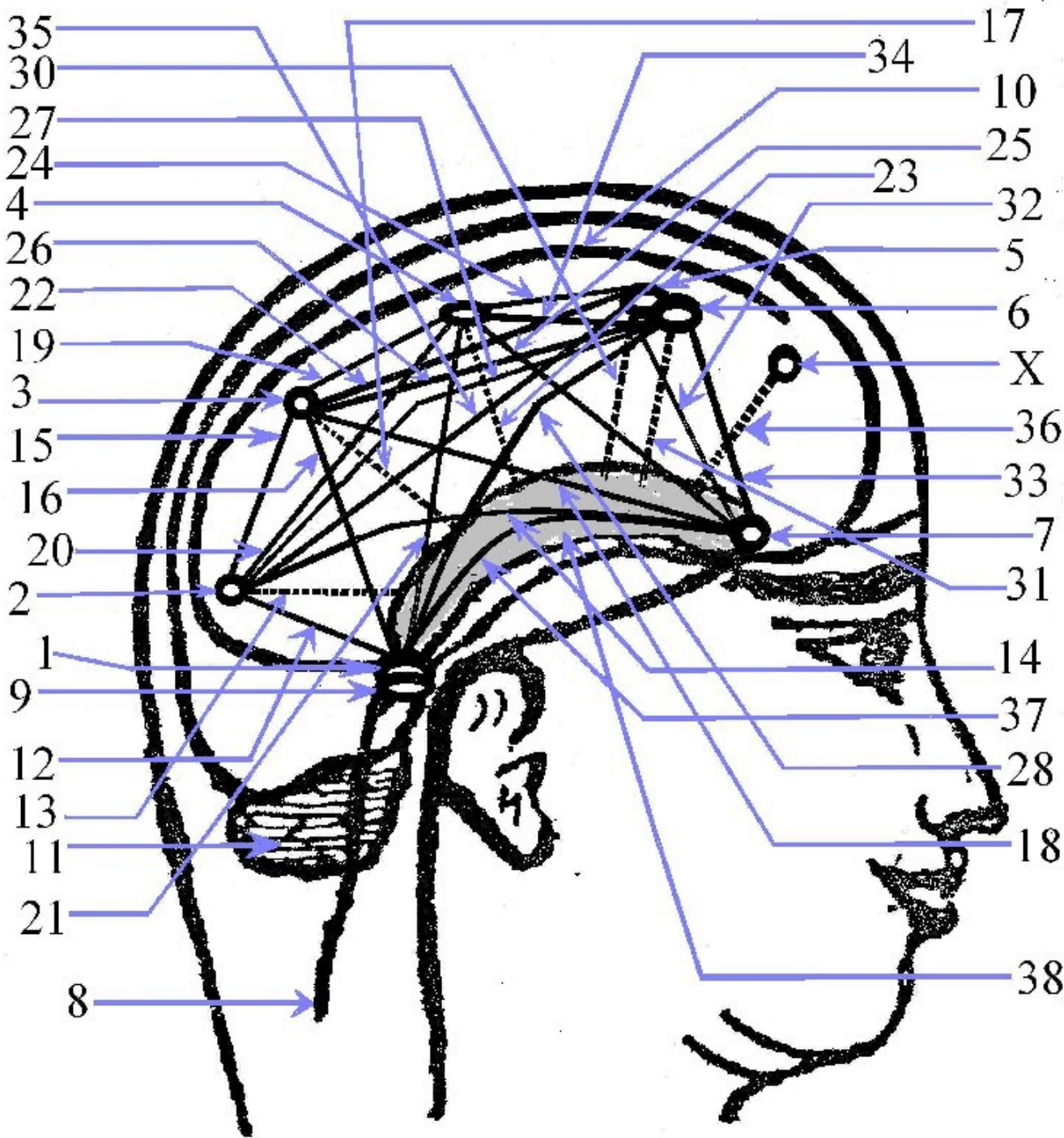


Figure 11: Nerves in the Brain

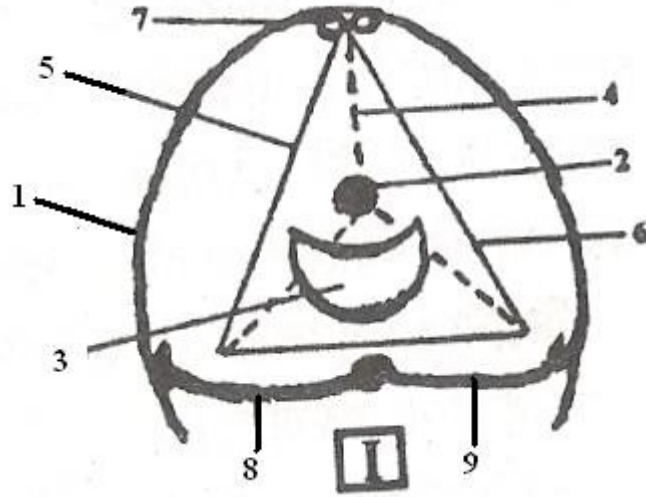


Figure 12-I: *Gurupaduka* – I

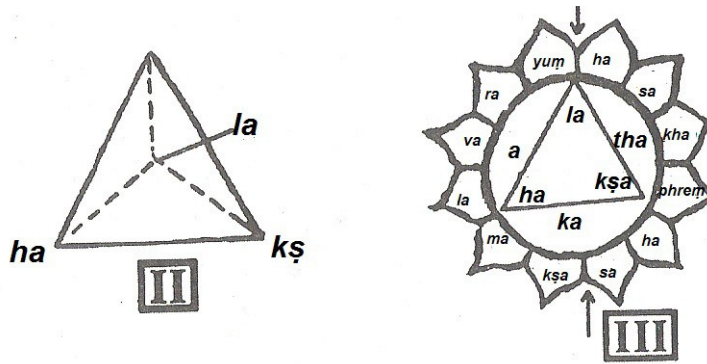


Figure 12-II and 12-III: *Gurupaduka* – II & III

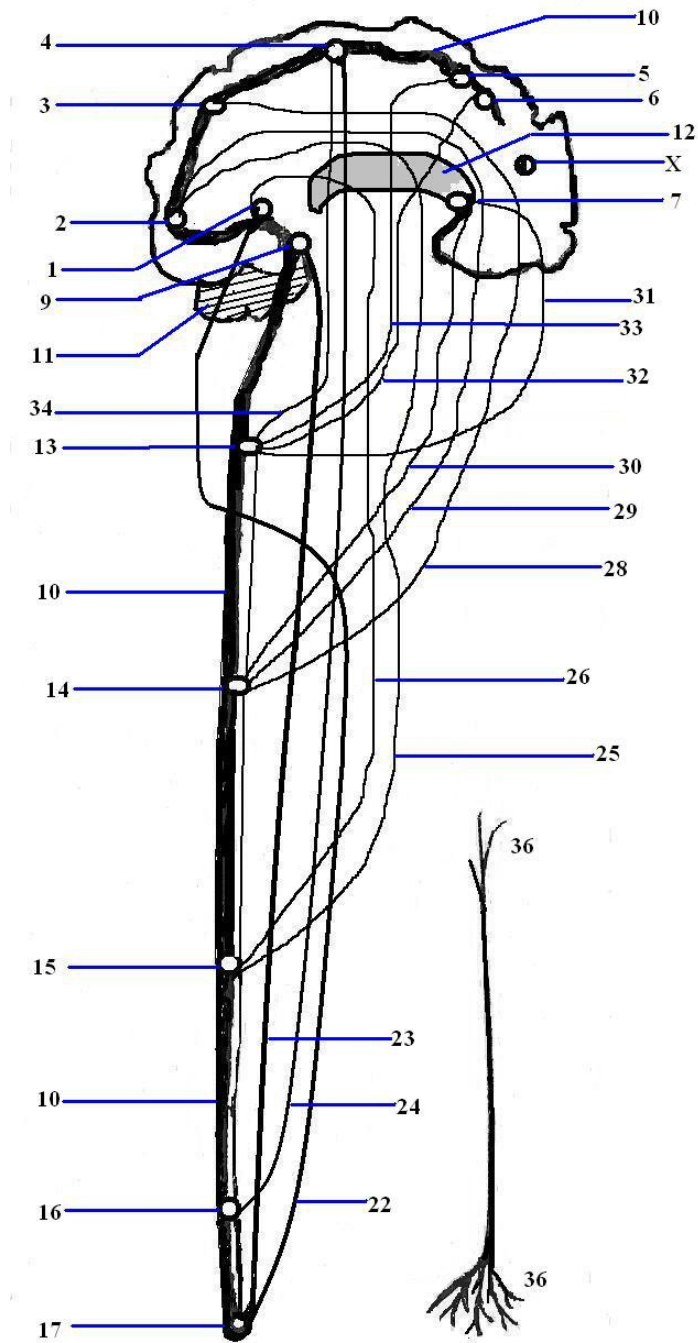


Figure 13: The System of Nerves

*Om haṃsaḥ ṣaṭ śrīmad gurave namaḥ*¹

Worship of Revered *Guru* [*Sri guru puja*]

My father, one day you had handed me a diary to write down things. After a year, you wanted to know what I wrote there so far. The diary was so far used for bookkeeping of the hermitage. After finding that out, you became rather concerned and expressed, “Have I handed you the diary to use for bookkeeping purposes?” I was silent and thought, “What else shall I write – what else is out there to write?” Nearby, there was a pen as well as an inkpot on the top of a table. You got up from your seat with the diary of the new year at your hand (it was probably the 3rd or the 4th day of January) and took me to the table holding my neck affectionately with your hand. You dipped the pen in the inkpot yourself and handed the pen over to me. Then, opening the page of the diary for that date, you asked me, “Write something”. On the top of the page, I wrote, “Om haṃsaḥ ṣaṭ śrīmad gurave namaḥ.” You were still holding my neck with your hand. I yielded, “You may go, my father. I shall write.” Leaving my neck, you went back to your seat. It was possibly thirteen years ago. It was my perpetual habit to write in secret, to contemplate in secret and do perform any good deed in secret. I never let you go through my diary. When I was writing the book, you were still drawing breath. But I didn’t show you the manuscript. Before the first part of “Kramavikāśer Pathe” left the press, you had left your body. Today, when I am performing *puja* of my *Guru*, I am having this reflection all along: “You may go, my father. I shall write.”

¹ Translator’s Note: These words indicate reverence towards *guru* and are exclusively used by the *sadhakas* initiated into the spiritual tradition of the Ānanda Maṭh to which the author belongs.

No longer do I use flowers or Bael leaves as ingredients in my *puja*. I have in me whatever appeared during the course of my *sadhana*. This is not something unfamiliar in *Bharat* [India] — the land hallowed by *tapasya* of *rishis*; the land of birth of Buddha. What I have is man's inner possession. Even then, as you obligated me to put in writing, do award your blessing so that every *sadhaka* is encouraged to shun insincerity and move forward in the path of evolutionary development [*vikash*]; let selfless activity [*karma-yoga*] be the natural outlet of their inner revelations. Further, let *sadhakas* and *Bharat*, the land of desire-less *karma*, rise high with due dignity driven by powers of *jnana* and *karma*, once again. Let mankind too set the goal of life in glorifying humanity and abandon infatuation [*moha*] of beastliness.

I offer you my veneration.

Satyānanda

Makara samkrānti², Era 1341 - Bengali Calendar

Kaliyuga³ Era 5035 – Hindu Calendar [January, 1935 A.D.]

² Translator's Note: An auspicious day in the Hindu Calendar. Also, the author was born in this particular day.

³ Translator's Note: The current age, we are passing through is known as Kaliyuga according to the Hindu scriptures [*puranas*]. It started at about 3102 B.C.

Dedication

Three parts of my life appear before my sight like the flow of the holy Gangā — the upper part, the middle part and the part of synthesis with the sea. One part of my life is absolutely serene, quiet, fast-paced and dispassionate. When my age was thirteen, my esteemed *Guru* appeared in my dream. After a lot of turn of events, I met Him first at the age of sixteen. He, then, used to live in an ancient, quiet and dilapidated hermitage in Chunar. I was overwhelmed by finding the great man from my dream, that sacred place and that hermitage. The emotional stage of the struggle of my life came to an end then and there. I began moving in tandem with reality. After about two years, I met him again. He was at the Ānanda Maṭh at the hills of Chunar, far from the localities. My revered *Guru* was known as Svāmī Saccidānanda Sarasvatī. He was a reputed *sadhaka*, *yogi* and scholarly man of stature. He was the one hundred and forty first accomplished [*siddha*] *guru* of Kaliyuga from the tradition of Ānanda Maṭh. In this tradition, the first *Guru* was Gauḍapādāchārya. In our tradition, he is also known as Old Brahmānanda Deva. I gradually mastered the entire course of the *sadhana* of Ānanda Maṭh during my stay with *Guru* for ten years. My life there was not an easy one. I was spending the daytime with enormous responsibilities of work, excessive hard toil, service toward people, maintenance of cows and offering service to *Guru*. I had to secure the time to perform *sadhana* in the period between dusk to dawn. With due toughness and affection, *Guru* was annealing me. After ten years, I left the hermitage and entered into a tougher life of *tapasya*. At this time, I started writing this book obliged by repeated requests and efforts

of *Sri Gopīnātha Kavirāja*, a great scholar, and Revered Svāmi Ātmānanda, a learned householder-cum-*sadhaka*.

Since my days with *Guru*, I used to have the vision of a pervasive and inspiring shining soothing glow [*jyoti*]. I was not ready to put that inspiration into action. *Guru* had exerted much effort to set me into writing. Later his wish was found to be fulfilled. I started writing books. The next chapter of my life has not terminated there. The course of *tapasya* is still equally active. The final outcome of my life's purpose is an ocean like that of the river Gangā. That outcome too remains unchanged. Perhaps the middle age of my life has already begun. This part of my life is enshrouded with mystery. It is moving through many happenings concerning unfinished relations of previous many births. This middle part of my life is also full of conflicts and collisions. However I do not have any attraction or aversion to them. The first and last parts of my life are secured due to blessings of *Guru*. I do not attach any importance to this present part of life, in which I took the course of *karma* through writing books and other activities. Also, I do not have any attraction or aversion toward coming in contact with many people. If the sacred land of India is benefited through my activities [*karma*], the consequent benefactor is my dearest revered *Guru*. And the subsequent contributors to that cause are *Sri Gopīnātha Kavirāja*, Revered Svāmi Ātmananda and those great persons who have chosen the goal of their life in tune with the path of evolution and *Shaktivada*.

Satyānanda

A Few Words to the Readers

We introduce, in short, different stages of men and actions [*karma*] discussed in this book for the benefit of the readers. We have categorised men based on their characters and activities [*karma*] into five different stages of *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti*. On application of this knowledge—as explained in the book—in analysing characters of friends and relatives, the precision of this science will be vindicated to the readers up to the minute details. Knowledge of a researcher about any branch of science cannot advance much unless it is applied in the field-work. The readers shall remember that science is neither a work of literature, nor any kind of doctrine, nor even any kind of faith. Therefore, those who apply science in the field of action more will have a comparatively better exposition of science.

The first scope for application of psychology is your own character. First, you shall attempt to analyse character of which stage is most similar to your own character. Afterwards, you shall attempt to perceive the character of each person at your proximity, such as father, mother, brother, sister, relative, friend, teacher, leader, *guru*, disciple, student, who fits the traits of character of which particular stage. After some effort for a few days (5–7 days), you will find that the character of a particular individual reflects clearly the traits of a particular stage. This will sharpen your own intellect [*buddhi*] and the power of judgement. If you possess a superior purpose in life, your character will also move towards betterment.

Those who think for nation and society, shall attempt to grasp articles and lectures of leaders and journalists using this science. Soon, they will be able to measure the depth of knowledge and experience of different people regarding political and social affairs. If you can learn to judge by using stages as benchmark then you will surely be able to perceive precisely aim of activity for different individuals and impact of an activity on society. First understanding of one's own psychology, then understanding of psychology of close friends, and eventually study of psychology of mass-leaders should be attempted. After trying out this procedure for two to three months, an intelligent person will be so wise in his understanding about political and social affairs that he will easily grasp the consequence of any particular action.

Those who have ushered a new era in this world, were persons with thorough understanding about the direction and scope of an action set in motion. Those who are unable to predict the consequence of an action after having set in motion for some time, will never be able to direct society towards betterment. If these types of persons are leaders of a society, sufferings incurred by that society will snowball indefinitely. In this work, we have indicated fair enough about implications of various stages of actions [*karma*] towards social development.

In the first chapter of this work, it has been confirmed that the goal of human life is *atman*. Purpose of activities [*karma*] and knowledge [*jnana*] should favour that goal in life. In this chapter, every single *karmi* [activist] has been advised to move forward based on the *daivi sampads* [divine endowments] like *tejas* [spirited opposition to *asuras*], fearlessness [*abhaya*], and renunciation [*tyaga*].

In the second chapter, characteristics of individuals with traits of the *Ganesha* character have been described. Persons of this stage are anti-injustice, self-abnegating, fond of war, broad minded, slightly adamant. These persons possess integrity of character, endurance, patriotism, courage, devotion towards justice and admiration for material sciences. They talk firmly and never believe anything in blind faith. In the path of evolutionary development, this character is the best. Persons from this stage are more in common among judges, overseers, engineers, scientists, archeologists, youth leaders etc. They are tough hearted by nature.

We have discussed about men possessing the *Surya* character in the third chapter. They are affectionate, amiable, calculating, talented, prominent, believer in a doctrine and sentimental by nature. When torn between two opposing views, they try to endear both sides. They crave for ideal more than the goal. The development of this stage among women is indicative of really advanced evolutionary development. Women with development of this stage tend to be generous donors. Any affectionate woman has development of this stage. These people are more abundant among teachers, professors, advocates, physicians, diplomats, religious preachers, orators, journalists, priests, singers, poets, charity-missionaries, *Vaishnavites*, supporters of non-violence, railways officials, government clerks and astrologers.

In the fourth chapter, we have focused on persons of the *Vishnu* character. They are grossly divided into three categories – 1) *asuric Vishnu*, 2) *Vishnu* with *daivi sampads* and 3) ill-developed *Vishnu*.

Persons from categories of (1) and (2) are authoritative, extremely intelligent, reserved and crafty by nature. Their minds and words as well as their words and actions do not match each other. They are usually suspicious by nature, but mostly none can realise that. They possess organisational skills. They are hedonist and not at all idealist.

An *asuric Vishnu* is ruthless, oppressive, persecutor and opportunist.

A *Vishnu* with divine endowments is compassionate, benefactor of society, generous donor and broad-minded.

Persons from categories of (1) and (2) are abundant among kings, landlords, governors, viceroys, detectives, police officials, merchants etc.

Ill-developed *Vishnu* (3) is not any actual stage of evolutionary development. Persons from the lower *Shiva* or the *Surya* stage assume *Vishnu* character for various reasons such as greed, bad company or encouragement from an *asuric* government. They are of extremely debased character, and among all stages, the most detrimental to the society. They are brazen, liar, flatterer and extremely selfish. Criminals like thieves and hooligans are from this stage. Among the lower rank police, there are plenty of people of this type. Also, persons of this stage are found among beggars who ask for alms playing tricks with their organs or with clever jugglery of words. These people earn a lot of money by begging and are able to save a handsome amount.

In the fifth chapter, the character of men of the *Shiva* stage has been analysed. These types of men are divided into two categories – 1) lower stage *Shiva* and 2) higher stage *Shiva*.

Both kinds of men are fond of natural life. They long for living in fields, under trees, in banks of rivers, or near forests. They are fond of simple living and simple attires. They are satisfied just with basic necessities. They do not think much about the future.

Persons with evolutionary development of the lower *Shiva* stage believe in simple *dharma* — often worshipper [*upasaka*] of a lower level spirit [*preta*]. They are not at all intelligent. People of this type are found in plenty among porters, labourers, guards, binders, orderlies, cooks, tea-stall vendors, individuals earning bread by conducting *puja*, small inn-keepers, press compositors, horse-carriage drivers, sweepers, drivers of ox-carts etc.

The higher *Shiva* stage of evolutionary development can be found only among the recluse [*tyagi*], *yogis*, *sadhakas* [devoted worshipper], *tapasvis* [ascetics], and *rishis* [seers]. They are content with all disciplines of knowledge [*jnana*] and sciences. They are more intelligent than men from the stages of *Ganesh*, *Surya* and *Vishnu*; nonetheless, they attach no importance to endowments of these stages. In the path of evolution, everybody possesses an inclination towards *tapasya* at some stage. Such persons devote themselves to *tapasya* in forests, jungles and mountains for long years. These persons with genuine devotion towards *tapasya* represent evolutionary development of the higher *Shiva* stage. (If someone conceives a reputed person with realisation [*anubhuti*] of the *Surya* stage as equivalent to a Great Man of the higher *Shiva* stage, it will be a blunder in judgement. There are enormous differences between two of them concerning evolutionary development, character and purpose of *karma*.)

In the sixth chapter, the evolutionary development of the *Shakti* stage has been discussed. Many of the Great ancient seers [*maharshis*] and philosopher-kings [*rajarshis*] had this stage of development. The greatest being of this stage is *Sri Kṛṣṇa*. Those who deliberate about politics shall read this chapter again and again. Both the sixth and the seventh chapters contain the discussion about the *purushottama*, the Greatest Evolved Being.

In the seventh chapter, we have explained the power of *mantras*. In this chapter, we have also described Cosmology. Once *karmis* perceive the Cosmology, they can also grasp well science of *karma*. If *sadhakas* and *karmis* can acquire the *Ganesha* character then they will be empowered to further advance towards the *Shakti* stage surmounting the stages of *Surya*, *Vishnu* and *Shiva*.

We, hereby, enhance our exposition on phonetics to perform *japa* of *pranava* [*om*], which has already been narrated in the seventh chapter. The technique for *japa* of *om* goes as below: At the arousal, three *matras* [morae] of “*a*”, on its continuation another three *matras* of “*u*”, and in its dissolution a long nine *matras* of “*m*” persist. An even more advanced method of *japa* is described below.

In the arousal three *matras* of “*a*”—one each at the *muladhara*, at the *svadhisthana* and at the *manipura*—is to be sounded. In the state of continuation (at the *anahata*) the span of sound of “*u*” shall be two times the span of sound of “*a*” (*u-u-u – u-u-u*). The place of dissolution is from the *vishuddhakhya* to the *sahasrara* and the span is nine *matras* long (*m-m-m – m-m-m—m-m-m*). Careful examination of crow of a rooster will enable you to clearly understand the demarcation of *matras*. There are three

segments in the sound of a rooster. The second segment comprises of double the number of *matras* compared to the first segment. And, the third segment is sounded in a span of time tripling the first segment. This particular method of *japa* of “*om*” is more advanced compared to the method already elaborated before. It is really sweet to listen to *om* sounded in this manner .

Book One

Chapter One

Before the beginning of this book, we want to clarify a few pertinent points. The purpose of man's life is to attain Absoluteness in the evolutionary path [*vikash*]. All conventions, ethics, knowledges and sciences of mankind are, fundamentally, to support that purpose of human life. When *atman* is disregarded, failure prevails in all aspirations of human life. And all foundations of *dharma* [religion], state, society and education are taken over by confusion and chaos. Consequently, human existence—both at individual level and at collective level—becomes grief-stricken and disturbed.

On analysis of various religious, social or political doctrines present in today's world, it becomes evident that some of them aspire to manifest the absolute development of life, while the goal of some of the others subsists in thuggish atrocities, hatred, barbarism and enjoyment of material and sensual pleasures [*bhoga*]. Body and *atman* are inseparably linked to our existence. Some men form the goal of their life encompassing around body; however the wiser ones set up all customs and ethics of individual and collective life focusing on *atman*. The Indian social thinking is, therefore, especially incommensurable to all other social thoughts of the world. The foundation of social thoughts of other nations have been laid based on material and sensual enjoyment [*bhoga*] and body; whereas *atman* is situated at the centre of Indian social thinking.

I exist and my body too exists. Here “I” has been used to refer to *atman*. My body is sustained by that *atman*. After thorough research, revered *rishis* have affirmed that among body and *atman*, it is indeed *atman*, which is the eternal and real entity. That is

why *rishis* made gigantic efforts to lay foundation of Indian social thinking based on *atman*. Till now, the educated are ignorant regarding Indian social thinking. It should be disseminated with due endeavour. Then, Indian society will be stabilized based on this foundation. In medieval ages, India forgot her political and social thought based on *Shaktivada*; consequently, there came the fall.

Our selfhood gets expressed through body, mind and *atman*. Although social thinking of all nations but India is based on “body”, nowadays the modern educated people are aware of psychology to some extent. After admitting the existence of mind, man becomes spiritualist. After recognising the entity of mind, none remains as a materialist. If we classify human social thinking in the light of psychology, none will dare to deny this idea in the present age. All social thinking can be classified in three classes based on psychology: 1) *asuric* [evil] social thinking, 2) weak [*durbala*] social thinking, and 3) powerful social thinking. This book on path to evolution deals with different stages of psychology. After a careful study of the book, the reader will find food for all kinds of thoughts. It is sad to note that in medieval age, India [*Bharata-varsha*] was engrossed in weak social thinking. Those who desire to perceive the Indian socio-political thinking should read the books “Shaktivada: A Powerful Commentary on Politics” and “Empowering Society”.

In the first chapter, based on the image associated with flag we have attempted, somewhat philosophically, to demonstrate that the purpose of human life is *atman*; and it is necessary that human activities [*karma*] and knowledge [*jnana*] are in conformity with *atman*. If this chapter is difficult for anyone to grasp, he should start reading from the second chapter.

The Book One of this work contains four small chapters. Chapters from the second to fourth describe three stages of our psychological development. In the first chapter, an exposition on *atman* has been done based on flag. We have anchored the discussion of the second, third and fourth chapter on elucidating the *dhyana-mantras* [*mantras* for meditation] for *Ganesh*, *Surya* and *Vishnu* respectively. They represent the three stages of evolutionary development of human psychology. Our work may seem like an uncharted territory to the readers; but it will contribute lavishly to their food for thought.

Flag of *Karma-yogi* [Desireless Activist]

Flag is a *yantra* [device] made from cloth reflecting the inner self. By tying it with a stick, it is kept to flutter in the wind on the sky. As man has obtained knowledge [*jnana*], he has discovered infinite ways to disseminate that knowledge to the world. Discovery of these ways is not out of man's obscure imagination, but such dissemination of knowledge [*jnana*] is rather natural. Man cannot preach this knowledge [*jnana*] just because he desires so. Again, man cannot simply enjoy the joy of this knowledge in solitude and deny this to the world by being engrossed in it. Manifestation is perhaps the Natural Law [*dharma*] of *jnana*; thus *jnana* is continuously being revealed. It truly fills the heart with pure joy to think of the countless different ways, through which man has disseminated the same *jnana*—commentaries, emotions, *mantras*, rhythms, melodies, tempos, *ragas*, instruments, symbolic bodily gestures [*mudras*] etc.. Who will count the number of captivating *murtis* [idols] has man created and number of pictures has he depicted of the same entity from different angles as symbolism for the same *jnana* over and over again? It is next to impossible to count the number of ways he look at the same entity with different perspectives. Thereby, every entity discovered is real; every form is replete with vivacity; every phonetically described attribute is a *mantra*; and every manifestation of the inner self is a *yantra*. There are numerous types of *yantras* invented as symbols. Man's revelation of his inner self to the entire world is based on his discovery of inner self or his enjoyment of beauty of the inner self. Each one astonishes the world by manifesting his inner self in different ways — some as *yantras*, some as *mantras*, some as emotions [*bhava*], some as words, some as rhythms, some as *tattvas* [theories] described in the philosophy of *Samkhya*. Man invented a *yantra* representing

himself after attaining to a centre of *jnana* in search of his inner self. He made this device out of cloth and dyed it with pigments; and he would hoist it in the sky with the help of a pole. It would declare the perpetual message of the inner self, being high in the sky and being moved by gusts of wind. The Sanskrit word for flag, “*patākā*”, is an onomatopoeia derived from the sound made by a flag in a gust of wind. Who does not desire his unblemished fame being publicised over the entire world? Who does not seek to fly the perpetual flag of his inner self which is eternal, exulted, lofty and free exactly like *atman*? Who does not cherish to receive joy [*ananda*] at heart by glancing at the flag which reminds him of *atman*? That is why flag-hoisting is an immensely pleasurable affair. Man, knowingly or unknowingly, loses himself at this joy from watching his “own” flag in the sky.

Words expressed in the preceding paragraph needs to be demystified. One’s inner self [*svarupa*] means one’s true manifestation, or the manifestation of *atman* which is the actual conscious entity in us. *Atman* has manifested itself as every single entity; *atman* subsists on this world in the form of all sentient beings. Sentient beings [*jivas*], being constrained by infatuation [*moha*], have forgot their True Self; they are inflicting pains to themselves and to the world; they are creating endless disturbances everyday everywhere. They are gasping for breath and causing others to suffer from same misery too. As the sentient being is a manifestation of *atman*, he has infinite capability to create both bliss and suffering. When confined by ignorance [lack of *jnana*], the sentient being begets suffering for himself and others; the selfsame sentient being, after breaking through the confinement of *moha*, immerse himself in the nectar of endless peace. He becomes the manifestation of peace in this state of Liberated Living; and the world finds the way to

immortality under his guidance; the world becomes the manifestation of peace, manifestation of *atman*, or manifestation of immortality. Not all the *jivas* with physical entity become *jnani*. On the contrary, among millions only one or two arrive at this state by long years of *sadhana* and *tapasya* [tenacious austerities]. Being misled by the darkness of ignorance, when the world suffers from grief and disturbances, at that moment a Liberated Great *jnani* places an object before the world, with the help of which, self-forgotten deluded man becomes capable enough to perceive a silhouette of his True Self. This object is called a “*yantra*”. With the help of this *yantra*, he repudiates those conducts of life which are unfavourable to his evolutionary development, and pursues *karma* that are supportive of his aspiration of evolution. Thereby, he becomes capable of rejuvenating the peace—founded upon *atman*—individually as well as socially.

People of a land whose dwellers have discovered *atman* as their True Self, will naturally express *atman* in every *yantra*. That is why the knowledge [*jnana*] of India is so beautiful, so lively, so immaculate, so sweet and so sacrosanct. Forever, India has been guided by *rishis*, *janis*, *yogis*, *tyagis* and it would be so even today. Not only India has set up the flag as a *yantra* to spread truth, love and peace of our True Self, but also all the endowments of India—her language, her nature and emotion [*bhava*], *yantra* and *mantra*—disseminate messages of our dearest *atman*. All disciplines of knowledge, arts and sciences manifest expressions galore of *atman*. Even the alphabet of Indian languages are connected and aligned in tune with *atman*. For this reason, even today neither the civilization of India nor her endowments of *jnana* is extinct; it shall not be defunct in ages to come.

Oh, Dwellers of the world, where are you looking for peace? If you genuinely seek peace then come to India. India is anchored to your *atman*, and peace is the eternal identity of *atman*, your True Self. If you really desire peace, learn manifold disciplines of knowledge of India with a humble attitude. All disciplines of knowledge of India possess an immaculate aura of peace in their every organ. If India can accept her own political thinking and her own action policy, not only India but also the world will be rejuvenated again by the nectar of peace. I sincerely repeat the truth: Learn with respect values of India for peace. None of her disciplines of knowledge is bereft of peace, verve or *atman*. All her disciplines are composed in such a rhythm that it will be resonated inside you. Getting rid of any ill-feeling, if you can really practise the knowledge of India even a little then you will definitely be able to immerse yourself in peace.

The flag is one of the many different ways that man has invented to manifest his inner True Self. Whenever any manifestation [*murti*] of the True Self has been expressed, its beauty has been enhanced by flying it high in the sky. It is true that human aptitude for knowledge can experience only manifested entities [*murtis*], whereas man (or sentient being for that matter) is essentially non-manifestable *atman* at the core; even then, man needs *murtis* either to attain to his True Self, or to empower himself to perform activities in commensurate with his True Self. In other words, there are two dimensions of the True Self—one Manifest and the other Unmanifest. The Manifest has been expressed as *sthula* [the physical world], *sukshma* [the ethereal world] and *karana* [the causal world] by the philosophers. There are others, Great Men, who described everything in terms of *tattvas*. Essentially, none could overcome the boundary of manifestation [*murti*]. Therefore, various types of flags have fluttered in the sky depending on varieties of activities,

emotions, natures and characteristics at different times. Furthermore, man has endeared new flags replacing old ones with his changing taste.

With progression in *jnana*, man has set up *murtis* of many adorable objects and entities in arts. And, when others have felt these animated expressions of *jnana* in their heart, those expressions have amazed them too. Nonetheless, mankind could not innovate anything else as simple as flag and could not establish anything else as respected as flag. There has been no other *murti* to invigorate the human soul with such simplicity and ease. Therefore, one can call the flag as the best among all invented icons [*murtis*]. It is not easy to determine the first time when this came to human awareness and when it fluttered in the sky. The flag is not something bred by the obscure imagination of a human being but a true treasure perceived by *rishis* and *jnanis*. That is why there are so many references on the flag in the *Vedas*, the earliest repository of human *jnana* and the wealth of *rishis*. *Rishis* utilised flags in various manners; they introduced flag in numerous forms, in countless ways, and for very many purposes. Not only the flags they have planned and suggested, facilitate attainment to True Self but also those flags are required for smooth completion of all mundane and preternatural activities. Being aware of this, *rishis* systematised the role of flags in all those activities, proofs of which are abundant in the *Vedas*. Anyway, flag is the manifestation of knowledge [*jnana*] about the True Self as well as a possession of power of the True self. This icon [*murti*] of the True Self encouraged and delighted mankind even back in the Vedic era.

Murti and Devata-puja [Deity-worship]

We create a *murti* in the exact manner as we feel our True Self within us, to communicate our feelings to the world. A *murti* can be manifested by an artist, or it can be animatedly depicted by a litterateur. A *murti* is whatever way we pursue to present realised truth or our True Self to others. Anything—words and phrases, expressions and emotions, *ragas* and their consorts *raginis*, colours, body languages—each may very well be a component for creating a *murti*. Why do iconoclasts inspired by some religious and political doctrines not condemn and burn their flag? Critics of idol-worship should attempt to grasp the profound science of formation of a *murti*. Those who blindly venerate *murtis* merely because of their cultural background [*samskara*], should too deliberate on the purpose of *murti-puja*. We are neither despicable “idol-worshippers” nor are made like that by the *rishis*. The true path which the *rishis* discovered to assist us in perceiving our inner true possessions in a very concise manner, is known as *murti*. The *murti* is, no doubt, non-contemptible, which is why everywhere around the world, the respect (or *puja*) for the flag—a kind of *murti*—is observed. We realise one element of truth; we want others to enjoy the beauty of that particular element too, which we facilitate by revealing its beauty to outside people. This is the way the world has become enriched in all possessions of *jnana*.

Those men who are hypocrites, devoid of *jnana* from *sadhana* and bereft of realisation inside their heart, do not perceive significance of the *murti* for dissemination of *jnana*; they instead assault *murtis*. Along with that assault, such a man becomes a manifestation of stupidity, barbarism and ignorance, which becomes explicit in his face. In pursuit of divine intention [*daivi bhava*], we arrive at the purest form of our True Self.

Practice of *asuric* intention turns us into *asuras*. Appeasement of the *asuric* reduces us to worthless and inhuman beings. Divinity, *asuric* nature and worthlessness, all these can be portrayed through *murti*. Therefore, denouncement of *murti* is an expression of stupidity. In the Quranic doctrine, denouncement of idolatry is part of its design to encourage barbarism. This has been discussed in the booklet entitled “Who is Allah”. Those who practice barbarism and senselessness in the name of religion, have become vociferous denouncers of idols. The time is ripe when the faith based on a scripture of barbarism and senselessness, would be annihilated.

It is hereby necessary to elaborate the science of *murti-puja* [ritual of idol worship] and *devata-puja* [deity-worship]. Every *murti* discovered by a *jnani* has a broad perspective which goes beyond cultural constraints [*samskara*]. Everyone should be aware of this fact. It should also be widely disseminated that origin of all *murtis* lies in dispelling animosity and ignorance. The *murti* is an expression of art, or alternatively a skill to communicate *jnana*. A *jnani* receives his share of veneration in the world depending upon the perfection of his skill and its applicability in *karma* and philosophy. *Murtis* with weak philosophical foundation perish soon. Only a perfect art draws respect and veneration for ages.

After explaining *murti*, we say a few words about *devata* [deity] and the *puja* [worship]. An inspiration which encourages man to perform selfless activities for the benefit of the world or to wage war for a just cause, and which assists in his evolutionary development, is known as *devata*. An unworldly inspiration of the inner being [*antara*] which is at the root of die-hard effort to present truth and peace equally to everybody, is called *devata*-hood [Divinity]. Divinity is tantamount to bravery. Divinity is the earnest

inspiration to exterminate the *asuric* nature, even at the cost of sacrificing own life. It is also called the *daivi sampad* [divine endowment] in us. Its development becomes prominent in every person once he practises truth for some time. Various divine and *asuric* endowments are mentioned in the sixteenth chapter of the Gita [Gītā]. A rough understanding of those endowments enables one develop a gross idea on the science of *karma*. The *daivi sampads* are: fearlessness [*abhaya*], purification of psyche [*chitta*], devotion towards *jnana* and *yoga*, charitable disposition and philanthropic contribution [*dāna*], suppression the temptation of carnal pleasures [*dama*], work for the benefit of the society [*yajna*], Study of relevant scriptures for *vikash* [*svādhyāya*], austerities [*tapasya*], simple-mindedness, absence of injury [*ahimsa*], truth, absence of anger, renunciation [*tyaga*], peace, aversion towards hypocrisy, compassion [*dayā*], absence of greed, mildness [*mṛdutā*], decency, unwaveringness, spirited opposition against *asuras* [*tejas*], forgiveness, cleanliness, patience, absence of arrogance and absence of jealousy. The *asuric* endowments [*asuric sampads*] are: *dambha* [inflicting injustice without caring about morality], *darpa* [derivation of self-satisfaction out of repeated persecution of the innocent], *abhimana* [egoism], anger [*krodha*] and cruelty. All humanitarian activities of this world are performed by the great men, possessors of *daivi sampads*. All immoral acts stem from abominable beastly men, possessors of *asuric* endowments. Absolution of men with *asuric* endowments generates vice in society. Those who seek liberation of nation, society, community or own individual self, should pursue at least one the *daivi sampads*. This divine power makes a man so courageous that he can battle fearlessly thousands of ferocious beastly men completely alone; that he can be firm at his own *tapasya* being in the middle of thousands of fierce animals. The possessors of *asuric* endowments cannot

accomplish anything without forming a group. It is needless to say that they contribute nothing to the world but cause injury to others. Those who are in pursuit of *daivi sampads*, become *devatas*. The *daivi sampads* comprise the core of all *dharmas* of the world. Men of the world irrespective of race, nationality and religion should pursue them. A religion which lessens development of these *daivi sampads* among its adherents, does not last long in this world. You shall eradicate that religion by exercising due effort.

Among the *Aryas*, the ritual of *murti-puja* was essentially worship of *daivi sampads*. In an era, *murti puja* was highly adored on this earth. That era was definitely an era of peace and appreciation of beauty. *Murti-puja* grants worshipper tremendous amount of peace and power which is impossible to obtain in such a simple easy manner through any other means. Hindus have forgotten all ethereal beauties of *puja* and have become victims of priests' business tactics. This has prompted the fall of Hindus to a large extent. More damages have been inflicted to them by their leaders who appease *asuras*. Those who seek proof of peace in *murti puja*, should go to a museum of ancient idols. They should observe the entire idol from its feet to head with introspection. And, soon they will find their mind to calm down.

As various *daivi sampads* grow inside us, a similar soothing glow [*jyoti*] becomes prominent in our face as well as in our entire body. Those who can perceive someone's psychology by looking at his face, will grasp this point rather easily. Artists and *sadhakas* realise this manifestation quite well. The facial expression at a time when renunciation becomes dominant in mind, is different compared to the facial expression of *tejas* [spirited opposition towards *asura*]. While crafting a *murti*, an experienced artist manifests an emotion [*bhava*] in its face with due care. As *sadhakas* contemplate that

facial expression of beauty with focused mind, their inner world becomes saturated with that *daivi sampad*. *Jnanis* quench the thirst of mankind with the nectar of *jnana* in harmony with the contemporary popular taste; both practice of *daivi sampads* (narrated in the Gita) and engagement in *murti-puja* (like the *Aryas*) develop the same thing in man. Once upon a time, sitting under a tree Buddha preached the same words which the great hero Arjuna had heard in the battlefield in another era; furthermore, during the heydays of *murti puja*, artists expressed those very words through their art. This is perfectly in harmony with our understanding. The fundamental insight is that everybody should be *Shaktivadi* and fond of *dharma*. What else can those who are unable to enjoy the unpolluted feelings of joy [*ananda*] and peace from *dharma*, do except rousing *asuric* instincts in them after beholding a *murti*?

In sum, the *devata puja* is nothing but practice of *daivi sampads*. If ritual of *murti puja* does not usher bravery and divinity in you then there is no necessity of *murti puja*. What is the point of spending huge sum of money in performing *Durga-puja* if it does not bring out that intended courageousness in you? By any means, man should possess *daivi sampads*; the natural peace of the world must be ensured by annihilation of *asuric sampads* and their possessors. This is what the Gita teaches. This is indeed the policy embodied in the Gita and the *Vedas*.

Those who have observed rituals of *Durga-puja*, must have noticed that there is also *puja* for weapons of the Goddess. The science of *puja* discovered by the *Aryas*, runs incredibly deep. *Puja* imparts all knowledges [*jnana*], sciences, philosophy, customs and ethics to man in one single session. *Puja* is the only way to transform a man into a personality unconquerable in the respective field of action [*karma*] and fearless in the

path to *mukti* [Liberation]. Different components of *puja* are various mechanisms to measure different types of *jnana*. Those who, through *puja*, do not attempt to acquire power to grasp various disciplines of knowledge and dynamics of actions, reap only a very small fragment of benefits by worshipping *Durga*, the embodiment of Absolute Power. Connecting to endowments of *Shakti* [power] inside us is the purpose of *Shakti puja*. One should connect to endowments of *Shakti* through possession of *daivi sampads*. The weapons of *Durga* express the divine nature set to wage war against the *asuric* nature in the field of action. If you can truly attain to the core of *Shakti sampad* then you will be able to possess all *daivi sampads* as well. And, you will grasp action-strategies [science of *karma*] and science of *shaktis*. Alternatively, one can also reach the centre of *Shakti* rather smoothly by his pursuit of *daivi sampads*. This core Power [*Shakti*] is called *ishvara*, both in masculine and feminine sense; any power [*shakti*] that subsists in between *jiva-hood* and *ishvara-hood*, is called a *daivi sampad* as narrated by the Gita; and it is also called *devata* [deity] in the *Arya* scriptures. Everybody—irrespective of being *karmi*, *jnani*, or *sadhaka*—should pursue practising *daivi sampads* to arrive at the centre of *Shakti*. Power may also be acquired through cultivation of the *asuric sampads*, but in that case the centre of *Shakti* stays beyond the reach. The *asuric sampads* are also connected to Great *Shakti*, but they survive on our *abhimana* [ego]. That is exactly why it is also very much feasible to accumulate power by pursuit of *asuric sampads*. Those who proceed in that route, become powerless again after employing the accumulated power for their own enjoyment [*bhoga*]. Destruction is the sure outcome for them. This explains why *asuric* doctrines fall apart very quickly in this world. An *asuric* society survives from one hundred to at most fifteen hundred years. We all dwell in the shore of vast

ocean of power [*shakti*]. *Shakti* never deprives anyone. Egoists [ones replete with *abhimana*] among us deposit power in their own tiny repository and hold that as their “own” power. And others who are *abhimana*-less, submit themselves to that absolute embodiment of power [*Shakti*]. Appropriators of *shakti* from the *shakti*-ocean to their own tiny repository lose their *shakti* gradually. Those who submit themselves to that very embodiment of power, never run out of power. Those who utilise their endowment of power for the sake of society, are *Shaktivadis* [followers of *Shaktivada*]. All powers—prosperity, organisation, weaponry, power of intellect, or knowledge [*jnana*—are for the well-being of society.

Devata-puja and *Shakti-puja* are for attainment of *daivi sampads* and power. Attainment to different sources of power requires pursuit of various types of *daivi sampads*. In the same vein, a person who has reached a particular centre of power, clearly manifests corresponding *daivi sampads* in his *karma* and nature. Let us consider the power of *Vishnu*. The conscious entity that is equally pervasive in all sentient beings over the entire world, is called *vishnu*. *Vishnu-puja* is tantamount to habit of nurturing impartial love for every sentient being. After having a theophany [appearance within] of *Vishnu*, a person does not possess any kind prejudice based on social distinction and stratification. *Vishnu* possesses a conch trumpet [*shankha*], a *chakra* [war-quoits], a mace, and a lotus. The conch trumpet signifies a firm public protest of injustice and falsehood. Efforts to organise and unite mankind are known as *chakra*. Strategies against dishonest organisation are also called *chakra*. The mace is an unyielding weapon to exterminate *asuric*-natured people completely. This is the natural state of peace, namely the lotus. *Vishnu-puja* enables one to obtain these powers. The theophany of *Vishnu* shall award all

these powers to *sadhaka*. Those who claim themselves as worshippers of *Vishnu* [*Vaishnavites*], should acquire these powers.

After having firmly experienced the all-pervasive conscious entity of *Vishnu*, the *daivi sampads* of the *Vishnu*-centre become prominent inside the *sadhaka*. Then, we can utter the truth, not being cowed by the *asuras*. Then, we cannot rest idle when our hearths and homes are plundered by the *asuras* with our mothers and sisters being violated. Then, we do not desire to accumulate wealth in our iron-chest at a time when thousands are dying of starvation. If *Vishnu-puja* is genuinely pursued in a society, the society will assume the manifestation of *Vishnu*. Those with theophany of *Vishnu* will, without exception, be manifestations of *Vishnu*. In the contemporary perspective, *Vishnu-puja* has undergone a metamorphosis from its originally intended purpose to a pompous affair with musical fete and an effective business enterprise for priests.

Definitely, ritual of *puja* was never proposed for the puerile purpose of playing with the idol, treating it like a doll. Those who are aware of rituals of *puja* and are genuinely *karmi-cum-sadhaka*, will perceive this statement quite well. Significance of *puja* is rooted in the following motivation: Man shall worship *daivi sampads* and he shall acquire those worshipped *daivi sampads* and also have endowments of *Shakti*. Creation of *murtis* is aimed at growth of *daivi sampads*. This is the scenario all over the world. Accordingly we observe that communities that do not admire idols or images, are generally duller in intellect. We erect statues of great men gifted with various *daivi sampads*—warriors of considerable prowess, ascetics [*tyagis*], *yogis*, and philanthropists. This is for the sake of cultivation of those *daivi sampads* inside us. Erection of a statue of Bal Gangadhar Tilak [a national hero who was a social reformer, philosopher, writer and

freedom fighter] does not please him; it only honours the *daivi sampads* inside him. His *atman* does not, really, wait to receive our tribute towards him but moves on in the due course. Depending on the nature of his *karma*, he may very well be wandering among us in his reincarnation, for experiencing advanced *jnana* in his evolutionary path.

The flag is essentially a *murti*. It signifies independence and loftiness of our True Self. Our brain—the repository of *jnana* in us—vibrate by the waves of various thoughts and emotions [*bhavas*]. These waves are constantly configuring us in manifold forms like dyes pigment a piece of cloth. By induction of various divine emotions—absence of injury [*ahimsa*], truth, renunciation [*tyaga*], philanthropic contribution, *tejas* [spirited opposition to *asuras*], fearlessness [*abhaya*—we become embodiments of corresponding emotions. We augment *daivi sampads* and elements of *Shakti* so as to reach our True Self, to keep our selfhood undistorted, and also to establish our True Self in this world. As we come closer to various powers and different *daivi sampads* inside us, we “are dyed in different shade of colour”. Great personalities of *jnana* established our inner manifestation of divine nature and divine power [*shakti*]—the expression of *atman*—by flying the corresponding piece of cloth. That is called a flag and a *murti*. We feel honoured by paying tribute to the flag. Essentially, we do not fly a piece of cloth in the sky, but express our True Self to the world through the flag. We do not worship a flag per se but worship a power inside us, worship a *daivi sampad* in us, worship our *atman*. All our *murtis* discovered by *jnanis*, signify the same thing. Look not at *murti*, but at *atman*. If you endear *murti*, you will surely alienate yourself from *atman* one day. Look at yourself; look at *jiva*; look at *atman*; yet again look at the flag. Project not the discoverer of the flag as ignorant; and forgive not the *asuras*. Say not your own ignorant behaviour

as precept of a *jnani*. Adopt a vision as broad-minded as a *jnani* is; be firm at truth. Everywhere, accept everybody in the same spirit. Make no mistake here — the *Atman* is your True Self; *jiva*-hood is your True Self; flag is your True Self; and above of all, humanity is your True Self.

Murti and Ishvariya Shakti

Flag came into being to motivate man search for his True Self, and to invoke spirits of *jnana* and *karma* in man akin to his True Self. Use of flag at any period has been in accordance with man's perception of his True Self at that period. Although *janis*, philosophers and *rishis* invented flag for this purpose, nevertheless usage of flags has not been for that unblemished cause all the time. Not only flag but also use of any endowment from any discipline of knowledge does not comply with immaculate mentality or goodwill of the inventor, all the time. The indulgent, the hedonist and the persecutor appropriate all inventions of science which originated from vigorous pursuit of austerity, endurance, renunciation and patience; and they use these inventions as instruments to persecute others. If application of flag were restricted to the cause of discovery of True Self and pursuit of True Self then there would have not been any suffering in this world. Through depriving others, man accumulate disproportionate amount of power compared to his needs, for the sake of his own pleasure. By depriving others, he also encourages them to adopt the same outlook of depriving others. Thereby, in this world sufferings augment in a multiplicative manner day by day.

Many argue that the root of disturbances lies in use of these icons like the flag. In reality, there is nothing wrong in use of icon itself if this has been approved by a *jnani* or a *rishi*. When mankind has recourse to an icon pervasively, there definitely exists a true realisation associated with that icon. In later times, use of that icon happens to meet narrow purposes out of lack of *jnana* or *sadhana*, or judgement being delinked with *atman*. Once upon a time, the flag was exclusively used for advancement in evolutionary path and accumulation of inner power. Even today, some are using flag for the same purpose. However, there are many instances of iniquitous abuses of flag in the political field at present.

In the age of *rishis*, every icon was used in an honest manner for the well-being of the world. In later ages, mistake or selfishness has crept in their usage. Application of flag was designed based on scientific and philosophical function of colours. The purpose of a flag can immediately be perceived by observing the colour of the flag. The psychological [related to *bhava*] and functional [related to *karma*] implications of the flag can, thereby, be gauged. In the present times, we use flag in an inhuman manner for a host of possible reasons—either its purpose has been lost, or opportunism has found a way to misdirect its application, or there is slavish submission to an unenlightened tradition.

Śyāma's father and his co-villagers banished his uncle out of their village for notoriety of his uncle's character. During the time of banishment, Śyāma's father might be holding a red-coloured flag at his hand. Śyāma saw this incident in his childhood that his father drove his uncle [father's younger brother] out of the village. Then, his father was forty and Śyāma was only five or six years old. Śyāma did not remember the details about this act of banishment other than that his father had driven his own brother out with

a red flag at the age of forty. Soon after, his father passed away. After some more years, he asked his mother that why had his father banished his uncle out? His mother said that his father had done this for the sake of *dharma*. Then, Śyāma concluded in his mind that he would have to banish his younger brother at the age of forty. If it was his father's *dharma*, it would be his *dharma*, too. Anyway, Śyāma became forty years old one day. His mother also became senile. He gathered all villagers and held a red flag in his hand to banish his brother out of their village. His brother asked, "What's the matter?" Śyāma replied, "You have to get out of the village for the sake of *dharma*." His brother said, "Is this really true?" Śyāma told him, "You can ask your mother." Their mother said, "Yes, your father protected *dharma* in this manner."

In this way, the use of flag would have been going on over generations to banish one's younger brother out. Though there may be no real-life example exactly like this, one can witness hundreds of very similar real-life stories echoing this example. Ignorance has enshrouded all disciplines of knowledge of ours. After some time, discovering the core logic behind usage of red flag, some noble person explained that to everybody in society to get rid of this tradition. Everybody perceived his thought. However, as it had been a clever ploy to deceive one's younger brother of his inheritances, the elder brother did not accept that. On the contrary, he persecuted that noble man by posing himself as a man of *dharma* to rulers and to society; he appealed to the cause of protection of *dharma*. He might be carrying out false propaganda to disgrace and discredit that noble person. Lack of knowledge as well as narrow-minded selfishness has occupied all organs in our society.

Rishis suggested use of flags of the same colour for a variety of purposes. In the *Arya* scriptures, there are suggestions of its use as a *ishvariya shakti* [*ishvara*-like power], as a divine nature [*daivi bhava*], and also in mundane everyday affairs. In the rituals of *puja*, and *yajna*, there is provision of usage of flags in a highly scientific manner. Still now, the custom of hoisting flag for prevention of epidemics like Cholera and Pox are observed; the pertinent procedures have been described in the *Tantric* scriptures. We have noted instances where the impact of an epidemic weakened immediately after hoisting flag in the designated manner. We will not pursue those discussions in this book. In this work, we have emphasised flag, only from the point of view of selfless activity [*karma-yoga*]. If we can reestablish the foundation of *karma-yoga* in its true spirit, all these disciplines of knowledge [*jnana*] will be revived.

Shakti (Durga), Shiva, Vishnu, Surya and Ganesha – these are the Five *Devatas* [deities] with whom the *Aryas* have been very familiar with. There are *dhyana-mantras* [*mantra* for meditation] and flags for these deities. *Sadhakas* experience the theory [*tattva*] of a *devata* by *sadhana*. On the other hand, scientists and philosophers can actually grasp the theoretical nature [*tattvik svarupa*] of these deities by analysing their flags. Political leaders and social organisers will be able to make effective decisions on many important things in the field of action, once they grasp these theories [*tattva*] well. They will also perceive the mechanism of empowering themselves through accumulation of power. Five *Devatas* of the *Arya rishis* are different manifestations of our True Self, representing different powers inside us. These entities and powers are neither unreal, nor chimerical, and definitely not beyond the scope of our judgement. They are linked to our *atman* exactly as our desire, outlook, memory and ego are. Indeed these powers are not

equally developed within all of us. These *ishvariya* powers are found firmly in their fullest form inside us, by practice of *daivi sampads* and selfless *karma* for many births.

Hereby it should categorically be stated that we will not be able to attain emancipation [*mukti*] without development of these *ishvariya* powers. In this context, *mukti* means both national liberation and personal salvation, simultaneously. Though not absolutely, at least partial development of these *ishvariya* powers can indeed be found among everyone. The *ishvariya* nature in man is synonymous with the nature of a *karmi* with an organisation. We all are desire-less *karmis* by dint of our True Self; this is the general definition of *ishvariya* nature in us. When we attempt to confine the fruit of our *karmas* within any narrow enclosure, our *karmas* turn into *karmas* with desire which is again non-*ishvariya karmas* or *karmas* of *jivahood*. Furthermore when we use the fruit of our *karmas* for the sake of our own physical enjoyment [*bhoga*] and when our *karmas* enhance others' sufferings, our *karmas* are considered as *asuric karmas*. If we can assess our mindset by our own conscience then we shall be able to perceive whether to categorise our *karmas* as *ishvariya* or not. Another individual will never be able to assess our *karmas* by observing them or through listening to our words, unless that particular individual is a *karmi* of *ishvariya* nature. It is impossible to transform a person into a *karmi* of *ishvariya* nature by regulatory constraints or encouragement through recognition and appreciation, unless that person follows the directive of his own conscience, or a genuine *karma-yogi* without any desire. Fundamentally, a human being is a desire-less *karmi*, unless he attempts to subdue others' natural rights for the sake of his own *bhoga* or for his community members' *bhoga*, and unless he confines his own existence to his physical self or for the sake of narrow selfish interest of any particular group.

Examine what you are going to do. Judge yourself to find out why you are going to do that. Do your *karmas* signify a movement against *asuric* nature? What do you conceive of yourself—bodily entity or *atman*? Do your *karmas* assist man's evolutionary development, or hinder it? Are your *karmas* leading you toward the disposition of *atman*? Alternatively, are they dragging you toward your existence as a physical self or as a member of a particular race, nation or community? This is your framework to judge yourself; you will soon perceive whether you are a desire-less *karmi* or a *karmi* with desire, an *ishvariya karmi* or a non-*ishvariya karmi*, or an *asuric karmi*.

The first question is, whether your *karmas* make you just as independent [*svadhina*] as *atman*. The next question is, whether your *karmas* assist others in dispelling their outer coverings to have exposed the inner *atman* in them. None can become a desire-less *karmi* through hypocrisy. Be aware that soon there will be campaign against all kinds of hypocrisy. All barriers in the path of evolutionary development will be washed away.

Tattvas of the Five *Devatas* are essentially synonymous to *tattvas* of their flags. These *tattvas* are perceived through various means such as argument, judgement, *sadhana* and *jnana (samadhi)*—these means have been arranged in the increasing order of superiority. These *ishvariya shaktis* (powers of these Five *Devatas*) should be acquired through constant practice of these powers according to one's own understanding about them. These are subtle powers [*sukshma-shakti*] inside us. Using them, we can achieve victory in our struggle for liberation [*mukti*]*—both in the context of worldly issues and spiritual causes. Any kind of materialistic expectations including expectation of recognition and fame is an obstacle for development of these powers. Every karmi and*

sadhaka must hereby note that direction of any *karma* is assessed by attainment of *ishvariya shaktis*; moreover, *ishvariya shakti* can never be gained through indolence and neglect of *karma*. This world is our field of action [*karma*]; but our inner realm [*antara*] is the source of our powers [*shaktis*], intellect [*buddhi*] and peace [*shanti*]. We do not gain power, intellect or peace from outside activity [*karma*]. However, without outside activity, we cannot also develop those powers within us. *Sadhakas* and philosophers do not compartmentalise our own inner realm from the outside physical world. In reality, this world is the physical [*sthula*] manifestation of our *atman* and our inner realm [*antara*] is an ethereal [*sukshma*] manifestation of our *atman*. Our outlook about the physical world depends on which inner power we are connected with. In our interaction with the outside world, both *jnana* [enlightenment] and absence of *jnana* [ignorance] of our inner realm become explicit. On that note, different emotional content in our inner realm compel ten of us to view the same thing in ten different ways. For example, a scientist, a philosopher, a gardener, the owner of a tree, a carpenter and a woodcutter, they perceive the same mango tree from quite different perspectives depending on their different emotional content. *Rishis* administered the application of flags to unite us with powers of our inner realm and with our nature of *atman*.

Abstruse *dhyana-mantras* of the Five *Devatas* will be especially helpful in understanding their flags. *Tattvas* discovered in the *dhyana-mantra* and the *murti* of a particular *devata* should also be considered as *tattvas* for the flag of that *devata*. The *karmi*, the *upasaka* or the *sadhaka*, and the *jnani* perceive the science embodied in a *dhyana* in three different ways. The *karmi* derive this science through hands, weapons,

and forms of activities mentioned in the *dhyana*. The *upasaka* concentrate on the colours. The *jnani* perceive the key to formation and manifestation of a *murti* from the *dhyana*.

The field of action for *karmi* is this world; he draws on *ishvariya shakti* of *karma* for establishment of truth and destruction of falsehood. *Upasaka* is content if there are only two of them—the *upasaka* himself and the Supreme Being [*ishvara*]; thus he is engrossed in the manifestation of *ishvara* within him. *Jnani* does not seek anything other than his True Self. That is why he attains to his *ishvara*-like True Self. None can perceive one's True Self or *atman* without acknowledging manifold inherent powers. *Jnanai* observes transition of many different powers in him at different times. The nature of his True Self also varies with manifestation of different powers at different times. Therefore, he assumes different manifestations—that of *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti*—during different occasions. *Karmi* is always a warrior; *upasaka* very calm, and *jnani* rests in his True Self.

Desire-less *karmi* is tantamount to a warrior. A person can never be called desire-less *karmi* if he does not expunge elements of untruth in him; if he does not attempt to abolish falsehood, misdeeds, atrocities and persecutions; if he is unable to censure an injustice unequivocally; if he is afraid of extirpating injustice. Whole-hearted attempt to exterminate injustice is known as desire-less *karma*. *Karmi*, *karma-yogi* and desire-less *karmi* are all synonymous words. Desire-less *karmi* is *ishvara* on earth. In this world, they create path to facilitate man's evolutionary development.

If a desire-less *karmi* arrives in this world, the world undergoes a metamorphosis. If a person is able to pursue desire-less *karma* then he will be able to prompt hundreds of

people with little effort. Without the support of *daivi sampads*, none can become a desire-less *karmi*. *Asuric*-natured men cannot follow a desire-less *karmi*; on the contrary, they attempt to stand against him. In any event, it is not at all easy to conceive desire-less *karma* without any understanding of *ishvara*-hood.

Upasaka is almost synonymous with mediating *yogi* [*dhyana-yogi*]. Both of them possess extremely tranquil *chitta* [psyche]. On resting near them without any hatred at heart, one's *chitta* will very soon be as tranquil as theirs. As a *karmi* can inspire many persons to *karma* with little effort, similarly an *upasaka*—when he is desire-less— can render many human beings (*jivas*) very tranquil by his power of company or his will-power. Great men of this stage are exceptionally down-to-earth and humble by nature, and they are perpetually humiliated by people filled with hatred.

Great Men established in their True Self are known as *jnanis*; correspondingly, Great Men established in *ishvara*-like nature are *karmis*. In company of *jnani*, man's self-perception which restricts his identity to physical body alone, ceases for the time being; also ceases the impetus for birth and death. In that company, excessive emotional attachment to the self—expressed through words like “I”, “me” and “mine”—disappear for the time-being. Great Men established in *ishvara*-like nature strive to nurture the power within them in the entire world. However, if Great Men established in their True Self pursue *karma*, they use powers of a particular stage which the world is in need of. It is extremely difficult to recognise human beings established in their True Self; they become very simple by nature. Such men are extremely rare in the world.

Ishvariya power of a stage is not equally developed in every human being. Based on past *karmas* of this birth as well as previous births, powers of different stages are developed in different human beings—each individual usually manifest the power of a particular stage. Great Men established in True Self can engage any particular person in a *karma* which he is most capable of. They can comprehend the direction of *karma* of *asuric* hegemonies of the world. When we attempt to utilise *ishvariya* power—especially the power of organization—for gratification of our physical bodily entity, we become *asuric karmis*. *Asuric karmas* impede evolutionary development for many people. *Asuric karmis* too acquire *ishvariya* powers. Some *asuric* hegemonies acquire just one of the *ishvariya* powers, some others two *ishvariya* powers, and some even more. Through these powers, they continue to uphold their authority. Great Men established in their True Self take note of the *ishvariya* powers acquired by some particular *asuric* hegemony. They gather *karmis* with similar *ishvariya* powers. By means of these *karmis*, they annihilate the *asura*.

Chapter Two

Ishvariya Shakti Ganesha

Jnanis have classified men established in *ishvara*-like nature into five categories: *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti*. Of these, *ishvariya* nature of our internal faculty of intellect [*buddhi*] can be called *Ganesha*. Some may feel sad at this with the thought that we have transgressed and are being disrespectful toward the *devata*.⁴ There is no real reason for that sadness. Suppose that there truly exists a world of *Ganesha*, and an *ishvara* known by the name of *Ganesha*; some great man or sage has undergone theophany of *Ganesha*. Then, the relevant question is, how has he envisioned something if that has not come in contact with his inner faculty? Anything which does not come in contact with our inner faculty, can never be visible to us. Contact of an external earthly entity with our inner faculty is known as “viewing of *vishaya*”. On the other hand, contact with our inner powers is called “appearance of *devata* and *ishvara*” [theophany]. Those who expect that *devata* or *ishvara* presents Himself before us like a physical [*sthula*] earthly entity, are mistaken. Even though the *devata* may appear as a physical entity to us, His appearance should have a direct connection with a particular nature [*bhava*] of our inner faculty. That nature of our inner faculty—by the influence of some divine powers—may even appear to us like inner appearance of some great men. However, these appearances are quite different from our viewing of external physical entities [*vishaya*] in which vibrations happen at the centre of the *mana*, a particular part

⁴ Translator’s Note: In Hindu rituals of *puja*, there are some codes against touching and crossing a deity during *puja*, touching a *murti* of *Ganesha* or any *devata* for that matter, is not permitted in general. The author, hereby, is addressing the fundamental problem of Hindus. All disciplines of knowledge buried in Hindu tradition have become irrelevant as some ignorant keepers of those traditions are misinterpreting them.

of our inner faculty. On the other hand, appearance of an *ishvariya murti* happens through formation of vibrations at another centre of our inner faculty but the *mana*. In any event, appearance of *murti* is merely a realisation of the *Surya* stage (cf. the third chapter of this book) regardless of its high esteem in popular opinion. Moreover, this does not imply that any *sadhaka* who claims to have had an appearance of *murti*, have already attained the *Surya kala*. His character must possess all traits of the *Surya kala*; if not, you can dismiss the *sadhaka* in question as a common man, or even worse a businessman selling pseudo-spirituality to the gullible, without any hesitation and exception. None of the deities like *Ganesha* is some sort of chimerical entity without any direct connection to our inner world. This is why while performing the ritual of *puja*, a worshipper holds a flower at his hand; he delves deep into his own heart; and waits for union with his *puja*-deity. When he attains to the True Self of that deity in his inner realm, he puts that flower over his head and initiates the ritual of *mānasa-puja—puja* for his inner being. Deeper a worshipper delves into his inner realm during *puja*, he becomes that much closer to *ishvara*. Sadly, this scientific discipline of the *Aryas* is now almost defunct because of lack of talented *sadhakas*. The land of the *Aryas* is subordinated and humiliated by the foreign [indecent] cultures due to lack of capable *karmis*. *Rishis*, were not merely bards skilled at the art of imagination. Every minute detail of our spiritual discipline, discovered by them, is based upon deep scientific and philosophical understanding.

In the following paragraphs, we will lay down an exposition on the science of *karma* of the *Ganesha kala* by analysing *dhyana* used in *puja* of this deity.

Dhyana

“kharvaṃ sthūlatanūṃ gajendravadanaṃ lambodaraṃ sundaraṃ prasyandan
madagandha lubdha madhupa vyāloḥ gaṇḍasthalaṃ. Dantāghāta vidāritāri rudhirai
sinduraśobhākaraṃ vandeśailasutāsutaṃ gaṇapatiṃ siddhipradaṃ karmasu”

kharvaṃ ... gaṇḍasthalaṃ: This section of the *dhyana* is a description of True Self of *Ganesha*. This part is particularly intended towards describing the nature of *jnanis*. Their realisation [*anubhuti*] is pre-dominantly featured in this part of the *dhyana*.

Dantāghāta karmasu: - This part of the *dhyana* illustrates *karmis*. Nature of *karmis*, significantly attached to *buddhi shakti* [the power of intellect] is described in the above *dhyana*. *Karmis* who also dwell on the realm of *anubhuti*, realise more strongly about this second part of the *dhyana*. It must hereby be mentioned that both the *karmi* and the *tyagi* [the ascetic] exhibit the characteristics of both parts of the above *dhyana*. Therefore, a self-realised great master will be able to identify this stage of *anubhuti* in a human being from his actions and words. If *karmi's karmas* do not demonstrate the characteristics of *Ganesha*, or *jnani's jnana* is not attributive of *Ganesha*, we must conclude the existence of a flawed notion of truth in both of them. Our external *karmas* are expressive of our internal activities; similarly, our *jnana* is our internal philosophy or realisation. Despite having not participated in *karma*, *jnani* will be able to point out flaws in *karmi's karma*. Activists with a true inspiration are immensely delighted in a *jnani's* company. In the present times, *karmis* are often guided by (so called) knowledgeable men who are extroversive by nature. These so called knowledgeable men show a marked inconsistency in their behaviour differentiating them from true *jnanis*.

A person, by being connected to various inner power-centres, performs painstakingly analytical research in various disciplines such as ethics and philosophy, social science, material sciences, social and political institutions etc. We call such a person brainy. Actually, this person knows the formulae to utilise powers from different power-centres within him; that is how he develops these kinds of unusual powers. By his dexterity of writing, he takes us, unconsciously, to his centre of judgement, and thereby, he compels us to accept his own analysis. We attribute it a judicious act or an intelligent analysis.

“kharvaṃ” (Common meaning) Short.

(Intrinsic meaning) Marked by absence of ego [*abhimana*] – modest.

“sthūlatanūṃ” (Common meaning) Having a bulky body..

(Intrinsic meaning) resolved or firm and unwavering by nature.

“gajendravadanaṃ” (Common meaning) Elephant-faced.

(Intrinsic meaning) Adamant – he thinks that only his perception and judgement is the right one. The power of judgement makes him as adamant as an animal. It could be noted that head is indeed the repository of *jnana-shakti* [power of knowledge].

“lambodaraṃ” (Common meaning) potbellied.

(Intrinsic meaning) Calm and anxiety-less by nature. Persons not perturbed by the lack of comforts in life tend to develop distended belly.

“sundaraṃ” (Common meaning) beautiful.

(Intrinsic meaning) He is attractive by nature.

“prasyandan mada” (Common meaning) Honey or liquor flowing along his cheek.

(Intrinsic meaning) Flow of peace is always inside him.

“gandha lubdha” (Common meaning) Honey-bees are attracted by the fragrance of honey.

(Intrinsic meaning) Men desirous of knowledge are attracted towards him. Honey indicates the nectar of knowledge and bee signifies people desirous of knowledge.

“vyālola gaṇḍasthalaṃ” (Common meaning) Honey-bees are gathering near his cheek.

[Intrinsic meaning] *Jnanis* accompany him.

In summary: Those who are established in the centre of the *buddhi* are modest, egoless and firm by nature. They trust their own judgement. They are calm and anxiety-less by nature. Their beautiful nature attracts attention from people around them. They are quite immersed in peace flowing inside him. *Jnanis* accompany them. When *sadhaka* first reaches this stage, then an amazing sea-change happens regarding his outlook. Wherever he looks, everything appears void—an amazing emptiness pervades all physical objects of the world. At this revelation, he conceives himself being omniscient now. A wonderful satisfaction prevails in him. If he remains in this state for some time, his character resembles what was described in the above *dhyana*.

Buddhi [intellect] means conscience. Conscience controls our *mana* [mind]. *Mana* seeks many, but the *buddhi* determines only one of them. *Buddhi* is, therefore, tantamount to conscience. With its nurture within him, man becomes self-abnegating [*tyagi*] and conscientious by nature.

Karmis who have attained up to in the centre of the *buddhi*, possess the following characteristics:

“Dantāghāta vidāritāri” (Common meaning) Destroys the enemy using his own tooth as weapon.

(Intrinsic meaning) He neither pardons nor protects the unjust. The significance of striking the enemy with his own tooth is that the *karmi* of this stage are savage and merciless when it comes to annihilation of *asuras*. Without exception, he destroys the unscrupulous.

“rudhirai sinduraśobhākaram” (Common meaning) Blood of enemy beautifies him.

(Intrinsic meaning) He derives his greatest pleasure in the bloodshed of the unjust. Always, he is a rebel against the unjust as if, he wears red blood by nature, all eternity.

“śailasutāsutam” (Common meaning) Son of the daughter of the Himalayas.

(Intrinsic meaning) He is absolutely ruthless and merciless against the unjust. He is the son of the petrified heart, meaning he is very tough by nature.

“gaṇapatiṃ” (Common meaning) Another name of Lord *Ganesha*.

(Intrinsic meaning) He is leader of the masses.

“siddhipradam” (Common meaning) Grants success.

(Intrinsic meaning) This will be discussed in details in the *Shakti* chapter — the sixth chapter.

“karmasu” In all *karmas*.

In summary: The *karmis* connected to the *buddhi* centre entirely annihilate the unjust. They never adopt the principle of mercy or truce with the enemy. They never pardon and win at the end. The common people regard them as the best.

Those who pursue the path of *jnana*, also develop the above mentioned part of *dhyana* in their character. They obliterate any thought or feeling which causes distraction in their *chitta*, as soon as it occurs; and *jnanis* know how to accomplish that. They are always prepared to block even a single distraction in their *chitta*. They never reveal any weakness in their attitude to deal with distractions as well as the causes of distraction. They are all-sacrificing, and therefore the best. They attain to *mukti*.

Those who attain to their centre of the *buddhi*, will definitely show all the above traits of *jnana* in their character and *karma*.

Men with prominent development of the *buddhi* centre, have innovated all the skills and advances of the world. These men are never hedonist; all their activities are geared towards others' welfare. They have enriched the world by discovering principles, ethics and theories; they have contributed to all disciplines of knowledge; they have

invented countless types of instruments and machineries. All sciences have originated from *Ganesha*-directed thought process and skill of the *buddhi*. These men particularly possess the ability of abstraction; they can bring many facts into one or two principles, many splendid patterns into one or two lines; they have the amazing ability to control the physical processes. They are humble; nonetheless, very much independent-natured [*svadhina*]. They never bow to the unjust; they cannot even support injustice meted out by their masters, bosses and superiors. They are quite tough-natured *karmi* and *tyagi*. They have immense patience and trust; they talk only to clarify the truth but to entertain none.

When the world becomes too hedonist to torture and torment countless many in an increasing pace, men endowed with power of the *Ganesha* stage are born. A new world stems from these men. They lay foundation of all ethics and policy in truth, sacrifice, bravery and equality. They often do not require a leader for guidance. The assessment of justice and injustice comes naturally to their thought process. They become very aggravated against the unjust inside them; and stand fearlessly in public to avenge injustice. They never forgive the unjust. They are, by nature, brave, and are in the first ranks to come forward for a noble cause.

We explain the different *kalas* based on the most popular *dhyana* of each of the Five Deities. But these brief *dhyanas* do not contain all the mysteries of a particular *kala*. If we discuss many other more elaborate *dhyanas* of a deity, then we will perceive more about characteristics of each *kala*.

Ganesha is the favorite and adorable deity for businessmen. You can find a portrait of Lord *Ganesha* and the symbol of swastika, kept with outmost care and respect, in every business establishment. The underlying reason is that *Ganesha* is Lord of the revolt of the populace. The rat which is the carrier of *Ganesha*, is a food-stealing animal. Rat represents black marketeers. Thanks to the world war, we have witnessed hyperactive black marketeers many times; we have observed that the essential commodities have, all of a sudden, disappeared from market, and later those commodities are being sold at twice or thrice the original price. This practice of suddenly hiding the essential commodities away from the needy people is the occupation of a rat. When merchants practise such an occupation, resentment among common people gives rise to revolt which is signified by *Ganesha*. In ancient times, *rishis* forbade merchants to hyper-profit unscrupulously from trades and advised them to put up the portrait of *Ganesha* along with his carrier rat. We shall elucidate social thinking in our work “Empowering society”. The readers may find indications of almost all aspects of the *Ganesha kala* in the brief *Ganesha-dhyana* discussed here. None of the *dhyanas* of the Five *Devatas* discussed in this work are long and elaborate. Thereby, we may not find all aspects of a stage of evolution in that particular *dhyana*. To clarify all aspects of a stage, many different *dhyanas* should be considered.

The jnanis of the *Ganesha* stage are full of disenchantment [*vairagya*], and prefer solitude to company. They pursue the path of *mukti*. Often, they progress up to the stage of *Shiva*, and thereafter cease to move forward in the evolutionary path. Path of liberation is always through cultivation of the *Ganesha* stage, irrespective of the form of liberation.

Judges, inventors of machines and instruments, researchers and scientists, sculptors, architects, engineers and archeologists are predominantly found among men of the *Ganesha kala*. *Ganesha* manifests all these powers in man. However, men of other stages such as *Surya* or *Vishnu*, can very well be present in the above-mentioned professions. A person can exhibit powers of one or multiple stages. Therefore, a person can be properly recognised by only his nature and traits, not by profession alone.

The flag of *Ganesha* is saffron or yellow in colour with the symbol of ‘aṅkuśa’, an accoutrement used as elephant-prod, or swastika on it. The colour of saffron or yellow signifies renunciation [*tyaga*] and *brahmacharya* [celibacy]. Aṅkuśa, the symbol on it, is used to control a behemoth, namely elephant. You shall restrain materialism and hedonism. The attitude of equating physical bodily entity with selfhood is beastliness. Denounce this attitude; do not fall prey to this beastliness; control sensual enjoyments [*bhoga*] of body. Behemoth indicates hedonism based on sensual pleasures which, on being unregulated, engender persecutions and sufferings in society. When people are neck deep in luxuries and lose self-control by worldly pleasures, this flag conveys the message that there is no real bliss in materialism and sensual pleasures. *Bhoga* is beastliness, and indicative of inertia. Renunciation [*tyaga*] grants peace; renunciation is the key to development of humanity in us. Materialism and hedonism are the root cause of all sufferings of this world. A new phrase begins in a human being’s life when this flag manifests inside him. He realizes that a single individual’s sensual pleasure comes at a cost of cessation of the evolutionary development for millions. It is a great sin to thwart evolution for millions! To satisfy luxuries of one individual, we steal the very basics from a million others. Material enjoyment is indeed beastliness and inertia too! Realising this,

he declines the material and sensual enjoyments for himself and channelizes all his energy to contain this evil of materialism in society.

Chapter Three

Ishvariya Shakti Surya

We have somewhat discussed about the flag of *Ganesha*. Thinkers will be able to discover many more insights from these traces of indications. Now, we devote ourselves to the *dhyana* of *Surya* to find out, which endowments in us this stage seeks us attain to? The *ishvariya* embodiment of love [*prema*] in us can be termed as *Surya*. *Surya* [the sun] is the light to shatter the darkness of ignorance in us; it is the shining spirit [*tejas*] to demolish inertia in us. After experiencing thoughts of this stage, *karmis* conceive that a person is unjust for being ignorant; with proper education, he will surely have self-restraint [*samyama*] and divinity. The great men connected to this stage desire to establish everything upon the foundation of education. They want to restrain everybody by means of teaching and preaching. They are in favour of rule of love. They strive to awaken morality among the immoral by acute projection of their own innocence and self-suffering to the world, in particular to the immoral. They are obsessed with divinity in man. Proper education and persuasion through reformer's self-suffering can reform a person, only if his *asuric* nature is an outcome of ignorance. There are others who adopt the *asuric* nature even after being well-informed about consequence of their actions. If somebody attempts to reform these persons by use of this power of *Surya*, they attempt to further their own interests exploiting this weakness of the reformer.

Dhyana

Raktāmbujāsanamaśeṣa guṇaika sindhuṃ bhānuṃ samasta jagatāmadhīpaṃ
bhajāmi. Padmadvayābhayavarān dadhataṃ karābjairmāṇikyā maulimaruṇāṅga ruchim
trinetram.

“raktāmbujāsanam”: (Common meaning) Seated on a red lotus.

(Intrinsic meaning) He is lost in his devotion to the *ishvariya* manifestation.

“aśeṣa guṇaika sindhuṃ”: (Common meaning) An ocean of infinite virtues.

(Intrinsic meaning) The character is perfectly balanced without any stigma. He
possesses a sweet disposition.

“bhānuṃ”: (Common meaning) The sun.

(Intrinsic meaning) He has a shining and spirited personality with *tejas*. He is a
person without suffering from ignorance.

“samasta jagatāmadhīpaṃ”: (Common meaning) He is the Lord of the entire
world.

(Intrinsic meaning) He is well-respected all over the world.

“bhajāmi”: We bow to Him.

The supreme embodiment of love in us is called *Surya*. Like the *dhyana* of
Ganēsha, we divide the *dhyana* of *Surya* into two segments. Realisation [*anubhuti*] of
jnanis who have attained to this stage, is inspired by the nature which has been
manifested at the first part of this *dhyana*. This is the stage of devotion [*bhakti*]. This

stage manifests devotion, sincerely and to the core. The *jnanis* of this stage can be attributed as devotees. At the beginning, when *sadhaka* receives the touch of God [*bhagavan*], he marvels at his wonderful nature that has been suddenly transformed by this touch. A soothing glow [*jyoti*] of affection pervades inner and outer worlds of the *sadhaka*; this *jyoti* is *arun* coloured – the colour of the sky at dawn. He seeks to conceal himself always in a corner within that *jyoti*. To common people, it appears that the *sadhaka* is gazing intensely at some heavenly sight. The *sadhaka* discovers that bright colour of this *jyoti* embellishes the entire Creation. Moreover, beholder too derives much peace by looking at the *sadhaka's* countenance brightened by that soothing *jyoti*. Beholder is never tired of gazing at the countenance of the *sadhaka*; he desires to look back at that face time and again. Beholder anticipates, how loving the Beloved One [God] would be, when the enchanted gazer [*sadhaka*] of the Beloved One himself is so sweet in disposition! The same kind of expression appears in the face of a chaste wife who is contemplating about her husband deeply, and also in the face of an affectionate mother, when she is greatly distressed at her heart by separation with her son. Those who have corresponding *anubhuti*, will be able to perceive all these emotions just by the phrase of “raktāmbujāsanam” in the *Surya dhyana*. For perceiving more on this topic, one can go through various books of devotion like “Chaitnya Charitāmṛta” [the biography of *Sri Chaitanya* – the great founder of the *Bhakti* movement of Bengal in the medieval age]. Those who look for *atman* in the path of *bhakti*, commence their journey from this stage. Followers of this particular path of *bhakti* often do not desire to move forward beyond the *anubhuti* of *Vishnu* (discussed in the next chapter). They hold dear *Dvaitavada* [Dualism; a philosophy based on dualistic entities of God and other beings] and *murti puja*. They

conceive *murtis* [embodiments of deities] as perpetual. The earliest *anubhuti* of the *Surya* stage consists of interplay of *murtis* quite like a movie show. At this stage, any kind of *murti* appears enormously endearing and beautiful. Material idols [*sthula murti*] do not appear lifeless entities to them. For them, appearance of *murti* is synonymous with *anubhuti* of God. *Sadhakas* of this stage often witness miracles and preternatural phenomena too in their lives. They derive immense joy by embellishment of *murtis* and good-looking boys of joyful nature. They are fond of devotional songs [*kirtana*] on attributes of God, or involving tales of love. They can enjoy the beauty in a most delicate manner. However surprising it might look, the fact is that men of the *Ganesha* stage never enjoy beauty. The great men of the *Surya* stage possess the following outlook: The entire Creation is composed of love, founded upon love and ruled by love. They strive to conquer this world through love. Their preaching reinforces these ideas – love is the True Self of *jiva*; love is the true manifestation of *atman*. The great men of this stage never desist from being in company with people. They remain joyful through exchange of love with their devotees. Their core belief remains that everybody can be won through love.

The *karmis* based upon the power of *Ganesha* do not believe in love. In their outlook, all beings are *karmis*, and the *atman* is *karmi* too. The world is perpetually founded upon *karma*. *Karma* is tantamount to struggle; every person is an eternal warrior; none can subsist even for a moment without struggle. They observe struggle everywhere. They want to establish institutions forever in this wartime spirit.

When *sadhaka* starts moving forward in the path of evolution, either he will be in touch with affectionate *jyoti*, or he will be connected to flow of emptiness inside him. Among some *sadhakas*, there will be advent of the power of *Surya*; among the others, the

power of *Ganesha* will be prominent. There are two *anubhutis* of the centre of *Ganesha*—one, an absolute cessation of psychological association toward worldly things [*vishaya*] or an absolute emptiness of the mind; two, union with flow of peace. There are also two aspects in the *anubhuti* of the *Surya* stage—one, appearance of every entity of the mental world inside an adorable *jyoti*; two, disappearance of all imagery and being inside *arun*-coloured adorable *jyoti*. Besides these, there are many other basic characteristics of *sadhakas*. However, those *sadhakas* who cannot adhere to any one of these above-described states firmly, are not well-established ones. The *dhyana* specifies the following traits to describe *jnanis* based on the power of *Surya*:

“The great man who has attained upto the centre of *ishvariya shakti* of love lose himself in his affection towards this world and also towards the Supreme Divinity [*Ishvara*]. He is very humble by nature with a sweet disposition. He is always radiant in his knowledge and is revered all over the world.”

We proceed to state the features of *karmis* of this stage:

“*padmadvayābhayavarān dadhatam karābjaiḥ*”: (Common meaning) He holds two lotuses, fearlessness [*abhaya*] and blessings [*vara*] in his hands.

(Intrinsic meaning) He advocates peace between two sides, his favourite side and opposition side, his own side and adversary side, *devatas* and *asuras*. They are as affectionate as *guru*; they relieve people of their insecurities at all times.

Unless *sadhaka* acquires *anubhuti* of this stage, he cannot protect himself from ego-based instincts [*ripus*] like sexual drive [*kama*]. (*Anubhuti* of the *Ganesha* stage also

enables a person to overcome *ripus*.) After being troubled by these instincts [*ripus*] for long, when *sadhaka* attains this stage, he unmistakably feels that God [*bhagavan*] is truly affectionate (*vara*); and God bestows upon him peace at times of both pleasure and pain (the two lotuses); and he has no insecurity (*abhaya*) from a possible attack of *ripus*, when he is being sheltered by God.

“māṇikyā maulim”: (Common meaning) Crown made of jewels.

(Intrinsic meaning) For his knowledge, he is as revered as the king. His ways of disseminating knowledge are splendid.

“aruṅāṅga ruchim”: (Common meaning) An *arun*-coloured garment.

(Intrinsic meaning) He possesses an extremely affectionate and loving disposition. Whoever approaches him is captivated by his sweet disposition as if, *jyoti* of love emanates from his body.

“trinetrām”: (Common meaning) Three eyes.

(Intrinsic meaning) He always watches over three sides — the just, the unjust and God (or truth). The sun [*Surya*] is the beholder of heaven, earth and netherworld [“pātāl”]. Heaven signifies the divine world; earth means this human society; and netherworld is society of the *asuras*.

The *jnanis* of this stage aspire for three entities together: God, himself and devotees.

“Those who pursue the course of *karma* based on the centre of *ishvariya* power of love, preach peace between friends and enemies. They are as affectionate as *guru* and relieve others of their insecurities. They are no less revered than the king for their knowledge. Anyone who comes in company is influenced by their affectionate nature. Their words and *karma* take into consideration point of view of all three sides — the enemy, the friend and God (or truth).”

Prominent men of this stage are often revered by the entire world. At their appearance, thousands of people accept them as master. Even if they do not grant their discipleship to anyone, they never lack followers. They preach non-violence [*ahimsa*] and peace. They never lack friends at any place they visit. They can even tame wild animals through their company.

The great men of this stage are fond of truth and forthright in their words. They can speak the truth without antagonising anyone. Amiable words are their prime possession. Individuals with development of this stage often become leading educators and administer educational institutions. They proceed to guide man in the path of enlightenment through imparting education. Their strategy of dissemination is extremely attractive. Men of the *Ganesha* stage make discoveries and men of *Surya* stage disseminate knowledge. The *karmis* of the *Surya* stage awaken the world; and the *karmis* of the *Ganesha* stage embark on the course of action to establish peace in the world. The stage of *Ganesha* is characterized by their tough-natured personality, and the *Surya* stage is delicate-natured. Tolerance is the trait of the power of *Surya*, and uncompromising truth is the trait of *Ganesha*. *Ganesha* never condone even slightest amount of injustice; the unjust should receive their retribution based on the degree of injustice perpetrated.

The populace love *karmis* of *Ganesha* stage like their offspring, and they respect *Surya*-stage *karmis* as their paternal figures.

A feature of the power of *Surya* is that they never conceal or obfuscate injustice. On the contrary, they expose an act of injustice with more-than-necessary endeavour. *Ganesha* does not condone injustice; however, *Ganesha* evicts injustice with slightly intensified vigour, after assessing its course. The organization of *Surya* is a public organization, while the organization of *Ganesha* is a secret one. *Surya* admits even his own follies unhesitatingly. None can extract even one word from *Ganesha* against his volition. *Ganesha* is tough and independent; *Surya*, despite being subordinate, is truthful. In society, *Surya* is manifested through departments of education, service and charitable work, whereas *Ganesha* represents the judicial department. *Surya* aspires to move forward in the path to evolution through selfless service. *Ganesha* dedicates himself for humanity through self-sacrifice. *Surya* expects something in lieu of his sacrifice. *Ganesha* manifests sheer renunciation.

Persons of the *Surya* stage mete out equal treatment to friends and foes. They have ability to speak from the point of view of both parties. The growth of this power is prominent among teachers, professors, physicians, advocates, counselors-at-law, diplomats, preachers, orators, advisors and ministers, journalists, priests, singers, poets, writers etc. People in these occupations can very easily be the complete manifestation of the *Surya* stage with a little endeavour. *Sadhakas* and *karmis* established in this stage do not desire emancipation [*mukti*]. They are happy enough to be in submission. They consider the state of submission superior to the state of complete emancipation. They further consider *anubhuti* of this stage superior to possession of the Supreme Knowledge

[*brahmajnana*]. *Karmis* founded upon *anubhuti* of this stage are weak-hearted and emotional by nature. They reveal the truth unflinchingly; even in case of a necessity, they cannot utter a lie. Great men of this stage are very kind; they empathise with others' sufferings. They are student forever in their life. They are guileless. They can pursue adviser-ship even for their adversary. A massive awakening happens in the world at the advent of a great man of this stage. When aberrant education robs man of his humanity, he yearns to regain his humanity and restore his self-esteem; he is rebuffed by unusual persecution of an *asuric* government or an *asuric* society. At this juncture, it is high time for great man of this stage to be born. They never attack anyone. They endure enormous sufferings to establish their just rights. If an organization of this stage pursues an offensive strategy, it will surely be vanquished.

The flag of this power is *arun*-coloured and marked with a lotus. The summary of application and requirement of this flag goes here: Arise, awake and be not perturbed. When man is dispirited by disease, bereavement or persecution, this flag revitalises him. When derogatory words of others make man suffer from inferiority complex and forget his True Self, this flag reinstalls the image of his inner True Self in him. When man is plagued by sufferings, this flag enlivens him and instills hope in him. When this flag is animated inside man, he is rejuvenated at the end of a long era of darkness [*tamas*].

Chapter Four

Ishvariya Shakti Vishnu

We have discussed about *Ganesha* and *Surya*; now we will bow to *Narayana*, the pervasive being. He promised in the Gita [Chapter 4, Verses 7 and 8] to manifest Himself in this earth throughout the ages, time and again. We shall find out who is He? We shall search intensely to identify with which inner string in us He is associated. We shall discover that He is in our heart, deep within. We have cried for the last thousand years; we have been subjected to humiliation, dishonour, persecution and misconduct for a thousand years; we have appealed to Him as our mothers and sisters have wept hopelessly. We have asked for Him to come as deliverer. But, He has not moved; He has not come. Will His promise remain unfulfilled? No, it will not be so. He exists; He would come; He always comes as promised. We do not seek him; that is why we do not find relief from our hapless quagmire.

Whatever we feel is felt with a power [*shakti*] inside us. There are many centres in our body for feelings [*anubhuti*]. In each of these centres, there is a conglomeration of powers to feel whatever we feel. All these powers carry the subtle traits [*sukshma bhava*] of the object-in-question to the particular centre, and thereby, familiarise us with this object. Until and unless we do not feel through a particular designated power, our feelings will not be accurate. Our physical body exists at one end of our selfhood, and *atman* at the other end. In between these two extremes, there are numerous other centres of power. We interact with this world by establishing our selfhood in a centre far away from the centre of *atman*, our True Self. Our *karmas* as well as our assessment and understanding of this world will inevitably depend upon the centre of our selfhood that

we employ to interact with this world. There is a particular centre in us, which if we employ—completely or even largely—to interact with the world, it breeds only selfishness in us and sufferings for others. On the other hand, renunciation [*tyaga*] alone will be prominent in us if we interact with the world by employment of another particular centre of power. One day at the sight of a particular object, I had been infested by greed; on another day, I did not feel likewise at the sight of that particular object. A shift in the our centre of feeling will alter our assessment and understanding of the world entirely. This shift in the centre of feeling is known as self-improvement—moving forward in the path of evolution toward *atman*. The psychological state will entirely be different consequent on a shift of the centre of feeling. Such a shift is prompted by sincere devotion in either one of *karma*, *upasana* or *jnana*. *Ganesh*, *Surya*, *Vishnu* (*Narayana*), all these are merely centres of feelings inside us with manifold powers. Shattering narrow enclosures of our mind, when we can establish ourselves in one of those centres, the powers associated with that centre grow within us. Then, our *karmas* too will demonstrate development of the corresponding powers in us. (Ironically, at the present time, we find a legion of so-called supremely knowledgeable persons [*brahmajnanis*] who are apparently being compelled to act like ignorant for preservation of their ideals.) These powers like *Ganesh* are most pervasive indeed; however, we cannot perceive them until and unless we can establish ourselves at the centre of these *anubhutis*.

Those who introduce themselves as *jnani* or God inspired men, and yet fail to reveal any kind of development of that *jnana* in their thoughts, attitude, behaviour, and *karma*, should be regarded as hypocrites. There are others who are recognized as great philosophers in media, however their purpose is positioned far below the level of their

philosophical discourse; they covet name and fame, money, advantage for their community, favours for their wife and offspring etc. etc.; we must be cautious about them too. Assessment of an individual should be based on direct companionship.

When we feel *ishvariya shaktis*, we become connected to various centres of power. Followers of *Dvaitavada*, who consider themselves distinct entities separate from God, can have theophany only by attaining to a particular centre of power. Even if, someone perceives God as a manifestable entity [*murti*], he has to acknowledge this particular aspect of the science of theophany.

There are a number of centres of power inside us for perceiving various types of perceptions. For example, a particular centre in our brain processes visual images; similarly there is a taste centre in the brain. Unless we are connected to this centre of vision, we shall not be able to see one single object, even if there are hundreds of such objects in front of our eyes. Unless we reach the taste centre, there is no way we can categorise a flavour as sweet or sour. If we can channelise our visual power inward to perceive manifestation of powers at our internal centres instead of using it to view external physical objects, we shall be able to comprehend these internal powers too. Likewise we can channelise other powers of perception for internal assessment rather than external understanding. We repeat, there are various centres of power within us, each of them having a particular power. Theophany or connection to *ishvariya shakti* is essentially connection with these powers that are within us. Even if you spend a million years chanting and singing devotional songs, performing *japa* or practising *yoga*, but so long as you do not reach the centre of one such power, your accomplishment is nil.

After a gruelling effort, you located one centre of power. But you failed to possess the *daivi sampads* of the corresponding stage and also did not utilise these powers in your field of action. Consequently, that power will not gain permanence in you. This is exactly how the *ishvariya shaktis* are on their way out to extinction among the *Aryas* of India.

There are four ways to explore a deep abstruse theory [*tattva*]. In his work of the *Yoga* philosophy, Patañjali referred them as *vichara* [judgemental reflection], *vitarka* [reasoning through debate], *ananda* [intense joy] and *asmita* [the sense of selfhood]. Perceive *Narayana*—who he is—in any of these four ways. Develop yourself by that perception; pour your heart into action to work for establishing your perceived idea in this world. Then and only then, *Narayana* will manifest Himself; He will appear in you. By your endeavour of entire lifetime, if you can build a single individual on the model of realised truth [truth perceived through *anubhuti*] then you have truly made a tremendous contribution to the world. Then in another birth, you will have hundreds of *Narayanans* as your companion. On the other hand, being infatuated by worldly things and chimerical expectation, if you assume a beastly nature, how can you prepare others anything but beastly? Returning to this world in a subsequent birth, you will find beasts galore surrounding you. That is why scriptures dictate that His gracious visit is a consequence of *sadhana* spanning over many births. Observe my true words: If you attempt to proceed in the path of truth, you will discover that this world has already turned into a blistering hell. You will also discover that there is no way left open for you to proceed in the evolutionary path towards *atman*. You will be distressed by the conduct of every individual. You will be exhausted by your struggle and will not have any strength left to proceed in the path to evolution. Therefore, adhere to my words of advice: Acquire

ishvariya shaktis and assist others to do the same. Should you do this, you will notice that *Narayana* has joined you as your companion in a later birth. Bear it in your mind that until you reach the terminal stage of evolution, there is no respite from this ceaseless circle of birth, death and rebirth. Manifest the various centres of evolutionary development through your *anubhuti*, and then, attempt to build character of some carefully chosen individuals based on that *anubhuti*. You will have tremendous boost for your *sadhana* in a subsequent birth. If you cannot act like this then you will be either an oppressor or an oppressed in a subsequent birth – there will be nothing else left as your obligation to this world. Today take stock of the situation at this world; look closely at India: “Power” [*shakti*] is tantamount to persecution; “Powerful” is a word synonymous with “oppressor” and every single creature who can be called a “human being”, is oppressed. Under these circumstances, our shedding of tears and chanting of the name of “*Narayana*” would make no deliverer come, would it? Where would He come? First and foremost, commit yourself whole-heartedly for making your heart His abode; you shall pursue *daivi sampads* of the *Narayana* centre. Think not that it is quite an easy task to implement. It is not at all easy if you conceive yourself as physical bodily entity. Nonetheless, if you are able to model yourself on the characteristics of *atman*, then you will notice remarkable facilitation of the task at hand. By our corrupt practices over scores of births, we have made this world a purgatory of persecution. Therefore, educational system, social norms, governmental and religious authorities teach us in unison that either oppress others, or live as oppressed — where is there a way beyond these two options? Even before you drink a mouthful of water, there would have been

taxes already imposed on that item. If you investigate into the destination point of this tax revenue, you will discover that the revenue is used for perpetuating persecution.

To grasp a subject-matter, there are four different ways such as *vichara*, *vitarka*, *ananda* and *asmita*. Under all circumstances, we shall judge the virtues and vices of our own *karmas* and duties thoroughly in the slate of our conscience. This is a nice path to perceive any subject-matter. We can attain to the *Ganesha* centre by pursuing this path for some time. Then, we become capable of doing all sorts of thoughtful research, by our power of intellect [*buddhi shakti*], on all subjects—mundane and preternatural alike. Pursuit of this path only inflates our ego [*abhimana*] incongruously, if we cannot lead a strict routine life everyday. Our daily activities, such as getting up in the morning, bowel evacuation, taking a bath, physical exercise, taking the meal, sleep, must be carried out on a timely basis everyday; all our duties should also be undertaken as required. In addition to all these activities, we need to pursue a judgemental analysis or some sort of *sadhana* for perceiving the subject of our interest. We shall conduct an experiment to grasp the nature of this “subject matter” — either applying it to our own body, or a first-person execution of this particular thing as much as possible. *Vichara* [judgemental reflection] is this kind of passion and endeavour that lies at the root of thirst for knowledge.

Knowledge through the path of *vitarka* [debated analysis] is an attempt to pursue a quest about any subject, by either studying books of wisdom, or inquiring about it from some erudite person. Discussions examined by many great persons of the past should be the guiding light in this path. Scriptures or books and teachers constitute the salient sources of support for this path. However, pursuit of this path is futile unless the pursuer

is devoid of hatred of all kinds. Pursuers of this path should also follow the strict routine life as discussed in the previous paragraph. On dedicated pursuit of truth through following of this path, an individual can perceive quite a lot of subject matters; but, if he does not follow the *vitarka*-perceived truth in his own life then he turns into a vainglorious debater—a sort of garbage for society. *Vitarka* links us to the power of the *Surya* centre, exclusively. Realisation through pursuit of this path cannot go beyond the *Surya* centre. Pursuers of the path of *vichara* naturally lead their life in accordance with the insight they gain regarding objects and principles [*tattvas*]. On the other hand, pursuers of the path of *vitarka* who are established in truth, not only follow these principles in their life, but also possess the ability to elucidate the essence of their realisation to others in the most convincing manner. *Vichara*, *vitarka*, these states are called different types of *samadhis* in the philosophical jargon of Sage Patañjali. At the present time, the number of critics is much larger compared to the number of *karmis*. Therefore, those who strive to restore the glory of the ill-fated nation of India need to concentrate, at a minimum, on these two paths of the *Yoga* philosophy. In this context, everyone needs to know what *samadhi* is. Any particular subject matter or an intriguing deep theory [*tattva*] has to be mastered to the extent that no further doubt could come about this mastered knowledge; the idea thus mastered becomes deep-rooted in the corresponding individual's character. This pure state of perception is known as *samadhi*.

Perception through *ananda* [intense joy] is essentially perception stemming from the *anubhuti* of *sadhana*. How is sugar? Taste a lump of sugar. After mastering perception through this path, *sadhaka* does not need any gross worldly objects [*vishaya*] for enjoyment. Once we feel the touch of any particular worldly entity, the blissful memory

of that entity is stored in our *chitta*. If we can relive a piece of blissful memory associated with an entity on having the desire for the same, then we can get rid of our desire to enjoy that particular entity at that very moment. Common man is unaware of this science of elimination of desires; therefore, for them, blissful memory associated with an object only augments urge to indulge in enjoyment of that particular object. When a *sadhaka* reaches this stage, the possibility of his downfall, by succumbing to temptations becomes very acute. Again, *sadhaka*, after reaching this stage, knows how to dismiss the desire for sensual pleasure on its arrival through enjoyment of the past blissful memory. Nevertheless, it is not an easy thing to accomplish. In *sadhaka*'s life, this stage is an extremely treacherous one; unless he overcomes this stage, he is not immune to urges of sensual pleasures [*bhoga*]. It appears almost impossible for *sadhaka* to cross the barrier of this stage and access the higher stage unless he is being guided by a seasoned *guru*. This is the stage of *Vishnu* under our discussion. *Sadhana* and practice of *yoga* enables one to develop the power to perceive something through the paths of *ananda* [intense joy] and *asmita* [the form that I exist].

Karmis should pursue paths of *vitarka* and *vichara*. *Vitarka* is the path pursued in education for a comprehensive understanding. *Vichara* suggests: Do as you perceive; as your conscience suggests, act and think accordingly. Pursuers of paths of *ananda* and *asmita* shall not abandon the former two paths. God does not come to you at your mere call; He does not come just for the sake of your tears. Even if you inundate this earth with your tears, He shall not come. Recognize what lies at your heart, and manifest that in your field of action. Your deceptions could mislead a few lads; but it would not beguile Him; He shall not come. If you yearn for Him through the path of *vitarka*, then go,

preach; awaken Him in every place. He is there in every place everywhere. If you remain like a sheep, why do you call for God to steer you? The situation demands merely a shepherd. Stand firm at the centre of love [*prema*] and make a clarion call to the world for a united course of action. You will then find that the entire world to reciprocate at your call in union — you being the pivot of that collective effort. Utter the truth standing firm at the centre of truth; you will find that gangs of *asuras* have trembled in their heart deep within. If you want to manifest Him in this world through *vichara*, then be without ignorance like Him; perform *karma* like Him. You will, then, discover His manifestation among hundreds of individuals — He has come. Again, if you can perceive Him in the path of *ananda*, you will be able to stimulate pervasive realisation of His true self in the lives of hundreds of individuals. You will observe that He is no longer in endless sleep at everyone's heart — He has become conscious again. The ignorance which was thwarting man's evolutionary development, has disappeared.

The *ishvariya shakti* of bliss inside us is known as *Vishnu*. Going by the philosophical terminology of Patañjali, this is the centre for *anubhuti* of *ananda*. The gross manifestation of this power of bliss is called society. This societal attribute is observed in every creature; this power is revealed while being at the core of the *Surya* power. The power of *Surya* acts just like a cover for this power of *Vishnu*. When *sadhaka* keeps on surrendering himself to the *jyoti* of *Surya*, already been revealed in him, then he attains to the core of *Vishnu-shakti*. This is “*viṣṇumāyā*” as described in the *Chandi* (Chapter 5, verse 14–16). At the initial stage, when *sadhaka* is connected to the *anubhuti* of this stage, it appears like a bright golden condensed *jyoti*. *Vishnu* is the centre of conglomeration of all kinds of memories from different births; *Vishnu* is called the

thousand-headed *purusha* described in the Puruṣa Sūkta of the *Vedas*. He is “hiraṇyagarbha” in the Vedic jargon. The entire creation is nurtured by *Vishnu*. As such, we do not want to dwell much on *anubhūti*s. What is required is unification of diverse disciplines of knowledge and science as well as customs and ethics of India through a common theme. Because of this goal, we have to deliberate on *anubhūti*s too. The *karmis* are administering ideas of this stage in a certain way; the *upasakas* are singing them in another particular way; the *jnanis* are exploring *anubhūti*s of this stage and preaching their essence to society in yet another way; finally, the *asuras* are also becoming increasingly dominant by acquiring the power of this stage and thereby, they are revelling in luxuries of the world. The *asuras* will neither repent nor step back, however loud you shout against them. Approach the problem with a deeper understanding — come into the field of action. Be powerful and manifest Him within yourself. The age of emotional proclivity and hypocrisy is over. To your conscience, be transparent. Believe truly in yourself. Reflect in your character what you perceive as appropriate. Your perception should be manifested in your action. In this chapter, we will elaborate the theme that of each stage, there are *karmis*, *jnanis* and *asuras* too. It must always be kept in mind that among a *karmi*, a *jnani*, an *upasaka* and an *asura*—all of whom being connected to the same centre of power—none is lesser than the other in terms of power; none should belittle others.

From now on, we shall deliberate on *dhyana*. There are many varieties of *dhyanas* mentioned in our scriptures on the same *devata*. We shall follow the *dhyanas* for the five prominent *devatas* mentioned in *puja* procedure. Many modern authors are formulating new procedures based on their concocted imagination; they are circulating their self-

made haphazard procedures by publishing books in dozens, which, it must here be emphasised that, is not at all scientific. The *dhyanas* of these Five *Devatas*, which are suggested in and performed from the ancient era, are scientific; and hence survived the test of time. None should interfere in this matter to spoil the scientific authenticity of ancient procedures. It is high time now to look for the covert implications of *karma* rooted inside the *dhyana* of *Narayana*.

Narayana dhyana

dheyah sadā savitrmaṇḍala madhyavartī nārāyaṇaḥ sarasijāsanāsanniviṣṭaḥ
keyūravān kanaka kuṇḍalavān kirītī hārī hiraṇmayavapurdhṛta śaṅkhacakraḥ.

“dheyah sadā”: (Common meaning) Performance of *dhyana* is forever obligatory.

(Intrinsic meaning) The *jnanis* of this stage perform *dhyana* all the time. It is never possible to attain to this centre of power by the self-deception of meditation with mere closing of eyelids for a short while during *puja*. This power can be discovered by repeated endeavour to be engrossed in *dhyana* for years. Those who want to grasp the minute scientific details about *dhyana* should look for it in the *Yoga* philosophy which we shall discuss in the *Shakti* chapter. Attainment of this centre of power is equivalent to being engrossed in the state of *dhyana*. *Dhyana* is not imagination of a particular *murti*. On the contrary, vivid recollection of a memory of bliss or grief prompts a wave from this centre. Being engrossed in a blissful or grief-afflicted memory itself, by forgoing the incidence-part embedded in it, enables someone to reach the centre of *Vishnu*. The state of *dhyana* is spontaneously achieved on reaching the centre of *Vishnu*. Those who have

already attained the state of *dhyana*, must have reached this *Vishnu* centre. *Dharana* [cogitation], *dhyana* and *samadhi* are the three powers linked to the centres of *Surya*, *Vishnu* and *Shiva*, respectively. These are deep, deeper and deepest states of the same trait. To sum up, the *jnanis* are engrossed in *dhyana*. Incidentally, the contemplation of *murti* is not *dhyana*, but that of *ishvara* is called *dhyana*.

“savitr̥maṇḍala madhyavartī”: (Common meaning) It is located at the core of the circle of the sun [*Surya*].

(Intrinsic meaning) *Vishnu* is at the core of the circle which is implied by the phrase of “raktāmbujāsanam” in the *Surya-dhyana*. The entire Creation originates from this particular centre. We have already stated that continuous submission to *anubhuti* of the *Surya* stage leads to attainment of the *Vishnu* centre. That is exactly what the *dhyana* intends to convey.

“nārāyaṇaḥ”: (Common meaning) *Vishnu*.

(Intrinsic meaning) The pervasive conscious entity located inside and outside of every being, is *Vishnu*. He is the retreat of mankind.

“sarasijāsanāsanniviṣṭaḥ”: (Common meaning) Resting on the seat of lotus.

(Intrinsic meaning) He is completely engrossed in the abode, formed at the sea-like nectar of *ananda*. He is not anymore concerned with anything else. All his senses are completely absorbed in that sweet nectar that is inside him. The particularity of *anubhuti* of this stage is that the *aham* exists and it remains being assimilated with the senses completely; the *aham* further becomes engrossed at the centre of the blissful memory.

Those who have realized this *anubhuti* deeply, can easily conceive this description. And, those who long to reach the centre of this *anubhuti*, should be engrossed at *ananda* found in the *dhyana* of the Beloved—the love personified—calmly being intensely focused; any attempt to perceive the direction of cognitive development at the time of *dhyana* will cause the meditator to have been veered from the *Vishnu* centre. The *ananda* of *dhyana*, being condensed for some time, unfolds this state. Pursuit of worldly love enables one reach this centre too, unless there is no stigma of attachment in that love.

“keyūravān kanaka kuṇḍalavān kirīṭī hārī”: (Common meaning) There are various ornaments in His body—a crown in the head, a pair of golden ear-rings in His ears, a necklace in the neck and an armlet in the arm, between the shoulder and the biceps.

(Intrinsic meaning) A person possessing royal wealth.

“hiraṇmayavapuḥ”: (Common meaning) The constitution of His body is bright golden.

(Intrinsic meaning) The hue of the *anubhuti* of this stage is bright golden as discussed before. He possesses a courageous and spirited [*tejas*-induced] constitution.

“dhr̥ta śaṅkhacakraḥ”: (Common meaning) He possesses a conch trumpet [*shankha*] and a *chakra* [war-quoits].

(Intrinsic meaning) The conch trumpet connotes the proclamation and dissemination of truth; it is used to declare war against the untruth. The firm protest of injustice is called *shankha*. Public condemnation, like a thunder, hurts those massively, who attempt to inflict injustice on others surreptitiously. (As a rule, injustice occurs

surreptitiously in the beginning.) The prospective protestor must fully fathom the powers of those who perpetrate injustice openly, before protesting or censuring them in public. Otherwise, the protestor is surely inviting danger. Perpetration of injustice in public is just an invitation of war to anyone willing to protest against that injustice. Under these circumstances, it is rather useful and beneficial, to surreptitiously accumulate power, and then carrying out concealed warfare. When the *asuric* forces possess authority over society, they inflict injustice in public. A powerless protest empower them even more and make them more persecuting by nature.

Chakra denotes organisation. *Chakra* implies cornering the enemy in such a state by means of brain-power based strategy that the adversary self-destructs itself. The implication of *chakra* is quite widespread; it is absolutely the secret weapon of politics. *Chakra* means society. Society is the predominant source of power of this stage. In short, *shankha* and *chakra* signify protest and organisation, respectively. *Chakra* is more powerful when clandestine, and the *shankha* is more powerful in public. There is no point in entering the arena of politics unless being aware of the manoeuvres for application of *shankha* and *chakra*: A plethora of high-sounding ideals in words, but the *chakra* is designed in such a manner that it does not at all entertain those ideals. Those who can perceive the skill of functioning of a *chakra*, can indeed capture the world. Only those who have acquired the power of Vishnu perceive how to encroach over the entire world grain by grain. It is imperative to possess the knowhow of conducting business in politics, if one has to wear regal attire comprising of a crown in the head, a necklace in the neck and earrings in the ears.

We divide the *dhyana* of *Narayana* into two parts—the first stanza being attributed to the *jnanis* and the second to the *karmis*. Those who are settled with *anubhuti* alone, are termed as *jnanis*. Those who follow the course of *karma* to establish truth in this world, are denoted as *karmis*.

The *jnanis* of this stage are in the perpetual state of *dhyana*. They acquire this state by submitting themselves continuously to the *anubhuti* of the *Surya* stage. They subsist as the bright golden conscious entity, pervading inner realms of every being. They remain engrossed in the deep blissful state of *dhyana*.

The *karmis* of this stage occupy authoritative positions of society. They possess regal wealth and nice constitution. They take up dissemination of truth and organisation in defence of their society.

Vishnu is the power of love. It can also be called the power for protection and nurture. The *Surya* stage is a weak manifestation of this stage. Persons established in the power of *Surya* become slightly biased by love; they subsist along the periphery of the circle of love; so in their words and action, the weakness of love becomes prominent. The power of *Vishnu* subsists at the centre of love; so there is no imbalance in love here. This is the love of composed nature. The *Rāmāyaṇa* of Tulsīdās [a medieval devotee who translated the Ramayana in Hindi entitled *Rāmcharitmānas*] and the *Śrīmad-Bhāgavatam* [alternatively, *Bhagavata Purana* which is the biography of Śrī Kṛṣṇa from a devotional perspective] is based upon the *anubhuti* of this stage. All detailed mysteries of the *anubhuti* of this stage can be perceived by going through the *Rāmāyaṇa* of Tulsīdās. Persons from the centre of *Vishnu* never let anybody conceive of their underlying love.

The world is founded upon this deep love. All *jivas* are nurtured by this fathomless love. Therefore, *Vishnu* is described as the *ishvariya shakti* of nurture. People call it *maya* [the Great Illusion] in their daily usage. “Who am I?” In answering this question, the state in which a man may reach to, involves ideas like “My son”, “My daughter”, “My home”, “My wife” etc. It is not easy to communicate from where these ideas originate. For those whom I bear no relation with, I spend all my energy, which goes completely against my evolutionary development toward *atman*. Yet, even after watching the mortality of the frail human lives everyday with my own eyes, I never ponder over questions like “Who really am I”, “Where is my abode”, “Who is my companion”, “Which have made me happy or sad being with me in my life”, “Which will make me happy or sad being with me”. This is not the entire part of *maya*, but this is *Vishnu-maya* [cf. the *Chandi* Chapter 5 Verses 14–16]. Those who have attained to the stage of *Vishnu* in their *anubhuti*, are partially capable to withdraw themselves from this aspect of *maya*. Others are absolutely helpless regarding this. The entire Creation [*samsara*] would come to a standstill at this very moment without this sweet coating in place.

Procedures suggest the *dhyana* of four-armed *Vishnu*, everywhere; however, a two-armed *Vishnu* is observed in this particular *dhyana*. *Vishnu* is the centre of societal power inside us. Society is, eternally, established upon the foundation of truth and institutions. Draconian governance goes against societal ethics. India [*Bharatavarsha*] was under the rule of societal authority for a long time. Not only India, but the entire world was under the rule of societal authority in ancient times. This kind of governance by societal authority is the natural administration for creatures. This kind of administration is not scientific — there are fallacies in it. Nobody should think that the

world must be brought under the rule of societal authority. We shall discuss this issue in the *Shakti* chapter [Chapter 6]. Without the foundation of truth having been damaged, this governance would have been perpetual. The chief of a society was titled as the king, after ages of societal governance. When the *asuric*-natured persons of society had organized themselves to persecute others, then *Vishnu* took up the weapon of mace. Only then, the chief of society initiated the rule by retribution. However, the goal of that chastisement was establishment of natural peace; therefore *Vishnu* holds a lotus too. This is the first manifestation of the governmental powers in society, or the advent of monarchy. In India, even monarchy was a part of societal governance. Lastly, societal chastisement is punishment out of love; thereby, act of societal power comprises of only *shankha* and *chakra*. None can ever tolerate denunciation of society and opposition to social institutions.

Great person led Indian political system whose technique of governance was based on the *Shakti* stage. The distinction between different administrations—societal administration, *asuric* administration and the *Shakti*-stage administration—should be well-understood. Even after transformation of societal administration into imperial institution, a lot of variations have crept into this administration. We will address this issue of evolution of governance at length in a different place.

Social workers need to possess these two weapons—truth and organisation. Truth should be well-established, and organisation should be firmly in place. Those who want to restrain the *asuric* forces entrenched behind social powers, require the weapon of mace. Any hesitation in this matter will cost them success in their mission.

Those with the development of nurture-power inside them, possess insight of authority inborn. People accept their words without any discretion. They can rule over others effortlessly. None dare to protest against them easily, even on their committing mistakes. They can forgive; but once they have come forward to avenge, they never turn back before inflicting vengeance. They can perceive others' mistakes very well. They also comprehend the direction of *karma* so precisely that they reckon where it would go wrong at the very moment of beginning of an action. They ruin an enemy by compelling him to commit mistakes. They can perceive people very well. They are very perspicacious and staid by nature. They never pursue a mission before analysing it thoroughly from all angles. They can measure their own strengths as well as their enemies' strengths. They never let their mission suffer because of praise or disapproval from others. They remain in a defensive mode notwithstanding grave humiliations, until their accumulation of enough strength. They allow unjust persons sufficient time for being reformed; further, they closely scrutinise reformation of such persons already underway. They never jumps into the field of action with meagre strength. They surreptitiously acquire power—none can perceive that from their words or attitude. They accumulate strength over a long period of time. They do not have any dearth of honour and yet, they are not at all afraid of dishonour for the sake of fulfilling their purpose. They can adopt any kind of heinous means to annihilate *asuras*. They are inborn hedonist and never attempt to follow the arduous path of renunciation as long as there is any plausible alternative left. Yet again, they can sacrifice to any extent if it is required. They never concede to weakness of their heart.

They are always hedonist; they never choose to follow the path of renunciation. They are extremely patient and shrewd by nature. They are popular; physically, they are well-built. They are staid by nature; they strive hard enough to protect their dignity. They are extremely focused on their purpose; they never make a mistake regarding their purpose. Their means, words and purpose are quite dissimilar. Relatively more powerful ones of this stage often possess *asuric* mentality. Functioning of an *asuric* doctrine is characterised by carnal pleasures and malevolence for others. The world gains tremendously if they build their character based on *daivi sampads*. They are independent-natured and are not at all idealists. They preach about the ideals from the rooftops; but never sacrifice a shred less in their indulgence. They uphold the dignity of their family as a prized possession.

The distinctive feature of their character rests in their amazing ability to be powerful surreptitiously, through cultivation of an organisation. They never let others perceive anything of their agenda. They bring disgrace to enemy in an opportune moment; they inflict reprisal on enemy taking advantage of an opportunity. They are crafty—by nature and by inclination. They are more concerned toward future prospects than present benefits. Under all circumstances, they possess the most appropriate insight which the situation demands. They can perceive enemy's psychology at the very onset. They are always cautious. They do not hesitate to bow down to enemy if it could serve their purpose of future revenge. However, where there is no hope of future even after bowing down to the enemy, they do not feign submission to the adversary, but dedicate themselves for the cause in a heroic manner. They are versatile in their activities, skills and talents. They do not rush forward in any mission, without grasping the challenge

embedded in it; although, they never pull out of their already undertaken mission, precipitously. Social workers should possess keen intellect.

Leader of society, once upon a time, had attained monarchial powers. Afterwards, *asuric* psychology goaded some of the existing monarchial powers to shut down all channels of evolutionary development for their society; then they are called *asuras*, *rakshasas* [blood-suckers of society], monsters, demons [*daityas*] etc. As such, possessing social authority is quite a power in itself. Furthermore, on acquiring governing rights, these already powerful persons become infinitely empowered. One can easily conceive of the terrible predicament which a society faces, when the possessor of such immense power is *asuric* by nature. When society is persecuted by these *asuric* monarchial powers, it screams intensely in agony. This loud cry prompts advent of *daivi sampads* among hundreds and thousands of youngsters. As these valiant persons endowed with *daivi sampads* are persecuted, a Great Person possessing all the *daivi sampads* appears on this earth. In our scriptures, such a person is known as *avatar* [commonly referred as a God incarnate]. In our land, whenever monarchial powers have assumed *asuric* attributes, an *avatar* of *Vishnu* has appeared. Under those above-mentioned circumstances, it is natural and scientific that a Great Man with *daivi sampads* is born being particularly enriched with the power of *Vishnu*; every action must have a reaction. We are unable to go for a longer discussion on this.

Society is founded upon *Vishnu*, the power of preservation and nurture. When society is oppressed, advent of an *avatar* of this stage happens. Often, an *avatar* with the power of *Vishnu* is born in a royal family. He empowers himself through performance of

sadhana by worshipping *Shakti*. He usually become disciple of a *yogi*. They never set foot in the field of action without being sufficiently powerful.

All sorts of selfish and opportunist individuals are manifestations of this stage. It is never beneficial to trust people of this stage, unless they possess *daivi sampads*. Many great emperors, kings, landlords, feudal lords and rich persons bring utter ruin to themselves by following counsel of brazen sycophant companions of this stage. Though persons with development of the *Ganesh* stage are a bit brusque and unpleasant by nature, they are the only persons who can counsel like a true friend. The persons of the *Vishnu* stage without *daivi sampad* attempt to fulfil their personal ambition by exploiting others' psychological weakness. They cannot achieve their aspiration by strengthening their character. They often are embodiments of conservative mentality. However, when they find the conservatives have become weak in society, they suddenly switch to the liberal side and capture the necessary positions for serving self-interest. People from the *Vishnu* stage are the most detrimental ones for society — none else is more so among people of all stages. Nevertheless, if they build their character based on divine endowments, then it is them who annihilate *asuric* powers of this world. The persons of the ill-developed *Vishnu* stage cause exceptional damage to simple-natured persons. They concoct many sorts of frauds and deceits to live their life without much effort. They exploit from both sides by fuelling in wedges between two parties. They pursue material and sensual pleasures in the disguise of hermit; and even though they seek nothing beyond the material pleasures, they can mimic recluse-like behaviour well. For the sake of serving self-interest, they can use any kind of trickery and shenanigan. It is not easy to understand their stratagem. They cause complete destruction to the simple-minded

persons. They possess an extremely sweet tongue. There is absolutely no way to understand their attitude through their words; for that one has to look into their behaviour. Having recognised such a person, if you seek your own benefit then you must attempt your best to detach yourself from that person without any further discretion. It is not even easy for someone to dissociate oneself from this type of scheming individuals. Those who attain to this stage through the power drawn from the centre of *Ganesha*, are the only persons truly endowed with the power of the *Vishnu* centre. Other than them, anyone else who attempts to develop the centre of *Vishnu* without developing the centre of *Ganesha*, becomes inimical towards his own evolutionary development as well as harmful for his society. The primary characteristics of the *Vishnu*-centre power are deception and accumulation. Those who develop traits of *Vishnu* either through receipt of corrupted education or through bad company, without nourishing *Ganesha*, engage themselves in unjust conducts and criminal practices, repeatedly. Birth after birth, they debase themselves; they become more and more contemptible to the world. The purpose of their debased activities lies in augment of earthly wealth, material and sensual pleasure. The apparent happiness in them is a cover-up for the never-found peace of their mind. In the *Shiva* chapter [chapter 5], we shall further clarify it.

So far, we have discussed the powers of *Ganesha*, *Surya* and *Vishnu*. The power of *Vishnu* is indeed the societal power in man. The protector of this societal power is *Ganesha*. In the absence of the power of *Ganesha*, the power of *Vishnu* emerges to be *asuric*-natured; similarly, a person with weak development of *Ganesha* centre turns into an *asura*. The power of *Ganesha* never develops itself into an *asuric*-natured power. *Asuras* capture the inventions and discoveries of *Ganeshas* indeed; but the power of

Ganesha is based on truth forever. Elimination of falsehood is a function of *Ganesha*. *Ganesha* leads to the path of liberation. When society attempts to develop its power on the foundation of injustice and persecution, *Ganesha* uproots those prejudiced practices of hypocrisy with firm determination. *Ganesha* is independent [*svadhina*] in the sense that He is subordinate to the truth. *Surya* is dependent, but disseminates the truth. *Surya* is the faculty of education in society; this faculty is definitely always dependent on society; *Surya* serves society. *Surya* longs to radiate the light of truth to society; however, if society declines to accept that, then *Surya* lacks the strength to revolt against society. *Surya* is supportive of *Ganesha*, but does not dare to stand side by side with *Ganesha*. *Surya* seeks to reform society by providing the light of truth. Society can not deny the light emanated from *Surya* [the sun]; but the selfish of a society are not at all willing to accept this light of truth. *Surya* attempts to restrain *Ganesha* too. He seeks to purify society by inculcation of appropriate education. *Ganesha* does not tolerate injustice of anyone. *Ganesha* knows that the wicked never listen to moral teachings. However *Ganesha* will not be able to deal with *asuric* forces possessing powers of the *Vishnu* centre successfully, unless He acquires the power of *Vishnu*.

Educational faculty or *Surya* have originated to cleanse society; advent of the power of *Ganesha* has happened for keeping society intact. Society had given birth to the faculty of education, first. When teachings alone could not subdue the injustice anymore, society produced the faculty of *Ganesha*, too. Prior to genesis of *Surya*, the faculty of education was merely a part of faculty of *dharma*. With the transformation of human nature, the social institutions are constantly being modified over time.

Beauty of societal strength is manifested through wealth, people, food, attire, residential quarter, water, flower, fruit, creature, bird and above all, love and social institutions. Prominent development of this stage is observed among the kings, the landlords and the rich. Development of this stage is observed among administrators, police chiefs, army generals, detectives, ship captains, managers, money lenders, merchants, businessmen, farmers etc. These occupations denote the faculty of *Vishnu* in society. Nevertheless, it will be a blunder to assume that anybody who is employed in one of these occupations has attained to the centre of *Vishnu*. An individual without possession of *daivi sampad* cannot be called manifestation of an advanced stage of evolution. As we evolve to advanced stages, we increasingly shed our weakness and also gradually become more magnanimous by nature; selfhood in us expands into selfhood of all *jivas*; our society transforms itself into part of a larger society. The persons of the *Vishnu* centre are, grossly, of three types: One, persons with the power of *Vishnu*, who possess *daivi sampads*—all traits of *karma* described in the *dhyana* are absolutely found in their character; they are truly gods in the disguise of man. Two, persons of the centre of *Vishnu* possessing *asuric* powers, who are also men of intense action; their character prominently exhibits *asuric sampads* such as *darpa*, *dambha*, *abhimana*, *krodha* and cruelty. The defining feature of the third type of persons, ill-developed persons of the centre of *Vishnu*, is that they do not possess any insight for authority. Often they are brazen, flatterer, self-praising, unscrupulously crooked and utterly selfish.

The flag of *Vishnu* is blue in colour and marked by presence of *chakra*. Parity (the color of blue) is the true form of society; and organisation (*chakra*) is the power of society. At a time when human society falls apart by forces of violence, hatred and

insolence, when society is fragmented into hundreds of factions, then this flag promotes parity for all; the flag empowers society by uniting everybody. When a fragmented society is persecuted by organised gangs of hedonists, this flag again gathers people together by love, and binds them into a strong organisation. Who can thwart the evolutionary development of a society, if organization of that society is as strong as a military formation? If institutions of a society are firmly rooted, then no enemy can infiltrate that society from outside. When society is pulled apart into pieces, this flag expresses the true essence of society to man. The connotation of the flag is that society is equivalent to parity and organisation. The person in whom this flag manifests, becomes liberated from violence and hatred; he gets rid of the discriminative attitude to view the high and the low alike; he becomes egalitarian. Mankind too restores its unity with that particular person being pivotal in the concerted effort; society is empowered and rescued; *asura* is exterminated.

Book Two

Chapter Five

Ishvariya Shakti Shiva

The *ishvariya shakti* of *dharma*-based nature within us is called *Shiva*. This nature of *dharma* is synonymous with peace. For amelioration of peace, hundreds of religious and spiritual doctrines have evolved in human society. Although all sentient beings [*jivas*] are wandering around in their endless search for peace, peace is our inner possession. The *jivas* become only exhausted in their search for peace outside, spanning over many births; subsequently they discover peace in their inner world and become content with that. Our vital existence and mind are calmed by waves of peace, if we come in close proximity to words, activities and dwellings of those who have attained to the centre of peace. Peace is man's natural state [*dharma*]. *Atman* of man is founded upon peace. Everybody—including the *karmis*, the hedonist and the rich—will have to look for peace someday. None can be content without peace. For enrichment of peace scores of men, by relinquishing ingredients of all material happiness of this world like dust, take refuge to a mendicant *yogi* living in wilderness. None's inner voice can ignore the desire for peace. Whatever we attempt to accomplish to quench our thirst for peace is known as *dharma*. Collection of ethics, principles and laws propounded by Great Men to meet our inner desire for peace are, collectively, termed as *dharma*. Dispute for establishing privilege over monasteries and temples constitutes no part of *dharma*. Self-exaltation at the cost of others or belittlement of others is not *dharma* too. *Dharma* is peace. The *ishvara* of peace, whose Great Entity including all organs is composed of peace alone, is *Shiva*; He is *dharma*. The purest element of selfhood which exists inside each of us, constitutes

merely one point on the Great Bodily Entity of *Shiva*. At the culmination of *anubhuti*, when we immerse ourselves in that point, this point is manifested in a much magnified form within our inner realm. Blissful waves of peace continue to flow in our eyes, face, and in all the organs and the sub-organs. We, then, truly perceive that we have acquired what is known as *dharma*. Those waves of peace pervade to environment around us from our organs, and calm any *jiva* (except people with *asuric sampads*) whoever comes in our proximity. The soiled speck of our ego stands in the way of ocean of peace inside us covering it.

Although the true conscious entity of ours is most pervasive, we are deprived of that purest state due to existence of multiple layers of ignorance [*ajnana*]. These sheaths of ignorance are termed as five *koshas* [bodies] in the *Arya* scripture: The *annamaya kosha* [the physical body], the *pranamaya kosha* [the vital body], the *manomaya kosha* [the mental body], the *vijnanamaya kosha* [the scientific body] and the *anandamaya kosha* [the joyous body].

The *Annamaya Kosha*

The grossest of all sheaths is known as the *annamaya kosha*. It is formed by mother's blood and father's semen, and is nourished by food, water and air. Every Sentient being identifies this *kosha* with his selfhood, and thereby is misguided in life. Everyone is compelled to leave this gross body behind at the time of death. Even though this is known to everyone, still none can truly perceive the gravity of this fact. If every man could have perceived the gravity of this fact in his life, then this world would have been transformed into a heavenly place. For ages, there are countless great men who have

attempted to get rid of this ignorance in man. But the ignorance still pervades undaunted as ever. By observing the daily chores in a common family, none could actually consider the fragility of physical body; that every individual of that family has to leave his mortal body one day. They behave as if their physical bodies are eternally theirs. The amount of misery that man suffers because of this ignorance is immense. From householder's residence to monastery of ascetics, there is no dearth of disturbances and restlessness based on this ignorance.

The *Pranamaya Kosha*

It is subtler compared to the *annamaya kosha*. The centre of this body is located in the *manomaya kosha*. There is a direct connection between the centre of the *pranamaya kosha* and the *anandamaya kosha*. The *manomaya kosha* may rest temporarily such as during the state of *sushupti* [profound sleep], but the *pranamaya kosha* continues its functioning at that time too under the control of the *anandamaya kosha*. If the *manomaya kosha* were separated from the centre of the *pranamaya kosha*, we would have not been able to perform voluntary movements of our limbs as per our intent; at that time, a blow in the body would not cause pain due to its non-transmission to the *manomaya kosha*. There is no other organ in us for receiving pain except the *manomaya kosha*. This ceaseless activity of the *pranamaya kosha*, even in the absence of the *manomaya kosha*, is interesting. The discussion of the *anandamaya kosha*, to be carried out later, may shed some light over this. Being centred at the *manomaya kosha*, the presence of the *pranamaya kosha* is pervasive in our physical body. Comprehension of functions of five vital currents [*pranas*] (the *prana*, the *apana*, the *samana*, the *udana*

and the *vyana*) and that of five *karma-indriyas* (*vāk* [speech/ tongue], *pāda* [locomotion/ foot], *pāṇi* [holding/ hand], *pāyu* [defecation/ anus] and *upastha* [sexual enjoyment/ sexual organ]) are key to understanding of the *pranamaya kosha*. The *pranamaya kosha* pervades to every part of our physical body; it is connected to every muscle of our body. Functioning of the *pranamaya kosha* takes place through very fine bunches of fibres, namely nerves [*nadis*]. This nervous system extends to every organ and every muscle of the body originating from the centre of the *mana*. The *pranamaya* body is an entity of activity. In the scriptures, its various types of activities are reported as five types of *pranas*: The *prana*, the *apana*, the *samana*, the *udana* and the *vyana*. Amazing activities take place in this *pranamaya* body. This *kosha* (body) connects mind to earthly elements, that is in the disguise of the physical body, the *pranamaya* body itself accomplishes the connection between mind and external entities. For example, the *prana* carries sensations of physical objects—nervous activities of pleasure and pain accompanied with objects—to the *mana* centre; thereby the *prana* familiarizes us with the subtle [*sukshma*] inner active part of those objects. We often consider the five *karma-indriyas* as gross physical organs like hands and feet. In actuality, five *karma-indriyas* are five different categories of attempts of the *prana* for performing activities. Since a particular category of attempts of the *prana* [say, attempt of holding] is prominent at a particular organ [say, hands], we acknowledge that particular organ [hands] as a *karma-indriya*; ditto for all five *karma-indriyas*. When any organ of the *jiva* is disabled, then the *pranamaya* body of the *jiva* withdraws the vital force [*prana-shakti*] from that organ and transmits that power to another organ to maintain his capability of *karma*. As we look at a handicapped person, we feel sorry by thinking that he is suffering from his deformities heavily; however he

has no reason to suffer unless he is ailing at that time. The inability of the physical body does not disable the *prana* body. Therefore, man do not feel any less temptation from sexual urges, anger and greed even though he is decrepit from his old age. Furthermore, on being snubbed for his tender body, boy does not accept his inferiority. Our *pranamaya kosha* is forever capable of performing *karma*, vibrant and spirited like the body of a young man. It pervades through every atom of our physical body; moreover, there is no diminution in its power even when it is separate from the physical body. The *pranamaya* body is *sthula* too, but subtler compared to the physical body. In reality, the hand made of flesh and blood is not our true hand, but the powers of receiving, giving and performing *karma* constitute our actual hand in the sense of a *karma-indriya*. At the time of death, these powers leave our physical body along with our selfhood. After death, all *jivas* subsists in their *pranamaya* body which is also known as the *sukshma*-body or the *prana*-body.

Among all *jivas* on the earth, the *annamaya kosha* is most well-developed in the trees. The vegetation including the trees are *jivas* like us. Firmness of the *annamaya kosha* is relatively more for them; their intake makes their *annamaya kosha* the most robust. In the animals, strength of the *pranamaya kosha* is relatively more manifested. They consider satisfaction of the *pranamaya kosha* as their *dharma*. Their enjoyment is limited to sexual acts and foods. Without putting any effort for development of more advanced *koshas* if man is content with woman and food alone, then he is considered animalistic. On a separate note, every *jiva* subsists in his *pranamaya* entity after death. We are having physical entity so long as we are alive. In other words, death is defined as

the phenomenon of loss of physical entity and continuation of the existence in the *prana* entity.

The *Manomaya Kosha*

The *manomaya kosha* is subtler and more pervasive compared to the *pranamaya kosha*. We discuss the *manomaya kosha* dividing it into four parts: the *mana* [mind], the *buddhi* [intellect], the *chitta* [psyche] and the *abhimana* [ego]. We have used phrases like “some power inside us”, “internal faculty”, “inner world/realm” etc. These phrases are synonymous with the *manomaya kosha*. For example, “inside us” means “in the *manomaya kosha*”. The powers of *Ganesha*, *Surya* and *Vishnu*, discussed before, are various faculties belonging to the *manomaya kosha*.

We clarify the distinction between the *manomaya kosha* and the *pranamaya kosha*. The *pranamaya kosha* pervades every single atom of the *annamaya kosha* (the physical body); its one end (centre) is connected to the *manomaya kosha*. The *pranamaya kosha* is shaped exactly like our physical body; but it is not composed of earthly material like blood, flesh and bones. The physical body is bound by the gravitational forces; however, the *pranamaya* body, when it is separate from the physical body, is no way bound by gravity. We are always bound by the gravitational pull, when we subsist in this physical body. When we assume the *pranamaya* body after abandoning the physical body, our freedom augments considerably. The *pranamaya* body is a dynamic entity composed of an admixture of light and shade. It has a *jyoti* of its own. That is why it stands larger than the physical body even when both bodies are attached to each other. The colour of the *pranamaya* body varies across human beings. Change in its

colour occurs with progress regarding the psychological state of affairs. The *sukshma* body of a mean-minded human being and that of a human being of advanced evolutionary development are not of the same colour. However, everyone's *pranamaya* body is composed of the same basic element — a dynamic admixture of light and shade. The *prana*-body pervades the entire physical body; and, in fact, to an extent, its glow extends beyond the dimensions of the physical body. This glow, somewhat like the physical body, has a shape; nevertheless, this glow is not as rigid-shaped as the physical body. Our *sukshma* body can penetrate through any non-living *sthula* material like fire, water, wood, stone and earth. If *sadhaka* comes to the centre of the *pranamaya kosha*, he can sharply realise that the *pranamaya* body is the powerhouse of the physical body and carries the physical body too. The phenomenon of a particular physical prowess in the physical body is the outward manifestation of a well-developed *pranamaya* body. Those whose *pranamaya* body is weak, possess a frail physical body too. Our *manomaya kosha* is more pervasive compared to our *pranamaya* body and sustains the *pranamaya* body inside it.

Our *manomaya kosha* is as pervasive as the sky. It is larger than to what extent our eyes can see; it is larger than the distance up to which our ears can trace a sound. Many would be skeptical to how this pervasive mind can be accommodated in our tiny brain; it would require no explanation if a person access the *manomaya kosha* by means of *sadhana*. *Vitarka* provides an alternative channel to grasp this pervasiveness and largeness of the *manomaya kosha*. Our limited and distorted notion of equating selfhood to physical bodily existence veils this marvellous state of our *manomaya kosha* into obscurity. Truly our *manomaya kosha* is as vast as the sky; otherwise, how can we store

vast sceneries of sea, river, forest or open spaces extending beyond the horizons in our tiny brain? If the *manomaya kosha* would have not been vast, then there would have been a storage constraint in our memory to store sceneries of forest and cities as well as to record happenings of many years. Even though our notion of selfhood as the gross physical body and the *pranamaya kosha*, limits the pervasiveness of our mind, nevertheless thinkers can surely understand that pervasiveness of our mind is far greater than our physical body of a few feet. All earthly objects are located inside our *manomaya kosha*. On attaining to the centre of the *manomaya kosha*, no object lies far from us; it becomes, then, obvious that all objects remain inside our mind. Again, various objects become distant to us on imposing our selfhood to the *pranamaya kosha*. Having attained to the centre of mind, the *sadhaka* observes occurrence of many miracles in his life like audition and visualisation of affairs in far-off places. Occasionally, he foresees some incidences. Later, he is surprised to witness the actual happening of those incidences, foreseen and known to him beforehand. These types of miraculous happenings sometimes occur in the life of even an ordinary person. On those occasions, that particular person must have been near the core of his *manomaya kosha* by natural formation.

All our above discussions clearly convey that our *manamaya* body is pervasive. No object exists far from us if we attain to the *manomaya kosha*. On conceiving our selfhood at the *pranamaya kosha* or at the physical body, we become separated from all those objects and then, various organs of the *pranamaya kosha* connect us to objects. We shall not elaborate any more on this topic, needless elaboration will make this subject complicated for readers. Everybody should discuss all these issues being sufficiently perceptive.

As stated earlier, our discussion of the *manomaya kosha* is based on its division into four parts. It will facilitate understanding of the *manomaya kosha* for all of us if we specify the boundaries of four constituent parts: the *mana*, the *buddhi*, the *chitta* and the *aham*. The purpose of this chapter on *Shiva* is to perceiving the True Self of *Shiva*, which again will be furthered by understanding of various constituent parts of the *manomaya kosha*.

There exists a certain faculty of our mind which is associated with worldly enjoyment [*bhoga*] for the *pranamaya* body. Pervasiveness of mind diminishes considerably for being concerned over *bhoga*. Because of existence of such a faculty in our *manomaya* body, we confine our thinking to limited notions like our wife, our offspring, our household, our residence etc. In reality, our natural relation with our wife, offspring, household or residence need not dictate us diminish the pervasiveness of our mind, through such limited avenues of thinking. We look for *bhoga*; we are worried about any possible obstacle to *bhoga*. Elaborate deliberation on this note is unnecessary. Our purpose is limited to demarcation of boundaries of four parts of the *manomaya kosha*. We reduce the pervasiveness of our mind by employing it in worldly affairs related to *bhoga*. Each human being harps on some thoughts day and night, which concern *bhoga* and therefore, narrow by nature. Because of these thoughts, the mental world differs in its composition from person to person. This part of our *manomaya kosha* or inner world is called the *mana*.

Mind, therefore, has a tendency toward being narrow; it tends to be confined to wife, offspring, father, mother, friend and home when the purpose to enjoy the five sensory perceptions of smell, taste, sight, touch and sound. However, there is another

faculty of mind which does not tolerate these types of narrowness of mind; on the contrary, this faculty seeks to tear down all these narrowness of mind every moment. We have defined this particular faculty of mind as the *buddhi* which is the power of judgement. It is “*Ganesh*” as described in the *Ganesh* chapter. Energy-waves from the *buddhi* centre, on reaching mind, make it as transparent and empty as the sky, by dispelling all worldly thoughts. This *anubhuti* is truly a blissful state of human life. Not that everybody witnesses this state, even though it is not extremely difficult to experience this state. But then again, many strong-minded persons must have realised that the *buddhi* or judgemental analysis endeavours to shatter any dogmatic attitude or narrowness of mind. In this context, one should be careful not to make the mistake of considering oneself strong-minded, after being firm to adhere to weakness of one’s own *mana* [mind]. Considerable differences exist between the *mana* and the faculty of *buddhi*. The *mana* is dominated by ignorance or narrowness; the *buddhi* is replete with *jnana* and broad-mindedness. The *buddhi* is what we perceive by use of the word “conscience” in common parlance.

There is yet another power of our mind, which retains incidences related to us as well as memories of pleasure and pain accompanied with five sensory perceptions of smell, taste, sight, touch and sound. This part of mind endowed with the said power is defined as the *chitta* which is the part of our inner faculty as discussed in the *Vishnu* chapter. The *chitta* remains in the background of the *mana*, and augments the experience of material enjoyment [*vishaya-bhoga*] of the *mana*, by several proportions. Material enjoyment of the *mana* is nothing more but sheer enjoyment which is similar across creatures. When the *chitta* joins in the *mana's* experience of enjoyment, the enjoyment

remains not merely enjoyment, but assumes the form of extravagance and luxury. The *chitta* is the centre of agglomeration of memories. These memories have been divided into two parts which have been discussed earlier under *Surya* and *Vishnu*, respectively. It is necessary to differentiate between the memories attributed to *Surya* and those attributed to *Vishnu*. A part of our memory consists of incidences and occurrences; the other part is composed of feelings like grief, happiness, lament, joy, anger [*raga*; attraction] and hatred. The former part of phenomenal memory subsists at the centre of *Surya*. The latter part of memory, of happiness and grief, is located at the *Vishnu* centre. Regarding any particular matter, memories related to incidence part of it remain at the *Surya* centre; whereas memories of happiness and sorrow associated with those incidences are found in the *Vishnu* centre. The *sadhakas* attain to the *Vishnu* centre after having the *anubhuti* of the *Surya* centre which concerns *murtis*. On attainment to the centre of *Vishnu*, there remains no more *murtis* and phenomenal expressions but mere feelings of happiness and grief.

Distinction between *Surya* and *Vishnu* becomes prominent in common man's life too; this distinction can be perceived from the recollection of happenings of a time when waves of emotion overwhelm and perturb someone, in reaction to his having received a blissful or grievous treatment. Unwonted treatment awakens a stream of memories of numerous past incidences in one's psychological world, especially under the scenario in which the two persons concerned love each other deeply such as mother-son, two friends, husband-wife, father-son and *guru*-disciple. When this kind of [temporary] resentment founded upon hatred (the underlying description is inevitably most prominent if based on hatred) between two persons spawns in mind, millions of incidences are judged and

analysed by the yardstick of embedded hatred, day in and day out. The inner world of the concerned human being is trampled and wrecked constantly at that time. However at the moment when one of these two persons humbles his ego and surrenders to the other person for coupling with her, those zillions of incidences also surrender to harmonious existence between the two. Well, a human being can witness the *Vishnu* centre if he ignores the memory of phenomenons completely, after being settled in that above-mentioned feeling of hatred or love. In this context, there is only one feeling of hatred irrespective of number of concerned incidences. Analogously, when mother mourns the loss of her son, she mentions hundreds of incidences associated with her son. Again, through her constant thinking when she becomes close to the centre of mourning, then she becomes engrossed in that centre itself, forgoing her existence completely; at that time, there comes not even a word out of her mouth; we consider her unconscious from her pain. In actuality, she has not lost consciousness from her pain, but she is, unknowingly, in the state of *samadhi* at the centre of mourning. As long as memories of incidences are active inside, there is no loss of consciousness regardless of the greatness of the pain; memories of those incidences are contributed by the *Surya* stage; nevertheless this mourning itself is prompted by the *Vishnu* stage. These mysteries are perceived through *sadhana* as and when *sadhaka* comes in direct contact with feelings of these centres. Such *sadhakas* remain, therefore, unaffected by pain under above-mentioned circumstances. At any rate, we define the *chitta* as the centre where the condensed form of accumulated experiences—either *bhoga* of *pranamaya kosha* as an admixture of bliss and grief, or incidences directly perceived by the senses—rest.

The purest most unblemished state of our inner world is called the *abhimana*. It is a state of peace and tranquility for our inner world. At a time when our inner faculty is in such a state, our existence remains close to the *vijnanamaya kosha*. The true form of the *manomaya kosha* is called the *abhimana*. The blemish of *bhoga* of our *prana* body transforms this unblemished state of the *manomaya kosha* into a tarnished and narrow state which is defined as the *mana*. Memories of various subjects accompanied with *bhoga* of the *pranamaya* body are stored in another part of the *manomaya kosha*, namely the *chitta*. This repository of memory for the *manomaya kosha* is called the *chitta*. Memory is divided into two parts: One, phenomenal part of memory at the centre of *Surya*; two, feelings of happiness and sorrow at the centre of *Vishnu*. The difference between the *mana* and the *chitta* is that the *mana* is connected to the mundane world and carries heaps of mundane elements forward to the *chitta*. The *chitta* stores them in a quite orderly fashion. If necessary, the *chitta* can reproduce these accumulated events in an endless manner like spawning of cobwebs by a spider. The *mana* rests quite close to the *prana* part. Even though the location of the *chitta* is somewhat distant from the centre of *prana*; still the *chitta* is associated with the *prana*—it stores many incidences related to the *prana*, and pleasure and sorrow associated with the *prana*. We explicitly state here for clarity that the *chitta* part inside us facilitates *bhoga* but not renunciation [*tyaga*]. Therefore, human society has originated from the *chitta*. Society has dual aspects of *bhoga* and institutions. *Bhoga* of the *mana* is one individual's enjoyment, whereas the *bhoga* of the *chitta* is institutionalisation of enjoyment. Function of the *buddhi* is severance of the connection of the *mana* to mundane entities. Indeed, there will come a time when the *mana*, goaded by the *buddhi*, will be compelled to shun its association

with gross worldly entities. Slowly, the *mana* will come to a state in which it will be unable to utilise external worldly entities for enjoyment. Even then, the *mana* will not be tired of its efforts to materialise enjoyment; it will attempt to preserve its existence by drawing memories of worldly entities from the *chitta*. The *buddhi* will not tolerate this contemplation of external objects and will operate on trimming the *mana*. Eventually the time will come when the *mana* will be incapable of drawing phenomenal part from the *chitta*; this is the time of attainment of *samadhi* at the centre of the *chitta* by *sadhaka*. This *anubhuti* is golden coloured, realised at the *Vishnu* centre and pertains to the *sukshma*-world [*taijas*]. After shedding the phenomenal part, the only thing left in the *chitta* is memory of bliss and grief, engendered by association of the *prana* with mundane entities. This *anubhuti* manifests feelings of the *prana* as golden coloured condensed *jyoti* in the white backdrop of the *abhimana*, the true form of peace. This *anubhuti*, on being analysed, is found to be composed of both peace and bliss. Being in touch with worldly entities award us bliss; feelings of bliss are constituents of the *anubhui* of the *chitta* centre. By rejection of these feelings of bliss, we find peace in its absolute form. Indeed, the *buddhi* will embitter these feelings of bliss too; but how long it will take cannot be ascertained. Therefore, it is not easy to specify how long we will require for attaining to the state of unblemished peace in our journey to move gradually forward into relatively deeper parts of five *koshas*. In any case, the *abhimana* is defined as the most unblemished state of our inner world and it is the subject-matter of the current chapter on *Shiva*. By our pursuit of inner waves of peace, we can attain to this centre and that is indeed the scientific way. The path of *upasana*—including performance of *sandhya* and *puja*—is supportive of this scientific way. The entire discipline of mathematics is

structured by the four operations of addition, subtraction, multiplication and division. The discoverers of mathematics have embodied four functional divisions of our mind in four mathematical operations. Addition represents the assimilation of *bhoga* in the *pranamaya* body—the *mana*. Multiplication implies multiple additions; likewise the *chitta* denotes multiple *bhoga* for the *prana* body. Subtraction is abandonment of *bhoga* of the *prana* body—the *buddhi*. Multiple performance of subtraction makes a division. What is left inside us after abdication of *bhoga* of the *prana* completely is called peace; we have named this as the *abhimana*. In the path of renunciation, *jiva* becomes *Shiva*. Man is transformed into *jivanmukta* [one who lives liberated living] by pursuit of the path of *tyaga*—repeated subtractions lead to accomplishment of division

There are diverse opinions regarding nomenclature of these four parts of the *manomaya kosha* in the scriptures. The terminologies of the *mana*, the *buddhi*, the *chitta* or the *abhimana* could be misleading as a particular term is used to denote different things in different contexts or by different persons. Instead of focussing on discrepancies in terminologies (nomenclature), attempts should be made to perceive the inner world. Each vibration of the inner world concerns activities of each of these four parts. Nevertheless, each vibration is predominantly based upon characteristic of one of these parts, and this is the key to division of inner faculty into four parts.

So long as aspirations of *jivas* are limited to nourishment of the *pranamaya kosha*, they are known as living organisms, the corresponding word (*prāṇī* in Sanskrit) being etymologically derived from “*prana*”. When *jiva*’s aspirations turn towards the *manomaya kosha*, he is called man—the corresponding Sanskrit words being “*mānuṣa*”, “*mānava*” or “*manuṣya*”, all of which find their root at *mana*. Ancient seers have grossly

classified living organisms—*jivas* based on the *pranamaya kosha* in the Creation—into four classes: the vegetation, the microbes [*svedaja*], the oviparous [*andaja*] and the mammals [*jarayuja*]. This classification is based on predominance of one of the three *gunas* [attributes] of *sattva*, *rajas* and *tamas*. The vegetation occurs by the predominance of the *tamas guna* in *prana*. Similarly, creation of the microbes, the oviparous and the mammals are linked with predominance of *tamas + rajas*, *rajas + sattva* and *sattva* in *prana*, respectively. Similarly, there can be grossly four states of mind (our inner faculty) in the evolution of the *manomaya kosha* for *jiva*. A *tamas* state of mind is a state in which mind is preoccupied with *bhoga*. In the *tamas + rajas* state, mind is careful to experience multifarious *bhoga*. When mind launches its expedition against *bhoga*, it is the *rajas + sattva* state of mind. Lastly, when mind breaks free from the shackles of *bhoga* completely, it is the state of *sattva* for mind. In the terminology of ancient seers, man in the *tamas* state of mind is called the *Shudra* (petty or narrow minded); in the *tamas + rajas* state of mind, he is called the *Vaishya*; in the *rajas + sattva* state of mind, he is called the *Kshatriya* (The *Kshatriya* will evolve upto the *Shakti* stage); in the *sattva* state of mind, he is called the *Brahmin* [the *Brahmana*]. This classification applies to *jivas* founded upon the *manomaya kosh*. On a different note, man becomes *Shiva* at a time when his mind attains to a tranquil, broad and stable state, free from vibrations of *bhoga*. The *vijnanamaya kosha* is founded upon this tranquil state.

The *sadhaka* can progress to this centre of the *aham* from the centre of *mana* gradually—by dint of gruelling *sadhana* for long years—through experiencing *anubhutis*. When *anubhuti* of this *dharma* centre is initially received by *sadhaka* after attaining to the centre of *Vishnu* (the *prema* centre), he realises partial *anubhutis* of both

centres simultaneously; this state is known as *anubhuti* of *Harihara* (or *ardhanarishvara*) in the scriptures such as *puranas*—*Hari* being another name of *Vishnu*, *Hara* that of *Shiva*. In due course of time, the *sadhaka* attains to the centre of *Shiva* which is the centre of peace; then, only ‘peace’ is manifested in every vibration of the inner world. On the other hand, being founded upon the *anubhuti* of *Harihara* makes selfhood only be observed in every vibration of the inner world, which leads to the realisation that “I am in everything; I am indeed everything”. Previously, we explicated the various paths of *vichara*, *vitarka*, *ananda* and *asmita*. *Anubhuti* of *Harihara* forms the core of *asmita* in us, in which all kinds of *anubhutis* are transformed into manifestations of selfhood. After a few days of having this *anubhuti*, the *sadhaka* moves on to attain to *anubhuti* of the *Shiva* stage.

No man loses his sense of pride before he overcomes this barrier of “selfhood”. Quite often, a *sadhaka*’s pride for his *jnana* augments remarkably, when he comes in close proximity of this centre of *asmita*. This significant enhancement of pride is observed even among very tranquil-natured *yogis*. Common men perceive this display of pride as a notion of the *sadhaka*’s ignorance. Granted that this pride is a consequence of ignorance [*ajnana*]. However, nobody, in reality, is capable of protecting himself against this rise of ignorance before overcoming the barrier posed by the centre of the *abhimana*. The *sattva*-dominated state of the *abhimana* is *Shiva*. Man becomes a *karmi* if *abhimana* is in a *rajas*-dominated state; these states are known as *Ganesh*, *Surya* and *Vishnu*. Thinkers can easily grasp the existence of the impulse of the *abhimana* in the *karmi*. Nevertheless, this ignorance is often not evident for being engrossed in benevolent activities for the world. In the *tamas*-dominated state of the *abhimana*, what is observed

is rise in the *abhimana*, which is based on equating bodily existence to selfhood. For this reason, it is not appropriate to abdicate the practise of *karma* in response to a mild spate in the *sattva*-dominated nature. The inner impulses may misguide a *sadhaka* after inculcation of *sattva*-dominated nature inside him. Non-abdication of practice of *karma* (the *rajas*-dominated nature) is imperative before having thorough understanding on the distinction between *sattva*- and *tamas*- dominated natures. (If required, *karma* can, now and then, be abandoned for a short while.) After having experienced the *sattva*-dominated nature for some time with patience, *sadhaka* will find his obsession for peace mitigate over time; also *karma* will no more be viewed as an obstacle to peace. There are sometimes strong surges of *abhimana*-based ignorance in a *sadhaka* who is firmly settled at the centre of *asmita*. An intelligent *sadhaka*, on being cautious enough, can perpetually free himself from the clutches of this disposition of mind. A *sadhaka* who has already a flourishing group of flattering devotees, cease his evolutionary journey for this birth, after having advanced this far; he slowly but surely focus his attention toward having the delight of *bhoga*. From the very beginning, the *sadhakas* and the *karmis* should practise due restraint in dealing with this disposition of mind so that they can resist successfully the surge of this terrible enemy at the appropriate juncture.

The scriptures mention of the eight *pashas* [Bondages] of human beings, namely, hatred, shame, fear, contempt, descent, proper disposition, lament and innate nature. These eight *pashas* subsist contingent upon the entity of *asmita*. Being unable to get rid of the covert notion of *abhimana* underlying in *asmita*, many *sadhakas* of commendable character cannot overcome these eight *pashas*. Therefore, they cannot experience *anubhuti* of the *vijnanamaya kosha*, and remain in this state only. As *sadhaka* attains to

the *Shiva* stage overcoming the barrier of *asmita*, possessiveness about his narrow self disappears. On a related note, *sadhaka* perceives the life of every *jiva* as the extension of his own life, as and when he attains to the centre of love (the centre of *chitta*). *Sadhaka* becomes firmly devoted to truth and renunciation on being established in the centre of *buddhi*; there remains no attraction for material enjoyment in him anymore. This is the rough discussion—perhaps there is no need to go for a more detailed one.

In the first chapter, we have elaborated about *asuric sampads*. These *asuric sampads* bank on *asmita*. The *asuric* can have the powers of the *manomaya kosha* almost entirely—upto the centre of the *Harihara*-stage *anubhuti*. More particularly, they secure the powers of intellect, education and organisation (*prema*) as well as the power of *dharma* to some extent; they employ all these powers for physical pleasure—for bliss of their *prana*. They thoroughly comprehend the centres of those powers by means of *vitarka*. There are some others among the *asuric* who become attracted to the *asuric* thought and material enjoyment, after experiencing the *Vishnu*-centre *anubhuti*. The *asuric* development in man stands no more after experiencing the *Shiva*-centre *anubhuti*; for him, then life unfolds in a completely different manner; the *vijnanamaya kosha* becomes accessible to him. There is no way that the *vijnanamaya kosha* could be accessed with presence of the *asuric* traits.

None can attain to the *Shiva* centre without the power of the *buddhi*, alternatively called the power of renunciation or the power of *Ganesha*. Those who do not adhere firmly to truth, renunciation and humbleness, will never be able to attain to the *Shiva* centre. Those who maintain their existence in the nether regions of the *manomaya kosha*, employ entire capability of their inner faculty for narrow selfish purposes. The physical

pleasure occupies the paramount place as the motivation for their existence—it becomes apparent in their organisation or societal institutions, judgement, education. The notion of self-interest is apparent in each word they utter. In spite of their best attempts, they will not be able to hide this notion from an intelligent person.

For those who focus on the *buddhi* part of the *manomaya kosha*, the entire strength of their inner faculty is devoted to manifestation of renunciation. Those who have predominance of the *chitta* part, employ their inner faculty in entirety manifesting love and organisation. Those who are established in the *abhimana* of their inner world, look for peace and peace alone. They are not enamoured by renunciation, *bhoga*, violence, non-violence, love or hatred. They are neither inclined to any one of them nor averse to them. They do not deliberate on anything; they do not consider for anyone. They zero in on facilitation of peace.

The *Vijnanamaya kosha*

Shiva has been called five-faced in his *dhyana*. This attribute of *Shiva* will be especially helpful to demonstrate that the True Self of *Shiva* is the *vijnanamaya kosha*. In actuality, *Shiva* is six-faced, not five. The first five faces represent the five-faceted *vijnanamaya kosha*. The sixth face has been elaborated as the *abhimana* in the preceding discussion on the *manomaya kosha*. This is the tranquil state of our mind (inner faculties). This *sattva*-natured *abhimana* which subsists at the juncture of the *manomaya kosha* and the *vijnanamaya kosha* transmits the perception of the *vijnanamaya kosha* to the *manomaya kosha*. The elements of Creation—as embodied through *tattvas*—of the physical world are connected to us through this *vijnanamaya kosha*. Analysis of *vijnana-*

body enables us perceive gross *tattvas* of the physical world, such as earth, air, water, as *sthula* manifestation of the *vijnana*-world. The physical universe stems from the *vijnana* stage; therefore gross objects are connected to our *vijnana*-body first and foremost.

The *vijnanamaya kosha* is the *kosha* (centre) where perception, *anubhuti*, or *jnana* subsist in the purest form. In this context, this word “perception” refers to perception of smell, taste, sight, touch and sound from the external world. This pure-perception of the *vijnanamaya kosha* is distorted by the *abhimana* (the sixth face of *Shiva*), cultural imprints (*Vishnu*), education (*Surya*), judgement (*Ganesha*) and our desire to enjoy earthly entities. Perception happens at the *vijnana* body first; afterwards that perception moves on to the *abhimana* (the sixth face of *Shiva*); later it goes to the *chitta* (the *Vishnu* centre), then to the *Surya* centre, and eventually to the centre of the *mana*. From the centre of the *mana*, this flow of perception travels to the centre of the *buddhi* and then again moves back to the *mana*. Then, as a response to that perception, *karma-indriyas* are made to execute some task. After being established in a very tranquil state of the *manomaya kosha*, a *yogi-cum-sadhaka* can witness many aspects of this secret consulting room of the brain. A perception without the cover of the *vijnanamaya kosha* is reduced to a very diminished form—narrow perspective of *vishaya*—by a desire-prone mind (the *mana* centre). The *buddhi*, then, attempts to broaden that outcome of perception already in its most contracted form. This attempt of the *buddhi* makes the *mana* forsake its right of shaping up that perception. Now, the *buddhi* attempts to dispel the weakness of the *chitta*. The *chitta* accumulates its collection for *bhoga*; inclination of the *chitta* is largely for *bhoga*. At first, the *buddhi* supports *bhoga* of the *chitta*, which is for the reason that the *buddhi* conceives the existence of the *chitta* only through *bhoga*.

The *buddhi* attempts to share with everybody equally that diminished-form perception stored in the *chitta*. In this context, we clarify the difference between the *Vaishya* and the *Kshatriya*. The *Vaishya* is hedonist, enjoys multifarious enjoyments, and is given to saving by nature. If the *Kshatriya* goes for *bhoga*, he wants to enjoy along with many others together. The *Vaishya* = the *mana* + the *chitta*. The *Kshatriya* = the *buddhi* + the *chitta*. The *Vaishya* is comparatively narrow-minded *jiva*, and is confined to this material world. The *Kshatriya* is a liberated and broad-minded human being. In the evolutionary path, the *Kshatriya* can secure a higher position than even the *Brahmin*. This will be elaborated in the appropriate context. This above-mentioned “perception” becomes a manifestation of peace, on its arrival at the centre of the *abhimana*. We summarise, a “perception” of the *vijnana*-world is always distorted in the *manomaya kosha* in spite of all the broadenings, which occur to that perception on account of attempts of the *buddhi*.

As a stream of perception travels to various centres of the *manomaya kosha* from the *vijnanamaya kosha*, the nature of this perception is gradually transformed. From the realm of the *vijnana*, the stream of perception moves to the centre of the *abhimana*. Then, it is merely a perception of existence. After this, when the perception travels to the centre of the *chitta*, this perception evokes a feeling of “pleasant or unpleasant” nature. As this perception travels to the second centre of the *chitta*—the *Surya* centre—a series of phenomenons is summoned in tandem with this feeling of “pleasant or unpleasant” nature. After passing through the *chitta*, this perception moves to the centre of the *buddhi*; if the *buddhi* is unsuccessful in making a decision from the existing precedents, then this perception travels to the centre of the *mana*. The *mana* attempts to have a re-look at this perception from the external world by means of the senses; and send the perception back

to the *buddhi*. (It should here be mentioned that the five senses [*jnana-indriyas*], though commanded by the *vijnanamaya kosha*, come under the authority of the *manomaya kosha* too.) The *buddhi*, then, affirms the form of the perception; this “perception”, then, assumes the shape of external entity—added with smell, taste, sight, touch and sound—in the centre of *mana*.

This is a rough sketch. There are innumerable ways each perception operates through different centres in our inner faculty. We cannot afford to elaborate it here. Therefore, we briefly introduce this subject for the thinkers. We emphasise again that our *vijnanamaya* body is in an ever-awake state. The *manomaya kosha* only goes to sleep. In the state of *sushupti*, we attain to the centre of the *abhimana*. In the state of dream, the parts of *Surya* and *Vishnu* of the *manomaya kosha* are also awake. There are some states of dream, in which the *Surya* part is asleep, but the *Vishnu* part is awake. In such a state, phenomenal manifestation remains absent in the dream; however, perceptions of bliss and grief exist in those dreams. Various parts of our inner faculties are nourished depending on the depth of the sleep. At the time of the *chitta* being nourished, if someone is awakened then he is severely discomforted. When aroused from *sushupti*, the centres of *Vishnu*, *Surya* and *mana* wake up gradually in this order. At the time of someone being awakened, if the *Vishnu* centre simultaneously wakes up from sleep, it create severe discomfort for him. In the middle of the night, three persons woke up from sleep by a sound. All three had been asleep; they woke up. The first person said, “Something must have happened and I have woken up.” The second person said, “Possibly a sound of gun! My heart is still beating high.” The third person said, “The sound is coming from the south. It looks like robbers have attacked the house of our landlord.” From the words of

the first person, it is obvious that he was in the state of *sushupti*; the parts of *Surya* and *Vishnu* were all asleep for him. Similarly, it also appears that the *chitta* part (*Vishnu*) for the second person was awake. The third person's words indicate that the *Surya* part was awake too, for him. If the *vijnana* part had not been awake, no way could the first person have woke up at the first place. If we analyse the above example, then we will perceive that stream of perception descend from the *vijnanamaya kosha* to various centres of the *manomaya kosha*. Incidentally, those who are interested in analysis of dreams, should perceive well the structure of our inner faculty.

When we rest in *sushupti*, we subsist at the centre of the *abhimana*. Many a philosopher opines that we rest in the *anandamaya kosha* when we are in *sushupti*. Reality does not support this opinion. The *anandamaya kosha* is beyond the *vijnanamaya kosha*, which is ever awake. How could our mind reach the *anandamaya kosha* by surmounting the ever-awake intermediate *vijnanamaya kosha*? The *anandamaya kosha* is an ever-active body. It is never confined and never idle. What we call "sleep" is sleep of the *manomaya kosha* only. In the state of sound sleep, every aspect of our mind such as thoughts of external objects by the *mana*, judgemental analysis by the *buddhi* and love by the *chitta*, all converges to the centre of the *abhimana*. This *abhimana* is the seed state of our inner world. On our waking up, our mental world develops from that seed state. This Great Creation, plethora of judgements and analysis, love and organisation galore, all dissolves into the selfhood of our inner world. They all sacrifice themselves in the tiny spot of selfhood. In a moment after waking up, this Great Creation spawns from that tiny spot of selfhood. When *sadhaka* attain to the centre of the *abhimana*, then he enjoys the beautiful peace that we normally enjoy in *sushupti*, in toto during wake. We may hereby

mention that the spot of each of our *abhimana* which is the source of peace galore—whose extension constitutes Great Creation—represents merely one point in the Great Body of *Shiva*, an *Ishvara*. Selfhood of all types of *jivas* is entwined with their *dharma* based nature that is *Shiva*—the great repository of peace. In the natural process too, all *jivas*, after completion of *karma*, take rest at this centre of fullness of perception of peace; they submerge their *karma*-performing organs in this repository of nectar of peace for dispelling their fatigue of *karma*; they receive tremendous boost of power from this repository of nectar to pursue their *karma* again; they are rejuvenated. This process is known as “sleep” in popular tongue. At any rate, each and every man can witness this centre of *dharma*, once he is established in the centre of the pure *abhimana* by means of *sadhana*. Someone who has attained to this repository of nectar of selfhood, has lost the blot of *abhimana* (pride) forever; from *jiva*-hood, he attains to *Shiva*-hood.

The salient features of the *vijnanamaya kosha* are threefold: five *jnana-indriyas*—nose, tongue, eye, skin, and ear; five *tanmatras*—smell, taste, sight, touch and sound; and the *vijnata*. We shall attempt to perceive this *kosha* with extreme patience.

In the context of the *vijnanamaya kosha*, “percipient” is known as the *vijnata* and “subjects of perception” are called the five *tanmatras*. What connects the “percipient” to “subjects of perception” is the “power of perception”—five *jnana-indriyas*.

Kshiti [earth], *ap* [water], *tejas* [fire], *marut* [air] and *vyom* [space] are the five *mahabhutas* [Five Elements]. The five *tanmatras* are the subtlest state of these five *mahabhutas*. Smell, taste, sight, touch and sound are the attributes of five *mahabhutas*. *Indriyas* for perception of smell, taste, sight, touch and sound are the powers of our

vijñana-body by which we perceive the respective *tanmatras*; these are five *jñana-indriyas*. The one and only *vijñana*-body is divided into three constituent parts: the *sattva*-natured part being known as the *vijnata*, the *rajas*-natured part as the *jñana-indriyas* and the *tamas*-natured part as the *tanmatras*.

We have already mentioned in the previous section on the *pranamaya kosha* that five *karma-indriyas* such as hands and feet are five different categories of attempts of the *prana* for performing activities. Manifestation of these attempts of the *prana* is particularly prominent in some specific organs of our physical body like hands and feet and that is why we acknowledge them as five *karma-indriyas*. Quite similarly, *jñana-indriyas* for smell, taste, sight, touch and sound are the powers of our *vijñana*-body for the percipient to perceive *tanmatras*. Since there is prominent development of these powers in the nose, the tongue, the eyes, the skin and the ear of our physical body, we acknowledge these organs as five *jñana-indriyas*. In case of loss of organs in the physical body, the percipient is not robbed of these powers. In case of deformities of an organ in the physical body, *vijnata* withdraws the corresponding power from that particular organ to inward, and makes some other organ take care of the function of the deformed organs, partially. An inquisitive person can observe amazing development of power of vision (hearing) among the persons suffering from congenital blindness (congenital deafness), manifested through their other *jñana-indriyas*, which is indicative of the aforementioned power being inherently located in the *vijñana*-body rather than in a particular organ of the physical body. In a dark night, if a thorn pricks into our foot, we use the tip of our finger (our skin) to detect that thorn in the absence of light. On many occasions, if a small piece of food item is stuck between two teeth, we use the tip of our tongue to “view” that small

piece of food. During these occasions, the power of vision moves from our eyes to the tip of our finger or to the tip of our tongue. As if, on these occasions, having meditated through our eye-representative we visualise the thorn or the small piece of food.

Anubhutis of the *vijnana*—perceptions of smell, taste etc.—enter the *vijnanamaya kosha*, at first; later, those perceptions enter into the domain of the *manomaya kosha*. The *dhyana* mentions five faces of *Shiva*. The five types of *anubhutis* of the *vijnanamaya kosha* are embedded in five faces of *Shiva*. *Anubhutis* of the *vijnanamaya kosha* are not similar to their counterparts of the *manomaya kosha*. *Anubhutis* of the *vijnanamaya kosha* are pure feelings, whereas those of the *manomaya kosha* are mixed feelings. Feelings of the *manomaya kosha* are endowed with many features: smell, taste, sight, touch, sound, goodness, badness, happiness, sorrow, belongingness, “of mine”, “of yours”, location, time, actor, race, nationality etc. However, *anubhutis* of the *vijnana* contain only one of the five features of smell, taste, sight, touch or sound. Cease all activities of your *manomaya kosha*; be established in the *vijnanamaya kosha*, having freed yourself from the impact of your *manomaya kosha*. And then, attempt to perceive the *vijnanamaya kosha*.

More precisely, abandon the following activities of the *manomaya kosha*: Desire for enjoyment (the *mana*), judgement (the *buddhi*), imprints [*samskaras*]—stemming from the *chitta* or past memory and education—and the *abhimana*. Attainment of such a state is equivalent to being established at the centre of the *vijnana*-body. Whatever is heard at such a state is sound-*tanmatra*; all vision is sight-*tanmatra*; and so on.

The centre of *vijnana* and the centre of *vichara* (the *buddhi*) are located exactly at the same spot of the brain. Many have referred the *buddhi* as the *vijnanamaya kosha*. The part of the *vijnana* associated with the *manomaya kosha* has been defined as the *buddhi* in our terminology. On the other hand, the part of *buddhi* beyond the control of the *manomaya kosha* is called the *vijnana*. One may study the brain diagram (Figure 4) for a more comprehensive look at the *manomaya kosha* and the *vijnanamaya kosha*.

At the *vijnana* centre, we perceive only tiny bits and pieces. Our *manomaya kosha* makes a heap of garbage out of that tiny piece of perception. The persons whose ability of *dharana* [cogitation] is serene, who can maintain a particular type of vibration for some time in the same unchanged manner without deviation, are capable of perceiving *anubhutis* of the *vijnana*. In the realm of the *vijnana*, a perception is a mere touch. In the mental world, this touch brings forth an ensemble of happenings after travelling through many centres of mind. *Anubhuti* of the *vijnana* is, indeed, of relatively advanced stage. We illustrate the perception of the *vijnana* by an analogy of comparatively lower stage. A green-coloured embodiment is in our sight be-speckled with lustre and shadow; we utter out at this sight, “There is the sweet mango tree (memory, past imprints) of ours (*abhimana*, which distinguishes the all-pervading *Atman* into many entities) at far (judgement).” We see an embodiment of green mixed with shadows; we narrate it in terms of “*abhimana*”, “*chitta*”, “*buddhi*” etc. In reality, the sight consists of nothing but the colour green and shadow. In the same manner, perception of the *vijnana* is distorted by our *manomaya* body.

As stated earlier, perception of an object of the outside world happens in the *vijnana* body first; later this perception travels to different centres of the *manomaya*

kosha. Any centre of *manomaya kosha* can command the five *jnana-indriyas* for its purpose. It is because of the fact that there is direct connection between each centre of the *manomaya kosha* and the *vijnana* centre (see the brain diagram; Figure 4). The part of *vijnana* associated with the *manomaya kosha* is known as the *buddhi*. The part of the *buddhi* beyond the scope of the *manomaya kosha* is known as the *vijnana*. The brain diagram is helpful in understanding the *manomaya kosha* and the *vijnanamaya kosha*. During the state of sleep, the *manomaya kosha* becomes still; but the *vijnana* part is ever awake. Since our *vijnana* body remains awake, sudden vibrations of sound and light wake us up from the state of deep sleep. Even though any centre of the *manomaya kosha* can utilise the services of five *jnana-indriyas*, an external impulse first arrives at the *vijnana* centre. Then this perception comes to the centre of the *abhimana*; gradually down to the centre of the *mana*. When the *manomaya kosha* is inactive (in a state of sleep) or tied up in some special task, the stream of perception from the *vijnanamaya kosha* begins to appear at the centre of the (pure) *abhimana*, time to time. After some time when the *manomaya kosha* is unoccupied, this stream of perception travels to various other centres of mind. It is truly amazing to observe the interesting and mysterious plays of the inner world. Sometimes these plays can be observed when mind is absolutely tranquil, calm and reserved. If our *vijnanamaya kosha* were not ever awake, then sleeping and waking up would have been regulated by natural laws; nobody would have been able to wake anyone up from sleep until the advent of an appropriate time. The reason is simple; if the percipient himself is asleep, who would perceive the stimulus for waking up? (Rigorous practice of *laya-yoga* based on notions described in the *gurupaduka stotra* [Hymn of the *gurupaduka*] may enable someone perceive functions of various centres of brain.)

All parts of our inner world, from the *mana* to the *abhimana*, are states of ignorance. They enshroud the *vijnana* which is the True Nature of *jiva* and of the five *mahabhutas*, and make us wander in a misconceived path. Therefore, those who have not experienced *anubhutis* of the *vijnanamaya kosha*, are not too firm in the path of *jnana*. They can, at any moment, be attracted to the impulses of *bhoga*, *moha* and ignorance. The percipient (*vijnata*), the power of perception (the purest form of the *jnana-indriyas*) and the object to be perceived (meaning the five *tanmatras* in the context of the *vijnana*), all these three entities become isomorphic in the *vijnanamaya kosha*. *Vijnata* in the *vijnanamaya kosha* is the entity which exists as the purest form of the *abhimana* in the *manomaya kosha*. The five *tanmatras* of smell, taste, sight, touch and sound transform the *vijnata* into five different forms which are known as the five faces of *Shiva*.

Pick a ripe mango; feel its smell, its taste, its sight, its touch (warm or cold) and its name. These *anubhutis* will enter the realm of the *vijnanamaya kosha* first. Entry of these *anubhutis* to the *vijnanamaya kosha*, irrespective of promptness of their entry, will be sequential, with one of those *anubhutis* entering at a time. *Vijnata* will assume five different forms by the impact of these five perceptions. These are the five faces of *Shiva*. The *abhimana* for all the *jivas* originate from the sixth face of *Shiva*, whereas the five *tanmatras* (the subtlest states of five *mahabhutas* of *kshiti*, *ap*, *tejas*, *marut* and *vyom*) and five *jnana-indriyas* have developed from the five faces of *Shiva*. If we can relinquish the source of ignorance or the *manomaya kosha*, then we will be able to be established in the *vijnana* which is the True Form of the seed state for the *jivas*, and also the subtlest form of the five *mahabhutas*. In attaining to the *vijnana*, we can find ourselves in our seed state of existence, which constitute again the seed state for the five *mahabhutas*.

When *vijnata* perceives the smell-*tanmatra*, he manifests himself as an image of yellow coloured perception. This yellow-coloured perception is the first face of *Shiva*, known as “Tatpuruṣa”. *Vijnata* becomes a manifestation of white-coloured perception in touch with the taste-*tanmatra*, which is the second face of *Shiva* known as “Sadyojāta”. In connection with the sight-*tanmatra*, *vijnata* manifests himself as a red-coloured perception—the third face of *Shiva*—known as “Vāmadeva”. *Vijnata* in connection with the *tanmatra* of touch is the fourth face of *Shiva*, “Aghora”, who is a manifestation of smoke-coloured perception. The fifth and the greatest face of *Shiva*, *ishana*, comes in connection with the sound-*tanmatra*, who is crystal-coloured, the combination of all colours or colourless. He is the purest state of perception. He is more the manifestation of percipient rather than that of perception.

There will be a mismatch of colours at places between the scriptural rendering of various faces of *Shiva* and our description of the same. A lot of this work is derived from my own *anubhuti* and from the framework for *sadhana* maintained in the tradition of my school of *sadhana* operating through *guru*-disciple chain. The list of colours mentioned by the scriptures in the given context will definitely be same as those described by me; the discrepancy lies regarding names of faces of various colours. I say no more except that I have to proceed in harmony with the skeleton of my *sadhana*.

We view a *sthula*-form in our viewing during our stay in the *mana* part of our *manomaya kosha*, which have been expressed by philosophers as the state of being awake. There remains no *sthula*-ness in our vision when we are situated at the part of the *manomaya kosha* that manifests love (the *Surya* centre). Entities of the physical world, in this state, appear as manifestations of light-and-shade, which is called *anubhuti* of the

state of dream in the philosopher's language. When we attain to the centre of the *chitta*, our vision neither comprises of *sthula* entities like blood, muscle, bone, earth and water that are prone to gravity, nor does it contain any imagery. Then, vision becomes manifestation of active curves of huge proportions without beginning or end. This is known as the bright golden hued *anubhuti* which is also part of the state of dream. An ice-like solid cold *anubhuti* manifests in us, on being established at the centre of pure *abhimana*. This *anubhuti* is the experience of *sushupti* and it is the substrate for perceptions of the *vijnanamaya kosha*. We have already stated that an external object connects to the *vijnanamaya kosha* first. Therefore, for being established in perception of the *vijnana*, we suggest that the perception has to be arrested at the *vijnana* stage before it reaches the *manomaya kosha*. Up to the mammals, selfhood of the *jivas* rests at the centre of the *pranamaya kosha*. This selfhood, for man, subsists at the *manomaya kosha* in a natural state. When selfhood subsists at the *vijnanamaya kosha*, man can grasp the perceptions of the *vijnana* easily. Indeed there are vibrations at *anubhutis* of the *vijnana*; but movement of those vibrations is not linear. We admit our deficiency in language to depict these vibrations. We, therefore, attempt an analogy to elaborate the nature of vibrations in the *vijnana*. In unloading a bag of cement, atoms of cement galore pervade the sky all around in the form of a smoke against our will. Nature of perception of the *vijnana* is likewise. As connection of a *tanmatra* to the *vijnana* occurs, *vijnana* becomes dyed in a pervasive colour as mentioned before. Atoms of perception move independently in this realm like the atoms of cement in our analogy. We, hereby, close this discussion of the *vijnanamaya kosha*. The *anandamaya kosha* will be discussed in the *Shakti* chapter. Now, we will narrate various aspects of this stage by analysing the *dhyana* of *Shiva*.

Shiva Dhyana

Dhyāyennityaṃ maheśaṃ rajatagirinibhaṃ cārucandrāvataṃsaṃ
ratnākalpojjvalāṅgaṃ paraśumṛgavarābhītiḥastaṃ prasannaṃ. padmāsīnaṃ samantāt
stutamamarāgaṇair vyāghrakṛttiṃ vasānaṃ viśvādyāṃ viśvabījaṃ nikhilabhayaharam
pañcavakraṃ trinetraṃ.

dhyāyet = one should perform *dhyana*.

The word, *dhyana*, has been expanded while discussing the *Vishnu-dhyana*. The state of *yoga* is rather apposite word to describe meditation of *Shiva* but the state of *dhyana*. The path of *upasana* [worship] cannot establish a *sadhaka* anywhere beyond the state of *dhyana*; thus extremely advanced stages are defined in the purview of *dhyana*. Knowledge of philosophies like the *Vedanta* and the *Samkhya* when cultivated through education without adhering to the path *sadhana* and *yoga*, is within the realm of *anubhuti* of the *Surya* stage. Likewise, even the Supreme Knowledge [*brahmajnana*] when cultivated through the path of *upasana*, is merely part of the state of *dhyana*. The actual *brahmajnana* is perceived only in the *Shakti* stage. The *dhyanas* are only part of the path of *upasana*. In the stage of *upasana*, usage of a higher dimensional word but *dhyana* is grossly unsuitable. I consider more elaboration on this subject unnecessary.

Nityaṃ = Something which is of the same form all eternity. Something immutable.

This phrase marks the difference between *anubhutis* of the *vijnanamaya kosha* from those of the *manomaya kosha*. *Anubhutis* of the *vijnanamaya kosha* are eternally of the same form. *Anubhutis* of the *manomaya kosha* always keep changing over time. Manifestation of an object changes as we go on analysing and re-analysing it in the *manomaya kosha*. *Anubhutis* of the *vijnanamaya kosha* shall manifest in the same form all the time. Memory can retain all the feelings of the *manomaya kosha* but not of the *vijnanamaya kosha*. There remains no trace of *anubhutis* of the *vijnanamaya kosha* in our memory. Memory cannot hold on even a trace of *anubhutis* of this stage which are realised only at this stage. For this reason, all realised formulations of this stage are immutable and perpetual.

Maheśam = Great *Ishvara*.

He is the Great embodiment of *Ishvara*. Alternatively, he is the embodiment of *jnana*. The term of *ishvara* is used to describe Absoluteness of the *sthula*-world and also of the *sukshma*-world. He is the *ishvara* of the *jnana*- and the *vijnana*- world; therefore, he is called Great *Ishvara*. A great man well-versed in knowledges and sciences is acknowledged as the great embodiment of divinity in all ages.

Rajatagirinibham = like a hill of silver.

This phrase describes the condensed state of perception. Peace-perception at a condensed form is manifested as the state described by this phrase. For our inner world, *sandhya* and *puja* ushers in the experience of peace. This peace-perception has a colour that is white. This peace perception should be pursued in an unwavering manner. When a

sadhaka can completely surrender to that peace-perception, this perception is manifested as a hill of silver to him.

Cārucandrāvataṃsaṃ = the forehead is decorated with a beautiful moon.

The forehead denotes the repository of *jnana*. It is also the place of the *buddhi*. The place of *buddhi*, the forehead, the place of conscience, and the place of *Ganesha* all these phrases denote the same location. It is the *buddhi* which develops the *manomaya kosha* to its full potential. *Surya*, *Vishnu*, *Shiva* are evolutionary development of the *buddhi*. The *mahat* represents the absolute development of the *buddhi*; this absolute development is half complete at the purest form of the *abhimana*, which is the beginning of the state of *Shiva*. At the centre of *Shiva*, the *buddhi* manifests itself as a beautiful bright moon; *buddhi* is delighted to be here. The moon on the forehead of *Shiva* is, indeed, half moon.

The *buddhi*—conscience—is the guiding light inside us. When the *tamas guna* needs to be destroyed, the *buddhi* becomes a manifestation of the *rajas guna*, which is why *Ganesha* moves forward utter ruthlessly against enjoyment and the hedonist. When necessity arises for annihilation of the *rajas guna* of *bhoga*, which is equivalent to multifarious nature of enjoyment, the *buddhi* assumes the form of *sattva + rajas guna* or the manifestation of *Narayana*. In reality, *Vishnu* is the manifestation of the *sattva guna*. Nevertheless, *Vishnu* has been presented as a manifestation of *sattva + rajas* in the framework of *dhyanas* for the five *devatas*, in describing the dynamics of our journey in the evolutionary path. Gratification of the *pranamaya kosha*—bestly physical gratification—is unbecoming of man who stands for the evolutionary development of the

manomaya kosha. When man is attracted to *bhoga* to a small extent, the power of *Ganesha* is sufficient for self-restraint. However, the power of *Ganesha* is less than sufficient when man is engaged in multifarious enjoyment and resorts to institutionalised hedonist life. Then, the necessity arises of the *Ganesha + Vishnu murti*. After being established at the *vijnanamana kosha*, the *Vishnu* centre does not continue to be golden coloured anymore but assumes a blue coloured appearance. In the Gita itself, Śri Kṛṣṇa appeared as blue-coloured four-handed to Arjuna after his *tejas*-dominated pervasive manifestation of “Viśvarūpa”. To mitigate *asuric* atrocities, *Vishnu* manifests Himself as an agglomeration of *tejas*. After mitigation of *asuric* atrocities is over, *Vishnu* transforms Himself again into a composed blue-coloured appearance. Can there be peace in the mind of the leader of a society at a time when *asuric* atrocities are perpetrated in that land? The leader of such a persecuted society wages all-out warfare against the *asuric*, and employs all *daivi sampads* for that cause. When this necessity for the *rajas guna*—that urge for warfare being motivated by *tejas*—comes to a halt, we attain to the *Shiva* centre. Soon after, man connects to the *vijnanamaya kosha*. This phrase implies that the *buddhi* has flourished like a beautiful moon. It is the *jyoti* of immortality; the *jyoti* of peace. After being established at this stage, the power of judgement for a *sadhaka* or a *yogi* becomes absolutely embroidered in peace. The existence in the *vijnanamaya kosha* is impossible without a strong foundation of judgement being embroidered completely in peace.

The power of the *buddhi* carries us forward to more advanced stages. Moreover, it protects us from being carried away by emotions of comparatively lower stages, when we are at our natural state. We shall elaborate the *Shakti* stage after this discourse on the *vijnanamaya kosha*. Having *anubhuti* of that stage curtails the necessity to resort to an

induced state of peace for *sadhaka* who attains to that state. The *Shakti* stage is beyond the three *gunas* of *sattva*, *rajas* and *tamas*, in the parlance of the Gita. The moon at the forehead of *Shiva* is that of the eighth day of the bright fortnight—the lunar state of the eighth *kala*.

ratnākalpojjvalāṅgaṃ = The body emanates a gem-like lustre.

This too is clearly felt in the *anubhuti*. This lustre is as immaculate, soft and condensed as that of crystal. After attainment of *anubhuti* of the *vijnanamaya kosha*, *sadhaka* is not spoilt by being in the company of *vishaya*. Attraction for sensual pleasure is a consequence of selfhood being founded in the *manomaya kosha* and in the *pranamaya kosha*. Having *anubhuti* of the *vijnana* makes *sadhaka's* mind unsusceptible to mutation or being attracted to *vishaya*. The underlying cause is embedded in the fact that no perception assumes the shape of *vishaya* at the centre of the *vijnanamaya kosha*. Here, perception is absolutely pure, which is rendered isomorphous to *vishaya* in the *manomaya kosha*. At the centre of the *vijnanamaya kosha*, the perception remains isomorphous to *vijnata*. On arrival to the centre of *abhimana*, this perception creates duality between perceiver and perception; on reaching the *chitta* centre, it evokes feelings of pleasant or unpleasant nature; furthermore, this perception summons memories of series of incidences at the *Surya* centre; by dint of these precedences associated with those incidences, this perception engenders the desire for *bhoga* at the *mana* centre. *Tanmatras* of an object that is being enjoyed, is experienced at the centre of the *vijnanamaya kosha*. There those *tanmatras* can absolutely not be differentiated from *vijnata*, which explains why no unnatural effort to derive enjoyment out of entities in the *sthula* world arises in the *vijnanamaya kosha*, even when the perception of enjoyment is

situated so close to the inner self at the *vijnanamaya kosha*. Therefore, *sadhaka* is as bright as a gem [piece of jewellery]. The other reason for comparing *sadhaka* with jewellery is that the *sadhakas*, after having *anubhuti* of the *vijnanamaya kosha*, are not tarnished by the external influences as gold and silver remain untarnished from external weather. In other words, *sadhakas* acquire the absolute power to renounce worldly entities associated with sexual desire, *bhoga* and *moha*. (If *sadhaka* is established at the *Shakti* stage, he is capable of protecting the immaculateness of his True Self, even after being in company with worldly objects of desire. However, the purpose of *karma* for the *Shakti*-stage personalities must be actively against the *asuric* nature. Without such explicit anti *asuric* purpose, those who are associated with woman and opulence are not established anywhere beyond the *chitta* part of the *manomaya kosha*.) Atmosphere is replete with water, heat and dust. There is an atmospheric reaction on every material for being in contact with heat and water, which induces gradual transformation of every object; these reactions go by the name of burn, decay or boil. Objects are soiled by dust. Exceptions to this rule is observed in case of gems and jewellery which are not transformed in contact with heat and water. On account of physical properties of subtlety and denseness, gold particles do not let dust sit on them. *Sadhaka* attains exactly the same state on being established at the *vijnanamaya kosha*; he remains always immaculate. There prevails no room for desire of *bhoga*, *moha* and *abhimana* in his luminous entity.

paraśumṛgavarābhīti = There are axe and deer [animal] as well as *mudras* of blessings [*vara*] and fearlessness [*abhaya*] in the hands of *Shiva*.

We have already elaborated postures [*mudra*] of *vara* [blessings] and *abhaya* [absence of insecurity], which came up during our discussion on the *Surya dhyana*. The

same words appear here again. Disposition to offer blessings and lack of insecurity are pinnacles of virtue in the character of a *guru*. Without a minimum extent of blessing and affection in his disposition, the *guru* can no way summon the respect from a disciple. Not only a disciple shall devote himself to his *guru*, but also the *guru* shall summon that devotion by showering his blessings [*vara*] to the disciple and dispelling the disciple's insecurities [*abhaya*]. The *gurus* of the stages of *Surya* and *Shiva* are naturally endowed with this disposition. One must first attain the *Shiva* stage in order to possess the qualities of a true *guru*; then he earns *guru*-ship. Those who have attained to the *vijnanamaya kosha* are relieved of the *abhimana* which characterizes the *jiva*. The *abhimana* lives on the substrate of eight *pashas*. None is entitled to *guru*-ship without overcoming these eight *pashas*. Many a *sadhaka* craving liberation suffers enormously for being disciple of a person who is limited by these eight *pashas*. The power of *Ganesha* is the sole path to shatter confinement of the *manomaya kosha*. Those who do not cling on to this power of *Ganesha* adamantly right at the time of entering *sadhana*, can never attain the *vijnanamaya kosha*. It is in the best interests of a *sadhaka* that he stays away from the company of persons who cloud their weaknesses with ideological jargons and the syrupy talk of balance of three *gunas*. If one of these three characteristics of desire for *bhoga*, *moha* (attraction to offspring and family) and *abhimana* [egoism] is apparent in someone's character and activity, it can safely be concluded that the concerned person has never attained the *vijnanamaya kosha*. Even if there are mere sparks of anger in someone's character then this is indicative of latent urges for sexual enjoyment, *moha* and *abhimana* in his nature. Our analysis will, however, be absolutely flawed if we do not consider the difference between anger [*krodha*] and *tejas*. *Sadhakas* keen on *mukti* must

hereby note that although blessings of a powerful *guru* is specially helpful in the path of *sadhana*, the path to evolution is unfolded by performance of sincere devoted *sadhana* on the basis of the *daivi sampads*. After *diksha* [spiritual initiation], a *sadhaka* should perform the prescribed daily *sadhana* diligently on a regular basis. After being introduced to *anubhuti*s at the inner world, a sufficiently intelligent disciple does not particularly require an outside *guru*. Then, the compass of *anubhuti* (peace) shows the path to evolution. Even then, the foundation of regular *sadhana* and the contact with *guru* should not be relinquished, at least easily.

A teacher who imparts education to us, is also our *guru*. He is the *guru* of the *Surya* stage. Not only it is preferable for the *gurus* of the *Surya* stage to possess traits of the *Surya* stage in their *karma* and *jnana*, but also it is essential. In ancient India, the teacher was known as *ācārya* who used to take charge of a student's educational needs. An *ācārya* used to perform *upanayana* [sacred thread] ceremony for his student to initiate him to the process of education; afterwards, he used to take the student to his own hermitage and impart him education based upon the *Vedas* and various supporting disciplines. In the present time, that admirable educational system of the *Aryas* has become defunct and there is hardly any prospect of revival of that education system as man's inner world is structured differently in the present age by the impact of outside forces. Political and economic reality has transformed man's thinking to the extent that man can not calmly contemplate for a moment, what is the path to be pursued in life. There, perhaps, never was an era in the earth, when this danger posed to the human life regarding obfuscation of his evolutionary goal was greater compared to the present times. A *Surya-guru* holds lotus in his hand, which is indicative of the manner that the *guru* is

supposed to attract disciples. The disciple's mind should be captured by the *guru* through his affectionate and tranquil nature. The *guru* shall take up infinite patience to usher the faculty of judgement in a disciple, which endows the disciple with discernment between right and wrong. The *guru* shall never adopt a draconian attitude. Man is forever (?) guided by the power of judgement. Even a child has the power to judge in a simple manner. You shall make sincerest efforts to awaken that power in a child. Some alien and uncivilised practices such as caning a student and making him stand in the sun, have been accepted in the *Arya* society as disciplining devices. Mark my words, these practices hurt development of higher stages of *jnana* in disciple. The teacher shall always pay due attention to develop *daivi sampads* in students. The teacher shall make special emphasis to create duty-minded attitude in students who should be duly encouraged to perform the routine activities—going to bed, getting up, defecation, practising *upasana*, taking a bath, having the meals, studying, doing physical exercise—daily in a timely manner without any sloth or deferment. Those who lack enthusiasm to pursue a disciplined approach as regards these daily rituals are not expected to fare particularly well in their evolutionary journey. The bottom line is that the teacher should acquire command over the entire thought process of the student by showering affection galore on him. Teachers should keep in mind that disciples can be directed in the desired path only through psychological means. For the teacher, it is not easy to acquire the power of successfully guiding disciples without performing a trace of *sadhana*. In many situations, teachers are unable to acquire that strength of character for lack of *brahmacharya* [celibacy], devotion, or disciplined family life with self-restraint [*samyama*], which are necessary qualities for

educators in idealising *guruship*. This inability of teachers often engenders disturbances and rift between students and teachers.

Our advice for students: Every intelligent student shall respect his teachers. This practice will benefit each and every student. You shall soon understand the immaculateness and depth of *guru's* affection which helps students considerably in conceiving *jnana*. There indeed will be great harm to India if this beauty of exchange of knowledge through affection and respect persists no more in this land. One can gauge the depth of affection from his *guru* only when he respects the *guru*. When the memory of teacher's affection is revived by someone, his heart truly becomes replete with humbleness. We request all those who yearns to develop themselves in the evolutionary path, to employ their power of judgement for augmentation of respect for teachers. Anyone can examine that the affection of *guru* is a transcendental delicacy which especially invigorates physical and mental health. In case of teacher behaving contrary to the moral values, an intelligent student may rectify teacher's flaws on being particularly humble, which will be the epitome of sweetness. Those whose *guru* does not have the *Surya* centre well-developed, are indeed unfortunate. In any event, the teachers or the *gurus*, without exception, should attempt to perceive the *Surya* stage.

After entering upon the *vijnanamaya kosha*, the *sadhaka* becomes a benefactor for ushering *jnana* in common persons who are desirous of *jnana*. He is indeed the *diksha-guru* or *guru* for our spiritual initiation. In common parlance, he is also referred as “*kaula-guru*” meaning someone who has attained the state of *Shiva* by means of *sadhana*. Without the realisation of *vijnana*, the religious teachers of the present times—so called *gurus*—are preaching in such a manner that the same *Arya dharma* has become divided

into many sects. Those who do not look for direct experience on realised truth [*anubhuti*] and augmentation of *jnana-shakti*, do not require *diksha*. For the common man, the *Gayatri-diksha*—the spiritual initiation during the *upanayana* ceremony—is good enough. The requirement for further spiritual initiation from the *kaula-guru* is for perceiving multiple aspects of the *Gayatri-diksha*, the best possible way to be initiated into the path of *upasana*. In the present age, there is much eagerness to receive the *Gayatri-diksha* all over India. Nevertheless, it is perplexing that very few actually perform *sandhya-upasana* regularly, after being initiated into it. Even though parents spend a lot of money for the sake of their wards' *upanayana* ceremony, not even ten percent of those boys attempt to perceiving the significance of *sandhya* by its daily performance. The centre of peace inside us is nurtured by performance of *sandhya* and *puja*. Consequently, our powers of judgement, memory, intelligence and patience are boosted; our character becomes increasingly immaculate; and we remain healthy. During our sleep, we all attain this centre of *dharma*. The sole path to reach this centre during wake is *sandhya* and *puja*. Astonishing results are guaranteed in performance of *sandhya* with water. The *sandhya* ritual is replete with many scientific procedures enabling the *upasaka* attain the centre of peace, unknowingly. By dint of *sandhya*—a particular variation of *upasana*—all the centres of the *manomaya kosha* are nurtured. On the contrary, sleep merely dispels the fatigue of the *manomaya kosha* and the *pranamaya kosha*.

It is a grave matter of concern how things are currently happening in the name of *guruship* all over India. Scores of big cults are originating wherein new methods of worship are being tailored, replacing and relinquishing scientific *upasana* methods like

sandhya. I urge everyone to follow those new methods of worship and narrate their own experiences on the aftereffects.

In the *dhyana*, the *diksha-guru* holds an axe and an animal [a deer] in his hand. The axe is a weapon to cut down woods which are *jivas* with the *abhimana* of gross physical body—essentially beings with extremely high inertia. *Dharma* destroys inertia in *jiva*. The greatest of all duties for the *dharma-guru* [spiritual teacher] is inculcation of sincere attempt for destruction of inertia and ignorance in a disciple. Should a *guru* attempt for destruction of inertia in his disciple without having first destroyed his own inertia, it would have little effect. The animal [deer] in the hand of *Shiva* is a connotation of hedonist mind [*mana*]. After reaching the *vijnanamaya kosha*, the *sadhaka* possess, no more, the desire to enjoy external pleasures. A truly accomplished [*siddha*] *guru* can restrain the hedonist trends of his disciple's mind very easily and promptly.

There is an educative mythological story regarding the cause of having an animal [deer] in *Shiva's* hand. Once upon a time, driven by sexual desire Lord *Brahma* (indeed *mana* is Lord *Brahma*) attempted to catch hold of His daughter. The unnatural urge of her father disturbed the daughter who was running away from Him in the form of a doe. Lord *Brahma* too assumed the form of a buck to chase her. Then, the daughter, being distraught by fear, went to Lord *Shiva*. After realising the circumstances, Lord *Shiva* held the buck, Lord *Brahma*. This mythological story explains the cause of having a deer in the hand of *Shiva*. In any event, the inclination of mind [*mana*] toward hedonic enjoyment [*bhoga*] ceases in unfolding of the *vijnanamaya kosha*.

prasannam = cheerful.

In attaining the *vijnanamaya kosha*, *sadhaka* becomes anxiety-less or concern-less, and manifestation of fulfilment. These emotions appear in *sadhaka's* face which makes him cheerful.

padmāsīnaṃ = seated on a lotus.

It means “resolved in *yoga*”. Lotus has been allegorised in the stages of *Surya* and *Vishnu*. The lotus in the *Surya* stage is a state of emotional inducement. In the *Vishnu* stage, it is the condensed state of *dhyana*. For the *sadhaka* established in the centre of *Shiva*, being seated on a lotus is tantamount to resolved in yoga.

By the appearance of the *sadhaka*, his stage of *anubhuti* can be perceived. When the characteristics of advanced stage are apparent in a *sadhaka*, there engenders a particular power of attraction in him, by virtue of which many people surrender to him. At that juncture, if he ponders over attracting people to himself, then he would be denied of any further scope for experiencing advanced *anubhutis*. The disciples too will be deprived of a meaningful life enriched with true *karma*, *upasana*, and *jnana*. On the contrary, they will deceive themselves and also the world through dogmatic rituals and gusts of dancing, singing, crying and devotional exuberances. Therefore, the advanced *sadhakas* should attempt to hide themselves with due caution. They should adopt a nondescript nature in dealing with common people and involve themselves in benevolent activities for the world. Everyone should interact with the world by means of *karma*. You shall not attempt to introduce yourself to others through self-written volumes or facade of emotional exuberances related to inner experience, which will foreclose your evolutionary journey by drawing you close to miracle- and magic- driven falsehood.

Dissolve your *abhimana* in the immaculateness, broadness and greatness of *atman*. Form the core of your *anubhuti* with due simplicity so as to discourage even a tinge of lie in your inner faculty. Remember that the appeal of facade of emotional exuberances fades for the *sadhaka* as he rises over the boundaries of the *manomaya kosha*, as the *manomaya* kosha—which stands for lack of *jnana*—begets the need for the facade of emotional exuberances. Moreover, it should also be kept in mind that a dogmatic way of life is inimical to the world and the self. The pursuers of such way of life are their own enemies, and those who draw men to such living, are also enemies of humanity. Living should be a combination of practices of *karma*, *upasana*, and *jnana* (instead of mere words of *jnana*). Everybody shall focus pre-dominantly on *karma*. For practice of *upasana*, ancient *rishis* have only allocated less than one hour in each *sandhya*. Those who are eager to utilise more time for *upasana*, shall attempt to find that time in nocturnal hours after midnight or in the pre-dawn hours. *Upasana* is required for attainment of peace during wake. Extent of peace acquired through *sandhya* is the most when *sandhya*, being reposed, is performed in an uninhabited ground or in the banks of a river. To those who are desirous of development of their *sadhana* and also to *karmis*, it must here be specified that they should not expect much of an assistance from those noble men with emotional exuberance. A person's progress in evolutionary journey is indicated by his efficiency in *karma*. Those who attempt to develop the power of *sadhana* through emotion, are especially weak. The power of *sadhana* must be manifested in *karma* as was the case with ancient *gurus*.

samantāt stutamamarāṅgaṇaiḥ = The *devatas* [divine entities] are showering eulogies all around.

We have discussed about the *devata* in the first chapter. There, the *devata* has been defined as the inner traits of *tejas*, dissemination and war against *asuras*. The selfless *karmi* is the *devata*. A person by dint of whose influence these *karmis* are organised, is considered as an *ishvara* in the field of action. A person whose power engenders hundreds of *devatas* and by virtue of whose unearthly power, divinity or the spirit to wage war against the *asuric* is awakened among many people, is regarded as *ishvara* on this earth. The *karmi* is a manifestation of the *rajas guna*. He increasingly becomes fatigued in doing *karma* over and over again; then, he yearns for peace. Company of a *yogi* removes this fatigue, promptly and easily. Alternatively, desire-less *karmis* yearn for the steady calm flow of the *vijnana*. The “eulogy” here is, by no means, flattery. Eulogy [“stuti” in the *dhyana-mantra*] is the expression of our sincere inner attempt to possess some advanced virtues which we are attracted to. (Those who are moved by the praises showered by people who are devoid of any understanding of evolutionarily advanced life and who do not have each of their daily activities examined by the parameters of their own conscience, require many more lives to attain the quintessential aspect of humanity.) Those who praise morally uplifted persons without themselves following any advanced moral principles, are flatterers. And, their praise is flattery. These types of people are generally prone to slandering others. Their company is no less dangerous than being with a cobra. They are the uttermost malevolent enemies of society. The divine world [world of *devatas*, the *sukshma* world] is an ever active world. None can rest after having been in this world, that is having established selfhood in this world. Where is rest for him whose activities are directed toward others’ welfare? He always faces infinite suffering. Slander, insult and castigation are eternal blessings on

him. Surmounting starvation and sleeplessness, he performs benevolent *karma* for the world, which does not find any public recognition, forever. He brings nectar for the world; in lieu of that he receives nothing but poison of the world.

As previously stated, men with *asuric sampads* such as *dambha* [immorality], *darpa* [repeated persecution], *abhimana* [egoism], anger and cruelty can not enter the *vijnanamaya kosha*. That is why only the *devatas* are offering eulogy to *Shiva*. In reality, the immaculate nectar of peace can only be properly valued after completion of *karma*. Peace is quite natural after pursuit of *devata*-hood [nature of the *devatas*]. Before possession of *devata*-hood, “peace” is tantamount to inertia. Existence of such peace in human society creates *Shudras*—narrow minded persons—out of humans. The *asuric*-natured individuals can only malign a Great man of the *yogi* stage. *Karmis* alone recognise the true value of this stage. Therefore, only the *devatas* are showering eulogies, being around *Shiva*. The *devata* hereby denote the man with *daivi sampads*.

vyāghrakṛttim vasānam = He wears tiger-skin as attire.

The attire is devoid of pomp and grandeur, completely. He is content with loin-cloths—barely enough to protect modesty. He leads a simple life without luxury.

viśvādyam viśvabījam = He is the beginning of the Universe and the seed of this Universe.

This *sthula* Creation, as part of the Space [*vyom*], is collectively called “viśva”, the Universe. The prevailing state before existence of this present gross state of the Universe is called *Shiva*. Therefore, vacuum is the true form of *Shiva*.

Every gross entity has three states — the seed state [the *karana*], the subtle state [the *sukshma*] and the gross state [the *sthula*]. The seed state [the *karana*] gradually evolves into the *sthula* state. The *sukshma* state rests in-between these two states. The *abhimana* of a particular *jiva* of the Creation constitutes only a single point in the Great entity of *Shiva-ishvara* [*Shiva* who is an *ishvara* as well]—as if the body of *Shiva* is formed by the *abhimanas* of the *jivas* as cells. We have discussed before the subtlest states of five *mahabhutas* (*kshiti, ap, tejas, marut* and *vyom*). The entire Creation is manifested through composition, decomposition or mixture of these *mahabhutas*. It may hereby be mentioned that planets such as the earth are also *jivas* just like us. Each of them has birth and death; stages of life-cycle—childhood, youth and oldness; growth and decline. We have attained our bodily entities as evolved expression of our inner subtlest *abhimana*. It is quite so for planets too. During the Epoch of *Laya*, all will be deconstructed into *vyom*.

Many scholars have conducted various types of research on Cosmology. I request the inquisitive readers to peruse the thoughts of all kinds of philosophers and scientists with due patience. Nobody will gain from vain arguments and the consequent wastage of time, or discussion purely for polemical purposes. Dissection of thoughts of the thinkers makes one's own thinking uncluttered and refined. The scientific basis of a principle is not too strong if applicability of that principle is not pervasive enough. Attempt to perceive the purpose of life in the opinion of different philosophers. Also enquire whether aforesaid purpose has been adopted in the personal life by the corresponding philosopher. Then, live your life in the model of that life. Everybody should be disciplined. There are many specialities in the life of any of the thinkers of the world. You shall not attempt to

fulfil your ambitions by hurting others. You shall assist everybody in building their life by the guidance of their own conscience. The Eastern thoughts posit a uniform creation process for all sentient beings [*jivas*] and non-sentient entities. The Eastern thoughts are magnificently successful in positing a scientific Cosmology, which cannot be discussed in detail in this book.

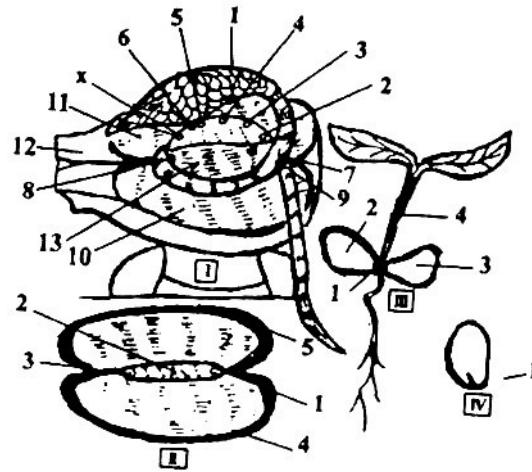


Figure 1: The *Shiva murti*

Everybody has observed the *Shiva-murti* (Figure 1). The built and placement of this *murti* is marvellously associated with its scientific and philosophical basis. This *murti* is formed in the shape of a seed implying that the seed-state of this Creation is indeed *Shiva*. The pinnet [pinnacle, the part labelled by asterisk (*) in Figure 2(III)] of this *murti* is to be placed northward. Polaris, also known as the polestar, is to the north of the earth. Polaris is the *satya-loka*. There are forces of attraction-repulsion between Polaris and the earth. Once we perceive one of these forces, the other force can too be grasped through analytical acumen. These forces are what is known as magnetism in common parlance. These two forces are the vital forces for the earth. *Yogis* perform

dhyana and *puja*, north-faced to enlighten themselves on these forces. It is perhaps not very difficult to be acquainted with these forces if the inner faculties of the seeker are immaculate. Indeed, we should not spare any more words on this issue for this is entirely a matter of inner *anubhuti*. The force that connects the earth to Polaris makes the earth revolve round the sun. This is the driving power in the physical Universe. Magnetism is the vital force of the earth. There are indications of this subject-matter in the Vedic ritual of Aghamarṣaṇa [sanctification before *upasana* or *puja*]. The ritual of Aghamarṣaṇa outlined in the *Tantra* is different and associated, in entirety, with the *vijnanamaya kosha*. The *jiva* attains *Shiva*-hood after sanctification of inner faculties. And, the ritual of Aghamarṣaṇa, if performed daily in accordance with the procedure, helps in that sanctification. At any rate, this aforementioned force is directed northward, which silently runs through the earth and empowers the entire world. The north-faced pinnet of *Shiva-murti* represents this force in the *sthula* form. For this reason, the pinnet must be northward always, and *Shiva-puja* is performed north-faced too. Performer of *puja* knows that the *puja* of *shakti* [Power] (alternatively, the Nature) is performed on the pinnet of the *Shiva-murti*. There are two facets of this power: One flows toward the north, and the second, simultaneously, flows to the earth. *Shiva*-hood can be attained by only a person whose inner powers are all channelised toward the north which is the path of the truth, the path to Polaris [eternity], the path to *Ganesh*, the path to renunciation [*tyaga*], the path to moving away from sensual commitments. The *ajna-chakra*, specified by the *Yoga* scriptures, is the *sukshma* form of our brain and it is denoted by the “Yoni” region or the “Gaurīpīṭha” region of the *Shiva-murti*. Two centres of *ajna-chakra* are the most prominent—one near the frontal part of the brain and the other near the rear side. The

former one is the centre of truth or the centre of eternity [Polaris] and the latter one is the centre of the *mana*. The *mana* is associated with the earth like the truth is associated with Polaris. In Figure 1 (the figure of the *Shiva-murti*) 1 denotes the centre of Polaris [eternity] and 2 that of the earth (the *mana*).

A seed is transformed into a tree. Knowledge of the seed is translated into knowledge of the tree. All knowledges, sciences and *sadhanas* of India express the idea of introspection to man. *Puja* of *Shiv* is the *puja* of the seed state of our true existence. Alternatively, *Shiva puja* means *puja* of our brain. *Puja* signifies the process of practising fullness. Possession of *daivi sampads* like renunciation is indicative of fullness of the brain. The seed state of the entire Creation is experienced by reaching to the centre of our own seed state. The shape and characteristics of a seed resembles the *Shiva murti*. The development of our *sukshma* body is remarkably similar to the evolution of tree from a seed. This point has been clearly made in the fifteenth chapter, entitled *Purushottama Yoga*, of the Gita. We, now, compare the similarities between a seed and the *Shiva murti*.

In Figure 1, there are diagrams of a sprout (sub-figure III) and a seed (sub-figure IV). In contact with water and earth, a seed germinates into a sprout. Upon germination, the pair of petals of a seed give rise to a stem—embryonic shoot—in the upward direction containing a pair of leaves, and a branched embryonic root in the downward direction. An introduction to various parts of seeds is required for facilitating an understanding on the states of seed and sprout. Within the covering of a seed—called the seed coat—there lie two petals, and a sprout-let in the junction of both petals. (Verify this description by examining a seed.) Not all seeds have two petals. For those seeds, such as

paddy and malt, the sprout, during germination, receives the ingredients of a seed-petal from the starch and the ingredients of another seed-petal from the seed coat.

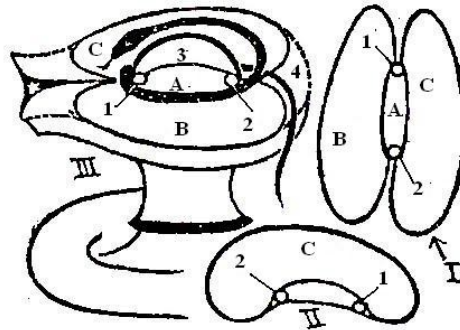


Figure 2: The Seed and the *Shiva murti*

There is a tradition to sculpt the *Shiva murti* in the form of a seed. The similarities between them should be noted. We add another figure (Figure 2: The Seed and the *Shiva murti*) to illustrate the similarities between the *ajna-chakra* described in the *Yoga* scriptures, the seed of a tree, the human brain (brain of any sentient being, in general) and the *Shiva murti*. The description of this figure follows for convenience of readers in understanding the *Shiva* chapter. *Shiva* is the *devata* of peace or *dharma*, and *jnana*. The brain is the repository of *jnana*. There are various paths for understanding the Nature: *upasana*, *yoga* and material sciences. When all these paths culminate, their pursuers will be in close proximity to the same knowledge. Depending on the path chosen, there will, indeed, be difference in the level and nature of knowledge which the pursuer attains to. The nature of knowledge could be any of the stages of the *sthula*, the *sukshma*, the *karana*, or the *turiya*. Even then, no knowledge is lesser than the other and each kind of knowledge is necessary. There is no other land where the development of knowledge is as

wonderful as its development in India. The *rishi* of India is a *karmi*, *upsaka*, *jnani* and *yogi*, simultaneously.

Description of the *Shiva murti*

Subfigure I of Figure 2 illustrates two petals defined as the *ajna chakra* in the *Yoga* scriptures, which is indeed the *sukshma* state of our brain. There are two centres in the *ajna chakra* labelled as 1 and 2. Point 1 is the position of the *buddhi*, which is on the same diameter of our head on which the eyebrow centre [midpoint in-between the eyebrows; the point above nasion] lies. *Yogis* call this location the position of eternity [Polaris] or the position of truth [*satya*]. This is the centre of *Ganesha* by our definition (see Figure 3).

Subfigure III (Figure 2) is the schematic diagram of the *Shiva murti*. Juxtapose the centres labelled as 1, 2, A, B and C in this subfigure with the correspondingly labelled centres in the Subfigure I (Figure 2) which essentially signifies the relation between the *Shiva murti* and the *ajna chakra*. In Subfigure III (Figure 2), the part labelled as 3 is the *Shiva-pinda* [a rotund lump] in the *Shiva murti*. This *Shiva-pinda* is the bridge in-between the right and left hemispheres of the brain. The lower part of the *Shiva-pinda* is called the *ajna* and the upper part is called the origin of the *sahasrara*. In the *sadhaka* community, this place is called the *gurupaduka*. In very advanced *sadhaka* communities, there are traditions of *laya-yoga* based on the *gurupaduka* and the centres of 6, 5, 4, 3 and 2 mentioned in Figure 3 [The Six *Chakras*]. Ordinary *sadhakas* are unaware of these parts of *yoga*. Among the readers, the non-*sadhakas* need not deliberate too hard on these topics. Our purpose is to create an understanding of the science of *karma*. The *karmis*

should perceive the science of *karma* thoroughly. Not every word of this book will be useful for everyone. The * marked portion (Figure 2, Subfigure III) is the pinnet of the *Shiva murti*, whose function is limited to positioning the *Shiva murti* toward the north. *Shiva puja* should always be performed north-faced. The *Shiva murti* too should be placed with the pinnet being northward. Since the pinnet of an already placed *Shiva murti* always indicates the north like a compass, existence of a *Shiva* temple is sufficient for finding directions. The part marked as 4 (Figure 2, Subfigure III) is only for decorative purposes; even without this part, a *Shiva murti* is, no way, incomplete. There is a serpent along with the *Shiva murti* in Subfigure III of Figure 2. This serpent is the *brahmanadi*. The readers have to wait until the *Shakti* part of this book for comprehension of this notion of serpent.

In Subfigure II (Figure 2), there are three parts of 1, 2 and C, which could be juxtaposed with correspondingly numbered parts of Subfigures of III and I. It is the diagram of a seed. The petals of B and C of a seed, combined, form this part C. The sprout rests in the position marked as 2, which develops into the serpent of Subfigure III (Figure 2). This serpent is indeed the vitality, *atman* and inner Consciousness. Its one part (toward the head) is described as *Shakti* in the *Shakti* chapter. The other part (toward the tail) moves down to the *muladhara* through the spine. The former part is comparable to the trunk of a tree and the latter to the root. The reader must have, by now, received food for thought in perceiving the various mythological allegories such as existence of a serpent with *Shiva*, visualisation of a serpent in the place of the sacred thread in the shoulder of *Ganesha* and imagery of *Narayana* lying down on the lap of a snake.

Subfigure III (Figure 2) also tells us what inspired the *koṣākuṣi* [ritual double spoons] used in *puja* to have their so-called “distorted” shape.

Man’s real entity (his body of Consciousness) subsists along with the spinal cord, starting from the brain. In the parlance of the *Yoga* scriptures, the True Self of the *jivas* is the power of consciousness pervading between the *sahasrara* to the *muladhara*, which can be perceived by practising the procedures of *sadhana* associated with the six *chakras* mentioned in the *Yoga*. In the *Yoga* scriptures, there are descriptions of seven *chakras*: the *sahasrara*, the *ajna*, the *vishuddhakhya*, the *anahata*, the *manipura*, the *svadhisthana* and the *muladhara*. Excluding the *sahasrara*, the rest of these *chakras* are collectively known as the six *chakras*. The *sahasrara chakra* is known as an atypical *chakra*. The conception of this *chakra* is developed in the *Yoga* scriptures for convenience of *sadhakas*; nevertheless it is not accepted as one of the six *chakras*. We too follow the same nomenclature by not defining the “seven *chakras*” but confining ourselves to the “six *chakras*”. The topmost part of brain is called the *sahasrara* which is the formative ground for many kinds of knowledge [*jnana*]. The bridge of the *ajna-chakra* joining the centres of the *mana* and the *buddhi* is connected to this centre of origin of every knowledge. The name *sahasrara* is derived from the words of *sahasra* and *ara*: *sahasrāra* = *sahasra* + *ara*. *Sahasra* means a thousand or innumerable. *Ara* is a spoke connecting the nave of a wheel [*chakra*] to its rim. All the spokes joining the *mana* and various knowledge are collectively called the *sahasrara*. Hence, etymologically the *sahasrara* is called so because of its role in developing innumerable disciplines of knowledge. (Beginners in the practice of *yoga* shall follow the direction of *yoga* in toto. In doing the *yoga* practices, the following imagery needs to be adopted, particularly while performing

the rituals related to the *ajna-chakra*: There is a cool white (or seven-coloured) umbrella-shaped cover over the entire brain, which essentially covers the *ajna-chakra*, the bottom part of the brain. This leads to amazing results.) *Jnana* of various parts of the brain is received on the basis of the *ajna-chakra*. The *ajna-chakra* is the abode of *Shiva*. (This is also mentioned in the *mantra* of *pranayama* practiced in the Vedic *sandhya*.) There are two petals of the *ajna-chakra*, which constitute the Yoni region or the Gaurīpīṭha region of the *Shiva murti*. The bridge of these two petals is the *Shiva-pinda*. In the physical form, these two petals form the brain for the sentient beings. These petals are indeed the young stem with two leaves in its development from the seed (See Figure 1). All developments of knowledge of the brain are connected to the *Shiva-pinda*. The *ajna-chakra* has transformed into the physical brain. A stream of nerves comes to the *muladhara* from the *ajna-chakra*, which is comparable to roots in trees. The other stream pervades in the entire brain from the *ajna-chakra* to develop into the *mana*, the *buddhi*, the *chitta* and the *abhimana*. We hereby present Figure 3, the diagram of the Six *Chakras*, for facilitating understanding among the readers.

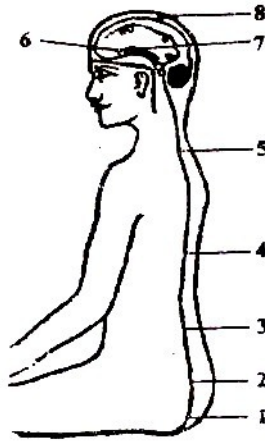


Figure 3: The Six *Chakras*

In the Figure 3, centres labelled as 1, 2, 3, 4 and 5 denote the positions of the *muladhara-chakra*, the *svadhisthana-chakra*, the *manipura-chakra*, the *anahata-chakra* and the *vishuddhakhya-chakra*, respectively.

6 indicates the position of the *ajna-chakra*. The readers may juxtapose this hemispherical region to the region labelled as 3 in Subfigure III of Figure 2, which is the rotund lump of the *Shiva-murti*. Worshippers offer water and flower on the *Shiva-pinda* during *puja*.

7 is the womb of the *sahasrara*. *Sadhakas* call this location the *gurupaduka*. This region is magnified in Figure 4 which describes various centres of *jnana* in the brain.

8 is presented as a semicircular line. This represents the topmost part of the brain—the *sahasrara*. It is the finest part of the brain and subsists like cream on milk. *Sadhakas* conceive it like peace-granting umbrella-like cover over the brain.

Prior to any study on anatomy and physiology, everybody will benefit from a discussion of ancient theories and techniques of *sadhana*. *Anubhuti* defines the framework for discussion of *sadhana*. Conception of these *chakras*, such as the *sahasrara*, is to facilitate *anubhuti* and in conformity with experiencing *anubhuti*. This is particularly useful for entrants in the path of *sadhana*. Later, *sadhaka* realises that these centres are those of some *anubhutis*. Sadly, there are many who expect to find these *chakras* upon dissection of a human body. The procedures of *yoga* have been discovered to connect the *sadhaka* with his inner powers. Once connected with the appropriate state of *anubhuti*, there remains no element of imagination in conceiving those *chakras*. Then, the *sadhaka* acquires the *jnana* of those *chakras*, being rapt by the bliss of that *anubhuti*

and peace present with that *anubhuti*. The role of imagining in conception of that *chakra* vanishes then and there. The scientific discussions of the present age are based upon findings discovered through dissection of the physical body. Amazingly though, they could not deny the principal centres of *anubhuti* laid down by the Eastern thought that is the six *chakras* from the *ajna-chakra* to the *muladhara-chakra*. Hence we observe that the material science is the stepping stone for the science of *sadhana* and philosophy. Where the material sciences end, the *sadhakas* commence their journey. When we observe this harmony, we feel immense joy in our heart. We appeal to every student to examine and comprehend both material sciences and the scriptures on *sadhana*. Nevertheless, one should not analyse the attributes of *sadhana* sheer in the framework of the physical entities, because of the fact that the termination point of one's journey is the point of commencement for the other. Entry into the domain of *sadhana* with performance of rituals and practices enables you to gather peace and to get rid of the mental disturbances. However large may be extent of your knowledge based on physical entities, you will not indeed acquire peace at your heart through this process. There arises no peace without mind being introspective.

A sperm fertilises an ovum to create a seed. In the initial stages, any sentient being resembles a *Shiva-murti*. A seed is constituted of sperm, ovum and consciousness. Consciousness brings about a sperm and an ovum together. Such a seed transforms into a foetus in a mother's womb. Again, such a seed in the womb of the earth develops into a tree. In understanding the development of our *sukshma* entity, we note the origin of all other five *chakras* from the *ajna-chakra* as well as the origin of all *jnana*-centres of the brain from the *ajna-chakra*.

We, hereby, reveal an mystical secret which the inquisitive may verify. We have already discussed that the built and placement of the *Shiva murti* is as per the physical structure of our brain. *Shiva* is the *devata* of *jnana* and peace whereas the brain is the repository of *jnana* and peace. Your own brain will soothe down in resting for a while after poring water on *Shiva-linga* in any established *Shiva* temple. If you desire to offer bael leaves to *Shiva-linga*, offer them wet. Those who look forward to augment the strength of their brain may examine the veracity of this statement. A sitting of two to five minutes everyday—either after having a bath or in washed clean cloths—is sufficient for that purpose if performed daily in the same manner. The effect will be much prominent on pouring milk on *Shiva-pinda*, after pouring water. To those who—by the impact of modern educational system—are striving hard to uproot these practices from the society without perceiving their significance, we humbly submit that these practices were discovered by the *rishis* who lived in jungles, forests, hills and mountains, being potently engrossed in *yoga*. Gradually these discoveries percolated to society, and contributed tremendously to benefit of our society. In the present age, these practices may be abolished out of sheer indifference of the society; nevertheless, their requirement is and will be equally felt by the true *sadhaka* communities for cultivation of *jnana* and peace. In due course of time, they will be again well-received by society for its own necessity. A truly scientific endowment never perishes.

Shiva is the *devata* of *yoga* which essentially signifies *laya-yoga*. *Laya* [Deconstruction] is the process of reaching the state, from which Creation occurs, through *anubhuti*. Those who can reach the centre of the *ajna* through this path, are

called the *yogis*. *Shiva* is indeed the seed-state of Creation. Hence *Shiva* is called the beginning (*viśvādyam*) and the seed (*viśvabījam*) of this Universe.

nikhilabhayaharam = He destroys all kinds of fears and insecurities.

The sentient being's fear remains no more after having been firm in his *jnana* through experiencing the *vijnana*. Fear is only an impression [*samskara*] on the mind. After having experienced the *Vishnu* centre, fear becomes considerably less. Often, fear is chimerical by nature. Human beings are usually terribly frightened from death. In reality, persecution by the *asuras* should be the only cause of fear. The beastly hedonists hinder evolutionary development of society for facilitating their own enjoyment. The origin of fear lies in acceptance of that hinderance to evolutionary progress. Pursuit of valour alleviates fear. None who identifies himself with *Atman*—the Consciousness or *Ishvara*—possesses fear of death. In reality, there exists no Yama, the mythological god of death, to punish us awaiting for our death. Moreover, none possesses the power to stall death. Therefore, fear of death is only a psychological weakness. Death is natural, but *atman* is immortal. The nature of *atman* transmits also to our bodily entity; hence we cannot acknowledge death—our leaving of physical body—as natural. Our firm belief is that we will live for ages in our present physical body; that we will play with this body forever. Due to impartation of flawed education, we consider ourselves as physical bodily entity rather than *atman*. This mistaken perception—antagonistic to reality—creates phobia about death in us. A careful thinking will lead us to the understanding that we have created the fear of death—like creation of the myth of Yama—by supplanting *atman* by body; we have called zillions of disturbances in society through our perception of immortality of body. Indeed, our body is extremely endeared thing to us. Its proper care

and maintenance is necessary. Nevertheless, we cannot afford to deviate from our pursuit of evolutionary development on account of our endearment of body. *Atman* is most pervasive, and is inside all of us. We have constrained *Atman*'s pervasiveness considerably in our perception of body as *atman*. Since *Atman* is all pervasive, we are unable to live all by our own; we are compelled to live as part of a society or community. *Atman*, being inside our body, seeks to pervade even without our awareness, which should caution us on the true pervasive nature of ours contrary to our limited perception. In any event, if this type of questions comes to the fore of one's mind, then he will definitely realise *Atman*. In the process of attaining deeper and deeper states of realisation, he will reach the centre of *Shiva*; then, he realises that there is no such thing as fear. He, further, perceives that the immortality and pervasiveness of *Atman* is not compromised by agedness, sickness and death. His thinking, then, does not remain confined to the interest of any particular community.

The misperception of death as the end of our existence ceases through the awareness of the *pranamaya kosha*, something that we have already discussed. The world of the *vijnana* is the world of perception of inseparability. What can summon fear in a world where there is no separation between the two?

pañcavaktram = five-faced.

Our discussions indicate that the five faces of *Shiva* are centres of experiencing different *tanmatras*. Here, perceptions [*anubhuti*] are pure and unadulterated. For example, in the centre of sight *tanmatra*, the perception of any other *tanmatra*, say taste, can never be perceived and so on. A string instrument may provide a simile: Only the

relevant string makes a sound on being played; no other string makes a noise. Likewise, each face of *Shiva* is associated with a particular *tanmatra*, which we shall address in due course.

trinetram = three eyed.

Shiva is the observer of three worlds: the *sthula* world, the *sukshma* world and the *karana* world. This will be elaborated in the *Shakti* chapter.

It is necessary to clarify that pursuit of one of the *anubhutis* narrated in the *dhyana* leads to experience of the other *anubhutis*, spontaneously. *Sadhakas* shall not focus on each and every word separately; but they shall firmly focus on the particular *anubhuti*, which, in turn, will invoke *anubhutis* of other words of *dhyana*. *Anubhutis* attain to greater depths after acquiring the *anubhuti* of the *Ganesha* centre. The *anubhutis* are all connected to one another, eventually ascending up stepwise to our True Self. Those who are truly searching for *atman*, and who possess not any infatuation for their group, name and fame, will indeed be able to move forward in their evolutionary journey. After having one real *anubhuti*, you shall attempt to stay concern-less by always surrendering to that *anubhuti* that is to be considered as manifestation of your worshipped *devata*. You shall also diligently pursue your daily *sadhana* and beneficent activities.

Characteristics of the *karmis* and the *jnanis* of this stage have been described in the *dhyana*. The *karmis* are described by the following parts of the *dhyana*: “paraśumṛgavarābhītiḥastam prasannaṃ” and “vyāghrakṛttiṃ vasānaṃ”. The *karmis* of this stage become *gurus* (varābhīti) They are always of cheerful disposition (prasannaṃ). They firm up *atman*-based self-existence in man, and shatter man's perception of mere

physical bodily existence. They redirect mind (mṛga) of their disciples from hedonism to *atman*. They live a simple living without luxury (vyāghrakṛttim vasānam); they are not even particularly well-groomed.

Sadly enough, in the present times *gurus* neither look for life of renunciation, nor do they attempt to awaken the conscience of men. The tradition of *diksha* is pervasive, perhaps all over India. Almost everybody is initiated into some kind of *diksha*. It is most beneficial to be initiated through *diksha* at the age of 8–9 years. By *diksha*, we mean a type of spiritual initiation recorded in the *Vedas* or the *Tantra* but not ceremonies based upon the *Puranas* or concoction of mind. Presence of the sound of ‘r’ in the *japa-mantra* used in the *diksha*, stimulates *karma* in the initiated one. In the present times, *upasana* of such *mantras* is even more effective than ever before. Many have the perception that acceptance of someone as *guru* for *diksha* implies a permanent state of subservience for the disciple to his *guru* regarding the spiritual matters. One can and should accept some other *guru* provided that there is no development of knowledge from the present *guru* or the present *guru* is a fraud. The necessity of *diksha* arises for attaining absoluteness in *jnana* which is surely not reached until the time of complete mental contentment. However, blaming *guru* without performing own *sadhana* as suggested does not bear good consequences for a disciple who must perform *japa* even for two minutes daily in the same manner as a commitment. *Japa* of *mantras* is the most powerful technique to augment man’s faculty of *jnana*. Among the *mantras*, the *Gayatri-mantra* or seed-*mantras* [*mantras* based on single syllable sounds which act as seed for more elaborate *mantras*] of the *Tantra* are more powerful than others. Many adopt the cultural impressions [*samskara*] created by *dharma*; however there are extremely few who adopt

the rule of *dharma*. Everybody must be aware of the fact that *dharma* can act as an instrument of governance. The necessity of this instrument of governance is far more compared to the social institutions and the government administration. One can circumvent the law; he can deceive the society; through his iniquitous deeds he can hinder his own as well as others' evolutionary journey. However, one cannot fool himself, his own conscience and *dharma*. There are many hypocrites who feign as *jnanis* by trick of words and create a legion of their disciples out of innocent simple people. They exploit the innocence of their disciples in their attempt to use the disciples for their self-interest to an abominable extent. In the path of *dharma*, none shall abet anti-*dharma* activities. If someone looks for the evidence of deterioration of human mentality in the absence of *dharma* as an instrument of governance, then we ask him to attempt purchasing little bit of pure unadulterated ghee [clarified butter used extensively in India] from market. The sad state of affairs is that purchasing unadulterated ghee from market is next to impossible, which demonstrates the immense magnitude of corruption in society. This impossibility reveals monstrous deception present in human journey to evolution. Who will explain to man that deceiving others is tantamount to deceiving himself? None—neither the master nor the follower—has the ability to perceive the fact that adulterated food items pose grave threat to the health of everyone in the society. All faculties of society for man's evolutionary development are defunct in India, now. Ponder over it, whom can man approach? In these times, the *guruship* has become tantamount to business enterprise and living with splurge of luxury.

The rest of the *dhyana* is experienced by the *jnanis* of this stage, who are the greatest of all wise persons, immune to mutation of mind, and always resolved in *yoga*.

They are overjoyed by *anubhuti* of pure-perceptions of the *vijnana* world. They adhere to tranquil nature in their words and behaviour. No object can ignite instincts of sexual desire, greed and *moha* in them. They are always cheerful, and without any anxiety. There is no trace of *asuric* nature in them. They possess the wisdom that the *sthula*-world or the physical world of Creation is the development of the *karana*-world or the seed state of Creation. They attain the *anubhutis* of the *vijnanamaya kosha*. They can observe the three worlds: the *sthula*, the *sukshma* and the *karana*.

Anubhutis of this stage have been explained too. Often, the *jnanis* of this stage are ever taciturn by nature. Man becomes *jivanmukta* after having experienced *anubhutis* of this stage and they are of two types: *ishakoti* [rank of *Ishvara*] and *brahmakoti* [rank of *Brahman*]. The Great Men of *brahmakoti* stay apart from the course of *karma*. On the contrary, those belonging to *ishakoti* pursue *karma*. Often, Great Men of this stage adopt characteristics of a *jivanmukta* [Liberated Living person] belonging to *brahmakoti* and withers like a wild flower. Often, people of the world do not recognize them as Supreme *Jnanis*. The *karmis* of this stage become *gurus* to build man's character by the values of the *Shakti* stage.

We resume our discussion about the greatest face of *Shiva*, namely *Ishana*, who is indeed the manifestation of percipient. The purest perception of the sound *tanmatra* is associated with this face. It is necessary to identify the subtlest phoneme which is ‘*m*’ or ‘*ṁ*’ or alternatively called “*nada*”. Sound dissolves into the phoneme of ‘*ṁ*’, which can be verified from having a close examination into the flux of any kind of sound with rapt attention. Initially, examination of the toll of a bell with due attention will facilitate

verification of this hypothesis. Later on, examination of the flux of any sound will vindicate the exact same fact.

The principal components of all sounds are the phonemes of ‘*m̐*’, ‘*h̐*’ and ‘*a*’. In this context, ‘*m̐*’ essentially denotes ‘*am̐*’. The common readers are suggested not to strive hard to perceive these abstruse subjects. Our exposition on these subjects is only for those who venture into the deep territories of *sadhana* and yearn to perceive these subjects. Not everyone can appreciate how wise our ancestors were. In the centre of pure-perception, the true form of ‘*m̐*’ is synonymous with the percipient [vijnata]. *Anubhuti* of ‘*m̐*’, here, is crystal-coloured. Inside the crystal coloured cover, there remains the black-coloured manifestation of ‘*h̐*’, hidden underneath. The True Manifestation of ‘*m̐*’ is called the *mahat-tattva*; similarly, ‘*h̐*’ is the *avyakta-tattva* [the theory of the Unmanifest]. Those who practise *sadhana* of seed-mantras described in the *Tantra* are perhaps aware of the seed-mantras of *Shiva* and the Space [*vyom tattva*]: ‘*haum̐*’ and ‘*ham̐*’ respectively. The syllable of ‘*ham̐*’ consists of three phonemes: $ham̐ = h̐ + a + m̐$. We are discussing the letter of *m̐* among them, whose *anubhuti* is equivalent to that of the *Ishana* face of *Shiva*. The *mantra* of ‘*haum̐*’ consists of four phonemes: $haum̐ = h̐ + a + u + m̐$. ‘*h̐*’ = the *avyakta-tattva*, the black-coloured perception. ‘*m̐*’ = the *mahat-tattva*, the crystal-coloured perception. ‘*u*’ = the pure *abhimana* or the tranquil state of *abhimana*, the white-coloured perception. We have considered ‘*m̐*’ as the combination, ‘*a + m̐*’. If we consider ‘*a*’ separately, its perception is *arun*-coloured, which is the perception of the centres of *Surya* and *Vishnu*. We accept the composition of the seed-mantra of ‘*haum̐*’ as *avyakta + mahat + pure abhimana*. We sum up the entire discussion: all the *anubhutis* of the *Shiva* stage are included in the seed-mantra of *Shiva*, ‘*haum̐*’.

In the alphabet, there are three letters—including ‘*m̐*’ and ‘*m*’—which are variants of the same *tattva*. All sounds, we have just discussed, dissolves into ‘*m̐*’. On the other hand, all perceptions merge and disappear in the *Ishana* face of *Shiva*. If a *sadhaka* is established at the centre of *Ishana* firmly, he will not hear anything but ‘*m̐*’ irrespective of the number of different phonemes entering into his ears. All his perceptions will be pure-perceptions. Once in this stage, the perceptions of smell, taste, sight and touch will also be transformed into the same pure-perception—the crystal-coloured perception—which is the *mahat-tattva* as described by the *Samkhya*⁵ philosophy. The *upasakas* worship this *Ishana* or the *mahat-tattva* as *Sarasvati*, the power of *jnana*.

⁵A general note on the *Samkhya*, which is the key to all philosophies of India, follows. The initial proponent of the *Samkhya* is Kapil who is an ancient *guru* and ancient *jnani*. The *Samkhya* opines that the entire Creation is agglomeration of the following *tattvas*.

1. The *purusha* (*jñā*): Vide the *puruṣottam* in the *Shakti* chapter [Chapter 6].
2. The *avykta-tattva*: Vide the *Shakti* chapter.
3. The *mahat-tattva* (the Manifested): This *tattva* is, as per our terminology, the *Ishana* face of *Shiva*. It is *Sarasvati* of *upasakas*, the ultimate centre of perception and the state of absolute *jnana*.
4. Five *tanmatras*: The five-faced *Shiva* as per our terminology.
5. The *aham-tattva*: The sixth face of *Shiva* in our terminology, which is the pure *abhimana* of the *manomaya kosha*.
6. The Mind: Described as the *mana*, the *buddhi*, the *chitta* and the *abhimana* in the present work.

The adulterated *jnana* of the *manomaya kosha* distorts perceptions of the *vijnanamaya kosha* and misdirect us to wander in a wrong path. Knowledge realised on being in the *manomaya kosha* is a variant of ignorance [lack of knowledge]. Knowledge of the *vijnanamaya kosha* is ‘*vijnana*’ [distinguished knowledge; science] and development of *jnana* starts from the culmination of ‘*vijnana*’. This explicates the difference between ignorance [*ajnana*; lack of *jnana*], *vijnana* and *jnana*.

7. The Five *mahabhutas*: The *kshiti* [earth], the *ap* [water], the *tejas* [fire], the *marut* [air] and the *vyom* [space] are the five *mahabhutas*. Till now, we have not explained them. In the scriptures, there are terms of “Pure” [apañcīkrta] and “Mixed” [pañcīkrta] varieties of the *mahabhutas*. Those who want to gather *anubhuti* driven knowledge on them are suggested that *jnana* about these five *mahabhutas* which is knowledge, are hereby referred that experience of the *mahabhutas* after being established at the centre of the pure *abhimana* may be referred as the “Pure” varieties of the *mahabhutas* which are essentially five different forms of the *abhimana*. Being entirely established in the *manomaya kosha*, the understandings of the *mahabhutas* is described as the “Mixed” varieties of the *mahabhutas* which are logical analysis regarding physical entities of earth, water, fire, air and space. The Pure *vyom* is the *vyom* without the *kshiti*, the *ap*, the *tejas* and the *marut*; the Mixed *vyom* is the *vyom* along with the *kshiti*, the *ap*, the *tejas* and the *marut*. The observed space around us is the target of this description of the “Mixed” *vyom*. For example, 16 parts of the “Mixed” *vyom* consist of 8 parts of the “Pure” *vyom* and 2 parts each of the “Pure” *kshiti*, the “Pure” *ap*, the “Pure” *tejas* and the “Pure” *marut*. Similarly, we can specify the configuration of the other *mahabhutas*.

8. Ten *indriyas*: Five *jnana-indriyas* and five *karma-indriyas*, discussed already in this *Shiva* chapter. The *karma-indriyas* are executive abilities of the

When *sadhaka* is established in the *mahat-tattva*, all his perceptions are translated into the sound-*tanmatra* or *jnana*; *sadhaka* is without any distorted perception in this state. The *manomaya kosha* begets distortion; once a perception is arrested in the *vijnanamaya kosha* itself, distortion of perception is impossible. The *manomaya kosha* distorts all perceptions through generation of worldly emotions; therefore, the perceptions of *sadhaka* who is at the state of mind, are indeed transmuted. As we said, the perceptions of *sadhaka* who is established at the centre of the *mahat* are transformed into the sound-*tanmatra*. He is, therefore, beyond mutation at this stage. In the domain of the *vijnana*, perceptions are touches of the *tanmatras*; in the domain of *jnana*, they are merely sounds. One is consciousness of touch; the other is consciousness of sound. There is no better way to describe the difference between them. Even though both *anubhutis* are almost identical, one of them has to be experienced from the centre of the *mahat-tattva*; the other one from the centre of the *aham-tattva*.

We, hereby, elucidate further. All perceptions are, in their true form, sounds or vibrations. There is no perception without vibration or activity. Activity engenders sound, always. All activities are, in their true form, sounds indeed. The activities or vibrations of the *vijnanamaya kosha* are more refined compared to their counterparts in the *manomaya kosha* (mental activities). We discuss two types of those more refined vibrations: One based on touch and the other based on sound. The touch based vibrations constitute the stage of *vijnana* and the sound based vibration the stage of *jnana*. Variation in the motion of vibrations (and activities) creates variation in the colour of corresponding *anubhuti*. Activities must be accompanied by sounds; they are almost synonymous, in reality. On

pranamaya kosha; the *jnana-indriyas* are sensory faculties of the *vijnanamaya kosha*.

reaching the domain of *jnana*, these *anubhuti*s of the *vijnana* are transformed into sounds. Differently coloured perceptions of the *vijnana*—as already narrated—will be perceived as different syllables in the domain of *jnana*. Phonemes are the fundamental elements of Creation in the *jnana*-world. In actuality, phoneme is the subtlest True Nature of entities. An elaborate understanding of this statement demands dedication in the *Tantric sadhana* from the part of the reader. *Tantric sadhana* is essentially structured on the foundation of the alphabet spanning fifty letters between ‘a’ to ‘kṣa’. Company of woman [for sexual gratification], wine or cannabis is, no way, part of *Tantric sadhana*; rather these temptations must be repudiated for performing *sadhana*. Phoneme is fundamental ingredient of the entire Cosmos; phonemes and syllables are the True Form of the twenty four *tattvas* mentioned by the *Samkhya*; phonemes constitute the basis for all knowledges [*jnana*], sciences [*vijnana*], powers [*shakti*] and *sadhana*. Only the *Tantra* provides the guidance for that *sadhana* which the *karmi* must pursue in private sphere for augmenting and cultivating powers.

We hereby distinguish between *anubhuti* of the *jnana*-domain and that of the *vijnana*-domain. In the domain of *vijnana*, the ‘*kshiti*’ [taste] *tanmatra* is equivalent to yellow-coloured perception; whereas in the domain of *jnana*, it is the sound of ‘*lam*’. Similarly, the *tanmatras* of the ‘*ap*’ [taste], the ‘*tejas*’ [sight] and the ‘*marut*’ [touch] is equivalent to white-, red- and smoke grey- coloured perceptions respectively in the *vijnana* domain; whereas in the *jnana* domain they are syllables of ‘*vam*’, ‘*ram*’ and ‘*yam*’ respectively. Lastly, the ‘*vyom*’ [sound] *tanmatra* is akin to crystal coloured perception in the *vijnana* domain, and is the syllable of ‘*ham*’ in the *jnana* domain. It is the terminal stage of perception and the *jnana* absolute. The *Purusha*—the *Samkhya*

defined Conscious Entity (vide the *puruṣottam* in the *Shakti* chapter)—perceives *anubhuti*, while subsisting under the cover of *jnana* absolute and the *avyakta*. This syllable of ‘*ham*’ consists of two phonemes, ‘*h*’ and ‘*am*’; ‘*m*’ is the *jnana-shakti* or the *mahat-tattva*; ‘*h*’ is the *avyakta-tattva*. Without the assistance of the power of *jnana*, the *purusha* can not perceive anything; *jnana* is the substrate for the entire Manifest Creation. The various worlds—the *sthula*, the *sukshma* and the *karana* or the *vijnana*—act as different layers of cover for this *jnata-purusha* [the Percipient Being in the *jnana* domain]. *Sadhakas* attain absoluteness in reaching this stage.

From the *mahat-tattva* to five *mahabhutas* of the *sthula*-world, all *tattvas* are Manifest ones in the sense that they are observed in Creation, and can be perceived by *yogis*. These *tattvas* are comprehensible through the method of *vitarka* as well. The *avyakta-tattva* is revealed to one after his discovery of the *mahat-tattva*. In simple language, this is a *tattva* without any Manifestation in Creation (a *tattva* without light or a *tattva* of darkness). This *tattva* is the true form of ‘*h*’. The entire Creation rests in the Manifest part. The Unmanifest part is forever-resting, vibrationless. The “*purusha*” is defined as the observer of both parts, who is called “*jñā*” at par *Samkhya* parlance; He is Pure Conscious entity in every being—*atman* in our vocabulary. The *Samkhya* has discussed about multiple forms of *purusha*. In reality, the *purusha* is unique; but there are multiplicity of *abhimanas* [perceived selfhoods]: *jnata-purusha* in the *jnana*-world, *vijnata-purusha* in the *vijnana*-world, the tranquil [*shanta*] *purusha*, the *karmi-purusha*, and the attached *purusha*. Understanding of these different states of *purusha* will facilitate internalising the concept of *purushottam*—to be elaborated in the *Shakti* chapter.

The repository of peace inside all *jivas* is what we have described as the *mahat-tattva*. The *mahat-tattva* or the *jnana-tattva* can be divided into innumerable parts. (Roughly, it has been divided into fifteen parts.) The variation in this *jnana* (or in *shakti*) leads to creation of innumerable types of *jivas*. In each *jiva*, all the *tattvas* defined by the *Samkhya* including the *mahat-tattva* are present; nevertheless, manifestation of the *mahat-tattva* is not uniform across the *jivas*.

Variation in evolutionary development of our inner world or selfhood reflects variation in the extent of the *mahat-tattva* inside us. The moon in the forehead of *Shiva* is indicative of the manifestation of the *mahat-tattva*. Generally speaking, we can measure the *anubhuti* associated with any *devata* by observing the lunar phase at the forehead of that *devata*. The centre of Pure *abhimana* marks the half way in the ladder of evolutionary development of *jnana* (the *mahat-tattva*). *Shiva-hood* commences from this centre of Pure *abhimana*. This is the reason behind half-moon being present in *Shiva's* forehead, which represents the lunar phase corresponding to the eighth day in the bright fortnight. *Jiva* transforms into *Shiva* as a consequence of development of *jnana* beyond $7\frac{1}{2}$ th *kala*. *Shiva-hood* is the stage of *jivanmukti*. Until the $7\frac{1}{2}$ th *kala*, the *abhimana* is polluted; beyond this stage, the *abhimana* is unpolluted. “I am wise”, “I am rich”, “I am educated”, “I am a leader”, “I am a working-class man”—until the time such thoughts cross our mind, our evolutionary development is no way more advanced than the $7\frac{1}{2}$ *kala*. The evolutionary development of the eighth *kala* enables us to have *anubhuti* of the *tattvas* associated with the *tanmatras*. We attain the centre of Pure *abhimana* in the process of complete development of the *manomaya kosha*. This unpolluted *abhimana* assumes the identity of *vijnata* when it is empowered for evolutionary development of the

eighth *kala*. Furthermore, this *abhimana* assumes the name of '*jnata*' on its arrival at the centre of the *mahat-tattva* (the fifteenth *kala* of *jnana*) in due course of fulfilment of *jnana*. One whose *abhimana* has reached the fifteenth *kala*, is known as "*mahat*" [Great] in the parlance of the ancient scholars. This *abhimana* is called *shanta* [Tranquil] when evolved to the eighth *kala*. Below the evolution of the 7½th *kala*, the *abhimana* is fickle and unsteady rather than being tranquil. By the evolution of the seventh *kala*, the *abhimana* is positioned at the centre of the *chitta*, which is the centre of *Vishnu*. By the evolution of the sixth *kala*, the *abhimana* is imbued with the power of *Surya*. By the evolution of the fifth *kala*, the *abhimana* represents the True Form of *Ganesha*. Below the evolution of the fourth *kala*, the *abhimana* belongs to the category of ordinary man. Similarly, *abhimanas* evolved at the fourth, the third, and the second *kala* are known as the animals (the mammals), the birds (the oviparous) and the microbes (the *svedaja*), respectively. This *abhimana* when evolved in the first *kala* assumes the form of the vegetation. Indeed, there are evolved forms between the first to the fourth *kala* both among the terrestrial and the aquatic animals. In scholarly circles, there are ample differences in opinion regarding names of all these centres from the *mana* to the *mahat-tattva*. Some called all of them using the term of *mana*; some suggested the term of *buddhi* to describe all of them; again, there are others who used different terms, such as *chitta*, *abhimana*, *jnana* etc., to denote *anubhutis* of all these centres. We do not see any reason to enter into polemics regarding appropriateness of terminologies. We have started our journey to perceive our True Self and we shall stick to our purpose patiently. Our repository of *jnana*—scriptures etc.—are vast. Procedures of *sadhana* for all these *jnanas*

are scattered across various communities. Therefore, there is no way one can specify a common definition for these terminologies.

In the *pranama* [salutation] to *Guru*, there is a phrase: “vinduṇāda kalātītaṃ tasmai śrīgurave namaḥ”. The word “vindu” [point] in this phrase specifies our Pure *abhimana* which we have described as the sixth face of *Shiva*. Further, the word “nada” [Fundamental phoneme] indicates *m* (*m̐*), or the *mahat-tattva*, or the *Ishana*-face of *Shiva*, which is the location of the absolute development of *jnana*. These fifteen *kalas* of *jnana* are manifested in gross form in our alphabet: *a, ā, i, ī, u, ū, r, ṛ, ḷ, ḻ, e, ai, o, au, aṃ*. These fifteen vowels along with *aḥ* form the core of our entire alphabet whose other phonemes are derived from these vowels. The philosophical discussion of this construction is postponed to Chapter 7.

This ‘*m*’ is present in “*om*” as: $om = a + u + m$. This ‘*m*’ is denoted as *Shiva* in the *pranava*, the sound of *om*. In reality, this phoneme of ‘*m*’ (or *nada*) is not *Shiva* but *Sarasvati*, the Power of *jnana*. *Shiva* acts as a veil for this Power of *jnana*, which justifies the convention why ‘*m*’ of ‘*om*’ is called *Shiva*. *Shiva* and *jnana-shakti* are inseparable. Further discussions on this are postponed to the *Shakti* chapter.

In the Gita, the *mahat-tattva* has been cited as the “*mahat-brahman*” (Chapter 14, verse 3). The *mahat-brahman* engenders all entities and all *jivas*. The *mahat-brahman* is Mother of all *jivas*. Since, the origin of *jivas* is traced to the *mahat-brahman*, arrival at the *mahat-brahman* indicative of the absolute development for *jiva* who attains Liberation [*mukti*] in being established at the *mahat-tattva*. Scriptures, therefore, say that *jnana* ushers Liberation.

Every *jiva* is moving fast toward the *mahat*, and comes closer to the *mahat* in steps. These steps in evolutionary path are manifested through development of the vegetation, the microbes (the worms), the oviparous and the mammals. After assuming the human form, we become instrumental in developing various centres of power (*Ganesha* etc.) within us. The centre of the *mahat-tattva* is the greatest one among all centres of our inner power. The absolute development of *jnana* is the ultimate goal for all of us. Hereby, we define *dharma* as the *sadhana* to reach the *mahat-tattva*. The *jiva* seeks absolute *jnana*; he moves forward to absoluteness. This state of flux in *jiva* directed toward absoluteness is called *dharma*. To assist *jiva* reach this goal of absoluteness is *dharma*. Attempts to hinder any *jiva* from undertaking this journey to absoluteness are called *adharmā* [antagonism of *dharma*].

We have reiterated again and again that variation among the *jivas* of the Cosmos are caused by variation in their manifestation of the *mahat-tattva*. The Gita (Chapter 14, verse 3) says, “The *mahat-brahman* [the *mahat-tattva*] is akin to my [*atman*'s] wife. I [*atman*] contribute my seeds to the womb of my wife which engender the *jivas*.” *Sadhaka* will perceive the origin of the *Shiva-murti* after reaching the *mahat-tattva*. You may employ the *Sri-Yantra* [a nested triangle-based geometrical formation; a *yantra*] of the *Tantra* for facilitating that understanding. The “*Soma-chakra*” of the *sadhakas* is at the centre of the *mahat*. Here, the *purusha* is called Somanātha *Shiva*. All the seeds of Creation subsist at the sixth face of *Shiva*—the centre of Pure *abhimana*—after having been originated at the *mahat-brahman* by her union with the *purusha*. (We will discuss this again in the context of the *anandamaya kosha*.) The sixth face of *Shiva* is the agglomeration of *abhimanas* of all *jivas*. In the seed form (like points), the *abhimanas* of

the *jivas* remain here. It should here be mentioned that far more *jivas*, number wise, exist in the seed-form [in the *karana*-world] compared to their number in the physical world. Even the number of *jivas* in the *sukshma*-world is greater than its counterpart in the *sthula*-world. Those seeds which subsist at the sixth face of *Shiva* (in the *abhimana*-world) with the power of one *kala*, assume the form of vegetation in the *sthula*-world (the earth). Likewise, seeds with the power of two *kalas* of the *mahat-tattva* are born as microbes and worms in the *sthula*-world. Seeds with powers of three and four *kalas* of the *mahat-tattva* incarnate as the oviparous and the mammals respectively in the *sthula*-world. Seeds possessing power of more than four *kalas* of the *mahat-tattva*, assume the human form in the physical world.

Many may question: How far is this seed-world from here? No way, we can say how far or how near it is. However, our *abhimana* is associated with this world. On reaching the *abhimana* centre, one can directly connect to this world. Similarly, the *sukshma*-world (the world of the *devatas*) is connected to our *sukshma*-body. We can perceive the existence of a *sukshma* [subtle] world beyond the physical world by means of judgemental reflection [*vichara*] too. There has to be a seed state for *jivas*. Were there no seed state, no way *jiva* could arise out of the union of a sperm and an ovum. Even though many conceive the origin of *jiva* as a consequence of union of a sperm and an ovum, this conception is a mistaken one. The union of a sperm and an ovum enables the selfhood [*atman*] of a *jiva* to be restricted to the physical [*sthula*] body. While having intercourse, two *abhimanas* of a female and a male merge together in one point for having the same joy together. At that moment, a seed is drawn from the seed-world through the merged centres of *abhimanas* of this couple. The seed becomes entangled

with the sperm and ovum. Moreover, there are many *jiva-atmans* in the *sukshma*-world. They, too, are drawn by the bliss at the time of intercourse of a couple; they assume the seed form at the centre of intercourse, sheer by the attraction of *abhimanas* of the couple. There is absolutely no point to enter into an argument regarding the veracity of words written in the present chapter on *Shiva*. The truth has simply been stated. If these words help to usher right judgement in someone, we will be happy. The other necessary details regarding the mystery of birth of are not mentioned here. Those who do not subscribe to the belief of rebirth, may not be happy by reading this work. They should go by their own independent [*svadhina*] opinion. Then, one day they will know the truth.

If we accept the *sthula* form of an entity, it is imperative to recognize the seed form too. The state of effect is the *sthula* manifestation of the state of causation [the *karana*]. We do not desire to discuss any more on this topic.

A blade of grass is the *sthula* manifestation of a seed with the strength of one *kala* of the *mahat-tattva* or less. This blade of grass will move to the *mahat-tattva* gradually, birth after birth. It will gradually become a gigantic tree. Afterwards, it will assume the forms of microbes, worms, birds and animals, successively. And then, he will come to the earth in the human form. There is no respite until he attains the absolute *jnana* of the *mahat-tattva*. This journey in the physical world commences with an incarnation that is in commensurate with the strength of that particular seed in the seed-world. In other words, a seed's first incarnated form in the physical world will be a sentient being from the inherent particular *kala* of that seed. Nevertheless, this journey always ends in the *mahat-tattva* for all *jivas*. Sentient beings from the vegetation to the animals are manifestations of the first four *kalas* of the *mahat-tattva*. It is quite natural, for man, to develop the next

four *kalas*, who are human beings with characteristics of *Ganesha*, *Surya*, *Vishnu* and *Shiva*, respectively. Out of volition, any man can, rather easily, develop these four *kalas*. Correspondingly evolutionary developments from the 4¼ *kala* to the 8 *kala* are observed in man—*Ganesha* in the 5th *kala*, *Surya* in the 6th *kala*, *Vishnu* in the 7th *kala* and *Shiva* in the 8th *kala*. The development of the eighth *kala* in *jiva* dispels traces of *abhimana* immanent to *jiva*. Also, the goad of scarcity becomes effete in those who have attained the eighth *kala*. Scarcity affects those most whose minds are ill-developed. Possession of millions does not quench their thirst for more. Those whose mind has reached the eighth *kala*, have become liberated from the sufferings immanent to *jiva*. There are legends—supported by scriptures—on great *sadhakas*, sages, and *yogis* living in woods, mountains and secluded places. They all are instrumental to develop the *mahat-tattva*, from the eighth to the fifteenth *kalas* of *jnana*. Sages report existence of such recluses in Mount Kailash, Lake Manasarowar, and Mount Dhaulagiri. They are all *jivanmuktas* [Liberated Living beings] of *brahmakoti*. This marks the end of our discussion on this topic for the thoughtful.

The *mahat-tattva* represents the absolute development of *Shiva-hood* or *dharma*. The beginning of *Shiva-hood* happens as the *abhimana* immanent to a *jiva* terminates; this *abhimana* is the root cause of all kinds of discrimination, restlessness and disturbances. The *asuric sampads* remain alive based on this *abhimana*. Before delving deep into the character of this type of human beings, we request readers to go through Figure 4 (The Brain Centres) and its description.

The Brain Centres: An annotation

Figure 4 illustrates the origin of the *sahasrara* and the *ajna*. The lower part of the brain is the *ajna* and the upper part is the *sahasrara*. The middle part is the origin of the *sahasrara*. The *ajna* is composed of centres marked as 1, 7 and 9. The origin of the *sahasrara* includes centres marked as 2, 3, 4, 5, 6 and 10. The two lines drawn above this part indicates the *sahasrara*.

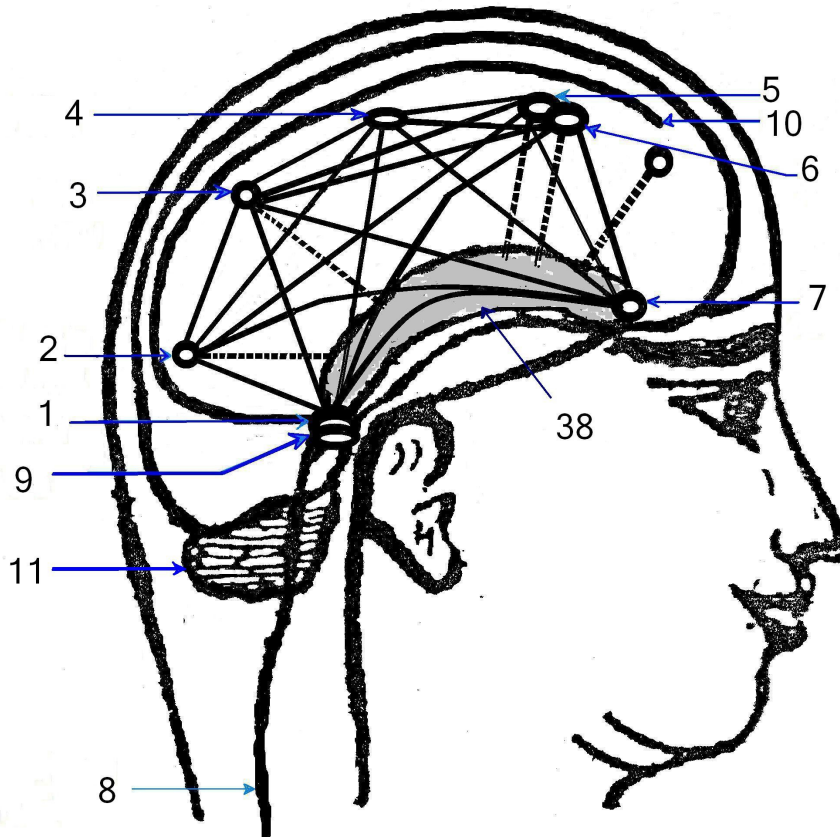


Figure 4: The Brain Centres

1 — It is the centre of the *mana*. Lord *Brahma* of the Hindu *puranas* is the *mana* when viewed from the perspective of *tattvas*.

2 — It is the centre of *Surya*. It is the centre of love, curiosity and education within us. Phenomenal part of memory are stored here. This is the location for evolutionary development of the sixth *kala*.

3 — It is the centre of *Vishnu*. It can also be called the centre of the *chitta*. Memories of happiness and grief are stored here. 2 and 3 constitute the state of dream. 3 is the location for evolutionary development of the seventh *kala*.

4 — It is the centre of *Shiva*. Its True Form is peace [*shanti*]. This centre is naturally nurtured through *sandhya*, *puja* and *upasana*. This is the centre of *yoga*. Man rests at this centre during *sushupti* [deep sleep]. It is the location for evolutionary development of the eighth *kala*.

5 — It is the centre of the *mahat-tattva*. The absolute development of *jnana* happens here. We have denoted this as the *Ishana*-face of *Shiva*. It is the location for evolutionary development of the fifteenth *kala*.

6 — It is the centre of the *avyakta* and will be discussed in the *Shakti* chapter.

7 — It is the centre of *Ganesha* and the location of the *buddhi*. In the *yoga*-scriptures, this is the spot described as the eyebrow centre—midpoint in-between our eyebrows.

8 — It is the principal nerve through the spinal cord, namely the *sushumna*. At one end, it is connected to the centre of the *prana* (labelled as 9); the other end runs through the spine to the *muladhara*. In the spinal channel, there are many nerves all of which could belong to this general category.

9 — It is the centre of the *prana* and has been elaborated during the discussion of the *pranamaya kosha*. Branches and sub-branches of nerves connected to this centre are spread across muscles all over the body.

10 — It is the line of *Shakti* to be discussed in the corresponding chapter.

The *manomaya kosha* constitutes of the centres marked as 1, 2, 3, 4, and 7. The *vijnanamaya kosha* constitutes of the centres marked as 7, 5, and 4. The absolute development of *jnana* is based on the centres marked as 7 and 5. The evolutionary development of the *avyakta* stage constitutes of the centres marked as 5 and 6.

The focus of our discussion, now, is man of the *Shiva* stage. They are found in two polar opposite ends: the *jnani* and the ignorant. The common traits of these two types of men are: simplicity, truthfulness and calmness. (In the present times, they have incorporated the usage of lies in their character because of corrupted education or bad company.) Largely, people of this stage can not use their intelligence. So long as the ability to use intelligence is rather less in a man, he can be considered as one of the *Shiva* stage. Again, a man attains the *Shiva* stage when he has calmed his inner being completely by dint of *sadhana* and practice of *yoga*, after being fatigued by performance of *karma* for many births. When man discovers the *Shiva* stage through *sadhana*, he cannot tolerate even indications of disturbances. He is disempowered to confront the

external disturbances. Some becomes weak to the extent that slightest causes of disturbances even invite anger from them. He appears profusely calm and reserved, facial expression wise, as if he has forgot this world for long; and there remains nothing of worth in this world for him.

We have already stated that *dharma* is the attempt to connect to that particular centre during wake, where we rest during sleep. As a person with deficient sleep becomes suddenly angry on being roused, similarly a person who undergoes through the process of nourishment of the centre of *dharma*, suffers tremendously on being interrupted from that process. Indeed, this state does not last long. Sooner or later he hardens his inner being. Then, the ones with inclination to *karma* move into the field of action. On the other hand, Great Men of *brahmakoti* move to even deeper stages of peace. They remain in that stage until the end of their physical body.

Men of this stage are extremely unconcerned about the future. They do not think about even tomorrow after today's meal. Porters, labourers, servants, shepherds, cowherds, drivers of ox-carts, orderlies, waiters, guards, sweepers, cooks, men who maintains livelihood through performing *puja*, beggars, inherently idle ambition-less men — these are persons of the *Shiva* stage. They have no independent thinking and less ability of judgement. They can be made to do anything unthinkable by instilling in them hatred and thereby, robbing them of their humanity. The inertia regarding intelligence is massive for the men of this stage. They are inherently peaceful; they cannot tolerate any impediment in peace. Again, their need is so less that no impediment comes usually. They can only think for themselves but not for others. Their intellect is geared in only one direction; they possess little ability to feel about others' requirements. They depend on

their own nature to judge something. They cannot conceive of the future by looking into the present. Men of this stage cannot run an organization independently, but are naturally organized. They cannot be independent in their judgement, even after being educated. They engage in an argument based on what they have heard from others. They lack the power to far-sighted thinking. They can easily be drawn to any faction or group. They consider the power of judgement in others as a great force. They respect one who can argue vehemently. They consider someone whose company they keep, most intelligent and most powerful. Their self-esteem is minimal. The most prominent trait of their character is their sincere devotion to master. Their power of intellect and capability of *karma* augment remarkably by dint of their devotion to the master. Even though, they do not possess their independent power of judgement, the power of judgement of the master is reflected in them on account of their sincere dedication to the master. They can perform immensely challenging difficult tasks by the power of that judgement. None but the men of this stage can be used most effectively to make the impossible happen.

Many persons attempt to draw these people to own faction by inculcating hatred in them. Such attempts hurt society badly. The eternal law promotes progression of man in the his evolutionary path. The genesis of government, social institutions and educational system can be tracked to the idea of rendering assistance to man in that path. Now, the urge to shatter these institutions engenders poison as a consequence. What will the remedy for that poison? Those who will gear up to the fullest to counter injustice, should keep a vigil on their own injustice or its lack as well. Hatred has to be aroused against injustice, irrespective of the perpetrator of injustice. It may very-well be that I am perpetrating injustice; it may also be the case that my enemy is the perpetrator of

injustice. Lies and deception may be temporarily required as part of crafty measures to shatter *asuric* forces. But have anyone considered the deadly repercussions leading to miseries of society from the poison-tree of hatred, which an organization has seeded and nourished that too?

The first and foremost duty is building the foundation of physical prowess and mental strength. The latter one can never be augmented by means of hatred. First, I shall despise injustice; afterwards, I shall also hate the unjust if that is required. First, I shall be as luminous as a *devata*; afterwards or simultaneously, I shall employ all powers at my disposal to shatter *asuric* powers.

Human evolution takes place through cultivation of the power of *Ganesha*. The characteristics of the power of *Ganesha* are: renunciation, truth and eternal opposition to injustice. How can one who has not discharged his own duty at the call of conscience, be the judge of others regarding their duties and responsibilities? Our sincere appeal to everyone irrespective of the field one is working in: “Promote pursuit of *Ganesha* for each and every man.” The human goal is inculcation of *Ganesha*—personally, collectively and socially. Attempts should be made to instill *Ganesha* in everyone irrespective of his stage of evolution—whether that is *Shiva*, *Surya* or *Vishnu*. Make attempts to inculcating *Ganesha* in man's faculty of judgement since their childhood. This should be the *karma* for *karmis* in the present times.

Those who have dedicated themselves in labour organizations, are hereby cautioned that India is a country of peasants. Labourers are rather scarce here. We caution them beforehand, lest they make irreversible mistakes. Propagation of hatred has borne

venomous consequences and shall bear more to that effect. Assist man in his uplifting while keeping an eye on awakening of sense of responsibility in him. A few changes here and there in rules and enactment of laws may help one to receive publicity in the newspapers but that will not deliver any real change in the field of action. One without responsibility, allegiance to duties and truthfulness can never be firm in his evolutionary journey. First and foremost, development of humanity must be awakened. Everything else comes next. Facilitating development of humanity in man at his present state of living is very much possible.

This is all about the labourers. The story of peasants is fundamentally more problematic. We have specified before that as an activity, agriculture originates from the *Vishnu* stage. Though agriculture can be traced to the evolutionary development of the *Vishnu* stage, agriculturists of India are no better than people of the *Shiva* stage, in their sharpness of intellect. The defining feature of the power of *Vishnu* is that it follows the narrow self-interest, ever. The tolerance of agriculturists is even less compared to that of labourers. At any moment, they can rise against their country, their society or humanity for the sake of their own self-interest. We especially submit to the *karmis* that there is no requirement to spend even an ounce of energy for one who is unable to step into the path of *Ganesha* or adopt the judgement of *Ganesha*. Do not utterly ruin man by inciting hatred. Man shall uplift himself. Until man does not embody that spirit, attempt developing humanity in him. One day you will find that *Ganesha*—the sole benefactor of country, community, society and *dharma*—stands alone for humanity. All the rest merely deals with self-interest alone. Thinking enables man to do everything. What would one do for his country or society, whose humanity has not woken up, who does not perceive the

limit of his own rights, and who does not comprehend the goal of human life? First, let a person learn how to love. Once he loves his country, society or *atman*, it will be possible for him to do anything. Be cautious; do not ever let hatred be the foundation. Neither public insult of the *Brahmins* will hasten reformation of society, nor surrender of the possessions of a landlord to his subjects will augment the happiness for the subjects. A person who is endowed with humanity, can not be thwarted by a few hollow words from scriptures and a few legal codes. A vibrant man can overcome all these barriers by his keen intellect and action-strategy. The *karmis* should be aware of the fact that those hollow words of scriptures and legal codes will be completely ineffective in due course of time. Nevertheless, seeds of hatred and self-interest when being spread all over society for a cause, shall one day backfire against the cause itself. The rivals will find a way to pit people against their national interest by taking advantage of previously cultivated hatred. First, let man perceive the idea of justice through *karma* and *jnana*. Applications will follow soon in every sphere of life plagued by injustice. The policy of hindering one from continuing the journey to the evolutionary development is injustice. Making of vibrant man, vibrant society and vibrant *dharma* is our sincere desire. If the *karmi* perceives that there is no hope of having an organisation without hatred, then it must be emphatically uttered that the time for organisation is not ripe yet. If the *karmi* too finds nothing but hatred to disseminate, it points out to the fact that the true *karmi* has not yet come to India; India must wait even more. Disproportionate rise in number of slanderers and haters everywhere bears grave implications for a nation, particularly one which is passing through a critical juncture of being awakened. What right does one have to criticise others without oneself being grounded on truth? Slander is a social weapon and

especially reforms society. However, sadly enough, slanderers are growing along with injustice. If a sieve tells a needle to mind the hole in its back, the consequences can be disastrous. We aspire to find some men who are unpolluted in their *karma*, judgement and character. The perpetrators of injustice are guilty indeed, but those who slander others without bothering about their own faults are even more despicable. How can a nation move forward if such a person becomes commander of nation, society and *dharma*?

We have taken a digression from our discussion on people of the *Shiva* stage. They are always subordinate to persons of the *Vishnu* stage. The *Vishnu*-stage men with *daivi sampads* can make impossible happen on the earth by means of organised power of these people at their disposal. It will be especially beneficial if men of the *Vishnu* stage organise even peasants. It may here be specified that organisation does not happen through newspaper. Organisation always has to be through direct contact. The people of the *Shiva* stage are either happy to remain subordinate to persons endowed with power of the *Vishnu* centre, or they are compelled to remain so. Grave damage happens to society if self-interest and hatred are instilled in men whose depth of intellect is rather low. In the *Vishnu* chapter, the men with the well-developed *Vishnu* centre are categorised into three groups: One, *Vishnu* with *daivi sampads*, who can really be perceived as ones with the well-developed *Vishnu* centre; two, men with *asuric sampads* can also be called ones with well-developed *Vishnu* centre, who live persecuting others for their own enjoyment. Annihilation is the final consequence for them. Nevertheless, it is not easy to abolish their existence until someone is born in society with the well-developed *Shakti* stage, or society accepts the *Shakti*-stage ethics.

When leaders of a society relinquish their journey to evolution, practise hedonism in the name of *dharma*, stymie evolutionary development for a group of men through deceit, then it means that rulers with the *asuric* traits have captured authority of the country. Society and *dharma* were established to perpetually assist man in his evolutionary journey. Men may forget that purpose of society and *dharma*, but Nature [*prakriti*] never forgets that. Nature does not tolerate human misuse of power of evolutionary development for hedonistic purposes but She gradually sends the *asuric*-natured men to rule over this wicked society. So long as the society does not retain its foundation for journey to evolutionary development, there can not be any respite from the *asuric* rule for that society; let the society utter whatever high-sounding words it likes; for the *asuric* power, these words are valueless. Men would have never evolved over the seventh *kala* unless the *asuric* development is inherent in Nature. The *asuric* development is the sole weapon of Nature to rob society of its veil of hypocrisy. Man desires enjoyment [*bhoga*] but Nature wants him pursue his journey to evolution. Being outside the purview of our senses, the Universal Nature regulates this world; this could easily be perceived after being introduced to *daivi sampads* of our inner faculty. Nature indeed seeks man's evolutionary development. Man cannot perceive easily the suggestions of Nature. Man rather yearns resorting to hedonism, living forever and ever, and also deceiving others, which, Nature knows, is not the purpose of human existence. Therefore, Nature starts unfolding new and newer predicaments for humans. Even after facing one predicament after another, man does not become conscious of his fundamental mistake of avoiding the path to evolution. Man loses his humanity to such an extent that at the end, he seeks living even by abandoning all traces of humanity but still does not

want to pursue his journey in the evolutionary path. At last, Nature discovers ways to dispel that *moha* in man for living and hands that discovery over to *asura*. *Asura* too makes ample use of this discovery to unleash unscrupulous ruthless persecution on man, which, finally, encourages man to undertake journey in the evolutionary path without any worry and fear. Then, man becomes capable of realising the truth that developing humanity is the purpose of human life. Life is absolutely valueless if humanity is absent in it. This realisation of man spells the end for the necessity of existence of *asura*. Soon enough, the *asura* is annihilated and peace is established at the end of mitigation of the Natural agitation. The *asuric* are a magnificently clever lot; they will never abandon their hedonist impulses under any circumstances. As long as the society considers some kind of compromise and treaty with them to continue living, the *asuric* will continue enjoying the pleasures of life with gusto. Existence of even a shred of weakness poses an insurmountable obstacle to destroy the authority of the *asuric*. Indeed, the *asuric* development is a superbly intelligent one. They possess the complete development of the *Vishnu* stage. Those who seek a more in-depth understanding, should go through the Gita, the Mahabharata and the *Chandi* or may alternatively consider the consequences of a persecuting royal dynasty.

We now discuss the third category of humans with the well-developed *Vishnu* centre. In the evolutionary ladder, the *Shiva* stage is the initial stage for man. It begins with *Shiva* and ends in *Shiva* too. Men of the *Shiva* stage came to the earth in the beginning (we will discuss over this claim). Man attains absoluteness by nourishment of the stage of *Shiva*. *Shiva* is the Father of mankind. After the evolutionary development of *Shiva* comes that of the *Ganesha* stage. This is intrinsically why man should be guided by

the path of *Ganesha*. Characteristics of the *Ganesha* stage include truth, renunciation and valour. When *bhoga*, hatred, untruth and deceit are inculcated in man, the centre of *Vishnu* is nourished instead of the *Ganesha* centre. This development of the *Vishnu* centre is unnatural, when attained without going through the *Ganesha* centre. Persons with the well-developed *Vishnu* centre are authoritative by birth. But, men with this unnatural development of the *Vishnu* centre are flatterer, brazen, excessively selfish, sycophant or thievish by nature. They cause severe damage to society. Either they become evil advisor of a *Vishnu*-centre personality possessing *daivi sampads*, offer bad counsel to him and cause his ruination; or they become lackey and accomplice of an *asuric* person. Because of their unnatural development of the *Vishnu* centre, they are irresponsible and brazen. The *karmis* are hereby strongly cautioned against these men. Those who undergo this unnatural development of the *Vishnu* centre, suffer tremendously in their evolutionary journey because they again have to move forward through *Ganesha*; otherwise it is not possible for them to attain advanced stages of evolutionary development. After a long struggle, they gain the power to forget whatever they learnt in the company of their malevolent mentor. After the end of their mistaken path, they resume their journey for advanced stages of evolutionary development through *Ganesha*. Therefore, one's unnatural development of the *Vishnu* centre not only hurts society but also stymies his own evolutionary journey.

Persons with the *daivi sampad* based *Vishnu* centre are loyal to *jnanis* of the *Shiva* stage. Again, common men of the *Shiva* stage are happy in remaining subordinate to the *daivi-sampad* based *Vishnu*-centre personalities. In reality, *Shiva*-stage *jnanis* make men with the *daivi sampad* based *Vishnu* centre by the values of the *Shakti* stage. It is worth

pondering over to note the beautiful exchange of human nature between men of the *Vishnu* stage and men of the *Shiva* stage. The massive downfall of India in the middle ages is the consequence of lack of powers acquired through *tapasya*. The *kshatriyas* in positions of authority became either tyrannical or misguided owing to lack of guidance from *tapasvis*. Thoughts of the *yogis* and the *tapasvis* can usher a new life to society. The *yogic* powers are unachievable without getting rid of *bhoga*, *moha* and *abhimana*. Thoughts confined by *bhoga*, *moha* and *abhimana* do not achieve much.

Also *asuric* thinking based persons with well-developed *Vishnu* centre maintain their authority by subjugating people of the *Shiva* stage. The principal support to them is rendered by men of the *Vishnu* centre who have no development of the *Ganesha* centre. The *asuric* adopts such policies in the field of action to create more humans with the development of the *Vishnu* centre but with no development of the *Ganesha* centre. Without these shameless and selfish people, the *asuric* with the well-developed *Vishnu* centre are helpless. That is why the *asuric* evolve a system that do not let the power of judgement be awakened among common men of the *Shiva* stage. Also, the *asuric* inculcate the culture of obeying the command in toto in these men of the *Shiva* stage in an impeccable manner. People of the *Shiva* stage are typically believers in a religious faith. The selfish of the *Vishnu* stage instill religious dogma in these simple people's mind such that self-interest can be fulfilled using the religious dogma as well. The selfish are often tremendously intelligent. They spot the weakness in anyone, which they use as an opportunity for fulfilling their self-interest and stymie that person's evolutionary journey.

Self-interest drives men with well-developed *Vishnu* centre. Men with well-developed *Vishnu* centre but possessing *daivi sampads* are driven by their goal. Men with

well-developed *Ganesha* centre are guided by their conscience. Men of the *Surya* stage are driven by their ideal. Men of the *Shiva* stage are guided by their employers. Since they do not possess their independent capability of judgement, they are subservient to persons with authority and fame. Of course, there is another kind of men of the *Shiva* stage who are not taken into consideration in making this assertion.

The peace-seeking *yogis* and the *jnanis* enjoy the company of people of the *Shiva* stage. The beauty of ancient simple civilisation (civilisation of the primitive ages) is apparent to people of the *Shiva* stage, always. The primitive simple nature is observed in the *yogis*, the *jnanis* and other men of the *Shiva* stage. There is no need for laws and rules to govern people of the *Shiva* stage. They, by nature, are harmless to others. Men of the *Vishnu* stage serve their own purpose by manipulating the *Shiva*-stage people. For serving self-interest, the *Vishnu*-stage men with *asuric sampads* sow seeds of discord among them, which causes nothing but harm to them. Mentality of the *Vishnu*-stage men with selfish motives are so polluted that they cannot, at all, deliberate on human welfare or social welfare. Selfishness is their goal and basis of thinking. The *Shiva*-stage people are, by nature, tolerant, simple, without luxury and somewhat concern-less. They do not intend to adopt refined-ness of the civilisation. In advanced stages of evolution, when man reaches again the *Shiva* stage, he adopts to that primitive simple life as his living. A common householder considers them renunciate in observing their simple living. In reality, the immense bliss and peace of simple living is enjoyed by the liver, once he attains *yogi-hood*. Truly, the extravagant life of luxury and material enjoyment is essentially hollow—full of chimerical pleasures and artificial by nature. Men with well-developed *Vishnu* stage seek to enjoy the natural beauty through artificially decorated

gardens and parks, but never surrender to the nature's abundant beauty. Completion of evolutionary development of the eighth *kala* dispels this artificiality. The difference between men living at the primitive ages (the Vedic ages) and that at the later ages regulated by the *Smriti* scriptures is that the latter is not the natural human life. So long as man suffers from the *moha* of this artificial life, he can never have the absolute development of *jnana*. Man is the naked child of simple, generous and tranquil Nature; therefore, he receives *jnana* only in the lap of Nature Herself. This simple Nature gave birth to man in a primitive age in the middle of her inexhaustible beauty. That man flaunted his intellect and his imagination; created very many wonders and enjoyed them; nevertheless remained unsatisfied. At last, he remembered his Mother; he shuns his artificiality; he abandons the fictitious; and he is engrossed in the tranquil generous beauty of Nature. We conclude that he has become a renunciate. He knows that he has come back to the lap of his Mother; he has become a man of *dharma*; he has become concern-less about the world. *Dharma* indeed makes a human being as liberated as the sky by releasing him from all fetters and luxuries. At the present time, man has fettered *dharma* in the chain of his own imagination, selfishness and *moha*. The stage of *Shiva* develops utter simplicity. People of this stage cannot perceive hypothetical situations; so they cannot utter lies. By the impact of corrupted educational system, they may have learned to lie but cannot maintain that prevarication for long; they are caught in the act too soon. At the present age, many people of this stage have become habitual liars and deceivers, which is a consequence of clash of our civilisation with foreign civilisations. The cultivation of truthfulness looks rather easy among the educated stratum of the population, something which is, still now, observed among this stratum to certain extent;

however it appears that dissemination of truth as ethics among the men of the *Shiva* stage and inculcation of a truthful nature in them are next to impossible. The *karmis* will perceive this assertion easily and should deliberate on its remedy.

The living is completely natural for men of this stage. They are happy only to have three square meals a day. They often live under trees, in jungles, hills, secluded vast grounds; they live in the sun and in the rain. They have no fascination for fancy attire. For them, garments are only for the sake of modesty. They do not collect any more over their need. They had a lot of independent means of livelihood, many of which have been either destroyed or snatched from them by the present government. Is there anyone to argue on their behalf? And, who listens to their cause, anyway?

They have their own independent way of living, which is more beautiful than our ornamental pompous civilisation. Their behaviour is extremely beautiful, sweet and simple. Their acts of benevolence for people and hospitality for their guests are beautiful and well-mannered. They do not interfere in anyone's independence. To interfere in someone's independence is also an aspect of *asuric* nature. Their living is founded upon peace, and is in harmony with Nature. Forever their means of livelihood included collection of fruits, flowers, climbers, leaves, medicinal plants, wood, honey and root vegetables of the forest and salt from the ground. They are courageous, valiant, calm, and simple. They constitute the seed for primitive human civilisation. These people along with *yogis*, *rishis* and sages are natural development of the *Shiva* stage.

Their social regulations are natural and founded on the basis of truth. They have not interfered in woman's freedom. Those who claim to be part of the civilised world,

have often robbed their women of freedom. The reason is definitely embedded in distrust of woman. On the contrary, people of the *Shiva* stage have not done that till date. Women in their society can take pride in chastity. However those who have fallen from that high moral ground by mistake, are not destined to be ruthlessly expelled from society. The civilised society has robbed them of many elements of their affluence; still they have not shunned distinguishing features of their own living.

In the *Arya* scriptures, there are mentions of four ages such as, Satya-, Tretā-, Dvāpara-, and Kali- Yuga. The first age is called Satya-Yuga. In this age, human beings who were the son of Lord *Brahma* the Creator and were conceived from the mental world, came to the earth. They are famed as the Seven *Rishis*. It is an age when everything was completely in harmony with Nature. Each aspect of life—eating, donning of cloths, walking, talking, lying down, sitting and living quarters—was Nature-based. In this age, man was calm, simple, truthful and devoid of *samskaras*. He was either *rishi*, *yogi* and *tapasvi*, or simple man as mentioned above.

The *Arya* scriptures opine that mankind descended from the *rishis*. The Books of other faiths such as Christianity and Islam, have also described the primitive man as tranquil and replete with natural traits. We can not ascertain whether the primordial man can be construed as a *rishi* or possessor of traits of *rishi* in accordance with the Theory of Evolution developed by the Western scientists.

The Western scholars do not accept the primordial man as *rishi*. We, however, can not accept the primordial man as anything but *rishi*. The Western scholars have considered only a *sthula* view of Nature, which is a very limited view. Eastern scholars

experienced all four states of Nature: 1) the *sthula* manifestation of Nature, which is the basis of the Theory of Evolution of the Western scholars; 2) the *sukshma* manifestation of Nature, which has been discussed in the chapters of *Ganesha*, *Surya* and *Vishnu* (Our *sukshma* body and the *sukshma* manifestation of Nature may be conceived as identical. Each of us is a microcosm of the Nature. Had there been no manifestation of Nature in us, we would have not possessed the power to know Nature.), 3) the *karana* manifestation of Nature which constitutes all parts discussed between the Pure *abhimana* and the *Ishana* face of *Shiva*; 4) the *turiya* manifestation of Nature which is to be discussed in the *Shakti* stage. Therefore, Eastern scholars did not bias themselves toward any particular state of Nature while discussing evolution.

One question can arise here, without whose resolution the readers may end up being confused. We have posited that the primordial men at the beginning of Creation were *rishis*. The pertinent question is whether they were *jnanis* from the birth, or they have transformed into *jnanis* gradually. Our answer is here: They were born as humans. But there is gargantuan inquisitiveness in their nature. Questions like “what” and “why” cropped up inside them,. They searched for answers to those questions in their inner world as well as in the external world. This attempt for search is defined as “*tapasya*”. This *tapasya* used to transform them into *jnanis*, gradually. Their nature as well as behaviour was, to a large extent, not unlike man of the well-developed *Shiva* centre. However, unlike common men of the *Shiva* stage, they were free from inertia and sloth in their inner world. Those who want to enjoy or perceive the civilisation of the primordial age, should perform the Vedic *sandhya* on the banks of a river daily, and also should sing the Vedic *mantras* with proper accent or intonation (pitchy, grave etc.). They will

experience in their inner world the amazing beauty and attraction of that civilisation. At the end of performing the *Shiva-puja*, *sadhakas* can enjoy the addiction to peace of the primordial age, for a while. The inquisitive may examine the veracity of this claim from their direct experience.

The Manifest component of Nature is divided into three parts — the *karana*, the *sukshma* and the *sthula*. The Unmanifest part of Creation is the *avyakta*. A part of those Unmanifest elements is manifested in the *karana*-world as seeds. Some of the seeds located in the *karana*-world assume *sukshma* manifestations in the *sukshma*-world; and then, seeds acquire an active state, which is realised from two centres of *anubhuti*: One, the *Vishnu* centre where *jivas* subsist in shapeless active curvy forms. Two, the *Surya* centre where these shapeless active forms are embodied into entities—called *murtis*—without any physical [*sthula*] manifestation. On reaching the *mana* centre which is connected with the *prana* centre, these active forms incarnate into *sthula* manifestations. The *mana* is the gross embodiment of Nature, which is the third Manifest part of Nature. The evolution of this third Manifested part was categorised and somewhat over-analysed by Mr. Darwin, a great personality.

The composers of the *Puranas* named this third Manifest part of the Nature Lord *Brahma*. Now everyone can, perhaps, perceive who is called the mentally conceived son of Lord *Brahma* the Creator. This Manifest part of the Nature transforms everything into the corresponding physical form. At first, making is done in our mind; next, the *sthula* form is embodied. This embodiment into the *sthula* form is termed as procreation of the mentally conceived son.

You should attempt to perceive the elements of Creation after elaborate discussion on various centres of our True Self, which we have analysed thoroughly; this will help you arrive at well-thought conclusions. Our work on the five *Devatas* is the only universal way to perceive all disciplines of knowledge, sciences, traditions, ethics, principles, fine arts etc. After mastering this framework, the fallacy in any analysis can be pointed out very easily; the fundamentals of any knowledge, science and philosophy can be identified. The depth of an utterance of a person can be weighted upon; his state of mind can be measured out, at any instant. For this reason, *puja* of the five *Devatas* is the inaugural step in all rituals of *upasana*. Every man is worthy of being introduced to his inner wealth of *shaktis*. May descendants of the *Aryas* reclaim their ancestors' wealth!

We do not know whether the Western scholars recognise the simple nature of the primordial men. At a minimum those scholars have not mustered enough audacity to term the primordial men as *rishis*, which is a logical consequence of scholars being bereft of any scope to familiarise themselves with their inner endowment of power till date. The inner powers, those scholars will possibly opine, are developed by an external shock or crisis. In reality, no endowment of inner power is generated in the wake of an external shock; but man acquires the power to enter inner world in the wake of an external shock. No external shock reaches anywhere in the inner world beyond the (previously defined) *Vishnu* centre. It is not a trait of philosophical outlook to completely isolate the inner world from the external world. Again, accepting the inner world while ignoring the external world also marks a mistaken outlook. All the states—the *sthula*, the *sukshma*, the *karana* and the *turiya*—are real. Relationship among *jivas* is not limited to the *sthula*-world alone. Nature prepares external shocks for us so as to enable us perceive Her

entirely. After reaching the centre of the Pure *abhimana*, external nature can not prepare any shock for our inner development. Then, the content-ness of the inner world itself drives a *sadhaka* in the evolutionary path.

Nature manifested the primordial man as *rishi* who was the *sthula* manifestation of a seed of the eighth *kala*, only because She has a definite purpose of facilitating human evolution to absoluteness. Descendants of those *rishis* are flourishing on the earth in human forms. Men possess the power to understand one another's language because of being progeny of parents with evolutionary development of the *vijnana*. All men are empowered with this ability to communicate among themselves by birth. This characteristic is unique to mankind unlike other *jivas* of Creation. Each species has a particular natural ability, which, for man, is acquiring *jnana*. We have already defined *jnana* in our discussion on the *mahat-tattva*. The *mahat-tattva* represents the fifteen *kalas* of *jnana*. The *sthula* symbols of these fifteen *kalas* of *jnana* are the following phonemes: *a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, ḹ, e, ai, o, au, aṃ*. Besides them, there is the phoneme of *h*. The *sthula* forms of eight *kalas* are: *a, i, u, ṛ, ḷ, e, o* and *aṃ (ṃ)*. *Rishis* were born, being empowered with the evolutionary development of these eight *kalas*. Alternatively, vocal chords of *rishis* were capable of sounding these phonemes. Man, as a descendant of *rishis*, inherit the absolute power of mastery over language by birth. The long expressions of *a, i, u, ṛ, ḷ, e, o* are *ā, ī, ū, ṝ, ḹ, ai, au*, respectively. These fourteen vowels and the agglomerate phoneme *ṃ (aṃ)* constitute vowels for the alphabet; together they represent all the fifteen *kalas*. Among these fifteen phonemes, someone who has developed the eight preliminary *shaktis* in him, can easily develop the other seven long forms. All languages of the earth can be expressed by these sixteen vowels including *h*.

In sum, all earthly sciences can be completely codified within the domain of these eight phonemes which are eight *kalas* of *jnana*. These eight *kalas* reveal the *vijnana* [science]. Man enters the domain of the *vijnanamaya kosha* after reaching the eighth *kala*. These eight vowels are manifested as seven prismatic colours of the sunlight and the aggregate colour of white. These eight letters are seven notes of the scale [octave] in music and one composite note. These eight phonemes are the common ingredients of all human languages, which is why all *jivas* are influenced by the power of *mantra*. This explains why every *jiva* is attracted by the sweetness of music, or for that matter the universal acceptance of sweetness of music in human society. There are even subtler manifestations compared to phonemes (*nada*), which are regulated by the science of rhythm [*chhanda*]. Rhythm is common peaks and troughs in vibration. *Tala* [rhythmic pattern] is based on rhythm. A *sadhaka* can attain the centre of the *mahat-tattva* gradually based on a progression of *sadhana*—involving phoneme or *nada*—which becomes increasingly refined with progression. A scheme of *sadhana* with emphasis on rhythm and vibration can lead a *sadhaka* to the *Shakti* stage. *Tala*, originated from rhythm, is uniformly perceived by all the *jivas*. Since *rishis* were of an evolutionary development of the eighth *kala*, they were, by birth, versed in the science of notes and rhythms, The *Vedas* are the collection of *mantras* discovered by the *rishis* through *tapasya*. The proof of *rishis* being versed in the science of rhythm, is embedded in the fact that each *mantra* of the *Vedas* is accompanied by the corresponding *chhanda*. *Tala*, originated from rhythm, engendered the discipline of mathematics. The origin of mathematics is the *Shakti* stage (not yet discussed), which regulates everything. The culmination of mathematics is at the centre of absoluteness for *ishvara*-hood, which essentially is the *Shakti* stage. (Since

Ganesha is the son of *Shakti*, the manifestation of mathematics is observed even in the *Ganesha* stage.) In its subtlest form, mathematics is rhythm. We attribute those who dare to call the primordial man as uncivilised as ones lacking farsightedness. The *rishis* had natural aptitude for *mantra*, phoneme and rhythm. All human knowledge and sciences are founded upon those *mantras*, phonemes and rhythm. Seeds of advanced human discoveries till date such as languages, emotional expressions, musical notes, rhythmic patterns, numbers (mathematics), were observed in the natural characteristics of *rishis*. Our focus in this work is the science of *karma*. Therefore, detailed discussion on these matters is out of question here. In short, our knowledge and sciences have branched and sub-branched structures, but seeds of these structures were with primordial man of the earth, which reveals that there is nothing so great in our knowledge that entitles us to consider our primordial forefathers as uncivilised. Performance of *sadhana* through *mantra-japa* enables one to perceive that phonemes are True Form of *jnana*. In the *Tantric* scriptures, these phonemes are called mother-phoneme [mātrkā-varṇa]. This prefix of mother implies the mother of *jnana* or the mother who gives birth to *jnana*. The *jnana-shakti* increases quite amazingly by means of *japa*. *Japa* of *mantras* is the scientific *sadhana* to acquire *jnana*. The effects of *mantra-japa* is, however, minimal without performance of some pre-*japa* rituals, such as *tantric bhuta-shuddhi* [cleansing of physical elements], *mantra-chaitanya* [awakening of *mantras*] and *mātrkānyāsa* [correspondence of phonemes with our bodily organs], as would have been advised by even an amateur of *Tantric sadhana*. Even then, *japa* never goes in vain, and anyone can have the proof of this by his own performance of *japa*.

In Creation, four *kalas* have evolved in creatures up to monkey. Man is evolved from the 4^{1/4}th *kala*. It may hereby be clarified that mere advancement in external form is not the characteristic of advanced evolutionary development. Development of the *buddhi* [intellect] is the hallmark of evolution. Since entire mankind has descended from the *rishis*, there is parity regarding the knowledge of language among men of various countries. *Sri* Buddha and a labourer can never be considered as evolved forms of same *jnana*. *Sri* Buddha manifested advanced development of *jnana* far beyond 8 *kalas*. There is no development of *jnana* beyond 4^{1/4} *kalas* in an ordinary labourer. Nevertheless, same faculty exists in both of them to communicate through language. On the contrary, a bird of 3 *kalas* and an animal of 4 *kalas* cannot communicate to each other through a common language even though the difference in *kalas* is here far less (only one). More strikingly, a cow and a bison cannot communicate to each other, though both of them belong to evolved forms of 4 *kalas*. One of them cannot also adopt other's nature. What is the rationale behind human's amazing ability of communication? The *Arya rishis* resolve this as follows: all men are descendants of forefathers with the evolutionary development of the *vijnana*, who came to the earth for the purpose of development of *jnana*. This enables mankind to exchange words without hinderance. Some *Arya* scriptures describe every sentient being as descendant of *rishis*. We do not find any proper rationale for that. However, the evolutionary development of the *kala* originated from the *vijnana* is so beautiful that affectionate bonds are created with all sentient beings. Many know that wild beasts do not harm the *yogis*. Anyway, the thoughtful can realize that primordial man can not be a senseless beastly creature like an apeman. Nevertheless, this is also true that human living, outwardly, becomes extremely simple and Nature-abiding in the

evolutionary development of the 8th *kala* (*kala* originated from the *vijnana*). That is why the living of the *rishis*, the yogis and the sages are, outwardly, quite similar to living of other men of the primordial age. Both of these people have originated from the *Shiva* stage. The primordial age prevailed until the time man was simple, calm, truthful and without any *samskaras*. In this age, man was either *rishi*, *yogi*, *tapasvi*, or a *Shiva*-stage man with the traits as described before in this chapter.

In sum, evolutionary development of four *kalas* are observed in animals, and in the primordial man, the evolutionary development is of eight *kalas*. One may conceive that after four *kalas*—in the evolutionary path—five, six, seven *kalas* should naturally occur in sequence as a gradual process. This idea may not defy our notions of rationality. But, an in-depth thinking reveals that it will constitute no error in judgement, if we view the origin of man from the eighth *kala*. The manifestation of the *Shiva* stage gives rise to two types of humans—one from a little more than the fourth *kala* and the other from the eighth *kala*. In both men, peace is particularly manifested. Therefore, there is nothing unnatural about the manifestation of that peace *kala* in an age of peace. We recognise the *rishis* as primordial human with the development of the *vijnana*. Because the development of the *rishis* has originated from the *vijnana*, the evolutionary developments of 4^{1/4}th *kala*, 5th *kala*, 6th *kala* and 7th *kala* can happen in that family. A *kala* is said to be *vijnana*-based [scientific] if applicability of that *kala* is wide regarding evolutionary development. Since *rishi* is the manifestation of the *vijnana*-based *kala*, man of any stage of evolution can be a descendant of *rishi*. Animals are evolutionary development of the mammals, but there is no evolutionary development above the fourth *kala*. In contrast to that scenario, descendants of the *rishis* are located at a variety of *kalas*—on the one hand,

to the eighth, the seventh, the sixth, the fifth and near about the fourth, not below that; on the other hand, to the sixteenth *kala*. This spread is inherent in a *vijnana* [science]-based *kala* which can regulate many entities in a uniform manner.

As already stated, nature and living of the *rishis* is like that of other men of the *Shiva* stage. Both types of men are calm-natured. The primordial men belonged to these two types. The *rishis* possessed the drive for *tapasya* to perceive mysteries of Nature and to grasp own duties. The other men of the *Shiva* Age were different as they had only development of a bit more than four *kalas*. In contrast to man of the *Shiva* stage, 5th, 6th and 7th *kalas* are always the *rajas*-dominated *kalas*. They inherit the drive for *karma* by birth. They are not incarnated on the earth until the scope of *karma* is present for them. Advent of these men indicate the change in age on the earth. During transition of ages, men of these *kalas* appear disproportionately more. The four and one-fourth *kala* is manifestation of the ignorant man. There is neither any field of action nor any scope for *karma* without the existence of the ignorant. Again, the *karmis* search for peace in order to dispel the fatigue of *karma*. Who would provide that guiding spirit of peace without the presence of *jnanis* or *rishis*? This is the reason that humans of the 5th, the 6th and the 7th *kala* are born in between mens of the 4^¼th *kala* and the 8th *kala*. This discussion may render enough food for thought for the thinkers on this topic.

There are four parts of the *manomaya kosha*, at one end of whose the *abhimana* exists and at the other end, the *mana* exists. *Jiva* assumes the human form after being initiated to developing the *manomaya kosha*. Mankind started its journey on the earth with the development of the *abhimana* part (the nature of peace). Eventually, mankind will be founded upon the *mana* part. The *mana* indicates the part which represents the

urge for *bhoga* [enjoyment]. This is the last age—the Kali-Yuga in the parlance of the ancient scholars. In between Age of the *abhimana* and Age of the *mana* come the Ages of the *chitta* and the *buddhi*. On a different note, Nature gives birth to the primordial being of any stage of evolution, which, unsurprisingly, is facilitated by the prevailing external circumstances. Nature draws a seed from an advanced stage of evolution, and incarnate that seed in the *sthula*-world. Later, any seed which is striving for advanced stages of evolutionary development incarnate in the external form appropriate for such advanced stage.

The *pranamaya kosha* had become completely evolved in animal. The time had been ripe for the evolution of the *manomaya kosha*. Meanwhile the *jiva* with absolute development of the *manomaya kosha* came to the earth. The *manomaya kosha* attains its absoluteness in the eighth *kala*. They are primordial humans—the *rishis*—by the description of the Eastern scholars. Their descendants used to be *yogis*, *rishis*, *jnanis*, or calm humans full of inertia. Still now, the inner faculty of many persons is full of inertia.

The *jivas* of any particular stage descend to the earth from two sources. First, the *anuloma* [comfortable/ normal] motion, by which a *jiva* arrives from the sixth face of *Shiva* or the seed-world. Second, the *pratiloma* [reverse] motion, by which a *jiva* of more advanced stage is evolved from a *jiva* of less advanced stages. (Disbelievers in the cycle of birth and rebirth will find it problematic to reconcile with this understanding.) Those who have come to the earth in the *pratiloma* motion, are a bit active and hedonist by nature. On the contrary those who have come in the *anuloma* motion, are relatively calmer by nature. A *pratiloma-jiva* is a bit intolerant because he is struggling hard to move forward in the evolutionary path. The *anuloma-jiva* is very tolerant because he

arrives from the seed-world; he is very calm-natured as if he has woken up from sleep. Other than this small distinction, both *anuloma* and *pratiloma jivas* of the same *kala* are, nature wise, almost similar. These both kinds of *jivas* are observed in all stages of evolution—the vegetation, the microbes (worms), the oviparous and the mammals. This small difference in nature among both types of *jivas* prompts struggle among *jivas* of the same *kala*, which causes transformation of the era. (We could have elaborated a lot in this context but desist from doing that any further, considering the constraint in space.)

The Age of *Vishnu* started after the Age of *Shiva*, which signifies advent of men of the *Vishnu* stage (or men with well-developed *chitta* centre) as an outcome in the evolution of human civilisation. This era is the Age of the *Smriti*. (You should go through the *Smriti* scriptures for a better understanding.) A large majority of men adopted social rule and social life in this Age. This Age begot agriculture, animal husbandry, formation of small communities, construction of small huts in forests, use of garments and the institution of marriage. (Many questions may arise here on details. There is no end to resolving such doubts. We present a basic structure for refining our thinking.) During this Age or towards the end of it came the Age of Education. In this age, the system of education was introduced along with practices of the previous two ages.

The Age of *buddhi* came after the Age of Education. Artistic sculptures, traditions and ethics, law and government were discovered in this age. Leaders of society were enthroned as kings. In each age, the advent of *jivas* from both motions (the *anuloma* and the *pratiloma*) facilitated this transformation of age. In the Age of Monarchy, the goal of administration was sometimes favourable to society and in other times, detrimental to society. In the present times, governmental authorities have become tremendously

powerful and they have turned their focus toward hedonist aspect of mind—the *mana*. This has led to what western scholars call imperialism, capitalism and consumerism. In the present times, faculties of *dharma* [religious establishments], society, education, *buddhi* [scientific/academic establishments] and *bhoga* [consumerism] have all become especially powerful. Through exchange of power among themselves, all faculties have augmented their own power. All have turned their attention to *bhoga*. The human civilisation is presently undergoing through development of the *mana*, after development of education and intellect [*buddhi*].

At one age, *dharma* governed mankind. Then, mankind was naturally governed. In other words, man was calm by nature; that was the age of governance by *dharma*. The foundation of that governance by *dharma* has been shattered by advent of *pratiloma-jivas* of lower *kalas*. Mankind adopted the social governance at the advent of *jivas* of restless nature. The social rule described in the *Smriti* scriptures portrays the end state of social rule. The weapons of social rule are truth and institutionalisation [organisation]. (See the *Vishnu* Chapter.) There is no other weapon in social rule. Social rule has divided the *Aryas* in innumerable communities. The last weapon of social rule is denunciation (boycott). Perpetrators of injustice are denounced without exception. A new family used to be founded by each denounced individual. Till now, this is practiced in Indian society. In reality, every person's ancestry can be traced back to the *rishis*. However, social rule prompted the *aryas* remain divided. The end of this social rule happened when the denounced joined hands to persecute others. Descendants of the denounced were denounced as non-*Aryas* in the language of the *Aryas*. Even now, someone thrown out of his community is proclaimed as casteless. The faculty of *buddhi* came into operation in

human society at this juncture. The leader of the society took up mace along with *shankha* and *chakra*, which marks the origination of the faculty of governmental authority [monarchy]. This also signifies the commencement of persecution by the non-*Arya* society, which can be construed as the reaction to injustice. That one's injustice prompted condemnation upon his descendants is a convention of extremely less farsightedness. Along with the rule of *dharma*, another channel of administration was ensured by leaders of society. Afterwards government administration was founded to rectify the mistakes of social rule, which is a notion of development of the *buddhi* for human civilisation. Later, the purpose of government administration [monarchy] was distorted. The king became hedonist, and persecution on subjects was initiated upon. The hands of the king no longer held *shankha* and *chakra*. Instead of *shankha* (basis of truth), it was fabrication of lies; in place of *chakra* (love and organization), it was ill-advisors and conspirators. Mace (military department) turned into weapon to punish honest people. Lotus or the institution of peace (police department) metamorphosed into roaming ground of hooligans and thugs. The *Arya* scholars of India have described those kings as *daityas* (ruthless rulers, giants), *rakshasas* (blood suckers of the subjects) and *asuras* in condemning their character. Those kings who strived to dispel obstacles from the evolutionary path of his subjects, were hailed as *ishvara*. Monarchy lasted long on the earth. In the present age, government administration is transformed into a system of economic exploitation. This system of administration must have been conceived by the rich. To improve upon this system, people of the West attempted a new system of governance which is known as democracy. Functioning of the Western democracies undeniably indicates that they attempt to establish equality of *bhoga* for all. Therefore,

the Age of *Bhoga* is still going on. It is an impossibility to specify a time limit for termination of the present age which presents *bhoga* as its sole goal. However, the negative effects of *bhoga* will engender the transition of ages. The bottom line of imperialism is exploitation and persecution. Hence, its stability is at stake. Social rule led to racial hatred; establishment of monarchy ended in exploitation and persecution. It is definitely true that communism aims to evict them both. But if communism adopts materialism and hedonism, it will not last long. The reason is that humanity of man does not subsist in accommodation of hedonistic impulses. Psychological analysis opines that equality of *bhoga* is impossible. There is no peace as long as the ideal of administration is not founded upon the scientific basis of the *Shakti* stage. This is irrespective of the method of administration in place—monarchy, social rule, democracy or whatever else. (We will elaborate this notion further in the *Shakti* chapter.)

Until now, we have classified men into four categories — *Ganesha*, *Surya*, *Vishnu* and *Shiva*. Each character has defining traits of its own. We neither seek to hail any one of them as good nor castigate anyone as bad. Such a thing is neither possible nor required. Flag is developed against the *asuras*; the science of *karma* is for the sake of facilitating evolution. The *asura* is defined as the one who hinders evolutionary development of his own and of others. For the sake of satisfying his own hedonistic impulses and enjoyment, he blocks others from progressing in evolutionary path; he does not nurture any evolutionary ambition for himself either. Flag is aimed against such a person. Flag does not declare war on a person otherwise. Irrespective of his evolutionary development on the earth, man's purpose should be inculcation of the *daivi sampads* in him, and simultaneously to strive to annihilate the *asuric* nature at par his own capability.

Everybody should remember that man is independent [*svadhina*]; his inner nature is independent; his *atman* is independent. Whenever a human being makes a mistake regarding his own independence, he will face obstacles in his evolutionary path. (*Moha* of independence should not beget indiscipline in someone. Foundation of the *daivi sampads* is a must have for all.) Man has made someone ruler; his mistake happens when he surrenders to an unsuitable ruler blindly, considering him a *devata* or an *Ishvara*. *Atman* of man is independent but not indisciplined by nature. The Great Nature will not tolerate belittlement of *atman*. Nature will, one day, invoke calamities for man in Her attempt to put him back-on-track in the evolutionary path. Therefore, man is compelled to admit that his evolution requires renunciation [*tyaga*], enjoyment [*bhoga*], society, education and even a *guru* to teach him *dharma*. But driven by sentimentalism, you should not foolishly make yourself a prey, by considering everybody as *avatar* or *ishvara*. You are truly the *Atman* (*atman* can be considered part of *ishvara* as well), an *ishvara*, or *Brahman* yourself. To attain that state, *tyaga*, *bhoga* (necessary amount of *bhoga*), society, education, and *dharma*, all these are necessary. Be not without *karma*, *upasana*, education, society (organisation), economic strength, weapons, knowledge [*jnana*] and judgement. All independence is granted to you. Award everybody in the world what he deserves—respect, affection, shelter, advice, food, water, service, chastisement, punishment etc. You will observe this earth to be transformed into a heavenly place. All resources of the earth are to assist everybody in the path to evolution. None should waste any of it unjustly. Whatever is required for evolutionary development, take all of that; again give others joyfully at par your capability whatever is required for their evolutionary development. You will soon find the advent of the days of bliss.

The flag of *Shiva* (or the flag of *dharma*) is white coloured and trident marked. The colour of white is the colour of peace, collectiveness and absoluteness of *jnana*. All attains peace under the flag of *dharma*. *Dharma* imparts in man this lesson that all are manifestations of the One. *Dharma* carries man to absoluteness. A trident is the weapon to completely annihilate three ignorances. The first ignorance is the desire for *bhoga* that is unnatural hedonistic impulses of the *mana*. The journey to absoluteness is impossible without regularisation of hedonistic impulses. The second is *moha* which is a weakness of the *chitta* centre. After the destruction of *moha*, the *chitta* centre can be overcome very easily. Being stuck by the fetters of *moha*, ignorance of the *chitta* centre, a person stigmatises other's good boy shamelessly for the convenience of own wicked son. The third is *abhimana* which is inherent in *jivas*. With *abhimana* being present, entry into the *dharma*-world is impossible. The *Brahma-granthi* can not be overcome as long as desire for *bhoga* is present. The *Vishnu-granthi* can be overcome only when there is no *moha*. The presence of *abhimana* makes untying the knot of *Rudra-granthi* impossible. Any great man of name and fame can be measured using these parameters of trident.

Under the flag of *dharma*, all are equal; all are one. Desire for *bhoga*, *moha* and *abhimana* are detrimental to peace, against *dharma* and against evolutionary development. These three ignorances must be shattered to continue in the path of *dharma* and absoluteness. Simultaneously, *anubhutis* of the centres of *Ganesha*, *Surya*, *Vishnu* and *Shiva* are required. The trident is indicative of a vigil to destroy these three ignorances. The trident is associated with peace (white colour) to especially emphasise that the beginning of *dharma* is at the end of the *manomaya kosha*. Before holding the banner of religion [*dharma*], every human being should remember these words. Those

who jump into the fray in the name of religion, must deliberate whether their religion is part of *dharma* or it is simply hooliganism. Those who form groups to protect the sanctity of a temple from the touch of a devotee, should also ponder over the question whether their action is based on *dharma* or *moha*. The scope of *dharma* is not so narrow. In any event, *dharma* is based on *anubhuti*. The principal foundation of *dharma* is *sadhana*. *Dharma* is facilitated by the faculty of education, the power of valour (the power of *Ganesha*) and the strength of social institutions.

Ganesha, Surya, Vishnu and *Shiva* are powers located in man's inner world. Man has established these inner powers in the world for having assistance in his evolutionary journey. These powers are protecting man, enriching him, and facilitating his evolutionary journey. Man will manifest all these powers gradually in various stages of his own evolution. Human society too has established all these powers gradually starting from the Age of *Shiva*. None of these powers is fictitious by nature; human imagination has no role in creation of these powers. There is *sukshma* manifestation of these powers in man's inner world. When a particular power flows in a person's inner nature, at that moment that human being surrenders to that particular power; he experiences that particular power closely; again, he establishes that power in the world by its dissemination which facilitates advancement of the lower-stage men to the higher stages on the footing of that particular power. What a beautiful channel for exchange between man and Nature! All powers of the inner world are not simultaneously developed in a man. For many births, a human being devote himself to developing one particular stage of evolution; and after having manifested that stage absolutely in himself, he dedicates to developing another evolutionary stage. This process of evolutionary development is

natural and spontaneous. At a particular moment, a person considers that stage as the best of all, which is manifested in him at that time; and he also condemns other stages (for his lack of awareness). Some employ their entire power to devour powers of another stage, but never succeed to wipe those powers out. After thousands of years of struggle, powers of the other stage emerge dominant.

Knowledge of India recognises all aspects of human psychology or man's inner faculty, which *rishis* of India have formulated most beautifully in the rituals of *upasana*. This formulation throws opportunities to anyone who can perceive the inner endowments by means of *sadhana* in the pursuit of formulated course of *upasana*. In this path, there is no discrimination along the lines of caste, creed, nation or community.

The primordial men, the *rishis*, appeared in the initial Creation. In them, the manifestation of *jnana* and the *vijnana* was total and complete. The human *abhimana* becomes absolutely Pure in the eighth *kala*. *Rishis* were beyond the eight *pashas*, *samskaras* and desire for *bhoga*. They pursued living in harmony with the Nature. Their inherent possessions were truth, simplicity and contentment. *Rishis* were men of the *Shiva* stage. We have spelled out characteristics of other men of the *Shiva* stage. Some among them dwell in forests, jungles, hills and mountains. They are men without a speck of extravagance of *abhimana*, *samskara* and desire for *bhoga*. Further particularities of the *Shiva* stage include inability to apply intelligence. Men of the *Shiva* stage are quite innocent-natured. None should belittle these men who, in reality, are very good person whose contributions are immense. Honestly speaking, they are the wheel of action for all departments. They do not harm the world in any manner. The *rishis* are men who possess *shaktis* of the eighth *kala*, whereas other humans of the *Shiva* stage are evolutionary

developments of a bit over four *kalas*. *Rishis* do not surrender their existence to human endowments of renunciation (power of the 5th *kala*), education (power of the 6th *kala*), organisation (power of the 7th *kala*) and peace (power of the 8th *kala*) because they possess all these human endowments absolutely in themselves. For other humans of the *Shiva* stage, there is dearth of development of these four *kalas* (*Ganesha*, *Surya*, *Vishnu* and higher *Shiva*); hence, they are no manifestation of absoluteness. It must hereby be laid down that anyone can sooner develop inner possessions in his character on adopting to the pursuit of *Ganesha*.

If this world accepts rule of *dharma* (self-rule, rule without a ruler), then all humans of the earth will gradually become men of the *Shiva* stage. None but men of the *Shiva* stage accepts rule of *dharma* gracefully. This world will be like the world of the *Vedic* Age on establishment of this rule of *dharma*. A little deliberation on this topic allows all to arrive at the conclusion that return to such an Age is an impossibility. Many look forward to the return of the *Vedic* Age. We hereby clarify that the *Vedic* Age will occur again in a new Creation after the Deconstruction [*Pralaya*] of the present Creation. It will never happen in this Creation. Nevertheless, it is also true that men of the *Shiva* stage always enjoy the *Vedic* Age. The *Vedic* Age is ever present for *yogis*, *rishis*, sages, ascetics and simple men living in hills, mountains and elsewhere. Likewise, men of all stages have their own Age in their field of *karma*. If the *Vedic* Age is made to come to all humanity, then human evolution will cease. What, then, would provide the possessors of the powers of *Ganesha*, *Surya*, and *Vishnu* scope for *karma*, should the *Vedic* age come back? We want advent of the Age of *Shakti* or the Age of Absoluteness.

Men of the eighth *kala* first arrived on the earth. Their offspring were men of the 8th *kala* or 4¼th *kala*. However that state did not persist for long. This is because the natural evolutionary course will develop men to the 5th, 6th and 7th *kalas*. The transformation of Age happens along with development of advanced *kalas* in man. Men from the 4¼th *kala* to the 15th *kala* will surely remain; moreover there is room for evolutionary development above these stages too, which will be further elaborated in the *Shakti* chapter. The bottom line is, no way rule of *dharma* alone can continue in Creation.

In the present times, there is opposition to religion [*dharma*] among the youth, everywhere. In reality, not all of them are opposed to *dharma* per se. The real *dharma* can not be perceived without the company of man of the *Shiva* stage (especially company of *yogis* and *tapasvis*). However in present times, *dharma* has transformed into a jumble of some *samskaras* of ignorance, some false imaginations and pompous displays of sentimentalism [*bhava*]. Based on these themes, it is more of pursuit of self-interest and hypocritical display than anything else. Some among the youth are opposed to this form of *dharma*. Those whose pursuit of self-interest suffers or whose ego is hurt by that opposition, castigate these young men as atheists to belittle them. This opposition to *dharma* is natural in the situations in which the young men are themselves truthful, sacrificing and self-restrained by nature (with *tyaga* and *samyama*), and dedicated to *karma*, as man of the *Ganesh* stage in the evolutionary path can not tolerate injustice. They are not truth-less and it would be unjust to denounce them for their atheistic outlook. But many among the youth are themselves undisciplined, liar, characterless, slanderer and irresponsible toward duties. There is little difference between such young

men and selfish religious men. Truthful and dedicated young men should discipline both sides.

People of the *Shiva* stage are divided into three categories: First, *yogis, rishis*, sages and ascetics; second, labourers, porters, servants, cooks, orderlies, men performing *puja* as part of profession etc.; third, common men dwelling in forests, jungles, hills and mountains. The first group of men are beyond the scope of organisation altogether. Even then, they enlighten mankind regarding the ethics of the *Shakti* stage. There are very few Great Men with *anubhuti* of the *Shiva* stage in the present times. Human beings above the stage of *samsakars* are almost non-existent and that is why they are so much required now for the welfare of the world. About men of the second category, their organised power should be at disposal of a person possessing the power of *Vishnu*. The organisation of men of the third category should desirably be based on *dharma*. These men can sacrifice their life for the sake of *dharma* and can follow orders in toto issued by a real man of *dharma*—preferably selfless valiant person with the well-developed *Vishnu* centre.

Book Three

Chapter Six

Ishvariya Shakti Durga

So far we have been introduced to the *ishvariya* states of various powers in our inner world. All these *ishvariya* powers are partial or incomplete. Connection to one of the aforementioned powers requires divorce from another power. We have so far our gross understanding that even though one power leads us to another power, nevertheless one power is of completely different kind compared to another power; different powers are manifested as men of different nature and character in the physical world or in the world of occupations. A human being's actions [*karma*], emotions and analysis are firmly dictated by the stage which is the centre of self identity for him. He can not easily be dislodged from his philosophical outlook. One who has been truly established from one stage to another stage by means of *karma* and *anubhuti*, can point out the weakness in philosophical outlook and *karma* of the relatively lower stage through one or two questions only. However, it is not easy to accept the truth of higher stages for a person who has already acquired a bevy of followers, and who possesses *moha* in having fame and group of followers. For him, acceptance of truth may jeopardise the loyalty of his group toward him. *Moha* is a terrible enemy of man in his evolutionary journey.

One whose goal is welfare of mankind and progress in evolutionary path, must always be prepared to sacrifice desire for *bhoga*, *moha* and *abhimana*, irrespective of his being a *karmi*, a *jnani* or an *upasaka*. One should pursue truth, love, peace, fearlessness and the ethics of total use of power at his disposal against the *asuric* nature, if he truly wants to establish himself at the centre of *atman*. And, the *karmi* shall set the goal of his

own life, having been motivated by this pursuit. He should secure himself beyond the aforementioned weaknesses, and concurrently, he needs to build all his subordinates by the same ethics. Even though in the beginning, one will find it enormously difficult to inculcate these values in own character, however it will be far more difficult to incorporate these values in others' character without first integrating them in own character. The *Shakti* centre is the best centre in us, which represents the state of absolute-most manifestation of our Self [*atman*]. There exists neither goad of scarcity, nor anticipation of loss, nor agony of death in this centre. On the one hand our living becomes free from anxiety and obstacles, on the other hand we acquire tremendous power for executing *karma*. Being in this stage, not only do we get rid of our weaknesses but also persons who exploit our weakness to their advantage stay somewhat far from us.

We unjustifiably waste our capability of *karma* out of our ignorance. We resort to injustice, thoughtlessness, persecution, violence and hatred; thereby, we forget the Natural State of our inherent power and remain busy elsewhere all the while. The causes of our disturbances and anxiety stay alive on the substrate of our imaginative urges for *bhoga*, *moha* and *abhimana*. The time is already ripe to ponder over how the goal of our life is fundamentally founded upon the unreal. Most of the disturbances lying in the path of our life struggle are based on weaknesses associated with the *Vishnu* centre. We live at the most a hundred years. However, we speculate about scores of generations in our lineage to live for many hundreds of years. We do not look for our own satisfaction; we do not consider our guaranteed blissful state of comfort; rather we dwell on a daydreamy world for scores of future progenies. We take it granted that our descendants will live in complete harmony, happiness and comfort, even though we do not seek to live in

harmony with our brothers. In spite of being capable of reaching the conclusion that one day our children just like us will not be able to live in harmony, we fail to absolutely take cognisance of this possibility in shaping the goal of our life. *Moha* is so dominant in us that ignoring the evident truth we vainly waste our vitality to turn our daydream into reality by our thinking and hard toil. A little deliberation makes it amply clear that we ourselves are deceived by our cultivation of *moha* as the goal of our life instead of pursuit of the evolutionary path which demands *karma* for society and nation. This flawed life goal of ours is leading our society and nation to utter ruin day by day. Therefore, our descendants who, by our supposition, are the beneficiary of our flawed life goal, are becoming shelterless and miserable day by day. We perceive the bliss in having a moment of our living free from anxiety; nevertheless, the above-mentioned daydream of many hundreds of years never let us live free from anxiety for a moment. Our daydream nurtured in the web of *moha* deprives us from our present happiness and also hinders us from the evolutionary path to the absolute-most state of *atman*. Moreover, this daydream impels us to pursue activities which render the evolutionary path for millions of others thorny.

The web of activities which we pursue for keeping our *abhimana* (*tamas* based *aham* or obstinacy) alive, crushes our inner world (the thought world) and also impels us intrude on others. There is no real foundation for such *abhimana* and *moha* which rather enshroud the path to absolute evolutionary development. They are waves in the emotional (psychological) world. Letting them go rather than feeding them facilitates natural peace and natural *karma*. In fact, by letting them go, we naturally fulfil our responsibilities

toward our society. Then, there remains no particular necessity to initiate new programs for fulfilling our responsibilities to society.

On one hand, the sphere of perception shrinks drastically for a group of people because of their confinement to this narrow sphere by the forces of *maha* and *abhimana*. In other words, the greater avenues of their thought-world are turned off. They are switched off from the reality. On the other hand, a group of men of *asuric* nature seizes this opportunity of the former group's weakness. Men of *asuric* nature are also bound by *moha* and *abhimana*; nevertheless they possess comparatively more intelligence, and are fond of activities [*karma*]. They can comprehend their necessity extremely well. Their fault is that they confine their vision to requiring *bhoga* alone; there is no room for Liberation [*moksha*] as the purpose of their policies. On the other hand, those who are merely bound by *moha* and *abhimana*, let their thoughts wander continuously in an imaginary world. Even though *bhoga* is their goal, they cannot enjoy *bhoga* in a regulated effective manner for being blind with *moha*. In any event, every *karmi* who serves nation and society, must attempt to regulate urges for imaginary *bhoga*, *moha* and *abhimana*.

We are moving forward in the path to *atman*. We have taken up the path to attaining to *atman* in the absolute form. We will constitute ourselves on the basis of *atman*. We will awaken the power of *atman* in our inner world. And, we will usher *atman* to every human being and in each policy of this world. Nearest family members—wife and children—are not tantamount to *atman* [the Self]. The pervasiveness of *atman* is much more. Educational system, social institutions, institutions of *dharma*, administrative and governing bodies, all of them originated for facilitating man's journey to evolution manifesting *atman* in him. Even though that foundation of *atman* is lost for all of these

institutions at the present time, not all is lost; we will make our way by dint of our inner power. We will surely succeed if we move forward adopting truth, love, fearlessness, peace and resolve to exercise all powers at our disposal against the *asuric* nature. That man, by nature, moves forward in the path of evolution, is indeed true even though everyone is not aware of this fact. When we will depart from this earth, may we perceive along with the world that we have not relegated but expanded the manifestation of *atman* in this world.

The *karmis* hereby are especially reminded of the fact that *moha* and the *asuric* nature originate from the *Vishnu*-stage thinking; therefore, it is imperative for them to analyse any human thinking for identifying its origin back to one of the five stages. You should not be shaken by sermons of any great personality of name and fame. Instead, you shall attempt to analyse the origin of his thinking to a particular stage. Pursuit of this process will facilitate your progress. At all times, you shall attempt to adopt the thinking of the *Shakti* stage. Many superior thinking is embedded in the traditions and regulations which are nourished by the stages of *Surya* and *Vishnu*. This reason for this is traced to historic dominance of these two stages in Indian thinking for long. Therefore, you shall attempt to adapt to the fundamentals instead of the coverings; otherwise you will be deceived. Take a particular theme, for example, service to nation, *puja* of *devatas*, service to humanity, service to society, *sadhana* and education. The concept of implementation of this particular theme will vary widely across men with different goals or of different centres. You shall fix upon your purpose; you shall carry on your own agenda to serve your fixed purpose by either adapting to or rejecting each of those various concepts of action on a particular theme. Above all, forever remember two supremely important

words: you shall neither live on without *karma*, nor shall you deviate from your purpose driven by fear of death. We are adopting to and adapting thinking of the *Shakti* stage, which neither approves of any weakness even as fundamental as fear of death, nor does it shelter inactivity.

Kalas as parts of *jnana* have been elaborated in the *Shiva* part [Chapter 5]. A *jiva* consider a particular *kala* at which he belongs superior to other *kalas*. This is a natural *moha* ubiquitous in the *jivas*; this *moha* confines *jiva*'s self-existence to a particular *kala*. Simultaneously, there is yet another characteristic prominent in *jiva* that none is content at his present state. (Indeed, this state of discontentment ends on reaching the *Shiva* stage.) This psychology of discontentment makes it evident inside everyone that more advanced development is necessary for him. No way one can perceive the deficiency and weakness in a lower stage *jnana* and power unless he attains an advanced stage of development.

In the *Shiva* chapter, we have discussed the five *koshas*. The first four *kalas* are manifested as the vegetation, the microbes (worms), the oviparous and the mammals. Among the five *koshas*, the *annamaya kosha* is more developed in tree (the vegetation) and the *pranamaya kosha* is more developed in animal (the mammals). The *jivas* with well-developed fourth *kala* are incarnated as animals in Nature's bosom. The *jivas* with development of a little more than the fourth *kala* are born in human form. Once man attains the fifth *kala*, we can recognise the change in his physical form particularly that of his head, by our analysis. However that change is more prominently manifested in his character: Modesty and egoless-ness, acceptance of truth, opposition to injustice and renunciation of desires associated with materialism [*vishaya*]. Any human being

manifesting these traits in his character can be recognised as a manifestation of the fifth *kala*. *Abhimana* inherent in *jiva*—that “I am a *Brahmin*”, “I am a *Kshatriya*”, “I am a *Shudra*”, “I am a pariah”, “I am an English”, “I am Bengali”, “I am rich”, “I am poor”—is obliterated from the human nature on complete development of the eighth *kala*. In the *Arya* scriptures, this state is referred as the state of *jivanmukta*. *Jiva*-hood terminates and *Shiva*-hood commences after the evolutionary development of the 7½th *kala*. *Shiva*-hood culminates on completion of the fifteenth *kala* which is the stage of absolute *jnana*. In sum, manifestation of all *kalas* beyond the fourth can be observed in the human entity.

Some modern scholars hypothesise the future advent of a creature of non-human form, higher-up in the evolutionary ladder compared to man, on this earth. Reality is not supportive of this hypothesis. The idiosyncrasy of human nature in contrast to other sentient beings bears testimony to our conclusion. Any human being, through conscious effort, is capable of manifesting traits of all stages of *jnana* in his own character. Man is independent regarding manifestation of *jnana*, unlike other sentient beings. The *kala*, predisposed by the Nature, is manifested spontaneously in every other sentient being but man. Impediments can not prevent this manifestation of the Natural *kala* for those beings. If an egg of a crow is brought to the nest of a pigeon along with her eggs, the former egg will develop into a young crow; this young crow will have the low of a crow instead of the coo of a pigeon. By the impact of some unknown power, this particular crow will acquire all characteristics of a typical crow. The same analogy is not applicable for man, as if Nature is fully subordinate to human aspirations and efforts. This is conducive for absolute evolutionary development for man. If man aspires, he can evolve to whatever extent he wants. On the other hand if he does not aspire or lapses into misconduct, then

he will not be able to move forward in the evolutionary path even a single step. There is no general feature in man unlike other sentient beings. Man is born absolutely free to have a complete triumph over Nature. Therefore, good company, proper education and practice of *sadhana* can make man the greatest *karmi* and the absolute *jnani*. On the other hand, feral children—by being deprived of human company and nurtured in the society of dogs, cats, tigers, lions etc.—acquire the characteristics of their parent animals. Under these circumstances, even the language of those human children becomes that of their parent animal society. If man aspires, he can cautiously triumph over any amount of impediments in his evolutionary path to absolute *jnana*. No man with sufficiently well-manifested *Ganesh* in his character can be thwarted in the evolutionary path. Impediments only empower him more and more. Let educational system, social institutions, his *guru** and government come to thwart his progress in the evolutionary path with their tremendous capabilities; all of these tremendous powers will stand defeated by their failure to thwart his evolutionary development. If man aspires and he

* Many may wonder how one's *guru* can hurt his evolutionary development. If a *guru* actually belongs to the *guru*-stage, he never obstructs but facilitates the evolutionary development of his disciple. However, if a *guru* is not beyond the ambit imposed by the centres of *Surya* and *Vishnu*, then his disciples will surely suffer from the obstacles imposed by him. As the disciples move forward to higher stages compared to their *guru*'s stage of *anubhuti*, the *guru* will impede them, directly and indirectly. Naturally, a disciple cultivates *moha* for his guru out of his devotion [*bhakti*] to *guru*. If the disciple is unable to rise over that *moha*, he will not attain the higher stages of evolutionary development. If the disciple's purpose is fixed and his *anubhuti* of the *Ganesh* centre is intensive enough, he will indeed overcome all obstacles.

can comprehend his weaknesses, then he will reach his goal in the path to evolution, in spite of all the obstacles. This success is founded upon the innate human capabilities. Undeniably, the same story is not applicable for other sentient beings. For them, the inherent seed of evolutionary development is manifested by Nature. This human peculiarity is traced to having the Nature's mandate to manifest the *manomaya kosha* in man. This pre-dominance of will-power in evolutionary development is not observed in other sentient beings that lack well-developed *manomaya kosha*. The external world, companionship and society can not also stall the natural evolution for those sentient beings. To sum up, human evolutionary development is self-dependent unlike other sentient beings whose evolutionary development is dependent upon Nature. If man's will-power remains confined by the limits of animalistic nature so that man cannot conceive anything beyond animalism—alternatively, if man embraces animalistic nature in his inner world (the centre of desire)—then he will only turn into a beast. Nature has no power over him to invoke humanity in him. An era of infinite bliss will descend upon human society if the administrative apparatus is founded upon the ethics of the *Shakti* stage; if the human society is established upon the advanced ideals of the *Vishnu* stage; if the educational system is geared toward man's evolutionary development; and if there remains a channel open for development of the *Ganesha* centre in man. Educational system too is a wonderful human achievement. All the above wonderful characteristics of human nature are suggestive of rather unique status of man among all sentient beings of Nature. Man possesses infinite power to develop capabilities of *karma* and power of *jnana*. At one hand, human society is not devoid of beastly natured men. On the other hand, there are towering personalities like Buddha, Rāma, Śri Kṛṣṇa, and Ādi Śaṅkara in

that same society. Despite human existence, if there comes some other sentient being with non-human physical form and more advanced development on the earth, then mankind will secure all endowments of that being. Mankind will trounce upon its rival—that particular being—by virtue of their power of *buddhi* as also power of *karma* and will win over Nature's challenge. *Daivi sampads*, such as fearlessness, *tejas*, renunciation and *ahimsa*, as well as *ishvariya* powers, such as *Ganesh*, *Surya*, *Vishnu*, *Shiva* and *Shakti*, are manifested in man to empower him immensely. Consequently, whatever advanced evolutionary development Nature wants to propose, She has to choose the human form to manifest that development. Since Nature has endowed mankind with all kinds of powers, there is no way another advanced evolutionary development with different physical form can occur in the presence of mankind.

Man himself places impediments in his evolutionary path. *Moha* of the stages of *Surya*, *Vishnu* and *Shiva* ruins man. There are two powerful centres in man's inner faculty: One, the join where the *pranamaya kosha* meets the *mana*; it is the point of origin of hedonistic urges of mind (see centres labelled as 9 and 1 in Figure 4). Men of the *asuric* nature idealise satisfaction generated out of this location. We name this location the centre for hedonistic ideal. Two, the join of the *anandamaya kosha* and the centre of *mana* (see line labelled as 10 and centre labelled as 1 in Figure 4). It is the centre for the values of the *Shakti* stage. All types of policies should be framed upon the science of *karma* of this stage. Man commits a blunder in his attempt to establish the foundation of society and politics based on the action-strategies of the *Surya* stage. Man commits mistake again to regulate society and politics based on the action-strategies of

the *Vishnu* stage. *Moha* and *abhimana* are definitely integral part of the *Vishnu* stage. We must submit ourselves to *Shakti* without banking on all other foundations.

If one has to live being spiritualist or believer in the doctrine of rebirth, then there is no alternative but to base upon the *Shakti* stage. In reality, spiritualism—the doctrine based on primacy of *atman*—is tantamount to foundation with the *Shakti*-stage ethics. Thinkings developed by the centres of *Surya* and *Vishnu* belong to sentimentalism [*bhavavada*]. The *Shiva*-stage induced thinking is part of pacifism [*śāntivāda*; predominance of peace]. In the field of action, sentimentalism and pacifism are manifestations of weakness. Hedonism [*bhogavāda*] is superior to them. It is necessary to comprehend thoroughly values of these four isms: Hedonism, sentimentalism, pacifism and spiritualism. The ideals of the *Ganesh* stage is always conducive toward cultivation of the values of the *Shakti* stage. Then again, foundation of the ideals of the *Ganesh* stage gradually moves a society to the *Shiva* stage. Idealising the *Shakti* stage is the must-do. *Ganesh* is most helpful for this purpose. Indeed, idealising the *Shakti* stage secures suitable support from all stages. During the Medieval period, *gurus* defined the stage of *dharma* as what is tantamount to pacifism, even as far as its aspect of *karma* is concerned. Although the goal of *dharma* is peace, the goal of *karma* for the stage of *dharma* (the *gurus*) is different. Forever, *gurus* in India dedicated themselves in their effort to manifest the ethics of the *Shakti* stage in human character for they were aware of the responsibility of the *gurus* to render assistance to man in his evolutionary path. When drawn exclusively towards peace, man becomes a manifestation of inertia without any tendency to evolution. What man perceives as *dharma* in the present times, is confined by the ambit of the *Surya* stage. The foundation of the path of *upasana* was the *Gayatri*-

upasana (Shakti-upasana). The *diksha-guru's* role was that of an usher to having direct *anubhuti* of *Shakti*. That practice was known as the *Tantric diksha*. This powerful basis of *sadhana* ensured advent of equally powerful heroes in India. Those who studied the physique of Indian valiant kings of the ancient era, will easily perceive the utter inferiority of the physical constitution of kings of the present age compared to their ancient era counterparts. Powerful *sadhana* was the principal resource for accumulation of power in case of those ancient kings. Who knows in which unknown cave does such powerful *sadhana* lay defunct now? In this present age, sentimental excesses have become an integral part of *dharma*. From my very childhood, I have heard names of many famed great *yogis* and ascetics. At first, I used to have quite high expectations from them as *sadhakas*. After a while, it is observed that instead of dissemination of their knowledge on powerful *sadhana*, they put on a show of sentimental inducements with ample help from music instruments like drums and cymbals. Their show also includes ostentation of *samadhi*. Their eventual purpose is geared toward gathering a group of disciples for own pecuniary benefits. In some cases, sentimental inducements have even entered into the *puja* rituals of various manifestations of *Shakti* such as *Durga* and *Kali*. This demonstrates that sentimental excesses has swept of what perpetually has been the exclusive domain of *sadhakas: puja* as part of the privy process of *sadhana* for the *Shakti* stage. In any event, the *Shakti* stage is the True Self of the *Gayatri-mantra* which constitutes the basis for the *Arya* practice of *upasana*. Initiation into the process of the *Gayatri-upasana* at an early age has been the recommended practice in the *Arya* society. During the time of *diksha*, *gurus* used to guide disciples more closely to the *Shakti* stage. Those same principles must be adopted in this present world. All these are themes for a

foundation based on spirituality. If hedonism is your goal, you need not strive so hard. In that case, you must make the centre of hedonistic urges of mind the focus of your life. You have to remould education and society for facilitating *bhoga*. Being blunt and ruthless, enjoy the world. Not only does this mandate obliteration of peace-endowment of the *Shiva* stage from you but also demands utter disrespect for directives of your own conscience; you have to lay the foundation of your policies on lies, deception and ruthlessness. Of the two paths discussed above, the former path lay the foundation of evolutionary development to *atman* (*Shaktivada* or spirituality); the latter one lay the foundation of *bhoga* to the maximum possible extent. You, first, make up your mind what you seek. If it is spirituality which is your goal, then you can accommodate *Surya*, *Vishnu* and *Shiva* in your policies, but the weaknesses of all those centres are must-shuns. (Read the following phrases of *dhyanas* in this context: “raktāmbujāsanam” of *Surya*, “sarasijāsana” of *Vishnu*, “padmāsīnam” of *Shiva* and “siṃhaskandhādhirūḍhām” of *Shakti*.) *Surya*, *Vishnu* and *Shiva* are weak stages. You will not be able to stand your ground on the foundation of these stages. Either submit yourself to the centre of hedonistic urges of mind for having *bhoga*, or attain the *Shakti* stage to have both *bhoga* and *moksha*. In one word, either be a Rāvaṇa for having *bhoga*, or become a Śrī Kṛṣṇa, the ultimate manifestation of desire-less *karmi*. You cannot go on being without *karma*, wandering around the *bhava*-world and narrating to all a few miraculous incidences. It will weaken you if you replace, fully or partially, the foundation of spirituality with sentimentalism [*bhavavada*]. As a consequence, a group of people of *asuric* nature will be empowered enough to make your living hellish. Your living will be tantamount to experiencing Hell. Before you decide upon idealising the goal of your life, the

implications of the corresponding alternative are spelled out to forewarn you. Come now. Let us enter the domain of the *Shakti* stage.

The agglomerate of all powers in our inner faculty is defined as “*Durga*” or “*Shakti*”. All kinds of powers—good, bad, just, unjust, *daivi*, *asuric*—observed in the Nature or in a *jiva* are embedded in this Fundamental Power. After completion of the fifteen *kalas* of *jnana*, we can attain this Power, the *Shakti* stage, in the sixteenth *kala*. Our selfhood [*atman*] denotes this very stage which is, alternatively, called the state of *ishvara-hood*. *Ganesh*, *Surya*, *Vishnu* and *Shiva* are centres and manifestations of various fragmented notion of this Fundamental Power, and are also connected to the Fundamental Power. Essentially, all *ishvariya* powers manifest the Fundamental Power partially.

All the *sadhakas* who attain the *Shakti* stage, are known as *sannyasis* of the “*haṃsa*” stage. This is the stage for absoluteness of *ishvara-hood*. Śrī Kṛṣṇa, in the Gita [Chapter 6, verses 1-2], commented that *sannyasi* is tantamount to *karma-yogi*. A Great Man of this stage possesses *jnanas* associated with *anubhūti*s of all previously mentioned stages. In the same vein, the *karmis* of this stage manifest traits of *karma* inherent in all these *ishvariya* powers without having weaknesses of these powers. This is why such a *karmi* can guide *karmis* of any stage. For ages, there is a conspicuous absence of activities of true *karma-yogis* and true *jnānis*—belonging to respective stages—in India. Even if there has been any such personality, inexperienced biographers have written his biography using such concocted elements that it is incomprehensible from those biographies. *Karmis* and *sadhakas* are needlessly misdirecting their energy because of lack of biographies based on a scientific study of *karma*. Most of the famed wise men do

not possess the slightest idea beyond *anubhuti* of the *Surya* stage. People often attempt to project those great men of fame as desire-less *karma-yogis*. Characteristics of the purpose of *karma* for a true *karma-yogi* must include direct or indirect suggestions for campaign against the *asuric* nature, which is least observed. Purpose of a true *karma-yogi* is quite similar to that of a true *jnani* (a *jnani* of the *Shiva* stage or the *Shakti* stage). Through their wisdom, *janis* will suggest truly desire-less *karma* which true *karmis* will give shape to. Readers may discuss the Gita and the Yoga Vāsiṣṭha to recognise this harmony between a true *janai* and a true *karmi*. In the Gita (Chapter 15), there are references to three kinds of *purushas*: the *kshara-purusha*, the *akshara-purusha* and the *purushottama*. The characteristics of the *purushottama* can be realised after attaining the *Shakti* centre. The Power which acts as substrate to the *sthula*-world, the *sukshma*-world, and the *jnana*-world (the *karana*-world) simultaneously, is defined as the *purushottama* by the Gita [Chapter 15]. Śri Kṛṣṇa of the Gita was a Great Man of the *Shakti* stage. That is why he could efficiently dispel the weaknesses in Arjuna's heart arising out of social mores; consequently, Arjuna's *karma* became devoid of any weakness. After some deliberation thoughtful readers can figure it out that Arjuna was a towering personality with well-developed *Vishnu* centre possessing *daivi sampads*. In the battlefield of Kurukṣetra, he put forward an attractive argument based on social thinking (the *Vishnu* centre) to Śri Kṛṣṇa. No way one can negate the validity of Arjuna's argument based on the ethics of the stages of *Ganesha*, *Surya* and *Vishnu*. Śri Kṛṣṇa dispelled each and every doubt of Arjuna from the point of view of the *Shakti* stage. Likewise, once upon a time there was a debate between Rāma and Vasiṣṭha. The great book of Yoga Vāsiṣṭha contains a discourse which began with questions of Rāma, put forward on the basis of the centre

of *Shiva*, and their answers by Vasiṣṭha. In this context, Rāma considered disenchantment [*vairagya*] and the path of *tapasya* superior to living in *samsara*. The impermanence of *samsara* and the fickle urges of mind troubled him. Arjuna too considered the life of begging superior to annihilation of society and death of relatives at large. None of their arguments stood up to against the thinking of the *Shakti* stage. The Gita is discussed in countless families of India. The tale of the Yoga Vāsiṣṭha is well-received in scholarly circles and among the ascetics. At present, themes of the Gita and the Yoga Vāsiṣṭha have permeated almost all *dharma*-based communities. Nevertheless there is no Rāma or no Arjuna among *karmis*, and none among *gurus* is of the stature of Vasistha and Śri Kṛṣṇa, the cause of which is rooted in the fact that all, *gurus* and *karmis* alike, are confined by thinking of the centres of *Surya* or *Vishnu*. If a *guru* is unaware of the *Shakti* stage, how can his disciples be a Rāma or an Arjuna? In the Gita as well as in the Yoga Vāsiṣṭha, there are references to duty, responsibility, devotion to *guru*, valour, *karma*, *jnana*, *yoga* etc., and in innumerable homes of India, all these topics but the *Shakti* stage are extensively discussed. That is why the history of last thousand years is profoundly disappointing and frustrating to patriotic Indians. Sentimental inclinations rendered the valour and proficiency of warrior kings futile; the valour in battlefield could not save India from deceitful foreign invaders. Character of *gurus* may be enshrined with virtues like renunciation, *samyama* [self-restraint], affection for disciples, power of *sadhana* and *tapasya*, patriotism, humanity at its best, but no trace of the *Shakti* stage in their character. Therefore, their discourse does not become a Gita but merely another instance of sentimental inducement, another notion of *dhyana* or peace. Before perceiving or discussing the Gita, it is necessary to have an understanding of the *Shakti* stage. The

karmis and the *jnanis* of the stages of *Surya*, *Vishnu* and *Shiva* can never be without weakness. In any event, the *purushottama* is the Absolute Manifestation of *ishvara-hood*, and is the Greatest human state of Absoluteness.

(Arjuna, as per ethics of the *Shakti* stage, always exuded sincere respect and *bhakti* toward his grandfather, *guru*, teacher and maternal uncle, in spite of his fighting them in the battlefield and eventually killing them. In the present times, many of the youth, after adopting the norms of Communism of the West, do not hesitate to exhibiting extremely indisciplined mentality in many instances. They even insult the elders on occasions. If an elder metes out injustice, then protest can be registered and the injustice can be remedied without abandoning the foundation of humility. A careful study of any noble character reveals that there is no requirement of adopting a mean mentality for the sake of confrontation. Great valiant warriors like Bhīṣma, Droṇa and Kṛpa cherished victory of Arjuna in spite of being in his opposition. *Guru* indeed takes pride in his disciple who benefits himself, his community and his nation by adopting any doctrine. Not insulting his *guru* does not belittle the purpose of *karma* of the disciple indoctrinated with communism. Communism of the West and Indian spiritualism, both do not entertain differentiation between individuals. However, Indian social thinking differentiates between individuals. We opine that this notion of differentiation in a societal context merely adds to the beauty of the society. In any case, one cannot denounce the social values on adopting the ideals of communism or spiritualism. Those who seek self-development will make a blunder in establishing a footing of equality with *guru*. *Jnana* is acquired through service of a *guru* endowed with *anubhuti*. Pursuit of friendship with

guru, on the basis of spiritualism, will hinder attainment of *jnana*. In due course of time, a *guru* himself behaves with the disciple on an equal footing.)

None should fan communal disharmony based on the centres of *anubhuti* such as *Ganesha*, *Surya*, *Vishnu* and *Shiva*. Our goal is not communalism but evolution. The seeds of all these powers are present inside every human being. We have merely presented the stages of the evolutionary ladder at par the thinking of the ancient *rishis*. This discussion does not approve communal feelings. Each and every human being will be able to proceed in the evolutionary path based on this science of evolution. May the *Shakti* stage be the goal of *karma* for mankind! Everyone should recognise this stage as the Supreme Being of one's choice such as *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti* (or Allah, God, jinn, Buddha, *Atman*, *ishvara* and *Brahman*). Many hymns [*stotras*] to each *devata* invoke notions of the *Shakti* stage. Furthermore, the *sadhaka* cannot compose a hymn based on *anubhuti*s of a stage which he has not yet attained. This leads to the conclusion that any sufficiently dedicated *sadhaka* will eventually end up attaining the *Shakti* stage in the process of his gradual exploration of deeper territories of *anubhuti*. The rituals of *puja* also bear testimony to this observation. Irrespective of one's choice of *devata*, the five *Devatas* of *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti*, respectively, are required to be worshipped before the actual *puja* of the desired *devata*. Alternatively, a *sadhaka* reaches the *Shakti* stage through experiencing of various inner centres of powers gradually, and when this happens, he performs *puja* of the *devata* of his choice from the stage of Absolute Power. One can indicate this *Shakti* stage by any name of his choice. Supreme Being by any possible name [such as *Ganesha* as *Ishvara*] will lead us to the understanding of the *Shakti* stage. There is no real harm if someone wants to denote this

Shakti stage by the name of any fundamentally non-*ishvariya* or non-*atman* entity [such as Allah, God etc.]. We seek *karmis* from the Absolute Stage of evolution. Those who want to run a commercial enterprise can fuel communalism for the sake of business, but a true *karmi* cannot do that. We will accept an individual as a *karmi* of the particular stage whose characteristics is demonstrated by his *karma* and is revealed in his nature. Our goal is *karma*; therefore we will not stand against selfless *karmis* of any stage. The *sadhakas* should note that performance of *Shakti-sadhana* will, most effectively, reveal the mysteries of the *Shakti* stage.

We will scientifically study *anubhuti* and *karma* of this stage based on the *dhyana* of *Durga*. The other dimensions of this stage will be discussed afterwards. The *karmis* and the *jnanis* of this stage are of the same nature. The *jivanmuktas* of *brahmakoti* gets rid of their physical body in attaining *anubhuti* of the *turiya* stage (a part of *Shakti* stage). They disclose their identity to none. Very few recognise these Great Men. In actuality, the *Shakti* stage is the stage of the *karmi*. Each and every *karmi* must study this chapter on *Shakti* with rapt attention, which is the key to policies of *karma* in India. The *karmis* should especially discuss the stages of the five *Devatas*. You shall attempt to reflect in your character the elements of the *Ganesha* stage, the *Surya* stage, the *Vishnu* stage with *daivi samapadas* and also the natural living of the *Shiva* stage. You shall make the foundation of your living in a beautiful manner using those elements. Further, you shall try to constitute your own companions by those very elements. Without these preparations, if you jump into the field of action with a scheme of your imagination, then you will be deceived by your own companions.

Dhyana of Durga

Kālābhrābhām kaṭākṣai rarikula bhayadām maulī-baddhendurekhām.

Śaṅkhaṃ cakraṃ kṛpāṇaṃ triṣikhamapī karai ruddhahastiṃ trinetraṃ.

Siṃhaskandhādhirūḍhām tribhuvana makhilaṃ tejasā purayantiṃ.

Dhyāyeddurgāṃ jayākhyāṃ tridaśagaṇāvṛtāṃ sevitāṃ siddhikāmaiḥ.

Kālābhrābhām: One (feminine) possessing a glow (*jyoti*) resembling black cloud.

(This is the complexion of *Kali* .)

(Inner meaning) This is the description of *anubhuti* of this stage. She is the Power of the *turiya* stage, which means a power without any manifestation. The *anubhuti* of the Absolute State of *jnana* —the *mahat-tattva* —which is discussed in the *Shiva* stage, acts as a cover to this stage. After having been established in the Absolute *Kala* of *jnana* , *sadhaka* feels dissolution [*laya*] of *jnanas* in entirety in the *jyoti* of this dark *kala* , which is referred as black-coloured *jyoti* . Although *jyoti* [light] usually gives an impression of the power of illumination, this black *jyoti* is not endowed with that power. This is an all-devouring *jyoti* like darkness absolute. The power of this *jyoti* is peculiar: It attracts all visibility into itself to devouring. Darkness subsists side by side the radiance of *jyoti* at any centre; light and darkness are developed from the same centre. *Jyoti* denotes an entity of *tejas* formed by an admixture of light and darkness. The part of darkness is more refined and faster in pace. That is why darkness (shadow) is observed in a location where light falls. The part of light is hindered by the impact of some object which is illuminated. Simultaneously the part of darkness penetrates the density of the object to move to the

other side, which is called shadow. The part of light, being comparatively courser, cannot penetrate the density of the object in contrast to the part of darkness which, being relatively more refined, moves to the other end penetrating the object. Interestingly, the *mahat-tattva* (the illuminated part) subsists on the substrate of the *avyakta-tattva* (the part of darkness). Again, the *mahat-tattva* acts as substrate to entire Creation, as already narrated in the *Shiva* chapter. Furthermore, the *avyakta kala* (the *turiya* part of *Shakti*) is realised in that very centre of our inner faculty (We use this terminology of “inner faculty” even though this is an *anubhuti* of terminal phrase of the *vijnanamaya kosha*.), which is also the centre of the *mahat-tattva* (Absolute Manifestation of *jnana*). We attain the *mahat-tattva* centre by gradual augmentation of quanta of peace inside us—in other words, by enjoying deeper and deeper extent of peace inside us. Similarly, enhancement of the *rajas-guna* associated with depreciation of quanta of peace leads to our selfhood being established in our *jiva*-hood. In contrast, the *anubhuti* of this dark *kala* can be experienced only after being established in the *mahat-tattva*. Our attempt is never enough for experiencing this *anubhuti*. Entry into all these *tattvas* requires capability for observing the activities of inner nature, enjoying them, and surrendering to them. The terminal phrase in the ladder of *anubhutis* is the *mahat-tattva*, from the centre of which the *anubhuti* of the *avyakta-tattva* is also perceived. Essentially, the *tattvas* of *mahat* and *avyakta* are experienced from the same centre. The perception of Absolute Peace is deconstructed in the black-coloured perception of the *avyakta-tattva*. Enjoyment of peace is also a *bhoga* and a particular kind of bondage. On attainment to the centre of the *purushottama* (the *Shakti* stage), it is realised that the perception of peace is, in actuality, a kind of activity, by enjoying which, *sadhaka* becomes Absolute or Great [*mahat*]. In

even deeper states of *anubhuti*, he enters the domain of even more refined vibrations which have no perception whatsoever. In this domain, *sadhaka* becomes without any attachment whatsoever. All these discussions on *anubhuti* will remain incomprehensible to those who can not perceive the science of being as an observer of *bhavas*—of the inner world and the external world—surrendering to *anubhuti* of a particular centre.

Each of the centres like *Ganesha*, *Surya*, *Vishnu* and *Shiva* contributes to a different kind of *anubhuti*. A *sadhaka* with development of a particular centre exhibits unwaveringly the manifestation of that centre in his nature. For instance, “truth” is the principal part of *anubhuti* of the *Ganesha* centre. A *sadhaka* who firmly adheres to this part in *anubhuti*, upholds the same truth everywhere, in spite of all the struggles he face in his inner realm and external world. He, then, does not seek glory through suppression of his inner world. Say, he took the vow of celibacy [*brahmacharya*], and has violated that vow being tormented by sexual desires. However in case that it is necessary, he will neither hesitate to nor fear for disclosing this truth to his *guru*. As he identifies his selfhood [*atman*] with truth, an element of the *Ganesha* centre, he does not pursue lies in his inner realm or in his external appearances. Likewise, every centre has its own set of characteristics. As *sadhaka* is established to a particular centre, characteristics of that centre become an integral part of his nature and inner vision. For instance, those who have experienced *anubhuti* of the *avyakta* centre attain the state that is beyond the scope of the three *gunas*, as mentioned in the Gita. The *dhyana* of *Shakti*, as described here, aptly reveals those connotations which the readers will gradually discover.

The readers may refer to Figure 4 (The Brain Centres) for their convenience.

The Brain Centres: An annotation

1. The centre of *mana*: Man's selfhood remains confined to this centre most of the time. This is the centre of *karma* which is a centre of fickleness. This is known as Lord *Brahma* in the Hindu *Puranas*.
2. The *Surya* centre: It is the centre of affection, love, education, inquisitiveness, and emotion. It is also the centre of motherliness. (So long as there is urge for sexual desire, motherliness remains incomplete. Sexual desires disappear on having *anubhuti* of the *Shiva* stage.)
3. The *Vishnu* centre: It is the centre of bliss where rests the comparatively subtler aspect of memory. (The phenomenal part of memory is located in the *Surya* stage.) It is centre for collective-hood. The power of deception too originates from this centre. This is the very centre of the *asuric* nature. Men with this stage being well-developed do not repent even after uttering lies. The *anubhuti* of this centre instills in the percipient that truth and lies are both founded upon the same *ishvara*. This is also the centre of *moha*. The urge in *jivas* to maintain their existence through their progeny originates from this centre. Further, a large part (not the entire part) of the power of this centre is transmitted to progeny for all beings.
4. The *Shiva* centre: It is the centre of peace-perception. During deep sleep (*sushupti*), every sentient being locates himself in this centre. Men who have a well-developed *Shiva* centre are very tranquil by nature. Centres labelled as 1, 2 and 3 receive their strength from this very centre. This centre is nourished

by *sandhya*, *puja* and rituals of *dharma*. *Yogis* of this stage do not possess any desire for wife and material enjoyment.

5. The centre of the *mahat-tattva*: Human *jnana* attains its Absoluteness in this centre. It is the centre of the *nada*-, sound-, or *mantra*- world. This centre is worshipped as goddess *Sarasvati* in the *Arya* scriptures and is the centre of perception of Absoluteness.
6. The centre of the *avyakta-tattva*: This centre is discussed in detail in the *Shakti-dhyana*, which is the perception of absolute darkness in its true form.
7. The *Ganesha* centre: Truth, renunciation and opposition to injustice stem from this centre. Men with well-developed *Ganesha* centre can become mass leaders. Again, only those for whom this centre is well-developed, can become *jnanis* and true well-wishers of mankind. The perception of emptiness comes from this centre.
8. It is the spinal channel, also called the *sushumna* path. Vitality of any sentient being subsists in this path which along with the brain are best locations for *jiva's* existence.
9. The *prana* centre: This is a centre which empowers living beings to move bodily organs. This centre has no independent capability to execute *karma* but endows living beings with physical ability which is synonymous with the power of this centre. The power of *prana* allows a living being to move his physical body against the force of gravity.

The pleasure from the sexual intercourse is satisfaction of the *prana* centre, which is termed as *kama*. Many seek to categorising the pleasure in mother-son bonding as sexual by nature, an opinion which the readers may note as incorrect. The centre labelled as 2 is the centre of emotions of motherliness and filial-ness. Sexual union is the pleasure of the animal stage whereas affection is tantamount to pleasure of the divine [*sukshma*] stage. Females without advanced evolutionary development may not always be able to keep their sexual nature and affectionate nature completely segregated in the appropriate contexts. Likewise, the affectionate bonding father and his daughter is also said to be motivated by sexual attraction which is again incorrect. It is true that in the domain of emotions, various elements of fundamental emotional content are sometimes juxtaposed together because of lack of having advanced *anubhuti*s. This may prompt to manifest elements of sexual nature along with an affectionate nature. In spite of this, sexual desire and affection are altogether different emotions. Sexual desire drives man to beastliness whereas affection shows man the path to advanced evolutionary development. On having a footing into the stage of affection, any human being is relieved from the torment of sexual desires (The readers may go through the *Surya* chapter). We desist from a more elaborate exposition on this topic lest that is misconstrued as an approval of indiscipline in society.

A male being is a manifestation of filial nature, husbandly nature and fatherly nature; a female being is a manifestation of filial nature, wifely nature and motherly nature. The predominance of the *Surya* centre engenders childly nature; predominance of the *Vishnu* centre gives rise to husbandly or wifely nature; similarly predominance of the *Shiva* stage brings forth fatherly or motherly nature. These natures are gradually revealed

in man with ageing. The filial nature is predominant in one during one's childhood. In the youth, everyone finds sexual desires irresistible; but none cares for any progeny at that time. With increase in age, one again yearns for progeny; he/she is not satisfied anymore without progeny. If husband can take up the place of her child, why does a woman require child? Again, if it is the sexual urge that defines the mother-son bonding, why does she cherish son in spite of having husband? Therefore, an analysis of inner faculty in terms of evolution of human nature in the external world reveals that sexual urge and affection are not the same thing.

We want to attain the Absolute Stage in the evolutionary path. In this process man first experiences *anubhuti* of the *Ganesha* centre. Then, he stay firmly focused first on truth and later on self-restraint [*samyama*]. Thereafter, *anubhuti* of the *Surya* stage makes *sadhaka* as simple-natured as a child. This stage brings forth the realisation that God is an ocean of infinite affection, the touch of which grants the nature of simplicity. *Anubhuti* of the *Vishnu* stage augments the power of authority in a *sadhaka* and grants him command over others. In the next step, *sadhaka* experiences *anubhuti* of the *Shiva* stage, on having which he becomes fatherly to all *jivas*. This is indeed the stage of *guru*. The external induction of his inner nature makes *jiva* first filially, then husbandly or wifely, and lastly fatherly or motherly. This same order is observed in the ladder of *anubhuti*: The human nature becomes juvenile at the *Surya* stage; the complete development of the *Vishnu* stage empowers him to rule over his own inner faculty; *anubhuti* of the *Shiva* stage positions him as *guru* to mankind.

Some scholars opine that elements of human psychology engender sexual urges alone. If human psychology only manifests sexual urges, where from does man receive

the power of self-restraint? Granted that human beings possibly feel a natural sexual tension in the company of opposite sex. Even this statement is not applicable for those who have attained advanced *anubhuti*s. Moreover, it is also true that human beings do not lose themselves by that natural sexual tension and maintain their humanity. This clearly indicates that there is a power of self-restraint in human mind, which originates at the *Ganesha* centre. Self-restraint is indeed a part of conscience.

This power of self-restraint in man is not so powerful that man can forever control his sexual urges. Until man experiences *anubhuti* of either of the centres of *Ganesha*, *Surya* or *Vishnu*, human conscience, irrespective of its level of empowerment, is not absolutely powerful to suppress sexual urges; man can only restrain himself temporarily. The impact of sexual urges extends until the *Vishnu* centre. On attaining the *Ganesha* centre in terms of *anubhuti*, *sadhaka* develops the power of being not attracted to any external sexual object, even after having its explicit view. Moreover, he will not have the sexual excitement with respect to an individual who shares with him motherly (fatherly in case we consider a female *sadhaka*) or filial bonding. Even then, the *sadhaka* is unsafe regarding his sexual urges. In the mental realm, there will occasionally be symbolic imagery depicting sexual urges, to which the *sadhaka* will be attracted to. There will be no sexual tension at all in having a firm footing at the *anubhuti* of the *Surya* stage. (Nevertheless sexual undercurrent persists even here.) This is a stage of affectionate devotion. The *sadhaka* is so engrossed here in his filial nature (also a friendly, servant-like and affectionate disposition) that there is not even a modicum of sexual tension. Seeds of sexual urges still persist in the *sadhaka*. Nevertheless, the predominance of emotional urges does not let the underlying sexual urges have any opportunity to manifest

themselves. The *sadhaka* will have tremendous attraction for different individuals with whom his bonding will be either filial or friendly or servant-like. Therefore, absence of sexual urges is more than compensated by existence of *moha*. After *anubhuti* of the *Surya* stage, the *sadhaka* attains that of the *Vishnu* stage which allows him to have a footing at the centre of bliss-perception. The *Vishnu* centre is central to the world of *bhoga*. Therefore, the *sadhaka* is not always safe here. At times having originated at some unknown place, excitement of sexual urges and *moha* will overwhelm the *sadhaka* in an unpredictable manner. *Sadhaka* will perceive all these in due course of time, for whom no need to elaborate any further.

Sadhaka completely conquers sexual urges on reaching the *Shiva* stage. Sexual urges are absent when *anubhuti* is either of juvenile nature (the *Surya* centre), or *guru*-like or fatherly (the *Shiva* centre) by nature. Sexual urges are present in the centre of *mana* and the centre of *Vishnu*. We assure those who are frustrated regarding suppression of sexual urges by perusal of the psychological analysis of modern scholars that human mind is not always amalgamated with sexual urges. In the company of opposite sex, human mind does not always transform into an unthinkable dirty entity. Man can easily rise over that existence. There is both direction and existence of humanity beyond beastliness. Suppression of sexual urges is not difficult on having *anubhuti* of the *Ganesha* stage, attainment of which is not really contingent on tremendous amount of *sadhana*, but requires will, effort and determinacy too.

10. It is displayed like a line and is named as the *Shakti*-line by us. *Sadhaka* can perceive the true form of the Supreme Being [*ishvara*] when his selfhood is placed in this *Shakti* stage. Attainment of this stage enables *sadhaka* to

perceive that *karma* is perpetual—without beginning and end. *Karma* is the true form of the *jivas* and the Supreme Being [*Ishvara*]. None can maintain his existence beyond *karma*. The beginning, the middle and the end, all are composed of *karma*. This is the realm of the *purushottama* which is the Greatest Manifestation of *atman*. Being established here, a *karmi* can perform *karma* without an iota of anxiety. The centres of *Ganesha*, *Surya*, *Vishnu* and *Shiva* have originated from this *Shakti* stage. *Shakti* connects every entity to every other entity. This *Shakti* stage indicates the stage of *purusha* and *prakriti*, combined. All states—the *sthula*, the *sukshma*, the *karana* and the *turiya*—maintain their independent spontaneous existence under the command of *purusha* and *prakriti*. This is experienced by *sadhaka* only after being established at the *Shakti* stage. Everything—Creation, Preservation, Partial Deconstruction and Total Deconstruction [*pralaya*]—happen in the presence of this *Ishvara*, the Supreme Being; however, no virtue and vice accrue to this entity of *Ishvara* on account of His *karma*. *Sadhaka*, in attaining this stage, realises that all elements of powers of all the centres—*Ganesha*, *Surya*, *Vishnu*, and *Shiva*—are present in this stage sans weakness of those centres.

Kaṭākṣai rarikula bhayadāṃ: All enemies are afraid of the sight.

Enemies denote the *asuras* who are hedonist and impede man in his evolutionary path. Facilitating *bhoga* for own self, own family or own nation, and simultaneously impeding others, other families or other nations in their evolutionary progress by means of laws, interpretation of scriptures, weapons, politics, deceptive tactics, temptation of

afterlife enjoyment, exploitation or anything else is called the *asuric* nature. Evil-natured men engaged in these kinds of practises are referred as the enemies.

Man will have food for nutrition of body (rice) and nourishment for brain (milk etc.). He will have a residence in a dry airy well-lit place with provision of water. Every man will have the opportunity of education and will receive equal treatment from society. Administrative system, social institutions and educational systems should be established for actualising these above-mentioned goals, in the absence of which many men are impeded in their evolutionary journey. A group of men, for convenience of their own *bhoga*, deny this natural human aspiration to many. These men are called the enemies.

The *daivi sampads* such as truth, renunciation, love, peace, *tejas* assist man in his evolutionary development. Rather than having them, some men adopt the *asuric sampads*, namely — *dambha*, *darpa*, *abhimana*, *krodha* [anger] and *parushya* [brutality]. These men are known as the enemies.

Dambha – Unjust persecution inflicted by powerful men over innocent blameless men stems from *dambha*. Men of *dambha*-inspired nature do not bow down to morality.

Darpa – To derive self-satisfaction out of repeated unjust persecution of innocent blameless calm men is known as *darpa*.

Abhimana – Men untouched by love are men who possess *abhimana*. These men are mentally inclined to belittle men of *dharma* considering themselves powerful on account of superiority of their self, their own intelligence or their beastly power. The other *asuric* endowments are founded upon *abhimana*.

Krodha – Kama is attempt to derive something through immoral means for satisfaction of own *bhoga*. *Krodha* [anger] is ignited when *kama* is impeded. Only someone who has experienced it first-hand, knows the misery that an innocent person suffers when anger of a powerful person targets him. Many wicked persons denounce a *tejas*-inspired personality through a propaganda targeted against him comparing his *tejas* to anger. *Tejas* is inspiration for protest or vengeance against immoral, unjust and *asuric* behaviour. *Tejas* is the greatest *daivi sampad* whereas *krodha* is the worst of man.

Parushya – Ruthless acts by the powerful over blameless innocent persons are called *parushya* [brutality]. The psychology of men with *parushya* which becomes apparent in their activities is, “I have enough power to persecute others and that is the reason of my inflicting persecution on others”.

It should here be mentioned that all these *asuric* nature originates from the *Vishnu* centre. A person with well-developed *Vishnu* centre is extremely powerful. Therefore, it will not be prudent to deal with such a person without first being particularly powerful.

Sight of a person reflects his inherent power. Sight of the selfless *karmi* is more powerful (full of *tejas*) compared to sight of hedonist man of lower stage. The variation in sight of these selfless *karmis* mirrors the variation in their inner power. *Asuric* persons of the *Vishnu* centre possess very powerful sight, which is because of the fact that their inherent development of the *Vishnu* centre is a consequence of their truthfulness, contribution, *sadhana*, *tapasya* and selfless *karma* in their erstwhile births. The strength of one’s sight depends on his inner power; the firmness of his inner power is evident through his sight. The *karmis* of dishonest nature become ashamed inside themselves by

the firm sight of selfless *karmi*. Some of them become angry at the sight of an advanced-stage personality as they anticipate obstacles in fulfilling their desire.

Sight of the *Ganesha* centre invokes the nature of renunciation. Sight of the *Surya* centre conveys fullness of love. Sight of the *Vishnu* centre with the *daivi sampads* is full of sweetness and is pleasant by nature. Sight of the *Vishnu* centre with *asuric* nature stimulates ruthlessness. Sight of the *Vishnu* centre of deceptive nature is crooked. When they utter lies in front of truthful persons (almost everything they utter comes under the cover of lies for their self-interest), they move around their glance here and there rather thievishly. Sight of the *Vishnu* centre of sycophant nature is extremely shallow and lacklustre. These men in question are, in reality, of the *Surya* stage. Sycophancy can not be mastered without the development of the *Surya* centre. For self-interest, they abandon the characteristics of the *Surya* centre in their personality and adopt characteristics of the *Vishnu* centre. Flattering kings, landlords and administrators become their source of livelihood. Many kings, landlords and administrators despise these flatterers intensely, but do not express their true opinion about these men because of their own requirement of sycophancy. These men of the ill-developed *Vishnu* stage are educated or versed in scriptures. Sight of the *Shiva* centre is simple. Sight of the Great Men from the eighth *kala* with well-developed *Shiva* centre is marked by simplicity, tranquility, affectionateness and complete lack of anxiety. Men of this stage who are fond of simple living, are conspicuously (almost) absent in the present times.

We reiterate that the foundation of a *Surya*-stage *karmi* is *arun*-coloured *jyoti* full of love, that of a *Vishnu*-stage *karmi* is bright golden *jyoti* full of bliss, and that of a *Shiva*-stage *karmi* is affectionate soothing *jyoti* full of peace. The *asuras* ignore sights of

all these *karmis* and continue to have their *bhoga* as usual. The *asuras* fear sighting of the *jyoti* of the *Shakti* stage and that of the *Ganesha* stage. Interestingly, Lord *Ganesha* is known to be the son of Goddess *Shakti*. Because of manifestation of *Shakti* within *Ganesha*, the *asuras* are also afraid of the sight of *Ganesha*. When powers of centres of *Surya*, *Vishnu* and *Shiva* are connected to the *Ganesha*-centre power, only then the *karmis* of those stages oppose the *asuric* nature. *Asuras*, then, are afraid of the sight of the *karmis* of *Surya*, *Vishnu* or *Shiva* stage. This fear of *asuras* is not expressed through retreat but intense attack.

The philosophical foundation of *anubhuti* of the *karmis* of the *Shakti* stage is an all-devouring black-coloured *jyoti*. The first *anubhuti* of darkness appears in this *jyoti*. Organs, sub-organs, shapes, fluctuations, existence and pervasiveness, everything of *Shakti* is in the form of the black *jyoti*. As all parts and subparts of the faculty of *jnana* in the *jnana* world (the centre of *anubhuti* of the *mahat-tattva*) are composed of phonemes* or *nadas* (perception of *anubhuti* of *nada* is comparable to crystal), similarly in the *avyakta* world all organs and sub-organs of Supreme Goddess are inherently black-coloured *jyotis*. Energy employed by *sadhaka* to experience *Shakti* [Power] will be assimilated into a black-coloured *jyoti* in terms of *anubhuti*. The *sadhaka* is no more

* The *Tantra* describes which phoneme does correspond to which organ. Like 24 *tattvas* of the *Samkhya* philosophy, these phonemes (*a*, *ā*, *i*, *ī* etc.) can be categorized into *tattvas*. These phonemes are the subtlest elements of Creation, and are the Fundamental Powers. Gradually through stages, these phonemes evolve into this physical world. These phonemes constitute organs and sub-organs of the *jivas*. At this moment, we are not entirely sure of the scope of scientific discussion of phonemes in this volume.

obsessed with love (*Surya*); he is over with the memory of bliss (*Vishnu*); his *moha* for peace stands no more; the terminal stage of *samadhi* (the centre of *mahat-tattva*) has today lost its existence into Unmanifest [*avyakta*] darkness. Today the final oblation in the course of *sadhana* is complete for *Shakti-sadhaka*.

Sadhaka! Today let me appreciate you to my heart's content. Today you are all Powerful. One day you offered Mother your earthly enjoyments; Mother appeared to you as endowment of love. On the day you offered Mother your endowment of love, Mother appeared to you as endowment of bliss. Again you offered Mother your endowment of bliss one day to find Mother's manifestation as endowment of peace. On the very day you offered your narrow *abhimana* to that endowment of peace (Refer to “*nivedayāmi cātmānam*” in the *pranama-mantra* of *Shiva*.), you became established at the centre of absolute *jnana*. Today, you introspect to find that terminal *moha* for *samadhi* is also over. Mother (the *avyakta* stage) has devoured that endowment of *jnana*. That is why the *asura* is afraid of you. As long as you are possessive about your wealth and property—that you have *moha* for protection of your property—the *asura* is not worried about you as you remain within his reach. Today you have relinquished all your possessions; that is why the *asura* is afraid. Today Mother has accepted the oblation of even your endowment of *jnana*, and therefore you are truly Powerful. Soon Mother will reveal Herself to you as absolute manifestation of the *karma*-world. You will soon be the *purushottama*. Until you had *moha* for love, bliss, peace and *jnana*, you were blessed with possessions. You were afraid of *karma* lest you lose your possessions. Today that *moha* is over and you are all-powerful for executing *karma*. You are truly *Shakti-sadhaka* after passing the final test. Now, you are established as the *purushottama* (the Greatest human being).

The *asura* is afraid only when man is without weakness. Then, the *asura* realise that he is exposed. The *Shakti*-stage *karmi* does not forgive the *asura*. He understands that the *asura* would use his forgiving to further the latter's exploitative agenda.

Maulī-baddhendurekhām: An extremely thin crescent, reduced to a line, remains in the crown.

We have discussed the significance of the moon-on-head in the *Shiva* chapter. The lunar phrase on the head of a *devata* reveals *anubhuti* of the corresponding stage in terms of *kalas* of *jnana*. *Anubhuti* of the *mahat-tattva* is compared to the full moon of 15 *kalas*. The revealed part of the moon consists of 15 *kalas* and the unmanifest part another 15 *kalas*. This extremely thin line-shaped crescent is representative of the lunar phrase at the night of fourteenth day of the dark fortnight. In that particular day, this thin line-shaped moon becomes visible in the eastern sky at the pre-dawn hours for a short while. *Anubhuti* of the *Shiva* stage contains eight *kalas* of *jnana*. The centre of the *mahat-tattva* represents 15 *kalas* of *jnana*, which is represented by the full moon. This full moon is reduced each day by a *kala* to end up at one *kala* at the fourteenth day of the dark fortnight, which is referred in the *dhyana* by the phrase “indurekhām”. Except this thin line-shaped moon (representative of *anubhuti* or *jnana*), all other elements of *jnana* of the *sadhaka* have deconstructed back to the *avyakta*-world. This is the *anubhuti* of the *turiya* state or that of the *avyakta* stage. Already stated that there is no special *anubhuti* of the *avyakta* stage. *Anubhuti* happens in the domain of *jnana* (the centre of the *mahat-tattva*). A *sadhaka* is established at the *anubhuti* of the *avyakta tattva*, when most of his *jnana* but a small part deconstruct back to the *avyakta*. Without this small part of *jnana*, there can be no existence of feelings [*anubhuti*] altogether. Feelings is tantamount to *jnana*.

Sadhaka! Perceive your purpose of life by the *dhyana* of Mother. Attempt to perceive where—at which stage—do you stand. Think about where do you want to proceed and what do you want to do. *Asura!* You too think, what a terrible thing are you doing. Consider what a terrible thing are you doing mere for the satisfaction of your bodily entity. Why should you stay confined to your present narrow existence? Come forward and pursue your journey in the path to evolution. Accept the ideals of *karmi*. By snatching food from millions, why are you compelling them to devote their utmost only for the sake of bread? Facilitate their progress in their evolutionary journey. Let us ease up man's life struggle. Let him think about evolution.

Man! You possibly came as tree to enjoy the world. The external struggles might engender in you the desire to move around. That was why you assumed the form of a worm. Even as worm, you could not enjoy much, which prompted you to manifest yourself as bird. You did not have satisfaction ever after being a bird*. You transformed

* Some scholars opine that advent of the birds is subsequent to advent of the animals. We have absolutely nothing to say regarding this opinion. However, none should consider bird as of more advanced *kala* compared to animal. Our discussion is about evolution of *kalas* in sentient beings. It is, in reality, not easy to decide the order of appearance of sentient beings on the earth. Sex and food are not the basis of evolution. If a Theory of Evolution is put forward on that particular basis, then it will definitely be flawed. Evolution primarily depends upon inner development. (Later, if opportunity arises, we will elaborate more on this statement.) On a separate note, sentient beings based on the *pranamaya kosha* manifest four *kalas* of evolutionary development. The trees, it is assumed, manifest the first *kala* of the *pranamaya kosha*. The second, third and fourth

into a beast; even then you had no satisfaction. Struggles made you a human being. You thought of having bliss by means of *bhoga*; you found no bliss in *bhoga*. The fickleness of mind troubled you. Gradually you learnt to exercise renunciation; you attained the centres of *Surya* and *Vishnu* through practice of renunciation to some extent. You observed the impermanence of bliss and peace obtained in that process. Then, you became a *Shiva*—the manifestation of peace—by sacrificing your *abhimana*. You attained the centre of *jnana* being guided by that peace. Today you are discovering that *jnana* too deconstructs back to the Unmanifest Power [*avyakta-shakti*]. Therefore, why kalas of evolution are observed in the microbes [the *svedaja*], the oviparous and the mammals, respectively. The vegetation comes as a predominant manifestation of the *tamas-guna* of the *pranamaya kosha*; the microbes are engendered by the *tamas+rajas guna* of the *prana*. The oviparous (birds) and the mammals (animals) are created by the *rajas+sattva* part and *sattva* part of the *prana*, respectively. The *tamas-guna* dominated sentient beings are comparatively inert by nature whereas the *rajas-guna* dominated beings are relatively more active and *sattva-guna* dominated beings are relatively calmer by nature. Not only the *rajas-guna* dominated *jivas* are more active, they are comparatively more intelligent, better *karmi* and more organised by nature. These attributes should not make someone conclude that the manifestation of *jnana* is more in the birds compared to the animals. Animals are nearest to man. The ease of communication between man and animals is more compared to that between men and birds. In human society too, men of the *rajas* stage (the *Ganesha*, *Surya* and *Vishnu* stages) are comparatively more intelligent, fond of *karma* and organised to men of the *tamas* and *sattva* stages (the *Shiva* stage). Indeed men of the *rishi* stage are more advanced in the evolutionary path compared to men of the *karmi* stages.

are you creating, in vain, the web of persecution and injustice, man? Introspect. Manifest in your character a consistent theme which can reform administrative machinery, social institutions and educational system to facilitate man's progress in his evolutionary journey. None should be able to stymie others progress in that direction. Can you not observe today that man faces tremendous difficulty to even utter the truth? Today the courts of justice and governing assemblies too are compelling man to utter lies violating the sanctity of truth. None to the extent of father, mother, teacher and companion is able to teach man to utter the truth. Alas! What a great downfall this is for the human society! Man can not even have a firm footing in truth (Truth is the principal part of the *Ganesha* centre.) today. When man is unable to attain the fifth *kala*, how can he reach the *Shakti* stage, the sixteenth *kala*?

When the *asuric* forces gain authority over the government, they enact laws and formulate regulations to prevent development of the *Ganesha* centre in man. They continue with *Surya* (education), *Vishnu* (society) and *Shiva* (religion), but reformulate these faculties in a *Ganesha*-less manner. The defining feature of character and activities of an *asuric Vishnu* is to not let the centre of *Ganesha* develop in man. Perceive this trait of the science of *asuric karm* whose understanding will help you figure out your strategy.

In the *Shiva* chapter, we have discussed the phrase: “vindunāda kalātītām” (*Guru-pranama*). “Vindu” denotes the sixth face of *Shiva*—the pure *abhimana* inside us. This *abhimana* transforms into the *manomaya kosha*. *Nada* indicates the *Ishana* face of *Shiva*; it is the centre of the *mahat-tattva* which is the Absolute Development of *jnana*. “*Kala*” is described in this *Shakti-dhyana* as “indurekhām” which is the *anubhuti* of the *avyakta*

stage. This is the *anubhuti* which is founded upon 29 *kalas*. What is left beyond this *anubhuti* is called *Guru*, *Atman*, or *Brahman*.

Hereby we are finding that different phrases of “*kālābhrābhām*”, “*kaṭākṣai rarikula bhayadām*”, and “*maulī-baddhendurekhām*” denote the very same *anubhuti*. Even though, these phrases are defined for *jnanis*, characteristics of *karmis* of this stage must include the description noted in the phrase “*kaṭākṣai rarikula bhayadām*”. In other words, it is the Natural Law that *karmis* of this stage forever suffer the onslaught of the *asuric* forces.

Śaṅkhaṃ cakram kṛpāṇaṃ triśikhamapī karai ruddhahastiṃ: Goddess wields up four weapons of *shankha* [conch-shell], *chakra*, sword, and trident in her four arms.

The characteristics of *karma* of this stage are completely indicated in this part of *dhyana*. Those who are born with development of the *Shakti* stage are both *karmi* and *jnani* at the same time. However such *karmis* are extremely rare. Particularly, it is almost impossible to progress up to the *Shakti* stage in the path of *anubhuti*, which is a revelation that should not dishearten *karmis*. The *karmis* have to adopt ethics of this stage in their life, after having a thorough understanding of those ethics through *vitarka* [debated analysis].

Sadly enough, *sadhana* of the *Shakti* stage and its ethics regarding performance of *karma* have become defunct from all over India. Buddhism, the doctrine of Ādi Śaṅkara and later *Vaishnavism* have become especially established in India. Buddhism and the doctrine of Ādi Śaṅkara preach *dharma* based on renunciation and peace of the *Shiva* stage. *Vaishnavism* endorses values of the *Surya* stage, which are focused on love. On the

other hand, society is completely controlled by followers of the *Smriti* scriptures which is primarily based on the *Vishnu* stage, the functions of which stage are kept limited to fragmenting the society and securing self-interest for a group of people. Only in the *Tantra*, we can observe *sadhanas* stimulating *karma* and invoking the nature of *Shakti*. The main part of the *Tantric sadhana* is “*Shakti-sadhana*” whose dissemination has totally ceased. Scholars of the *Smriti* and astrologers practise *Tantric sadhanas* to a minute extent, as the convention of *Shakti-diksha* runs in their family traditions. Ancient Ayurvedic physicians used to especially inculcate performance of the *Tantric sadhana*. Nowadays they have absolutely no idea about the *Tantra* in most of the cases. Powerful *Tantric sadhana* used to performed with respect in Indian royal dynasties and families of *rishis*. At present, downfall of Indian royal dynasties has brought about loss of respect for *sadhana* among members of these dynasties. None can even learn powerful *Tantric sadhanas* now. Those who run their family business of *guruship* through generations, are least bothered about performance of *sadhana*. The power of *sadhana* is a power of the *Shiva* stage, and it is transmitted from a *guru* to his disciple. If the disciple is truly dedicated to *sadhana* and serves the *guru* sincerely, only then he will acquire this power. This is not a power to be transmitted from one generation to another generation within a family. Practitioners of the *Tantra* are excessively into the rituals involving sexual practices in addition to liberal consumption of meat and wine; it is not an easy thing to accumulate power through self-control in spite of those temptations. There is almost no *Tantric sadhaka* from the school of *Divyachara* practising the *Tantra* at the highest and finest level. Persons with humanity, the youth and the cream of the nation and society have a lopsided view of *dharma*. They identify *dharma* either with the rhetoric: “The

world and all activities are sheer hallucinations; the *Brahman* is the only truth.”; or with the sermon of the *Smriti* scriptures: “You have no right to take part in any ritual; give me your wealth, land, cattle, garments etc. for I, along with my descendants, am the owner of all of your properties and your ultimate lord on religious authority. I am the authority of your afterlife—heaven and hell both are in my fingertips. If you do not quench my thirst for your possessions, you along with your antecedants and descendants will go to hell.”; or with a devotional musical marathon using drums and cymbals. In any event, people's perception of *dharma* does not reinforce but suppress valour or *karma*, in man. It is high time now to restore the foundation of *dharma* on the pillars of valour and *karma*.

The *shankha* is the dissemination of truth. Firm protest of untruth and injustice is called *shankha* which is announcement of war against the *asuric* forces or the *asuras*, after acquiring necessary strength. *Shankha* is zero tolerance toward the *asuric* nature. Educational department holds this weapon in human society. This is the highest weapon that educational department can wield in facilitating evolutionary journey for man. The great men with prominent manifestation of the *Surya* stage administer this weapon throughout their life. Those without prominent manifestation of the *Surya* stage in their character, are unable to progress even this far. It should here be stated that none should belittle this weapon. Those *asuric* personalities who ruin society in the mask of sensitive well-mannered gentlemen, are unmasked by this weapon of debate. This weapon is more powerful when administered from the *Shakti* stage rather than from the *Surya* stage. *Shankha* is just one of the weapons of *Shakti* which must be administered after acquiring all the weapons.

The *chakra* is organisation or community. Protest weakens the power of *asuras*. This weakness is revealed by unjust onslaught by *asuras*. Those who have not beforehand set up strategic defences (*chakras*), will not be able to resist that onslaught and will be utterly decimated. This is the reason *chakra* must be formed before blowing *shankha*. Until the time fear of death prevails in one, it is a botheration for him to enter into the *chakra*. Those who do not have understanding in military ethics, should not enter a *chakra* whose goal is to oppose the *asuric* forces. A person is entitled to enter such a *chakra*, when he becomes so firm to follow the responsibilities which are entrusted to him by his leader that he can court death at ease for that purpose. This disposition is acquired by practice of obeying command in toto for a long time. Those who are unable to appreciate the promptness in carrying out commands, will not perceive the essence of the strength of a *chakra*. With the resolve to cleanse the evolutionary path from evil men of *asuric* nature, one shall be prepared to face anything including death at the behest of his leader or *guru*; simultaneously, he shall organise a group of men of such mentality under his command. This is the way to form a *chakra*, which needs to be administered against the *asuric* nature. When a *chakra* is formed from the foundation of the *Vishnu* stage, then this *chakra* severs the relation of exchange with *asuric* forces. It breaks off ties and relations with all institutions and organisations associated with interests of men of *asuric* nature. This *chakra* becomes inspired not to assist those who are the enemies of man in his evolutionary path, even with a grain of cereal. In reality, the amount of energy which is spent today to rescue men of *asuric* nature, will be misused tomorrow. *Chakra* of the *Vishnu* stage is administered to ensure that Organised society shall dispose of the selfish, the oppressor and the *asuric*-natured to the hilt. The *chakra* of the *Shakti* stage is

diferent from this and is rather like a formation of the battlefield. Death constitutes the primary foundation for such a *chakra* whose consequences are ghastly. One needs to confront only from the footing of the *Shakti* stage the burnt of excessively immoral activities of the *asuric*-natured for defending their self-interest. Those who are not prepared for ruthless brutal torture and extremely horrifying death, shall indeed not touch upon *asuric* forces. The pursuit is never facilitated unless the pursuer is prepared for the final consequences. And, this is the only way to set up *chakra* of the *Shakti* stage.

The trident is weapon for peace and protection of *dharma*. *Dharma* is, in essence, peace. Disturbances are bound to occur if hedonistic urges of mind, *moha* and *abhimana* are not controlled. A particular inherent characteristic, synonymously called *dharma*, is observed in every *jiva*. For instance, monkeyish-ness is the inherent characteristic in a monkey, or *dharma* of a monkey. Similarly, peace is natural to man or *dharma* of man. Men of the *Shiva* stage which is the initial stage of human evolution, are naturally calm and innocent. It is, generally, observed that the *Shiva*-stage men are happy and without any concern by just having their food. Company of men of the *Shiva* stage makes one realise the human bliss in having food after a hard toil and pleasure of taking food without any concern. Peace indeed was in human society when human life was as calm as that of a *rishi* and was a simple life of hard work like a labourer's life. The transition in age occurred through initiation of disturbances, engendered by evil-mindedness of man, which is founded upon desire for *bhoga*, *moha* and *abhimana*. Trident in *Shiva's* hand is suggestive of effort to curb these three sources (*granthis*) of evil-mindedness. *Shiva* is equivalent to *guru* of *dharma*. For *dharma*, there is no possibility of organisation which is always the *Vishnu*-centre power. In the present age, religions of the world have become

organised entities jeopardising the true purpose of *dharma*. Organisation breeds *moha*. In spite of all praiseworthy qualities, the leader of an organisation will be habituated to wealth, people's attention and *bhoga*. There is no *moha* in organisation after being established in the *Shakti* stage; that is, there is no *moha* in an organisation directed to opposing the *asuric* nature. However, until the time *abhimana* is alive (the *Rudra-granthi* has not been overcome), *moha* can make its presence felt at any moment. *Moha* is inevitable in organisation without a foundation in the ethics of the *Shakti* stage. War is the principal basis of the *Shakti* stage. This war has two aspects: First, to annihilate the *asuric* nature, and second, to dispel ignorance in self.

Every man follows one or another religious faith. Acceptance of a religious faith is part of the inherent human nature. However, the religious *gurus* have incarcerated man in *moha* in the present times instead of leading them to *dharma*. It is extremely difficult (although not entirely impossible) for a disciple to secure a power which is non-existent in his *guru*. A disciple whose purpose is attainment of the *Shakti* stage, can not be arrested anywhere; he will definitely move forward. If each and every person finds an opportunity to study the *Shakti* stage, then society will particularly benefit. Moving forward through the stepping stones of *anubhitis* and *karmas* of different stages predefined by *rishis*, is in the best interest of evolutionary development of human society. No way today we can find teachers, organisational leaders, authoritative figures of society and *gurus* inspired by the *Shakti*-stage ethics. Nevertheless, if students, members of organisations, members of society and disciples can perceive advanced ethics, then it will facilitate that goal for human society one day. Therefore, it is necessary to adopt advanced ethics in addition to *dharma* to facilitate man's progress in evolutionary path.

Power of a religious master is far more and pervasive compared to a social leader's power. If a religious master [*dharma-guru*] can attain the stage of his own, then he will be able to perceive the gravity of his responsibility for human society compared to a social leader. A *dharma-guru* controls the hedonist, the men with *moha* and the men possessing *abhimana* with due dexterity so that no harm befalls society. He advises leaders of society rather skilfully. Trouble brews when one without *anubhuti* of the *vijnanamaya kosha* through *sadhana* becomes a religious leader. There is no respite from desire, *moha* and *abhimana* for a man before attaining to the *vijnanamaya kosha*. *Karmis* and seekers of knowledge often find particularly no benefit in accepting an unworthy person as *guru* in the absence of a powerful *sadhaka* free from superstition. A natural relation exists between any two *jivas*. Distortion of that natural relation engenders *adharma* [injustice]. Creation of some communities in the name of religion [*dharma*] has impeded the evolutionary journey for man. These religions—so-called sects for *dharma*—preach words of *moha* instead of *dharma*. Therefore, instead of being called *dharmas*, these religious sects are better suited for the term of community. Moreover, what people nowadays perceive as *dharma* is not at all *dharma*. In the name of these pseudo-*dharmas*, some people reap material benefits for themselves and rob others of their inherent humanity. *Guru* must stay away from obsessions [*moha*] of community; he shall dedicate himself to the cause of *atman* and by the ethics of *atman*. He shall reveal to society the direction to *atman*, which will be part of his attempt to build *karmi* without weakness. He shall also suggest society about suppressing the *asuras*. *Guru* recognises the same *atman* in all *jivas*; he will facilitate human evolution to *atman*. *Guru* shall assist the disciple to attain Self-realisation, and also impart to the disciple how to annihilate the *asura* being

firm. A *guru* can assist in organisation but will not be involved in an organisation to facilitate *bhoga* in the name of *dharma*. This is the trident in the hand of the Goddess.

At modern times, each one of the *gurus* are impeding progress of his disciples in the evolutionary path by dragging them down. A *guru*, impassioned by love of God (attainment of *anubhuti* of the *Surya* stage), is happy to make his disciple sing, dance and cry. Again, an absolutely renunciate *guru* (attainment of *anubhuti* of the *Ganesha* stage), strives to make his disciple beg in loin-cloths. A *dhyana-yogi* (attainment of *anubhuti* of the *Vishnu* stage) is excessively focused on explaining control of occupations of mind to his disciple. One with tranquil state of mind (attainment of *anubhuti* of the *Shiva* stage) deprives his disciple of faculties of intelligence, education, organisation and *karma* to reduce him, in the name of peace, to an inert, lazy and incompetent individual. A *guru* shall attempt to connecting his disciple to all inner powers, which is tantamount to disciple's inner development. Development of inner world happens slowly. It may not happen in one stroke or even in one birth. It begins with the *Ganesha* stage, and to the terminal stage, *Ganesha* renders the principal assistance to this evolutionary development. The disorderly state of faculty of *guru* has transformed the faculty of *karma* of India to an unthinkable miserable state. On a parallel note, lack of *gurus* worth their salt, makes followers pursue no path of *sadhana* or *karma*. At the end, they build huge mansions as hermitages and temples, in their job of running business enterprises in the name of *guruship*; they become trustees of these hermitages and temples; they become prone to forming own sect; they enter into factional feuds for narrow material benefits and also into property related disputes. Some of them develop schemes for running the business of *guruship* through generations, which reveal contemptible avenues

of their evil-minded selfishness. The society is in such a miserable state that there are hardly a few people out there who have the capability of discerning characteristics of advancement. A group consists of the malicious, and the other group of gullible devotees.

(We have very rarely found a *guru* beyond the ambit of *moha*. Almost all *gurus* possess the mentality to secure their properties for their near and dear ones such as offspring, brother etc. These same persons dare to lecture others on *dharma* to dispel their ignorance. What an amazing situation is this! Irrespective of being householder or *sannyasi*, the *guru* must be absolutely consistent in administering his *jnana* in all aspects of his life. Sadly enough, *guruship* has become a business enterprise with jugglery of words as its capital, in which the real purpose is cultivation of *bhoga* and *moha* behind the mask of carefully crafted words. What a grave crisis is this for society!)

Faculty of *dharma* has been disgraced since long ago. Various religious sects are being set up by the name of different *gurus*. There was none whatsoever before the Buddhist era. Largely, aim of these religious sects is totally incomprehensible. The principal function of the faculty of *dharma* is to guide man to the *Shakti* stage, that is, ethics and traditions of mankind may be in tune with the Absolute Stage of evolutionary development. There is no indication of any such purpose among any religious sect but an attempt for farcical ostentatious display everywhere.

In society, there is a proper division of human activity for the purpose of assisting man in his evolutionary journey. Parents rear him up; teachers educate him on all disciplines of knowledge, science and philosophy, and thereby, usher him to the path to *jnana*. After education is over, man enters society with earning ability; he takes up the

responsibilities of society and also that of looking after others. Social aspect of human development is ushered to him. None of these is responsibility of the *guru* who shall reform him and rectify flaws in him. Not only shall the *guru* build him with a purpose that he may add value to evolutionary development of his father, mother, brother, sister, wife, offspring, society and country, but also direct him towards having all the *anubhutis* to Absolute Development of his Self. Organisation is a social attribute. Where is time for *guru* to take up organisational responsibilities? Tactics of organisational build-up is not same as dexterity to assist man in the path of self-realisation. Society will reap real benefits if the *guru* stays outside the scope of any organisation. If man can choose a true *guru* who stands beyond the ambit of *bhoga*, *moha* and *abhimana*, then it will be particularly beneficial for society.

Duties and responsibilities of *guru* over this world are too grave. It does not augur well for his responsibilities if he forms a party, group or sect. The *karmis* are always suitable for the task of formation of organisation or institution. *Guru* shall suggest the rich to donate to appropriate persons or to financially assist the *karmis* of advanced evolutionary stage; again, he shall advise the poor to maintain their living using their earning ability. He shall warn businessmen not to adulterate food items; he shall recommend the customer to purchase after sufficient inspection. He shall spell out each of his advices synchronising all aspects of life, for evolutionary development of all. He should be capable of suggesting what is beneficial for country and community, even without going through newspaper. He should be able to perceive what is required for balance of peace in society. Without considering all these responsibilities, if he remains committed to a particular organisation and is burdened with maintaining that

organisation, then he will be so troubled with pecuniary considerations that he will not be able to adopt the appropriate thinking in many situations. Anyone can witness many such happenings after being in the inner circle of religious organisations for some time. By body, mind and speech, *guru* shall adopt the ethics of *Shiva-stage jnani*. This is the trident in the hand of Goddess *Durga*.

After having the company of *guru*, the disciple's narrow inner faculty extends to the entire world. Then, anti-injustice and anti-*asuric* values becomes firmly rooted in the disciple's heart. Without uttering high-sounding words, the disciple starts silently engaging his genuine thinking for evolutionary development of society, bit by bit; he also sincerely acts to an extent in that direction. At first, *guru* shall narrate to the disciple about immortality and immaculateness of the self [*atman*]. Afterwards, the *guru* shall caution the disciple regarding weaknesses of his current evolutionary stage and also reveal to him the direction to more advanced stages. The *guru* shall, rather nicely, also point out to the disciple the dangers ahead in the evolutionary path such as being drunk with *bhoga*, being myopic by *moha* and losing self-balance instigated by *abhimana*. This is the trident in the hand of the Goddess.

In the stage of *dharma*, each man must be individually addressed for being supported in the evolutionary journey. None should proceed in this job with a "common scheme for all" approach to form a sect. The principal support for advancement in the evolutionary path comes from own conscience and own *sadhana*, compared to which the role of *guru* is secondary. *Guru* must be persistent in his own evolutionary journey, and simultaneously he needs to assist others in that goal too. Otherwise the job of providing assistance to others will be too much for him rendering him sapless. Formation of sects in

the name of *dharma* does not augur well. All kind of religious sects are essentially communities. Those who are truly settled in the stage of *dharma*, are as broad-minded as the expanse of the sky and as independent as wind. Formation of a religious sect restricts the founder of the sect to narrow confines of a community. It is definitely beneficial if great men of the *Vishnu* stage with *daivi sampads* take up the cause of organising society. When a *guru* devotes himself to organising, it indicates seed of the *Vishnu* stage inherent in the *guru*. In many situations, *moha* may be the driving force behind his organisation. Irrespective of whatever amount of self-restraint he may possess, one day he will perhaps turn eager to possessing “Godman” status or look for opportunities to run the business of *guruship* across generations. Not having *anubhuti* of the *vijnanamaya kosha* engenders such lapses. In any event, social benefit is ensured only when a *guru* possesses *jnana* of the *Shiva* stage. This is the trident in the hand of Goddess *Durga*.

The *krpāṇa* (sword) is the special weapon of the *Shakti* stage. The sword of the *Shakti* stage is also named *dharmapāla*, the protector of *dharma*. The Natural Movement of a *jiva* to Absoluteness is called *dharma*, which is either hindered or blocked by the *asuric* forces. The sword is the weapon to annihilate the *asura*. The sword protects elements of Natural human traits (*dharma*) of truth, love and peace. The sword is the weapon that represents immaculate knowledge of *jnani* (severing ignorance) and is also an indomitable weapon of the *karmi* (slayer of the *asuras*). Only by attaining the *Shakti* stage, *jnani* attains the Absolute *jnana* and *karmi* becomes one without any weakness. In all pre-*Shakti* stages, both *karmis* and *janis* are weak. One can not follow the true *dharma* in those stages of weakness.

Sadhaka! Do you fear to protest against injustice? Does observing injustice stimulate fire in your body? If you fear, then you better go back, for this is still not the time for you to perform *Shakti-sadhana*. If truly you do not fear to protest against injustice then here comes the next test for you: Do you hesitate to employ what you consider your best possession (and what is indeed in your indisposition) for facilitating evolution for mankind? In other words, consider particularly whether you happen to like to be confined by *moha* somewhere. If you even pass this test, here comes the last test: Do you seek to rise at the expense of others? (It is not fair to behave in a manner with someone to inculcate a sense of littleness or a notion of inferiority in him. However, your unnatural broad-minded behaviour with one who can not accept ethics of the *daivi sampads*, will pave the way for him to particularly harm you.) If you do not have that mentality too, and you are enthusiastic, perseverant and enterprising by nature, then you can enter the domain of *Shakti-sadhana* which will enable you to become an ultimate *karmi* and absolute *jnani*. Not only can you follow the natural human *dharma* but also protect the same.

In many parts of India, the sword is worshipped in particularly empowering auspicious days⁶ such as the eighth day at the bright fortnight (in the month of Āśvina)

⁶* Empowering auspicious days: The *karmis* and the *sadhakas* need to be aware of empowering days of festivity because those days are especially suitable for their own empowerment. In the current age of great degradation of our country, these empowering days are carelessly wasted. Study of the Rāmāyaṇa, the Mahābhārata and other *Puranas* indicates how adorably these days used to be celebrated during ancient glorious epoch of India. The *karmis* and the *sadhakas* often celebrate birthdays of great men. It is a standard

during the festival of the *Durga-puja*. Nevertheless, almost none is aware of the real significance of this ritual. In the western provinces of India, *puja* of the sword is performed with due pomp and grandeur in the *Kshatriya*, *Kāyastha* and royal *Brahmin* dynasties. In Bengal too, its *puja* is observed in places. The tenth *Guru* of the Sikhs initiated daily *puja* of this *krpāṇa* (sword) for his disciples. The Nepalese *Kshatriyas* always carry sword. Sadly enough, the sword has become a farcical display of religious object in most of the places; some others administer it sheer like an animal without practice from the ancient era to encourage the young through homage paid to memories of great men. But paying homage does not add much to empowerment of the *sadhakas* and the *karmis*. In the present times, days for paying homage to great men are more valued compared to days of empowerment. Dominance of *Vaishnavism*—sentiment and phenomenon based religious dogmas—made man nowadays oblivious to these days of empowerment. It is necessary to note that sentiment and phenomenon based religious dogmas are only means of peaching *dharma* to the masses. Seekers of *shaktis* shall conduct *puja* of own *yantras* and weapons in these days. The *sadhakas* shall perform *japas* and fire-rituals during these days. Those who enjoy festivities, shall initiate celebrations after *pujas* and fire-rituals. This will be empowering for the nation. Some empowering days: First Nine Days (*navarātri*) of the bright fortnight during autumn (*śārada*, the month of *Āśvina*) and during spring (*vāsantī*, the month of *Caitra*), the fifth Day of the bright fortnight in the month of *Māgha*, the Day of the *Jagaddhātī-puja*, the Day of the *Kali-puja*, the fourteenth day at the dark fortnight in the month of *Māgha* (*Shiva-rātri*), The great Birthday of *Sri Kṛṣṇa* (*Janmāṣṭamī*), the terminal day in the month of *Pauṣa* (*Makara Saṃkrānti*), the terminal day in the month of *Caitra* (*Caitra Saṃkrānti*) etc.

applying human judgment. Members of those ancient families, in which it is worshipped as a family tradition, feel merely self-pride at their heart by the *puja* which reminisces about the glorious deeds of their ancestors. What is the value of lion-heartedness of our predecessors, if we remain as jackals? It is rather necessary to perceive the purpose of this sword-worship which was to inculcate the ethics of the *Shakti* stage among a group of men. These ethics, in short, are: Building the character by the virtues of truth, love and modesty; exercising all powers at one's disposal against the *asuric* nature; devoting one's own life for obliterating untruth, lack of love and disturbances from the face of the world. This is called *kṛpāṇa* (the sword). Practising swordsmanship stimulates *tejas* in mind, which is not attained by mere *puja* of the sword with bael leaves, flowers and sandalwood paste. In empowering auspicious days, its *puja* and subsequent practice of swordsmanship is mandated by traditions in many places across India. Especially among the Rajputs, this festival is celebrated with grandeur on the day of Vijayā Daśamī (the tenth day of bright fortnight after śārada Navarātri).

It is immoral to forgive the *asuric* forces or even an *asura*. The faculty of *Surya* cannot restore the world to health; the faculty of *Vishnu* is not enough for peace of the world; the faculty of *dharma* is also weak. The *asuric* forces can grow using weakness inherent in ethics of each stage as shield except the *Shakti*-stage ethics, because men of the latter stage, themselves, are without weakness. Those who are addicted to *bhoga*, and who consider themselves distinct from the world humanity at large (in other words, whose *abhimana* is tarnished), will not be able to arrive at the *Shakti* stage, which is attained after overcoming three obstacles connoted through the trident. We rephrase,

wielding the sword requires going beyond the three *mohas* of emotional inducement, pleasure obtained in the state of *dhyana* and peace through *samadhi*.

Goddess holds the weapons upward, which connotes that Goddess is forever prepared with these weapons to enter the combat zone at any moment. Men of this stage are characterised by their absolutely untiring and diligent nature. Those who have ever served the military department, will easily perceive this notion. Military life presents no such scope as thinking through a situation but makes one always ready to receive command and execute the same. Physically, one is firm, industrious and enduring; mentally, he is without anxiety, worry or fear; he is imbued with *tejas* (anti-*asuric* spirit).

The *Shakti* stage refers to the governing authority. It does not refer to power of an individual monarch but the administrative department of mankind. Man's faculties of education, society, *dharma* and government refer to the *Surya*, *Vishnu*, *Shiva* and *Shakti* stage, respectively. Mankind has established these departments in the outside world because of existence of these centres in man's inner world. On a related note, *rishis* of India, in the ancient age, attempted to guide kings in such a manner that administrative policies of king reflect the ethics of the *Shakti* stage. It poses a grave danger to mankind if the government policymakers adopt an *asuric* approach instead of the *Shakti*-stage ethics. In the present age, great movements are happening all over the world to reform the system of governance, the reason of which is rooted in adoption of *asuric* policies by governing authorities. Everywhere powerful governments pursue exploitive policies for the interest of a coterie or a particular nationality. As a remedy, various types of doctrines have been put forward; everybody is desperate to disseminate his own doctrine in society. We sum them up: It does not matter whether administrative machinery is run by a

monarch, or by subjects (citizens), or by any other means. Until the administrative system adopts the ethics of the *Shakti* stage, there will be no proper empowerment (*Shakti*). One who is confined by *bhoga*, *moha* and *abhimana*, is not fit to rule. Again, the expectation that any organisation bound by *bhoga*, *moha*, and *abhimana* will topple an established *asuric* government is in vain. Our suggestion is here: Let the *karmis*—*gurus*, social leaders, teachers and the youth—proceed forward to build man and society by the values of the *Shakti* stage, which is the only remedy to degeneration of governance. Only a populace inspired by the *Shakti*-stage ethics has the capability to depose a sovereign pursuing *asuric* policies.

In sum, the weapons—the *shankha*, the *chakra*, the trident and the sword—of the *Shakti* stage connote the following notion: Educational system as well as the teachers will be founded upon the values of the *Shakti* stage, who will neither facilitate self-interest of any community or country, nor impede evolutionary development of any particular community. Formation of institutions and society at large (*chakra*) should not be for the sake of convenience of *bhoga* and in the interest of any particular community but to facilitate evolution for all. Human society has to be established in such a manner that there will be ubiquitous sounds of protest (*shankha*) on occurrence of injustice. The *jnanis* and the *gurus* will sort out *karmis* and seekers of *moksha* whom they will guide to the path of *karma* and *sadhana*. Thereby, *Jnanis* and *gurus* will build *karmis* and seekers of *moksha* in tune with *atman*. These *karmis* will dedicate themselves in running educational system and social institutions; they will be prepared to annihilate the *asuric* nature. Such *sadhakas* who are established at *atman*, of spotless character and renunciate by nature, will occupy seats of *guru* in due course of time. None can be made *guru* or

leader by effort. Those who are born with the necessary elements in their inner world, will manifest the traits of *guru* or leader at slightest hint. The ruler and the elements of governance must be founded upon the *Shakti*-stage ethics, which other administrators should also adhere to. Being versed at the *Shakti*-stage ethics will be a requirement for the ministers and councillors. They will prevent any mischievous design of the ruler, in case he possesses one. Then, subjects first blow *shankha*, and eventually wield the sword. The sword does not forgive one who does not reform himself even after having complete understanding of own unjust motives. The power of subjects established in the *Shakti*-stage ethics is far greater compared to the power of an *asuric*-natured government. Therefore, subjects have no reason to be afraid of.

Many think that *yogic* powers can, miraculously, annihilate the *asuric* forces. This conception is simply baseless. Execution of any *karma* depends on the inherent science, the understanding of which facilitates self-reformation which, in turn, leads to self-empowerment. The *asuric*-natured acquire power after perceiving the science of *karma* and rule over others. Again, the *karma-yogis* too accumulate power with their understanding of the science of *karma* and eventually destroy the *asuric* forces. Truly Great Men of the *yogi* stage can reawaken man afresh by dint of their will-power. At any rate, you have to build yourself by pursuit of the values of the *Shakti* stage, to the best of your ability. Given the scope of available field of action, you should carry out *karma* in accordance with those values as much as possible at any point in time. Even for an animal, there exists some scope of *karma*. On the other hand, there is no requirement to waste your capability of *karma* by concoction of grand designs. There will definitely come the remedy if man is utterly pained by *asuric* atrocities. The Natural Law posits that

powerful *karmis* will surely incarnate take birth at that point in time. You should not also stay idle and effortless but rather prepare yourself. Decisiveness of own thinking enables a man receive the guiding light for reformation of society by minimal performance of *karma*, which will not happen by mere wishful thoughts.

You can not build man through enactment of laws, formation of rules, or concoction of grand designs. When government adopts the *asuric* policies, the central policies are themselves distorted. Unless those central policies are reformed, it is pointless to change a few laws. When man deserts elements of humanity in favour of mean-mindedness in building his character, it points out to existence of flaws in central administration, without exception. If deception of man is the purpose of the central administration, it is natural that a person will deprive another person, using the loopholes in the laws but forsaking truth. Therefore, the way is not in the laws but in your inner world. Enter into your inner world and analyse the same—part by part, element by element. Attempt to perceive what the elements of humanity which are present there. Build yourself by those natural elements. Also attempt to build others, by those same elements, whomever you find in course of your *karma*. In your attempt, remember that *karma* but not words build a man of character. Perform your own daily activities punctually without lethargy. Get out of bed everyday at dawn. Cultivate a habit of physical activity on a daily basis. You should have your meals and bath in the proper time everyday. Perform *dhyana*, even for a short while, to enter your inner world everyday. Soon enough, you will perceive that it is rather impossible to reform others without the foundation of these above-mentioned elements required for building your own character.

The *shankha* and *chakra* in the hands of Goddess signifies administering the *Vishnu* faculty (community) being established on the *Shakti* stage. The faculty of *Surya* is only a part of the *Vishnu* faculty. Obviously, the *Surya* power is also connected to the Goddess. The *Shiva* faculty is also associated with *Shakti* because of presence of the trident in the hand of the Goddess. Mythology states that Lord *Ganesha* was born from Lord *Shiva* and Goddess *Shakti*. On the other hand, Lord *Surya* was born from *Vishnu* (Kaśyap) and *Shakti* (Aditi). The elements of *Vishnu* are present in *Surya* to some extent. Therefore, the spirit of *Surya* is weak. *Karmis* with development of the *Surya* centre cannot come onto the battlefield in a resolute manner; they are extremely worried to die and to kill others for the cause. The other part of *Surya* has come from *Shakti*; therefore *karmis* of the *Surya* stage declare war on *asuras*, clear and loud. Lord *Ganesha* is the son of Lord *Shiva*; that is why *karmis* of *Ganesha* stage are unable to consider the future consequences and swiftly come into action. Because of presence of elements of *Shakti*, a *Ganesha* wields arms against *asuras*, resolutely. *Puranas* describe that father of both *devatas* and *daityas* (*asuras*) is the same person—Kaśyapa; their mothers are, however, different. It is his paternal *moha* that a *Surya* does not wield arms against the *asuric* forces. A *Ganesha* loves men of the *Shiva* stage (labourer etc.) more. Men of the *Shiva* stage often develop traits of the *Vishnu* centre unjustly, through corrupt education or bad company. These men ruin their own evolutionary development by pursuit of self-interest like the opportunistic of the *Vishnu* stage. Without realising all these, a *Ganesha* gravitates toward these men, easily. This is again only a consequence of paternal *moha* of a *Ganesha* whose another weakness is considering a *Vishnu* stage personality with *daivi sampads* as an *asuric Vishnu*. There is no weakness in the manifestation of *karma* of the

Shakti stage. *Shakti* approves everybody but She has absolutely no tolerance for the *asuric*-natured. This is exactly what lies at the heart of “*kṛpāna*”.

In spite of all weakness of *Ganesha*, he is truly a *karmi* and a renunciate. Because of resoluteness in his own judgement, *Ganesha* comes forward to pursue *karma* easily and also perceives things clearly with less effort compared to others. Figure 4 illustrating the brain centres illustrates the fact that the *Ganesha* centre is at one side of the human head and the centres of *Shiva*, *Vishnu*, *Surya* and *mana* all are in the other side. The *Ganesha* centre provides the principal support for *jiva's* evolutionary development, as the power of *Ganesha* facilitates evolutionary development beyond the fourth *kala* and up to the eighth *kala*. Those who have not nurtured their *Ganesha* centre with due resoluteness, will not be able reach beyond the ambit of *bhoga*, *moha* and *abhimana*, irrespective of their being *sannyasi* in saffron robe, towering personalities with long beard or world-renowned scholar of repute. None but *Ganesha* is the key to the joy of *jivanmukti* [state of Liberated Living]. The moon on the forehead of *Shiva* was stated to be of the eighth day of the bright fortnight. (The moon of either the eighth day or the thirteenth day or the fourteenth day of the bright fortnight befits the forehead of *Shiva*; nonetheless the eighth day moon of the bright fortnight is usually found in *Shiva's* forehead.) The moon of the fourth day of the bright fortnight remains in the forehead of *Ganesha*. We have associated *Ganesha* with *anubhuti* of the fifth *kala*. Initiation to power of judgment happens in any *jiva* who is a manifestation of four *kalas* of *jnana*. However, power of judgement backed by the fourth *kala* is extremely weak and mostly propels man to evil inclinations. This *buddhi* does not have its own discernment but is a tool under the authority of the *mana*. When the *buddhi* is empowered by the fifth *kala*, it can curb hedonistic urges of the

mana. (The head of *Ganesha* may be decorated with the moon of the fourth day of the bright fortnight, that of the fifth day of the bright fortnight, or the full moon.) Therefore, we have placed *Ganesha* at the centre of *anubhuti* backed by the fifth *kala*. In any event, scriptures dictate the fourth day of the bright fortnight as the appropriate time for *Ganesha-puja*. The *Surya* centre is the centre of motherliness. A human being with well-developed *Surya* centre is very affectionate by nature. The *Surya* centre is a development of the sixth *kala*. All these explains why do all those who intend to be child's mother, worship the goddess of *Ṣaṣṭhī* [the sixth]. *Upasana* of the goddess of *Ṣaṣṭhī* means affection for all beings without exception, which could also be perceived from observing the *murti* of goddess *Ṣaṣṭhī* carefully. The sixth *kala* is the *kala* of awakening. Because of this reason, the Great Power of *Durga* is awakened at the sixth day of the bright fortnight in the ceremony of *Durga-puja*. Awakening of a nation happens only through dissemination which is the *karma* associated with the *Surya* centre. Coming back to the discussion on *Ganesha*, His problem is that He does not support material enjoyment [*bhoga*]. The *Shakti*-stage ethics find no problem in *bhoga* itself; but the problem lies in the *asuric* nature. In all *jivas* except man, there is a natural urge for *bhoga*, but no sign of the *asuric* nature. Only for man, one of them deceives another one to the effect of impeding latter's evolution, which is not observed for other sentient beings. It must here be specified that even though there is no opposition to *bhoga* in the ethics of the *Shakti* stage, advanced evolutionary development can only occur through practice of renunciation. Attachment to *bhoga* will not let the evolutionary development rise over the seventh *kala*. Indeed, there is no opposition to *bhoga* in reaching the *Shakti* stage, but reaching this stage of evolutionary development itself is impossible without renunciation.

Trinetram: the three eyes of *Shakti*.

We have before observed existence of three eyes for *Surya* and *Shiva*. The *Surya* stage is the stage of affection; therefore, *Surya* beholds both the honest and the dishonest with the same affectionate glance. The *Surya* stage is the stage of *bhakti*. That is the reason *Surya*—man of the *Surya* stage—keeps the God [*ishvara*] in good humour too. Three eyes of the *Surya* stage represent the honest, the dishonest and God. In the *Shiva* stage, *sadhaka* becomes observer of the *sthula*, the *sukshma* and the *karana* world. *Surya* views the *sthula*-world of *Shiva* demarcated into two parts—the honest and the dishonest. The *tattva* which *sadhaka* being established at the *Surya*-stage *anubhuti*, consider as God, is merely a vision of the *sukshma*-world, the divine world or the world of emotions [*bhava*] from the viewpoint of the *Shiva* stage. It is only a part of the inner faculty of the *sadhaka*, which manifests itself as pervasive affectionate *arun*-coloured *jyoti*. This divine world is based on *Vishnu*. There is no more *anubhuti* at the *Surya* stage but this *anubhuti* of emotional inducement. In the *Vaishnavite* philosophies feelings of this stage have been iterated and reiterated from all perspectives, namely *bhava*, great *bhava*, passion, amour, *prema*, *bhakti* etc. The stage of *bhakti* is a stage in the evolutionary journey. Therefore, it will be a blunder to ignore or belittle this stage which has its own importance in the evolutionary development. However, *moha* of this stage goes definitely against the evolution. *Anubhuti* of the *Shiva* stage makes no distinction between the just and the unjust of the *sthula*-world. The just belongs to the *sthula*-world and the unjust too belongs to the same *sthula*-world; therefore, a *Shiva*-stage *sadhaka* remains indifferent at the state of *samadhi*. Such a *sadhaka* does not actually have the capacity to deliberate upon what is good and what is bad. After reaching this stage, the *sadhaka* loses even the

ability to perform *karma* for quite some time. As man feels uneasy after getting awakened from an incomplete sleep, the *sadhaka* feels exactly the same way after being aroused from *samadhi*. For a while, he is in a state of *samadhi* with the peace-perception of the *Shiva* stage; in the next moment, he descends to blissful perception of the *Vishnu* stage; he may also have an indifferent look at the *sthula* world opening his eyes in-between. He attempts to being connected with the centre of peace, time and again. Again and again, he submerges himself in the nectar of peace inside him to remain engrossed in it. This nectar of peace dispels the pain of disturbances accumulated in him over a very long time (spanning over many births). His vision changes from the *karana* (peace-world) to the *sukshma* (divine world) to the *sthula* world. *Surya* does not regard the benefactor and the malefactor exactly the same way. Nevertheless, he is equally affectionate to both of them. Therefore, he attempts especially to mend the malefactor and this attempt itself benefits the world. At the same time, whenever he tries to reforming an *asuric* person, his intentions are least successful. Even then, *Surya*'s nature does not change which indicates the *moha* of *Surya*. At any rate, *Surya* views the *sthula*-world consisting of the good and the bad. Being at the *Shiva* stage, *sadhaka* views the physical world consisting of the good and the bad through the same indifferent glance. This is one of the three eyes of *Shiva*. The second eye is fixed over the divine world, also known as the *Vishnu*-world or the *sukshma*-world. The third eye is engaged to visit the *karana*-world, the seed-world or the peace-world. If *Shiva* can distinguish between goodness and badness of the *sthula* world, then his *yoga-hood* is violated. Under that situation, he will move to *karma* of the *Shiva* stage—which means man-making by the *Shakti*-stage ethics—instead of clinging on to philosophical basis of this stage. (A *karmi* of any stage is necessarily superior to a

philosopher of that stage.) Development of *daivi sampads* occurs in man, as he reaches an advanced stage of evolution. *Asuric* atrocities or unjust persecutions prompt any human being with *daivi sampads* protest against those atrocities, seek remedy for that injustice or wreak vengeance upon perpetrators of those atrocities. All these constitute stimulation of *tejas*, which does not happen in lowly men comparable to animal. Those who are even more lowly and despicable, feel joy at the sight of that inhuman persecution. The *yogis* do not even notice those instances of injustice like the asleep. The state of their inner faculty makes them unable to deliberate on such things. It is natural that the *yogis* will react too to seek remedy for that injustice, if they notice injustice and persecution. In the present times, some demonstrate their ignorance by terming these Great Men—the *yogis* with the tranquil *chitta*—as selfish. In actuality, the *yogis* are not at all selfish. Peace pervades from these Great Men (*yogis*) to the entire world. Anybody can experience that peace in being located close to a Great *yogi* without any malice at heart. The *yogis* are least bothered about what others say, for they receive whatever is required for their yoga without any effort. Not all of them remain in the state of *yoga* forever, but many, after a while, enter the field of action for the welfare of the world. Even when they do not enter the field of action, their thoughts remarkably benefit the humanity. We hereby close our discussion on the three eyes of *Shiva*.

After attaining the *Shakti* stage, we discover the three eyes of Goddess. *Shakti* is the observer of the three worlds of Desire, Activity [*kriya*] and *Jnana*. This *Shakti* is the Ultimate God or Great *Ishvara* (both in masculine and feminine) or the *purushottama*. She is the agglomerate of all powers of our inner faculty. We are satisfied in dealing with a very small fragment of our inner powers. The antiquity of man on the earth goes far

back; it is no less than a few hundreds of thousands of years. However when we consider traditions, ethics, laws and regulations of man, we observe that man still determines the purpose of his life on the basis of that small fragment of inner powers. He is not even prepared to admit the existence of those inner powers which were discovered by the *rishis* long ago at the dawn of humanity. Who knows why man is content with so little? The readers will perceive the extent of man's enormous power compared to other sentient beings on careful analysis of the change in philosophical foundation of our viewpoint in different stages of evolutionary ladder. But where does mankind stand today? In spite of the advent of mankind on the earth hundreds of thousands of years ago, human society today is in such a miserable condition that free wild animals appear happier compared to man.

Returning to our discussion of the *Shakti* stage, *Shakti* is instrumental in the development of Desire-*shakti*, Activity-*shakti* and *Jnana-shakti*⁷. Desire-*shakti* is most

⁷ Those who have actually performed *sadhana* by the procedures of the *Shakti-sadhana* are aware of the fact that *Shakti* has to be worshipped as Desire-*shakti*, Activity-*shakti*, and *Jnana-shakti*, in progression. *Jnana* is knowing own inner powers or own inner faculty. In the present times, the procedures of such *sadhana* are almost defunct. At present, the entire repository of *sadhana* of India is enveloped by thinking of the *Vishnu* stage and emotions of the *Surya* stage. All that will be rejuvenated only if the *karmi* can attain the *Shakti* stage. Otherwise, there is no way that repository could be unearthed. No *guru*, priest, scholar or scripturist is able to rise beyond the ambit of the *Vishnu*-stage thinking. There is everything in that vast repository of knowledge of India, but there is no manifestation of the *Shakti* stage in the society. A tradition of *Shakti-sadhana* which is

manifested among the hedonist; Activity-*shakti* is most observed in the *karmis*; and *Jnana-shakti* is most prominent in the *yogis*. In every human being, there is manifestation of Desire, Activity and *Jnana*. “Desire” means desire for *bhoga*, “Activity” indicates selfless *karma*, and “*Jnana*” means realisation (experiencing *anubhuti*). A hedonist uses his Activity-*shakti* and *Jnana-shakti* for having *bhoga*. A *karmi* keeps his Desire-*shakti* in check for facilitating *karma*, and engages his *Jnana-shakti* to better his *karma*. A *jnani* sacrifices his Desire-*shakti* in the fire of *samyama* [self-restraint]; he employs his Activity-*shakti* for performance of *sadhana* and *tapasya*. Goddess is equitable toward the hedonist, the *karmis* and the *jnanis*. Rules and regulations (laws) of this stage are formulated in such a manner that *bhoga*, *karma* and *jnana*, all flourish in man; that existence of the *karmis* and the *jnanis* is not abolished for the convenience of the hedonist; that the hedonist and the *jnanis* do not suffer for the sake of the *karmis*; that the hedonist and the *karmis* do not face extinction for the sake of *jnanis*. In the rules and regulations of the *asuric* forces, conscious effort is observed to suppress the power of selfless *karma*. The power of *karma* dominated by hedonistic urges is known as the still alive, constitutes an incomplete part of the true procedures in most situations. If a *sadhaka* enters the process of *sadhana* with the goal of the *Shakti* stage, then and only then his *sadhana* will empower him to manifest the *Shakti* stage in him. Otherwise, there can be no better consequence than teaching fine arts to a monkey. What would someone who has a narrow and limited goal, do with plenty? If someone is confined by *moha* like an ordinary householder, then he will consider only about his *moha* in spite of having the attire of a *sannyasi* neglecting the code of conduct of the *sannyasi*. Pursuers of the *Shakti-sadhana* should first attempt to perceive the *Shakti* stage; only then, their efforts can bear useful fruit.

asuric enterprise for *karma*; whereas the power of *karma* dominated by *jnana* is known as selfless *karma*. After attaining this stage, *sadhaka's* living harmonises *bhoga*, *karma* and *jnana*. (You should attempt to comprehend biography of Śrī Kṛṣṇa, Janaka, Rāma and Vasiṣṭha in this context.) In the *Shiva* stage, there is equitable disposition to the three worlds—the *sthula*, the *sukshma* and the *karana*. *Bhoga* is not associated with the *Shiva* stage; *yoga* and *bhoga* do not co-exist. Although, the *Shakti* stage has unlimited affection toward selfless *karmis* and it is also inclined toward administering the entire power against the *asuric* nature (Both compassion and ruthlessness in war are prominent in Goddess *Chandi's* psyche [*chitta*]), still *Shakti* is not opposed to *bhoga*. In the *Shiva* stage, neither urges for *bhoga* nor any opposition to the *asuric* nature persists. The state of *yoga* does not persist while having *bhoga* as well as while contemplating war. All shall attempt to thoroughly perceive this part of “trinetṛām”. Understanding the change in human outlook through various stages will facilitate our proficiency in identifying the true human nature, to a great extent. Attaining the *Shakti* stage ensures the humanity for man.

Our selfhood revolves around two extremes of gross physical body and *atman*. In reaching the *Shakti* stage, we are in command of both our physical body and *atman*. At one end, we are without any anxiety being assured by *atman*; on the other hand, we gain our equitable vision toward all men—the hedonist, the *karmis* and the *yogis*. In other stages, our perception is limited to an emotion-based world. In this stage, we comprehend all different elements to facilitate evolutionary journey for all men. Moreover, we can recognise the *asuric* particularly well. Therefore, we can easily perceive how to dispose of our duty.

Siṃhaskandhādhirūḍhām: *Shakti* mounts on the shoulder of a lion.

“Lion” is addressed to a spirited man—possessing *tejas*—predisposed against injustice and the *asuras*. This is the greatest characteristic of man of this stage. Forever, he moves forward against injustice like a enraged lion, moving forward shaking his body and erecting his mane. There are idioms like “lion-hearted man” expressing this idea of a Great Man. A prominent development of the *Shakti* stage is observed in a man who is valorous like a lion, brimming with *tejas*, reserved, tireless in combat, joyful, enterprising, and who also does not get carried away by the senses [*indriyas*]. Such a person establishes *dharma*, social institutions, educational system and *karma* in this world by the *Shakti*-stage ethics. One who exhibits the fragmented non-Absolute human powers (*Ganesha*, *Surya*, *Vishnu* and *Shiva*) completely in his character but is devoid of any weakness associated with those powers are known as a “lion-hearted man”. None but such a man can perceive *Shakti* and also can be established in the Absolute Manifestation of *Atman*.

Now, compare this phrase of “siṃhaskandhādhirūḍhām” with “raktāmbujāsanaṃ” of the *Surya* stage, “sarasijāsana” of the *Vishnu* stage and “padmāsīnaṃ” of the *Shiva* stage which adds to your understanding of human nature at various stages. You will also realise basis of which stage is the most beneficial for being a spiritualist. The real basis of spiritualism is the *Shakti* stage. Foundation of all other stages constitutes what we have defined as *bhavavada*. Without the foundation of the *Shakti* stage, there remains no other basis left for spiritualism. The *Upanishads* bear the testimony to the fact that absolute knowledge is obtained by the man of the *Shakti* stage. The majority of early narrators of the advanced *Upanishads* are the *Kshatriya* kings. Seer of the *Arya*’s most venerable

entity, the *Gayatri*, is *Rishi Viśvāmitra*—a valiant king and a Great Personality with *tejas*. We, therefore, realise that “*siṃhaskandhādhirūḍhām*” is way superior compared to “emotional inducement”, “*ananda* of *dhyana*” and “peace-perception”. Even though “*siṃhaskandhādhirūḍhām*” is superior to those, none should also ignore “emotional inducement”, “*ananda* of *dhyana*” and “peace-perception” because these all are also necessary in the evolutionary journey. Then again, *karmi's* goal is the *Shakti* stage. The greatest entity of the *Arya upasana*, *Gayatri*, is what we have defined as the *Shakti* stage. It is a cause of due concern how this notion of the *Shakti* stage be perpetuated in society given the predominance of the *Smṛiti* scriptures (the *Vishnu* stage thinking) and the *Puranas* (the *Surya* stage thinking) in social institutions and religious circles all over India. Dogmas of discrimination (the *Smṛiti* scriptures) and *bhavavada* (sentimental predispositions in the garb of *avatar*-worship and the *Purana*-based dogmas) have proliferated enormously in India. The *Gayatri-upasana*, nowadays, disappears at the very moment of wearing of sacred thread during the *upanayana* ceremony. Man shudders to hear the very mention of *Shakti-sadhana*.

Tribhuvana makhilam tejasā purayantim: Fills the Three Worlds with *tejas*.

The Three Worlds mean three *lokas*, namely the *bhuh-loka*, the *bhuvah-loka* and the *svah-loka*. The *bhuh-loka* denotes the world of *bhoga* or the world of the mortals [the earth]; the *bhuvah-loka* signifies the divine world or the world of the *karmis*; the *svah-loka* refers to the *jnana*-world or the world of *anubhuti*. We subsist in the *bhuh-loka* when we are engaged in enjoyment of sight, taste, aroma, touch and sound. Our existence is in the *bhuvah-loka* when we consider or undertake benevolent activities for the world. We

continue in the *sva-loka* when we are in a state of *samadhi* or *dhyana* at some centre of *anubhuti* located in our inner realm.

The three *lokas* refer to worlds of the hedonist, the *karmis* and the *jnanis*, all of whom live in the same earth, yet their considerations are entirely different depending on nature. Hedonist thinks about *bhoga*; he is preoccupied with the thoughts to enjoy this earth. *Karmi* does not seek worldly pleasure for himself but wants to build this earth as a heavenly abode of bliss for all. He seeks to find human mind *devata*-like lustrous and immaculate instead of viewing it as a beastly mean-natured entity. He does not like to find man confined by *bhoga*, *moha* and *abhimana* like an animal. He is unable to tolerate the *asuric* nature but wants to make way for human evolution for the entire mankind. He dedicates all his possessions and powers, even his dear physical body, for human welfare, viewing *jiva* as *Shiva*. *Karmi's* mind travels in the divine world but never wanders in the *bhoga*-world. Hedonist too lives in the middle of boisterous activities but envisions *bhoga*, who knows not the bliss of *karmi*. *Jnani* too lives in this world, though rather indifferently. His mind subsists in the world of peace and *anubhuti*. Despite of having hundred things, mind of hedonist is replete with pangs of inadequacy. Whatever *karmi* possesses is dedicated to service for humanity. He does not think about his own affairs but continues his mission to securing smiles on human faces, dispelling their anxiety. *Jnani* has neither worldly wealth nor pangs of inadequacy; he is in a state of *samadhi* being absolutely satisfied. Hedonist beatifies the earth for enjoyment. *Karmi* builds man on the basis of the *daivi sampads*; he adds to beautification and amiability of human character. *Jnani* is tranquil and absolute by nature, who is approached by the *karmi* for peace. *Karmi* dispels his fatigue in the company of *jnani* at the end of his karma. This is

how Goddess fills the hedonists, the *karmis*, and the *jnanis* with Her *tejas*. The salient characteristics of the *Shakti* stage are that its policies empower all and its ethics do not lend support to the *asuric* nature. Ethics of this stage enrich *bhoga*, *karma* and *jnana* with the anti-*asuric* spirit (*tejas*).

Dhyāyet: *dhyana* of Goddess should be performed.

We have discussed “*dhyana*” in the *Vishnu* chapter and also in the *Shiva* chapter. Among the eight limbs of Patañjali’s *Yoga*, *pratyāhāra* [withdrawl], *dharana*, *dhyana* and *samadhi* are powers of the centres of *Ganesha*, *Surya*, *Vishnu* and *Shiva*, respectively. *Pratyāhāra* is the power to withdraw mind, at any time, from worldly affairs. It is completely power of the *Ganesha* centre. *Dharana* is a power of the centre of *Surya*, which is very closely related to perception of fondness and beauty. A particular object persists in one's inner faculty for a long time, when awareness of beauty becomes prominent at his heart. *Dharana* is completely mastered when its practice requires little effort. As long as the *Surya* centre does not contribute to the power of *dharana*, mind can not envision any object. A *guru* awaken this power in his disciples through affection and love, which is why the technique of educating through affection and love has been cited as exemplary in the *Shiva* chapter. If a person loves another one, then the endowments of *jnana* of the former mirror that of the latter. In that case, the manifestation of the latter person becomes prominent in the inner world of the former, which explains the notion of *dharana*. *Dhyana*, a power of the *Vishnu* centre, is an endless stream of bliss-perception. Man feels only a minuscule amount of this bliss-perception in his social life. In lieu of bliss-perception which, by quanta, is actually a small fraction of the joy of *dhyana*, a man offers himself to a woman and vice versa. From our previous discussion on the *Vishnu*

centre (the centre of *chitta*), the reader can infer that many pleasant memories of satisfaction of the *pranamaya kosha* are accumulated in the centre of *chitta*. On being accustomed to the flow of joy of *dhyana*, *sadhaka* can directly experience all these blissful memories whose experience can be called *ananda* engendered by bliss of *dhyana*. One who has perceived this *ananda* out of *dhyana* well enough, can rise over the temptation of sexual pleasures. Those who ponder over mastery of the *ripus*, should attempt to have this *ananda* out of *dhyana*. It should here be stated that only self-restraint enforced by regulations [*samyama*] does not grant *sadhaka* the strength for conquering *ripus*. *Samadhi* is the power of the *Shiva* stage. It is, in actuality, the nature of “nothing but peace”, as elaborated in the *Shiva* chapter.

We have moved out of the centres of *pratyāhāra*, *dharana*, *dhyana* and *samadhi* to arrive at the *Shakti* stage which is a stage of eternal *karma*. The word, *dhyana*, is remotely applicable for this state. Still we note the usage of the word “*Dhyāyet*”. Readers should realise that we are using the foundation of rituals of *upasana* for a scientific analysis of *karma*. The basis of *upasana* is “*Dvaitavada*” [dualism], the termination of which happens in disappearance of the *anubhuti* of the *Vishnu* stage. In other words, the two distinct notions of the worshipper and the object of worship persist until the *Vishnu* centre. Hereafter, domains of *yoga* and *jnana* start from the *Shiva* stage. There is no advanced word but *dhyana* to describe the notion of *upasana*. Rituals of *upasana* facilitates *sadhaka's* progress nowhere beyond the *Vishnu* centre. No *sadhaka* shall abandon foundations of *upasana*—*sandhya*, *japa* and *puja*—before overcoming the hurdle of the *Vishnu* stage. Otherwise it would be a blunder in the path to Absoluteness. When man is in the stage of the *mana*, whatever personal experience he speaks of—from

brahmajnana to *samadhi* and beyond—are mere imaginations, nothing else. In the *mana* stage, human knowledge is limited to imagination only. In the *Ganesha* stage, notions of *jnana* are reflected in renunciation and emptiness-perception. Notions of *jnana*, in the *Surya* stage, are notions of love and sentimentalism. Similarly, in the rituals of *upasana*, notions of *brahmajnana* and *yoga* are limited to *dhyana-hood*. Being established in the *Vishnu* stage, *sadhaka* views ideas of more advanced stages as subject-matter of his *dhyana*, which explains why there is even *dhyana* of *Brahman* as part of procedures of *upasana*. The underlying incongruity is evident to anyone who has even a bit of grounding in philosophy that *dhyana* of *Brahman* [the imperceptible absolute entity] is impossible in the literal sense of the term. By definition, *Brahman* is not a subject of *dhyana*.

We digress into discussion on some useful concepts on *dhyana*. In the *Yoga* Philosophy, *dhyana* is defined as contemplating of *ishvara*. Both the *Samkhya* Philosophy and the *Yoga* Philosophy accepted almost same set of *tattvas*. The only point of departure in the *Yoga* philosophy from the *Samkhya* Philosophy is that the propounder of the *Samkhya* has not accepted *ishvara*, unlike the propounder of the *Yoga* Philosophy. The Great *Rishi* Kapila, the initial narrator of the *Samkhya*, was a *jivanmukta* of the *brahmakoti* tier, persons of which tier, as narrated earlier, do not attain *anubhuti* of the *purushottama*, which is the True Form of *ishvara* for the *Shakti* stage. Persons of this stage become established in the *anubhuti* of the *mahat-tattva*, and then offer their conglomeration of *jnana*—attained over very many births—to the *anubhuti* of the *avyakta* (the *turiya* aspect of the *Shakti* stage). Thereby, they move on beyond the *avyakta* stage. Those who advance to Absoluteness through *anubhuti* of the *Ganesha*

stage (the path of renunciation) without paying attention to *anubhuti*s of the centres of *Surya* and *Vishnu* particularly, do not realise *anubhuti* of the *purushottama* (*ishvara* for the *Shakti* stage). They use to be grounded in the *anubhuti* of the *Ganesha* centre, and eventually progress to the *Shiva* centre. These are the Great Men who are known as *jivanmuktas* of the *brahmakoti* tier. The initial propounder of the *Samkhya*, most revered *Rishi* Kapila, was one of them and which explains the non-existence of *ishvara* as a *tattva* in the *Samkhya* philosophy. Those who proceed in the path of *Ganesha*, are naturally disinclined toward a *bhakti* based approach that is founded upon existence of *ishvara*. As a matter of fact, *karmis* of the *Ganesha* centre, generally, do not accept existence of *ishvara*; atheism is a trait of the *Ganesha* centre. On the contrary, men of the *Surya* stage are theist by nature. They are naturally inclined toward a *bhakti*-based doctrine. If someone thinks that *bhaktism* [devotionalism] will be abolished from the earth, then he is grossly wrong. Theism is an inherent characteristic of a stage, and hence, cannot be abolished. Any attempt toward its abolishment is myopic and unwise. The initial propounder of the *Yoga* Philosophy, the Great *Rishi* Patañjali, proceeded to Absoluteness through *anubhuti*s of the *Surya* and *Vishnu* centre. That is why the *Yoga* Philosophy accepts existence of *ishvara*. Those who progress in the path of *anubhuti*s of the *Surya* and *Vishnu* centres, will reach the *Shakti* stage (the *purushottama* stage) unless they are confined to somewhere in between. Śrī Kṛṣṇa in the Gita (chapter 3, verse 3) described these two paths as “jñānayogena sāmkyānām” (the *Ganesha* path) and “karmayogena yoginām” (the path through *Surya* and *Vishnu*). Revered Kapila was a Great Man predominantly based upon renunciation. A comparison of aphorisms on the *Yoga* and those on the *Samkhya* elucidates everything to the readers. The first aphorism of

the *Yoga* Philosophy defines *yoga* as restraining of vocations of the *chitta*. Here, “*yoga*” denotes the stage of *Shiva* and the “*chitta*” that of *Vishnu*. The termination of the *Vishnu* stage signifies the advent of “*yoga*”. Our readers can comprehend it quite easily. Some may reject this statement by defining the “*chitta*” in a different manner. Irrespective of the definition of the “*chitta*”, direct *anubhuti* suggests that the state of *yoga* is not attained before overcoming the golden-coloured (“*hiraṇmaya*”) cover of the *Vishnu* centre. *Yoga* is truly “nothing but peace”. The peace-perception is white-coloured. Objects of desire [*vishaya*] engenders pleasure whose colour is red. The cause of our affinity to objects of our desire—our enamoured-ness—is traced to this pleasurable memory. That is why enamoured-ness is also known as *raga*, *raga* being also the synonym of the colour of red. At the core of *anubhuti*, white colour of peace and red colour of *raga* synthesises into golden-coloured *anubhuti* of the *Vishnu* centre. *Raga* causes distraction. These emotions of enamoured-ness engender vocations—of misery and non-misery—in the *sadhaka*’s *chitta*. These vocations trouble *sadhakas*, even cause a fall for some *sadhakas*. The seasoned state of *yoga* comes at the termination of this red-coloured part of the *Vishnu* centre, which is *Shiva* of white-colour. On a parallel note, the composer of the *Samkhya* narrated about the complete end of sorrow in the first aphorism. The *Ganesha* path is one of renunciation which along with peace is also an element of the *Ganesha*-centre *anubhuti*. Renunciation ends sorrow. The basis of the *Samkhya* is the *Ganesha* centre, which is why the *Samkhya* does not introduce the notion of *ishvara* to us. The basis of the *Yoga* is the *Vishnu* stage and accordingly the *Yoga* cites the notion of *ishvara*.

What is the definition of *ishvara*? The *Yoga* Aphorisms answer this question: “*Ishvara* is a *purusha* [being] untouched by ‘*kleśa*’ [misery], ‘*karma*’, and ‘*vipāka*’

[misfortune].” Misery or sorrow indicates agitations in *chitta*. Absence of desirable consequences in the field of action (or failure in *karma*) often engenders these agitations in advanced-minded great men. These agitations are termed as ‘kleśa’. Beneficent *karmis* with ethics of the stages of *Ganesh*, *Surya* and *Vishnu* are not really seasoned *karmis*. They often move into the domain of *karma* being induced by emotional predispositions and find themselves agitated time and again. These agitations of their *chitta* are referred as “misery” [‘kleśa’].

‘*Karma*’, here, is what causes a *jiva* to travel endlessly in the cycle of birth, death and rebirth. Man's *atman* must bear consequences for both virtuous and dishonest actions. *Karmis* of comparatively lower stages perform *karma* motivated by desire. They construct water-reservoirs, temples and inns for pilgrims guided by desire for heaven in afterlife. They go to a place of pilgrimage, and undertake scores of ‘sacred’ baths (as rituals) in scores of locations with scores of desires as purpose. Again, they donate to even the most vicious person adding to the scope of his nefarious activities, with the purpose of heaven in afterlife. They experience pleasure and pain as consequences of their *karmas*; and travel from one *loka* [world] to another. Donation to the vicious and approval of atrocities pave the way for the donor and the approver to bearing consequences of their actions.

There is another type of *karmis* who perform *karma* for nation, *dharma*, society and human welfare guided by the *daivi-sampad* based ethics. These *karmis* are essentially *karmis* endowed with a well-developed *Ganesh*, *Surya* or *Vishnu* centre (possessing *daivi sampads*). They gradually move forward in the path of *jnana* and the impulse for having another birth also gradually diminishes in them. In many occasions, they plunge

into *karma* inspired by their sentimental proclivities which make them distraught at each step. For being bereft of *moha* and non-desirous of fruits of own *karma*, they proceed to *jnana*. Their *karma* helps to reducing the impulse for birth in them. They consider dedicating themselves to activities that lead to real welfare of society rather than donating to the evil men in the name of pilgrimage that facilitates perpetration of atrocities. They are more in favour of attending to the needs of their father during his lifetime rather than observing the after-death rituals for the sake of their father. Their *karma* does not ruin them, but they suffer ‘kleśa’ that is agitation of vocations of the *chitta*, engendering misery, on account of their *karma*. They belong to the class of selfless *karmis*. Some refer to them as desire-less *karmis*.

There are yet another type of *karmis* of the *Shiva* stage, who live a *jivanmukta* life. They contribute to man's evolutionary journey—*jiva's* evolutionary journey in general—as per their capacity. They provide guidance to man to the *Shakti* stage. At the same time, they wait for their terminal abode. They are very cautious *karmis*. The *rishis* were examples of such *karmis*.

The last type of *karmis* belongs to the stage of Absolute Manifestation of *Ishvara*. Executing *karma* is inherent characteristics of Nature as well as of *atman*, which is their motivation of *karma*. They are *karmis* without *abhimana*. The general purpose of advent of these *karmis* is annihilation of *asuras*, and at the end of fulfilment of their purpose, they depart away. These *karmis* and the *karmis* of the *Shiva* stage are seasoned *karmis* untouched by ‘kleśa’, ‘*karma*’ and ‘vipāka’. Examples of this type of *karmis* include Śri Kṛṣṇa (the adviser of Arjuna in the Gita), Rāma and Janaka.

Man suffers in hell as a consequence of dishonest *karmas*; this consequence is termed as ‘vipāka’ [misfortune]. Those who bring misery to lives of *jivas* in general and man in particular, who are cruel, ruthless and oppressor, and who discover ways to impede evolutionary journey for others, suffer ‘vipāka’ [misfortune]. Needless persecution of one who is moving up in the evolutionary ladder, leads to the destiny of ‘vipāka’ [misfortune].

Existence of God [*ishvara*] is the perpetual question, answering which is pointless. There is no need to deliberate upon whether God exists or not. We all are travelling in the evolutionary path. Let everybody—irrespective of being theist or atheist—move forward in this path according to his ability. One's realisation of *ishvara* depends on the extent of his evolutionary development, which is obviously manifested in his *karma* and in his nature. Again, there is a type of people who are atheist by heart, but deceives others in the name of God. They hardly concern themselves regarding their evolutionary development. We posit that the foundation of the *daivi sampads* is a must-have. One who has overcome the shackles of *moha*, reigns supreme, even if he does not believe in *Ishvara*, *Atman* and afterlife. Men, even after accepting the existence of God, are often found to be deceitful, hypocritical and thuggish by nature. On the other hand, expressions of truth, sacrifice and highly evolved character are manifested by men who deny the existence of God. In reality, we are opposed to hypocrisy, thuggery and the *asuric* nature.

Atheism is not against the ways of the *Vedas*. Even though the propounder of the *Samkhya* Philosophy has not accepted existence of *Ishvara*, it goes, no way, against the tenets of the *Vedas*. The extent of truth unveiled by the *Samkhya* is unprecedented. That is

why the primary *guru* of *Samkhya*, Great *Rishi* Kapila, is an example of primordial *jnanis*. All knowledges of India are founded upon the *Samkhya*. Without acceptance of God [*ishvara*], there can very well be foundation of the *daivi sampads* such as truth, sacrifice and *tejas*. Without the foundation of *daivi sampads*, acceptance of God is in many cases tantamount to running a business for bread and carrying on deceit and embezzlement. In the modern civilisation, the protection of scripture means catering to self-interest of a particular group of people through generations; protection of law and order means protection of self-interest of certain communities; leadership for protection of *dharma* means fulfilment of personal self-interest. Even a mere thought against these notions makes one guilty of treason against scripture, *guru*, God, government and *dharma*. Expression of truth is the fundamental offence in the present age. However, denial of the existence of *ishvara* has made the *Samkhya* a philosophy against the *Vedas* neither in the days of the *Samkhya* nor today. Rather the *Samkhya* is the benchmark for judging the *Arya* scriptures. Belief in God is not prerequisite for possessing an advanced character which is, fundamentally, akin to belief in *ishvara*.

In the *Yoga* Philosophy which admits the existence of *ishvara*, the *pranava*—the Fundamental phoneme of *om*—has been accepted as *ishvara*. *Pranava* denotes *mantra-shakti*, that is power of *mantras*. *Ishvara-hood* can be perceived in having the understanding of *mantra-shakti*. The *Yoga* Philosophy suggests meditation of *ishvara* to restrain the vocations of the *chitta*. Alternatively, power of *mantras* may empower us for restraining the vocations of the *chitta*. One can also seek refuge to a Great Man of advanced stage (the *guru*) for restraining the vocations of his *chitta*. Such a Great Man established at *ishvara-hood* can be God [*ishvara*] for a *sadhaka* with scattered and

distracted mind since *Ishvara* is defined as a *purusha* beyond the boundaries of ‘kleśa’ [misery], ‘*karma*’, and ‘vipāka’ [misfortune]. We have accepted *anubhuti* of the centres of *Ganesh*, *Surya*, *Vishnu*, *Shiva* and *Shakti* as *ishvara*. In the journey towards gradually deeper *anubhutis*, *sadhaka* attains *ishvara-hood* at the terminal stage. For facilitating progress in the path of *anubhuti*, the *pranava* has been termed as *ishvara* by the *Upanishads*, the *Gita* and other scriptures besides the *Yoga Philosophy*. Not only “om” is a *pranava* [Fundamental phoneme], other seed-*mantras* are *pranavas* too. In the next chapter, we will discuss *mantra-shakti*, which will enable readers to understand *ishvara* and *ishvara-hood*, in details. We will, now, go back to discuss the remaining part of the *Durga-dhyana*.

Durgām jayākhyām: The Goddess in-question is *Durga* who is described as Victory.

Many types of *murtis* of *Durga* such as ten-handed, eight-handed and four-handed, are mentioned in the scriptures. In reality, any Power [*shakti*] can be called as a *Durga*. All the Great Powers included of the Ten Mahāvidyās as described in the *Tantra* are worshipped as manifestations of *Durga*. The manifestation of *Durga*, elaborated so far, is known as Jayadurgā [*Durga* synonymous with Victory] in the *sadhaka* community.

Durga is the eliminator of “durga” [‘fort’] and “ārti” [‘affliction’]. Literally, “durga” denotes fort; here it denotes powerful obstacles in the evolutionary path. *Durga* is the Power to destroy these obstacles. Even if man leaves a small fragment of his power to individuals driven by *bhoga*, *moha* and *abhimana*, then it will constitute a giant fort impeding his evolutionary journey. If you retort back that man will definitely be driven

by *bhoga*, *moha* and *abhimana*, then it also needs to be emphasised that man should control all his powers too. Man can not simply leave the positions of king, *guru*, teacher or priest to ones driven by *bhoga*, *moha* and *abhimana*, indiscriminately, and thereby, let his evolutionary path be impeded. Man should pursue such a policy so that manifestation of the *Shakti* stage is greatly facilitated. The administrative departments shall adopt the *Shakti*-stage ethics, first. Later, all stages—*Shiva*, *Vishnu*, *Surya* and *Ganesha*—will be accommodated under the shelter of *Shakti*, spontaneously. Then, we will find that man's evolutionary progress is not hindered by weaknesses of the centres of *Surya*, *Vishnu* and *Shiva*. At the same time, we will also observe awakening of powers of these centres all over the world favouring human evolution.

It should not be hypothesised that weaknesses of the centres of *Surya*, *Vishnu* and *Shiva* will, no longer, remain in man with well-developed manifestation of the corresponding centres. On the contrary, those weaknesses will persist forever. Nevertheless, the *Shakti* stage needs to be established in such a manner that none can utilise those weaknesses to hinder man's evolutionary progress. For instance, *moha* in offsprings is a weakness of the *Vishnu* centre. Men of this centre will definitely have this weakness. Driven by this *moha*, a person can consider his characterless son as an angel of the heaven. There is no reason why society should intrude into his thinking. But at the same time, should his ambition to glorify his son translate into an attempt for disparaging other's virtuous son, then *Shakti* will never tolerate that. Appropriate rebuttal of any such attempt will soon convey their weaknesses to those weak-hearted individuals. Or, another possibility is, that the son-in-question may one day perceive this injustice and chastise his father for that weakness. If a group of men firmly adheres to the *Shakti* stage, then the

entire world will be transformed into paradise. Elements of the *Shakti* stage are truth, love, peace and opposition to the *asuric* nature. At the same time, one has to shun desire for *bhoga*, *moha* and *abhimana* which tempts man to set up insurmountable obstacle in other's evolutionary path by means of scriptural interpretation, organisation and weaponry, for the sake of his own worldly pleasure. This is referred as 'fort' in this context. This 'fort' can be created by any institutions including society, religious institution, educational system or government, which tells us why should we establish society, religious institution, educational system or government so as to facilitate human evolution toward *atman*.

Every *jiva* longs to evolve to the centre of his selfhood. It is the Natural Law that *jiva* longs to attain this state of Absoluteness. Exception to this law is sometimes observed on account of vices in society and flaws in education. Until the fourth *kala* of *jnana*, desire for animalistic enjoyment is observed. From the fourth *kala* to the fifth *kala*, *tyaga* is developed gradually with reduction in desire for material and animalistic enjoyment. Education is developed at the sixth *kala*. Love is absolutely manifested at the seventh *kala* which endows man with the capability of organisation. Development of *jnana* beyond the 7½th *kala* empowers one to liberate oneself from the eight *pashas* (the *abhimana* inherent in the *jiva-hood*), on having accomplished which one lives *jivanmukta's* life. The *abhimana* does not die in man until development beyond the 7½th *kala* which represent the complete development of the *Vishnu* centre. Until demise of this *abhimana*, impulsive urges of *bhoga*, *moha* and *abhimana* may surface in man at any time. More specifically, the inclination to *bhoga* can be spawned in human mind as long as the *abhimana* is alive. Indeed, *bhoga* is not contemptible. Impeding many people's

evolutionary journey for facilitating *bhoga* of a single individual is an activity which is quite unnatural. If a person, after acquiring power of the *Vishnu* centre, becomes engaged in selfish purposes abandoning the ethics of *karma-yoga* and demonstrates the *asuric* nature, then it poses a grave danger for society, because of the organisational capability of this person. He will always have a group of simple-minded people (of the *Shiva* centre) in his organisation; also, a number of selfish sycophants (of the ill-developed *Vishnu* stage) will remain under his authority on account of their greed, who will have no qualms about ruining society. These people will neither pursue their evolutionary journey nor let others do so. They will adopt the basis of prevarication, deceit and trickery in all situations. A careful analysis of world history reveals that powerful organisations and governing authorities have adopted the *asuric* ethics on many occasions to impede human evolution. These are the powerful obstacles in evolutionary path, which are defined as ‘fort’ [“durga”] in the selected phrase.

We end the discussion about ‘fort’ [“durga”] to move on to talk about “ārti” [‘affliction’]. “Ārti” is defined as troubles, for example, disease, tragedy, conflict, flood, draught, starvation, epidemic etc. For these afflictions, governmental authorities are partly responsible, and also the faculty of *dharma* is accountable to some extent. Governmental authority has been founded by mankind for facilitating human evolution. Man shall nurture actively evolutionary powers drawn from the centres of *Ganesh*, *Surya*, *Vishnu* and *Shiva* in society; at the same time, man shall also establish a powerful institution to keep a vigil preventing formation of any potential impediment to human evolution from weaknesses of those four centres, which is essentially governmental authority in human society. This institution of government is the collective force of all the

above-mentioned powers, and also adds value to those powers, but then again, it is opposed to weaknesses of those powers. Man wants to manifest his inner notions of *karma* into this world. Until the time man is settled at the centre of the stage of Absolute evolutionary development, he will not be a perfect *karmi*; weaknesses are bound to prevail in his *karma*. It is not at all unusual for him to impede others' evolutionary journey in his attempt to manifesting his inner fragmented power of *karma* in this world, to which governmental authority will bring remedy. If a government is not founded upon the values of the *Shakti* stage, such good measures can not be expected from it. Furthermore, if a governmental authority is *asuric*-natured, that government acts in opposition to evolutionary development of the populace. Not only the government, under those circumstances, prevaricates but also it does not even let the populace pursue the truth. Raising thugs becomes a priority for such governing authority that creates powerful obstacles in man's evolutionary path. Laws of that government also snatch basic necessities like food and clothing from the populace. That government attempts to factionalise any protesting social power. These lead to mental agony, conflict and disturbances in society which suffers from tragedies like starvation, lack of appropriate garments, disease, premature death, epidemic, theft and robbery. These miseries arise on account of irresponsible behaviour of the governing authority. The faculty of *tapasya* is also held to be responsible, along with governmental authority, for various natural disasters such as abnormally more rainfall. The impact of power of *tapasvis'* *tapasya* on human psychology and the *sukshma*-world (the world of *devatas*) is immense; the atmosphere is purified by *tapasya*. The faculty of *tapasya* was sufficiently enriched in India, which had positive impact on rainfall, weather and cultivation of crops. Even

today, in spite of the indifference of the educated toward the *tapasvis*, we feel that the faculty of *tapasya* somewhat influences Indian thinking and also the atmosphere of India. In the present times, number of true *sadhakas*, *yogis* and *tapasvis* is very modest; the faculty of *tapasya* is quite powerless now. Indian psyche has long been governed by thoughts, emotions and dictates originated from the centre of *Vishnu*. Perhaps for the last two millennia the *Vishnu*-centre power has been ruling over the Indian thinking. In the present times, there is hardly any honest part left at the *Vishnu*-centre thinking in India. The dishonest part of the *Vishnu*-thinking that is the weaknesses of this centre, has engulfed India, which is the fundamental reason of India's downfall. Fake faculty of dharma (pretentious faculty of *tapasya*) powered by the dishonest part of the *Vishnu* centre, is entrusted now with some priests. Those who are versed in scriptures and influenced by narrow-minded thinking of the *Vishnu* centre, have promoted such priests and thereby, completely robbed the sheen out of *tapasya*-faculty of India. Truth and sacrifice constitute the basis of *tapasya*, something which is rare, if not completely amiss among the priests and the scripturist. Instead, dark aspects of the *Vishnu*-stage such as *moha*, deceit, greed and *bhoga*, are conspicuous among them. Their sham of rituals of *dharma* is indeed frightening: They utter hundreds of *mantras* in everywhere during every activity of theirs, while lying down, being seated, taking bath, taking food, going somewhere; but they do not utter a single word of truth. They consider hundreds of superstitions as hallmark of holiness, and project themselves as great icons of *dharma* by misbehaving with man utter ruthlessly. Their ostentatious display of *puja* is for the sake of earning money through deceiving the unintelligent. In their *puja*, the rituals of *puja* are meticulously observed and are even hyped up—conch-shells are blown, bells toll,

cymbals are played, hymns are uttered, incense are burned to fill the air with aroma; however there is not an iota of devotion, sacrifice and self-restraint in their character. On the other hand, consider those who pursue the path of renunciation, on account of which they consider themselves to be superior. Their character too is marked by elements of *Vishnu*-centre ignorance rather than displaying peace and simplicity of the *Shiva* centre. They pass their days with their new-found household comprising of hermitage, temple, disciples etc. Some are even brazen enough to bequeath the property and wealth—accumulated through donations of disciples—to their own offspring and relatives. Some adopt a new name designated for a *sannyasi*; they resort to shenanigans of emotional inducement and *samadhi*, or magic tricks for deceiving others. After having mastered a few miraculous tricks, some of them acquire fame of being a holy man, and serve their *moha* in the saffron garb. What better can the society expect from them! Society actually requires *tapsvis* and *sadhakas* who live a life of renunciation, and are bereft of *bhoga*, *moha* and *abhimana*. Like *guru* like disciple. Although these disciples perform *japa* of various deities, such as Rama, Kṛṣṇa and *Durga*, at every step of their life, selfishness and deceit occupy their heart, and it hurts them to spend even a penny for a good cause. They lack the power to utter the truth, or to protesting against injustice even mildly. If all human faculties including the faculty of *dharma* can not guide man to the path to true humanity, if all human faculties only augment *moha*, then whose thinking would purify the divine world (the world of *devatas*, the *sukshma*-world, the world of *bhavas*) or the atmosphere?

At the same time if governmental authority too adopts *asuric* policies and employs all powers at its disposal for oppression and persecution, then who would

manifest the immaculateness in the world? Employees of all departments including army, police, judiciary, administration, health and medicine, education, postal services, railways etc. should especially manifest the *daivi sampads*. They represent salient departments of *karma* for human society. If they lose their humanity to pursue oppression, lies, deceit, bribery and corrupt practices, then who would support mankind to maintain humanity? How would notions of development of humanity come to man? Day by day, the emotional world of man is being polluted instead of being cleansed by faculties of *dharma* and governance. Therefore the divine world (the atmosphere) no longer remains conducive to man, which triggers afflictions [“*ārti*”] such as too much or too little rainfall. *Durga* is the Power acting as a Deliverer for man from “*durga*” [‘fort’] and “*ārti*” [‘affliction’].

Man can transform this earth into heaven by adopting ethics of the *Shakti* stage. Again, he can make this earth tantamount to hell by clinging to weaknesses of other centres. It will particularly be beneficial for the world if a large number of persons adopt the ethics of the *Shakti* stage. For businessmen, farmers, labourers, teachers and students, the path is relatively easier; even ministers can pursue this path. Government servants need to adopt the *Shakti*-stage ethics. It is man who establishes *asuric* powers; man too shall establish divine power himself. Regardless of his situation, man shall manifest the *Shakti* stage in his *karma*, character and thinking. After a group of men are made by this ethics, almost all humanity will be attracted to their thinking, character, and *karma*, one day. Only then, the earth will be reformed and the termination of “*durga*” [‘fort’] and “*ārti*” [‘affliction’] will be ensured.

(The Western education and the struggle for dominance in this current age shape Indian thinking in such an incongruous manner that most people are unable to determine the purpose of *karma* and life well. Our discussion revolves around a general scientific analysis of *karma* in this volume. That what *karma* specifically needs to be pursued has not been explicitly discussed. The *karmis* shall stick to their own field of action and gather, from this book, the elements to build themselves. Everybody shall attempt to introduce the *Shakti*-stage ethics in his own field of action, community and organisation. No way mankind can have peace unless all ethics, traditions, policies and regulations of the world are reformed through induction of the values of the *Shakti* stage. Law is not sacrosanct; the scriptures are not inviolable. It is more pertinent to find out whether laws and scriptures reflect the *Shakti* stage in spirit. Everybody shall dedicate himself to defeat the weaknesses of various centres in his character; none shall abandon his own field of action. These will enable the features of one's character and capability of execution of *karma* be reflected in people of that field of action. Even though the foundation of Indian ethics (spiritualism or predominance of *atman*) is viewed disparagingly today, India will rise again one day with this foundation alone. It is indeed true is that Indian social thinking was based on *moha* in the middle ages, which constitutes the reason for self-destruction of India and its longstanding wobbly state of affairs. Social thinkers, enchanted by *moha*, were so powerful that they monopolised all knowledges in a shrewd manner. At all times, their dissemination of knowledge is contingent on protecting their selfish motives which is tantamount to having profit in their business. Many great men attempted to shatter this business with *moha* as capital in the middle ages without much of a success. For long ages, powerful *tapasvis* of India could not go beyond *anubhuti* of

the *Shiva* stage. Schooling on the *Shakti* stage, spiritual initiation to this stage and *karma* inspired by this stage are defunct completely. Had there been a group of men to sustain the flow of *karma* of the *Shakti* stage, there would have not been such monopolisation of social powers by *moha*-inspired forces. None should think that we are opposed to a class-based society. We are not opposed a natural classification system but opposed to obstacles being placed in the evolutionary path of each class. We want to facilitate human evolution. Division of classes and *karma* may continue, but man will not trust long those who protects self-interest in the name of scriptures and laws. Most of the great men in the middle ages preached and reformed society based on *anubhuti*s of the virtuous part of the centres of *Surya* and *Vishnu*. There was no indication of the *Shakti* stage in almost anyone's thinking. The *Shakti* stage was prominent in the thinking of the tenth *guru* of the Sikh community, *Guru Gobind Singh*; however his impact was limited to the Sikh community alone. The repository of rituals and procedures of *sadhana* for the *Shakti* stage is the *Tantra* which was disguised by external rituals involving consumption of meat, wine etc. and sexual practices; later the *Tantra* was transformed into an instrument of sexual debauchery and cheap tricks of hypnotisation. In the absence of the valiant, repository of *sadhanas* for the valiant remains till today in the hands of the licentious. Society too embraced shenanigan of sentimental preoccupation abandoning *sadhana* of the valiant. How long can a nation survive based on sentimental preoccupation without the basis of reality? *Karma* needs be performed considering immortality of *Shakti* or *atman* that summons the spirit of immortality in the *karmi*; or one should perform *karma* to enjoy the world considering body as immortal. On being devoid of reality, what worthy consequence does sentimental preoccupation bring?

The phrase of our discussion is “durgām jayākhyām”. So far, we have elaborated the word “durgām”. Now, we shall turn to the word, “jayākhyām”. Those who adopt the values of the *Shakti* stage, are not defeated by their inner weaknesses in the field of action. Alternatively, they conquer their weaknesses, which is why they can be called victorious. Both *karmi* and *jnani* become perfect at this stage. *Jnanis* of this stage are not restricted by *moha* of emotional inducement, attachment to the state of *dhyana* and confinement of peace of *yoga-hood*. Again, *karmis* of this stage do not suffer from impulse for needless severity of sacrifice (*Ganesh*), *moha* of ideals (*Surya*), special feelings for particular communities (*Vishnu*) and obstinate mentality (*abhimana*); they do not consider themselves distinct from the world humanity which induces one to adopt the *asuric* nature and engender in one the urge of *karma* for satisfying sensual impulses. *Karmis* and *jnanis* are liberated from all types of weaknesses—worldly and unworldly. Man, after attaining this stage, is absolutely empowered by his conquering of weaknesses, and hence, this *Durga*-stage is entitled as Victory.

Tridaśagaṇāvṛtām: 1. Surrounded by *devatas*. 2. Encircled by all Powers [*shaktis*].
3. At the centre of Creation.

Men who possess *daivi sampads*, have been termed as *devatas*. These men are, inherently, sympathetic to as well as connected to this central Power.

Tridaśa = tri (3) × daśa (10) = Thirty (30). Surrounded by a group of thirty.

Thirty refer to thirty *kalas*, discussed in connection with the phrase, “maulī-baddhendurekhām”. In that context, thirty *kalas* of evolutionary development were represented by thirty lunar phrases [*kalas*]. From the first day in the bright fortnight to the

full moon, fifteen *kalas* are observed and from the first day in the dark fortnight to the new moon, there are another fifteen *kalas* comprising a total of thirty *kalas*. Definitely, the *mahat-tattva* (“mahad brahma”) is the ultimate expression of *jnana*. The *jivas* in the Creation can be differentiated based on extent of manifestation of the *mahat-tattva* in them. Power of one *kala* of the *mahat-tattva* manifests as a piece of vegetation. The vegetation, the *jivas* of one *kala* and Creation of one *kala* are equivalent phrases. Power of two *kalas* of the *mahat-tattva* represents all sentient beings of *svedaja* variety [microbes]. Three and four *kalas* of the *mahat-tattva* empower the birds (the oviparous) and the mammals, respectively. Four *kalas* of the power of Absolute *Jnana*—the *mahat-tattva*—are manifested in sentient beings from the vegetation to the mammals, until which stage of Creation the Desire-*shakti* develops⁸. After this, Activity-*shakti*—the

⁸ Desire-*shakti*, Activity-*shakti* and *Jnana-shakti* are divisions in the evolution of *shakti*. *Jnana-shakti* is tantamount to the *mahat-tattva*. As long as a sentient being is satisfied merely by sexual enjoyment, he is a manifestation of Desire-*shakti*. In our inner realm, the *bhoga*-related psychology is the manifestation of Desire-*shakti*. As the fifth *kala* is developed, the intensity of sensual urges becomes significantly less in us. (Ones born with the *asuric* traits relish strong sensual urges till the 7½th *kala*.) Activity-*shakti* is developed at this juncture. We dedicate ourselves for the cause of society, nation or *dharma* on the foundation of renunciation. This development of Activity-*shakti* happens until the 7½th *kala*. (Ones born as *avatar* are able to sustain this Activity-*shakti* until the 14th *kala*.) *Jnana-shakti* develops from the 8th to the 15th *kala*. Our *abhimana* remains no more in having the development of the 8th *kala*. The same *atman* resides in all of us equally; nevertheless our *abhimana*, being inside us, separate us out. This *abhimana* is the stumbling block in the path of *jnana*. Development of *Jnana-shakti* truly begins in

Force of *karma*—starts developing. Advanced development beyond the fourth *kala* occurs in man. Those who have come to the earth in the human form, are not mere brutes, but there must be some development of the power of *karma* in them. The manifestation of the fifth *kala* is characterized by *Ganesha* who is completely selfless *karmi*, renunciant by nature, and firmly opposed to injustice and untruth. Those who can adhere to sacrifice and truth as required for beneficent *karmas* (for the world) and in their pursuit of *jnana*, are manifestations of the fifth *kala*. Those without the development of the fifth *kala* cannot assume leadership of the youth.

The power of the sixth *kala* is manifested in men possessing well-developed *Surya* centre, who are too dedicated to truth and sacrifice, and opposed to injustice. They, however, are not too firm against injustice but possess loving affectionate personalities. Their heart is rather soft. By nature, they are somewhat calculating and cautious. Those whose *Surya* centre is relatively less developed, are often found to be miserly. They have plenty of *moha* in wife and offspring. Persons with well-developed *Surya* centre are not as dedicated in renunciation as devoted are they in love. Men of *Surya* centre often become world-renowned if they are affectionate and loving apart from having subscribed to values of truth and renunciation. If any character manifests truth and renunciation of *Ganesha* and equal love and affection for all beings, then it is an indication of development of the sixth *kala*. They are *karmis* with focus on dissemination and preaching. The main *daivi sampads* at their possession are peace and love. An organisation of these men disseminates the truth and merely protests injustice.

destruction of the *abhimana*.

The manifestation of the seventh *kala* is that of the *Vishnu* power which is observed in men whose *Vishnu* centre is well-developed, some of whom possess *daivi sampads* and others *asuric sampads*. Those who develop traits of *Vishnu* either through receipt of corrupt education or through bad company, do not exhibit more than 4¼ *kalas* of evolutionary development. They are extremely brazen by nature. Those who, after attaining the *Surya* centre, develop the *Vishnu* centre by virtue of bad company, are awfully sycophant and liars. They can too not be regarded as manifestations of the seventh *kala*. Those who are evolved into the seventh *kala*, are able to comprehend characteristics of evolutionary developments of the *Ganesha* and *Surya* powers. They can perceive strengths and weaknesses of those characters. By imitating those characters in the field of action, they can ruin *Ganesha*- or *Surya*-natured persons. Ones possessing an advanced *kala* are able to fathom powers of the relatively lower *kalas*. Often persons of the *Vishnu* stage possess governmental authority or authority over an especially organised community. Persons with tremendous often wealth are empowered with the development of the *Vishnu* centre. The *Vishnu* stage persons are hedonists by nature, who surely exhibit traits of sensual enjoyment [*bhoga*], deceit and organisational ability in their character. Men of the *Vishnu* centre who are characterised by *daivi sampads*, are enormously kind and donators. Their country flourishes through their sacrifice and donation. Men endowed with a well-developed *Vishnu* centre and characterised by *asuric sampads*, hides their motive by means of deceit. They are fiercely cruel and oppressors. All kinds of injustice in the world come from the *Vishnu* centre. If men of the *Ganesha* centre can acquire the *Vishnu* power preserving the traits of the *Ganesha* centre—the purpose of welfare of the world—then it will especially benefit the world. Men with well-endowed *Vishnu* centre

can attain the *Shakti* stage quite easily provided they accommodate the *Ganesh*-centre traits as the purpose of their life as well as can live natural living of the *Shiva* centre.

The eighth *kala* manifests in the *jivanmuktas*. It is them who are men from the *rishi* stage. They do not possess *abhimana* inherently found in *jiva*. They can perceive characters of men of the fifth, sixth and seventh *kala*; they can also fathom the contribution of *karma* of men of those *kalas* in benefitting or harming the world. If they are unable to grasp such things, then they have not actually attained the eighth *kala*, the evolutionary development of *rishis* or *jivanmuktas*. Through attaining the eighth *kala*, a person is established as the father figure of all humanity. Primordial men came onto the earth with the evolutionary growth of this eighth *kala* which is the *vijnana*-based [scientific] manifestation. All men are descendants of men with the *vijnana*-based evolutionary development. Among all *jivas*, those whoever can use human language are descendants of a man with *vijnana*-based evolutionary development. Only descendants of such evolutionary development can use human language. Though apes like gorillas and chimpanzees are anthropoid, but they do not exchange human language which is the hallmark of being a descendant of *rishis*. Some scholars opine that apes and man have come from a common ancestor, an opinion which we do not support. Not only the vocal cords of human beings and monkeys are dissimilar but also note the contradiction in the theory of a common ancestor that man has made such marvellous progress in their pursuit of knowledges and sciences, whereas monkeys made no progress at all. Anyway, the eighth-*kala* man is suitable for becoming *guru*. Because of this *kala* being a *vijnana*-based *kala*, men of this *kala* can perceive the *Shakti* stage through *tapasya*. A *guru* of the eighth *kala* can guide man to developing the *Shakti* stage. Those who become *gurus*

inspired by ideals of the *Surya* stage can merely attract man but are unable to guide him to Absoluteness.

Jnana manifests from the eighth *kala* to the fifteenth. Great Men of those *kalas* do not perform any *karma* directly for welfare of the world. They develop their inner *jnana-kalas* through solitary *tapasya* in desolate forests, jungles and mountains beyond man's prying eyes or with a vow of abstaining from speech. They disclose their self-identity to none and attain the state of *nirvikalpa-samadhi*. They are defined as Great Men of *brahmakoti* who are *jivanmuktas*. We, hereby, call them manifestations of the *mahat*.

On a parallel note, there is existence of *avatar-kalas* between the ninth *kala* to the fourteenth. The difference between the manifestations of the *mahat* and the *avatar-kalas* is that the former ones do not pursue *karma*, whereas latter ones do that. This *karma* essentially means opposition to the *asuric* nature. We take up the discussion on *avatar* in this context because the ideal of *avatar* provide opportunity to many to creating troubles. Men of well-endowed *Ganesha*, *Surya* or *Vishnu* centre (characterised by the *daivi sampads*) are worshipped as *avatar*, when they are brilliantly proficient in execution of *karma*. Many Great Men descend from the manifestations of the *mahat* to performing *karma*, who are also considered as Great Men with development of *avatar-kala*.

In the present society, there are many unpleasant ceremonies based on the idea of *avatar-worship*. The purpose of these *avatar-worship* is sheer festivity or running a business in the facade of pomp and grandeur of *avatar-worship*. Here is our thought on duty: Manifest core powers such as *Ganesha* in your own character, and continue your journey to evolution by means of practice of *karmas* commensurate with your character.

Sentimental path is always a trait of weakness and its pursuit is never conducive to evolutionary development. *Karmis* should stay clear of any emotional excess. Many discover and propagate self-styled scientific theories on even sneezing and coughing of so-called *avatars*, which is essentially detrimental to human evolution for these propaganda create false impressions regarding evolutionary path in public mind. Glorifying a person, elements of whose character do not resemble that of the glorifier, is indicative of business in the disguise of *dharma*. In all situations, man will enrich his character with traits of advanced *kalas*, which is the reason of his requiring *gurus*, leaders and *avatars*. Every *karmi* must remember that clinging to many weaknesses allows a person to gather hordes of devotees, and also to project himself as *avatar* in a sentimentality-based society, but approval of even a tiny bit of weakness in one's character does not let him qualify as *karmi*.

(In Bengal, false conceptions on *guruism* and *avatarism* have emerged as dreadful obstacles to human evolution for which peace is an essential inner food. In this age of restlessness, many people are confused and directionless, who seek *diksha* for being introduced to the domains of *sadhana* and *upasana*. They walk right into the trap of self-styled *avatars*—either a deceitful householder or a businessman in the garb of a *sannyasi*—who sell spirituality. what is its remedy is something to ponder upon. It has to be acknowledged that there is a taste of temporary *sattva*-inspired luxury in ostentatious rituals of *puja*, *kirtana* [devotional songs] and *arati*. Intoxicated by addiction to these temporary *sattva*-inspired luxuries, hundreds of thousands of men gulp the selfish motives of these deceitful sellers of spirituality, like insects jump into fire. As soon as these devotees come to know about true nature and activities of these so-called *avatars*,

their addiction for *dharma* ends forever. They, thereafter, live an extremely disturbed life bearing perpetual malice against *dharma*; their behaviour resembles patients affected by miasms of Sycosis and Syphilis, as posited by Homeopathy. It is indeed a great concern how man will quench his thirst for *dharma* in near future considering the transformation of temples, shrines and hermitages into shops for conducting business. Nowhere an iota of truth is being observed. Almost all of them censure others, and exhibit those same vices that they denounce in their own nature. Those who cultivate the *daivi sampads* in their character, can perceive this easily. Those who look for peace should attempt to perceive *daivi sampad*, as there is no point in having a *guru* if one has no resoluteness in his pursuit of *daivi sampad*. None can frustrate your true quest for *jnana*. Incidentally, it is not also appropriate to shatter your own momentum through finding faults in others.)

Men of well-endowed *Vishnu* centre but characterised with *asuric sampads* can not attain to *avatar-kalas*. There is no growth possible beyond the 7½th *kala* in clinging to *bhoga* and *moha*, which cannot be sacrificed by those with *asuric sampads*. Any person with well-developed *Vishnu* or *Surya* centre can be driven by worldly pursuit and thus be constrained by *bhoga* and *moha*, unless he possesses characteristics of the eighth *kala* (the *Shiva* centre). Until that happens, such a person can even cultivate the *asuric sampads*. The eighth *kala* is always a *kala* of peace, founded upon the *vijnana* [science]. (The material sciences are developments of the fifth *kala*.) Those who, after attaining this eighth *kala*, pursue the path of inner development to Absoluteness by protecting themselves under the shelter of peace, develop unto the 15th *kala*, and they are called the Great (the ‘*mahat*’). Those who, after completion of the eighth *kala*, come onto the ninth *kala* based on *karma*, are defined as the *avatars*. In their inner realm, the *avatars* realise

Absoluteness of *jnana* and peace. For everyone—*jnani* and *karmi* alike—the eighth *kala* is that of peace. After having evolved into this *kala*, even *karmis* become fond of peace, solitude and natural living, at least temporarily. Soon, they reach the ninth *kala* and position themselves in the domain of *karma* with tremendous energy. These *karmis* are worthy of being called the *avatars*. *Rishis* were manifestations of the eighth *kala*; their execution of *karma* was without compromising peace. The goal of their *karma* was to build human character based on the values of the *Shakti* stage and also to instill those values in society. Both *rishis* and *avatars* are men beyond the eight *pashas*, which is indicative of absence of *abhimana* in evolutionary development beyond the 7½th *kala*. It is this *abhimana* which can make man selfish and *asuric* by nature. This is precisely the reason why none without extremely well-developed *Ganesha* should be accepted as a good person. Those who augment their power of *karma* beyond the eighth *kala* inspired by the values of the *Ganesha* stage (opposition to injustice), can develop their power of *karma* up to the tenth *kala* ($10 = 5 \times 2$). Those who are characterised by *daivi sampads* and augment their power of *karma* beyond the eighth *kala* inspired by values of the *Vishnu* stage (protection of society), can develop their power of *karma* up to the fourteenth *kala* ($14 = 7 \times 2$). Disseminating truth and adhering to non-violence are weapons of an *avatar* with well-developed *Surya* centre, who eventually attain the stage of Universal *Guru*. It is perhaps better not to consider him as an *avatar*. *Avatars* of the ninth and tenth *kalas* are well-endowed with the power of *Ganesha* because of their values of the *Ganesha* centre. Similarly, development of a *Vishnu* centre character can lead to evolution of the ninth, tenth, eleventh, twelfth, thirteenth and fourteenth *kalas*, who are famed as *avatars* of *Vishnu*. Those who from the beginning or at any stage can adopt ethics of *karma* of the

Shakti stage, will gradually evolve to the Absolute Stage. *Rishis* could perceive the *Shakti* stage—that is the reason they could build human character by the values of the *Shakti* stage or at least attempted so.

Evolutionary stages from the sixteenth *kala* to the thirtieth (or infinitely large) *kala* are attributed as development of Absolute Human Beings who are superior to *avatars*. There is no development above the tenth *kala* inspired by the values of the *Ganesha* centre, and no growth beyond the fourteenth *kala* by pursuit of values of the *Vishnu* centre. Acceptance of ethics of Absolute Power enables one to acquire *bhoga*, *karma* and *jnana*, simultaneously. Man attains his Selfhood—the *Atman*—at the Absolute *Kala* and then he becomes the perfect *karmi* and the complete *jnani*. This is something which has been discussed at the beginning of this chapter. In that *purusha*, each of the characteristics of *karma* and *anubhuti*, described in the *Shakti-dhyana*, will be present. As that stage is the centre of the Selfhood, the being of such a person encompasses selfhood for all sentient beings. The *Arya rishis* accepted Śrī Kṛṣṇa as such a Great person. Śrī Kṛṣṇa's role in motivating Arjuna to battle at the battlefield of Kurukṣetra—described in the Gita—demonstrates the characteristics of *karma* of this stage. The weak-hearted of the present age are absolutely incapable of perceiving how Arjuna, a man of character, declared war against likes of his *guru*, Bhīṣma, Droṇa and Kṛpa, and even killed some of them in the battle. The Book of Nārīparva in the Mahābhārata narrates the gloomy consequence of that war, from a worldly perspective, which Arjuna had anticipated at the beginning of the war itself. Śrī Kṛṣṇa did not support that weakness in Arjuna's heart. Those who seek to initiate desire-less *karma* based on mild addiction to *bhava* in the path of *bhakti*, are requested to consider the extent of their mistake. *Bhakti* can facilitate one's

evolutionary development up to the centre of the sixth *kala* only but never empowers one to resist slavery of the *asuric kala*. In entering domains of these weak procedures of *sadhana*, millions of men become supporters of weaknesses of their *guru*; they remain as dwarves in their evolutionary journey; they imitate weaknesses of sentimentalism; all these disable human society from proper functioning. In answering a disciple's question, *gurus* of this stage, smitten with emotion, typically let out a lesson replete with romantic notions and idealistic constructions: “My revered *guru* used to utter that...” In any event, those who will proceed to the stage of Absolute Human Evolution may note that Absoluteness cannot be achieved keeping alive any kind of weakness. A person who is established at the centre of the selfhood of all *jivas* in his pursuit of *karma*, is worthy of being called “tridaśagaṇāvṛtām”.

(It may be opportune here to say a few words to those who are in pursuit of Absoluteness. Anyone can introduce himself as an Absolute Human Being; many can introduce someone as an Absolute Human Being. There is no need to be drawn to such a person like a swarm of insects are attracted by light. A business can be run by crowning someone who did not do anything for welfare of own society and the world, with the title of *avatar-hood* posthumously but it rarely assists in the welfare of the world. Various aspects of the present education and *samskaras* often weakens the human psychology. In a later age, the selfish either form their own character imitating those human weaknesses, or publicize the biography of a saint or *guru* in the veil of such weaknesses. Moved by those fictitious stories of miracle, simple men who lack judgemental acumen, follow their flawed *samskaras* and makes a blunder about their own goal by flocking around that character; they ruin themselves and their society too. In the present times, ingredients of

one or two stories of miracle give rise to character depictions which facilitate business in the name of *dharma*. Those who are determined to pursue their journey to Absoluteness must follow their consciousness instead of being carried away by their addiction to these false imaginations. There are some agents in this business, who advertise by glorifying their *guru* as an accomplished one in the field of *yoga*. These agents propagate miraculous stories of their *guru's* achievement such as sky-travel, underworld-travel, drinking of a sea, stopping of a train and visit to afterlife. These agents should be cross-examined with the challenge that they must demonstrate their own achievements regarding corresponding powers: If your *guru* possesses the ability of sky-travel, what does it mean to you? If you have the capability of sky-travel, demonstrate it to us. Those who require this power, will learn it from you. We insist that development of power of *karma* should be the parameter. It should also be remembered that deceit impedes the path to evolutionary journey. Everybody can observe occurrence of many amazing incidences in his own life, which does not characterise Absoluteness. All shall attempt to develop Absoluteness by augmenting various inner powers. *Kalas* from the ninth to the Absolute *Kala* flourishes in the natural living of the *Shiva* centre. That capability and those values are missing for long ages. A person of advanced evolutionary stage should be recognised by development of the following traits: Dexterity of intelligence, dexterity of *karma*, patience, valour, resoluteness, opposition to injustice, opposition to *asuric* nature, lack of *moha*, desirelessness, sacrifice [*tyaga*], donation, simpleness, organising ability, capability to recognise man, fearlessness, composed nature, humility [lack of *abhimana*] etc. You shall cultivate these traits too in your character. Without presence of these elements in one's character, no unworldly capability of performing of miracle can

make one blissful and advanced in character. The power of character is of foremost importance; everything else comes next.)

sevitām siddhikāmaiḥ: This Power is cultivated by persons who seek accomplishment [*siddhi*].

Attempt to attain the centre of Absolute-most evolutionary growth is called *siddhi*. Particular accomplishments in *sadhana* are too known as *siddhi*. None should be content at a meagre achievement; only then, he can yearn for *siddhi*. Unconsciously, every *jiva* undertakes journey to evolutionary growth. Man is called a *Shudra* (śūdra = kṣudra = narrow-minded) until the time he is unable to perceive the goal or purpose of evolution. Unless man perceives that he is undertaking a journey in the path to evolution, his progress in the actual journey is not facilitated. Therefore, it is man's duty to have an understanding regarding his responsibility of evolutionary growth, which can motivate him to his evolutionary journey. All *jivas* but man are subject to the Natural Laws in their evolutionary development. Man's *moha* impels him to embrace the *asuric* nature which leads to his violation of the Natural Laws, which again ceases his journey to evolutionary growth. Man cannot reach the *Shakti* stage unless he adopts values which dictate administering Absolute Power against the *asuric* nature.

Power of the *Ganesha* centre assists man in evolution. For this reason, the word of “*siddhi*” appears in the *dhyana* of *Ganesha*. It is the power of *Ganesha* which induces progress to advanced evolutionary stages, gradually. The *dhyana* of *Ganesha* refers this power as “*siddhipradaṃ*”—bestower of *siddhi*. Both *jnani* and *karmi* shall always nourish the centre of *Ganesha* which is essentially conscience. *Anubhuti* of the *Ganesha* centre is

such a powerful one that any *anubhuti* of the *manomaya kosha* can be overwhelmed by the *anubhuti* of *Ganesha*. In the path of *karma* too, the centre of *Ganesha* is so powerful that any unjust urge of *karma* can be curbed by conscience. Those who have gone through *puranas* of the *Aryas*, surely know that *Ganehsa* is the favourite son of *Durga* (*Shakti*). Therefore, those who look forward to establish a mechanism of *karma* based on the scientific foundation of the *Shakti* stage must endear *Ganesha*.

Now, a question may arise: How can the centre of conscience be empowered? There is an easy answer to this question. When we are engaged in an analysis, various centres of our inner faculty propose their own distinct visions to our thought process. The particular centre of power whose proposal is implemented in our *karma*, becomes predominant in us. The power of *Surya* in our inner faculty manifest affection, love or sentimental traits in us. The centre of *Vishnu* goads us to *moha* and self-interest. *Ganesha* enriches us with renunciation and impartial judgemental acumen. As we perform *karma* motivated by a particular centre of power, that centre of power is further strengthened in our inner faculty. Paying heed to conscience for a few times empowers conscience particularly well, which is actually the path one should follow for empowering conscience. Those who are willing to pursue the guidance of conscience, shall devote to augment physical strength in them. Without enough physical strength, body will suffer from lack of energy to put into effect the direction of conscience. Conscience can also not be empowered without independence regarding basic bodily necessities (food or financial matters). None should be emotional and indisciplined in following the directive of conscience. On many occasions, fulfilment of one's purpose demands his calculated subordination to the dishonest. Slight compromise over principles is irrelevant, in the

presence of fixity of purpose, on which one shall always remember that Absolute evolutionary growth is the goal. Power of the *Vishnu* centre must be adequately explored and perceived. All features of the *Vishnu* centre should be acquired sans its contribution to selfishness. Strategy and tactics facilitate what can not be worked out of conflict. Therefore, shrewdness is necessary.

Four different dimensions of *siddhis* are: *dharma*, *artha*, *kama* and *moksha*, all of which is accomplished by the development of the *Shakti* stage. *Dharma*, hereby, denotes *anubhuti* of the *Shiva* stage and simple natural living. *Artha* signifies material endowments such as wealth, organisation, land, property, cattle, food, garments etc., attainable through well-developed *Vishnu* centre. *Kama* means wife (husband in case of females), which refers to ingredient of *bhoga* for the centre of *mana*. *Moksha* denotes *anubhuti* of the *avyakta-tattva*, which has been elucidated in the phrase of “indurekhā” of the *Shakti-dhyana*. These four dimensions of *siddhi* are natural inner desires for man. Anyone can have an understanding of their necessity through a close inspection of his own inner realm.

Sadhaka! You are hereby cautioned not to jump into preaching anything which is convenient for obtaining the status of *avatarhood* and gaining hordes of disciples overnight, on being impatient by temporary flooding of sentimental excesses and temporary excitement of *tyaga*. Wait and observe your inner world for some time; you will observe that *bhoga* is also necessary for you. Urges of *bhoga* subsist in your inner world, which at times make you impatient too. Without experiential *anubhuti* of the *tanmatra*, these seeds of *bhoga* are never dead. Being at the *Shakti* stage, *bhoga* may be embraced in life but *moha* is totally absent; also confinement of the eight *pashas* (the

abhimana) does not exist at this stage. Such a human being is almost non-existent. Pecuniary needs persist as long as bodily entity subsists. You can not have a living without financial means, garments, residence and friends. (Great *jivanmuktas* of *brahmakoti* constitute exceptions to this rule. Those Great Men do not pursue any *karma*.) Therefore, uncalibrated emphasis on renunciation [*tyaga*] is untenable. Means of living is necessary for your pursuit of evolutionary journey. Progress in the *sadhana* of dependence on *ishvara* should be examined in mind before mindlessly spelling out phrases like “Lord will provide”, “God will send forth” etc. *Dharma* is cultivation of our inner peace. We naturally attain this centre during *sushupti* [deep sleep]. *Upasana* helps us reach this centre during wake. Faster cultivation of peace is ensured by a greater association of *mantra* and water with *upasana*. Even greater impact of *upasana* can be felt on performing this in a temple-like place of worship, in the banks of a river or in the presence of a calm affectionate saintly personality. Those who have attained advanced stages, shall perform *upasana* in solitude. None finds peace through disregard of *dharma* or disbelief in it. The practitioners of certain aspects of *yoga* shall also perform *upasana*, whose procedures were laid down by Great Men of antiquity. Many perform rituals of *dharma* that is developed out of their own mind. We hereby emphasise that peace can not be attained through such practices. Criticism of procedures of *upasana* is unwarranted, which is tantamount to unnecessary interference in many people's pursuit for peace. As one cannot satisfy his hunger with someone else having food, likewise one cannot find peace in someone else performing *upasana* for him. The *Vedic* and *Tantric* methods of *sandhya* as well as the *Tantric puja* are wonderful scientific techniques for having peace. Followers of the path of *bhakti* shall also observe *sandhya*-rituals before performing

devotional chanting and devotional singing. Practitioners of *japa* shall also perform *sandhya* daily before initiating *japa*. All will observe surprising results out of their own practises in being introduced to this daily ritual of *sandhya*. Those who are well-placed in positions of *guruship* and chieftainship by their mastery of expositions of *bhava* shall also perform the obligatory *sandhya* regularly. Leaders of the land and communities will surely be able to perceive the increasing keenness and transparency of their judgemental acumen over time, on performing daily *upasana*. In *sadhaka's* pursuit of *upasana*, performance of *sadhana* whose procedures has been concocted by his own imaginations, makes the *sadhaka* fallen, and that is why none should modify procedures of *upasana* as laid down by the scriptures. In pursuit of *upasana*, man is perpetually under the guidance of *guru* and scripture. Many attempt to infuse the notion of an inborn discrimination between people regarding rituals of *upasana*. Evolutionary development is not at all easy under the guidance of a *guru* with such mentality. At the beginning of *sadhana*, a disciple will hear: "I am *Atman*". *Atman* is without any sheath, a state that the disciple will attain by dint of *sadhana* one day. On the first day itself, if he is confined to a narrow sheath, then what will he achieve by *sadhana* later? Those who will enter into the domain of *sadhana* with due profundity, must take shelter under a *guru*. Neglecting service to the *guru* does not let the disciple attract his *guru's* repository of *jnana*. Ignorances of the *guru* are also reflected in a loyal disciple. Therefore, the disciple shall be careful in overcoming those ignorances, which is not a difficult thing for him if he ensures due devotion in *sadhana*, truth and renunciation.

Everyone shall perform *upasana* of his practised *dharma*, in accordance with scriptural procedures. Application of *mantra* and water should be as mandated. For some

inevitable reasons, if water is unavailable, then one shall perform those procedures using *mantras* alone, or one shall perform *japa* of his seed-*mantra* or the *Gayatri-mantra*. During performance of *japa*, you shall attempt to enjoy the bliss engendered by *japa* (forgetting everything else), which will indeed grant you peace. Many *gurus* of the present age attempt to metamorphosing *upasana* into emotional waves for their disciples. Those who seek to proceed in search of peace, shall distance themselves from those gestures of needless sentimental expressions, dancing and crying as means of *sadhana*. The role of *guru* is not to guide man to sentimental excesses but to Absoluteness. Wife, offsprings and novels are sufficient for nurturing the centre of emotion [*bhava*]; there is no dearth of *bhavas* by virtue of litterateurs (*gurus* of the *Surya* stage) of the land. In pursuit of peace, the centre of emotion will be nourished spontaneously; there is no further need to induce emotion. You will discover natural emotional inducement in doing *kirtana* and devotional chanting after completion of *sandhya* and *puja* with very calm and attentive mind. Sweetness of such a state is a million times more than the artificial emotional inducement. Such *kirtana* is much more pleasant to listen and grants its nectar-like touch to the sky, the atmosphere and trees; all find peace in that *kirtana*. On the contrary, simulation of emotion wastes time in vain, and also hampers prospects of peace for many in society.

(We request each member of the youth to perform at least one *sandhya* with use of water, which nurtures the inner centre of peace sufficiently well. Performance of each *sandhya* rejuvenates man by connecting him to this inner peace. As we gather new-found energy for doing *karma* after sleep, we find new-found power in us by dint of *upasana*. The dirt of our inner being is completely washed away by peace, which dispels disease,

grief, laziness, worries and anxiety in us. Practice of this ritual in an unhurried manner let the performer experience its results categorically. For best results, one should practise either the *Vedic* or the *Tantric sandhya*. It is true that the right to perform *sandhya* is granted through *upanayana* and *diksha*; nevertheless we can firmly state that its practice even without being initiated by *upanayana* and *diksha*, is, by no means, sinful for the practitioner. In the *sadhaka* community, there are five *sandhyas* that are conventionally followed based on the Nature at different periods of time. The periods for these five *sandhyas* are: sunrise, sunset, mid-day (noon), midnight and beginning of “Brāhma-muhūrta” [which is a period of forty eight minutes starting from one hour and thirty six minutes before sunrise; pre-dawn hours]. This volume will elaborate no further on this topic.)

We focus on the term of “*moksha*”. Nourishment of the inner faculty is facilitated by *upasana*, which is like a kind of tonic. The aptitude for *anubhui* does not exist without proper nourishment of the inner faculty. *Anubhuti* is *moksha* and vice versa. Therefore, we suggest those who aspire for *moksha* to performing *sandhya-upasana* and *japa* with special emphasis. The *anubhuti*s of the stages of *Ganesh*, *Surya*, *Vishnu*, *Shiva* and *Shakti* have already been discussed. *Sadhaka* is liberated from weaknesses and concerns of the lower stages on arrival of *anubhuti*s of advanced stages. This is the path of progress for *sadhaka* up to the *avyakta* stage. At the beginning of this chapter, it has been mentioned that on arrival of *anubhuti* of the *avyakta* stage, *sadhaka* attains the state which is beyond the three *gunas*—*sattva*, *rajas* and *tamas*—as defined in the Gita. The *anubhuti* of the *avyakta* stage is the terminal stage of *moksha*. All centres of our inner faculty vibrate on being connected to any external and internal subject-matter. That

vibration creates activity particularly in the very centre, at which our selfhood subsists. We do not realise activity (vibration) created at other centres as much as we realise vibration at the centre of our selfhood. Those blissful vibrations are known as *anubhuti*. These vibrations have shapes and colours, which can be viewed through inner vision and can be enjoyed through our vital (*prana*) existence. Practice is warranted for elongating the span of those blissful *anubhutis*. As regards control of mind, the Gita [chapter 6, verse 35] prescribes “*abhyāsa*” [practising] and *vairagya*. “*Abhyāsa*” refers to practising augmentation of these blissful vibrations and *vairagya* is renunciation of attraction for external objects [*vishaya*] other than these vibrations. Practitioners of *samadhi* make these vibrations (*anubhutis*) more lasting and lose themselves in the bliss of extended vibrations, which is known as *samadhi*. This *anubhuti* itself becomes easily accessible for a *sadhaka* when he learns to elongate the span of that particular *anubhuti*. Then, that particular centre becomes the Natural State of the *sadhaka*; the *sadhaka* attains that centre to the extent that he can be engrossed there at his will to lose himself there. There are some weaknesses associated with *anubhutis* of each centre. Gradually, those weaknesses start being inculcated into the character of the *sadhaka*. At this rate, he can clearly identify those weaknesses even in that particular *anubhuti*. Then, that centre, no longer, satisfies the *sadhaka's* need for peace. Therefore, the *sadhaka* is compelled to dedicate himself to his search for deeper peace. This mechanism describes how the *sadhaka* receives increasingly deeper *anubhutis*. Gradually, the *sadhaka* reaches the terminal stage of *anubhuti*—the *avyakta* centre. While attaining an advanced stage of *anubhuti*, conduct, judgement and nature of the *sadhaka* undergoes a metamorphosis. Some *sadhakas* attain the state of *nirvikalpa-samadhi* after *anubhuti* of the *avyakta* stage.

They do not return to the path of pursuit of *karma*. They are the *jivanmuktas*, the Great Men of *brahmakoti*. Those who can be established directly at the centre of *Shiva* after *anubhuti* of the *Ganesha* centre, by virtue of their *tapasya* over many previous births, can attain this stage. (None should mimic the Great Men of *brahmakoti* to adopting their nature, which, in any event, is not possible by means of mimicry. Any attempt of such mimicry particularly impedes mimicker's own evolutionary development.) Those who attain the *Shiva* stage after *anubhuti* of the *Vishnu* stage, eventually go on to attain *anubhuti* of *avyakta* stage; they pursue the path of *karma* being settled at the stage of *purushottama* or the Absolute State of *Ishvara*. These Great Men go out of *samadhi* before Absolute *Anubhuti*, and naturally pursue *karma* by the ethics of the *Shakti* stage. This is a stage of perpetual *karma* without any fatigue of *karma*; *karma*, for them, does not engender bliss or sorrow. This is a stage, in which gross elements of the physical universe and Desire-*shakti*, Activity-*shakti* and *Jnana-shakti* of our inner realm exist as selfsame *shaktis*. This will be further elucidated to readers in our discussion on *mantra-shakti*.

We have before given exposition on Desire-*shakti*, Activity-*shakti* and *Jnana-shakti*. The Desire-*shakti* manifests through *bhoga*; Activity-*shakti* is manifested by the centres of *Ganesha*, *Surya* and *Vishnu*; *Jnana-shakti* is manifested at the *Shiva* stage. We have discussed only manifestation of these Powers, not their True Selves. We hereby reiterate that at the *anubhuti* of this stage, the same power manifests as different entities—Desire-*shakti*, Activity-*shakti* and *Jnana-shakti* as well as gross elements of the physical universe. In the discussion on the *vijnanamaya kosha*, we have identified the subtlest states of the five *mahabhutas*—*kshiti*, *ap*, *tejas*, *marut* and *vyom*—as various

Perceptions. They are, we repeat, manifestations of various phonemes (*nada*). Having attained the True Form of *shakti*, we notice all external and internal elements as in the form of selfsame *shakti*. Readers may try to comprehend this idea by going through the next chapter on *mantra-shakti*. These are concepts of a stage beyond *moksha*, as *moksha* is the *anubhuti* of the *avyakta* stage.

In attaining the *Shakti* stage, harmony of *dharma*, *artha*, *kama* and *moksha* is ensured. For this reason, scriptures dictate investing *dharma*, *artha*, *kama* and *moksha* for administering each *mantra* on *Shakti*. Without harmony of these four in human society, establishment peace is an impossibility for mankind. Neither *kama*, nor *artha*, nor even *dharma* can be human goal—all four of them are necessary. This munificence is lacking in the application of any other *mantra* sans that of *Shakti*. These four are collectively called four *purusharthas*. *Purusha* or the *Purushottama* refers to the *Shakti* stage. Again, it is the stage of perfect *karmi* without weakness. Performance of *karma* is the characteristics of *purusha* [male]. Proficiency in *karma* makes attainment of *dharma*, *artha*, *kama* and *moksha* possible. A lazy person or a fatalist does not achieve that goal.

The modern era is one of financial powers; therefore, many *karmis* should focus their attention for financial means. Without existence of men willing to facilitate evolutionary growth by pecuniary means, the path to evolution will be blocked. The goal of acquiring financial means should be bifold: Prosperity for the self and evolutionary development of the world. If one lacks the mentality to contribute to facilitating man's evolutionary development, then his own evolutionary journey will come to a halt. How can there be evolutionary development for a miserly person? Living itself requires pecuniary resources. We look for many *karmis* who will earn enough money to make a

living for the self, and spend rest of their time in activities for the welfare of the world. If one is having no direct connection with political and economic thinking, then his own thinking, in the disguise of activity, turns into a manifestation of inertness that embodies traits of *Shudra-hood*. Those who yearn to continue in the path of *sadhana*, shall attempt to earn enough to provide for their basic living. Dependence on subscriptions breeds a kind of mentality grossly unsuitable for self-development. The desire to become Lord of the world (the *purushottama*) through utter helplessness is quite unnatural. The *sadhaka* himself will indeed attain the position of Universal *Guru* someday. Only the one who is really thirsty for *jnana* can stick to his purpose, even after resorting to begging as occupation. For others, this occupation entails only losses.

Kama is also referred as desire or disposition. In particular, sexual desire is known as “*kama*” which is again the manifestation of Desire-*shakti*. The existence of the entire Creation depends on this Desire-*shakti*. After development of Activity-*shakti* in man, this sexual desire starts fading away. In the stage of *Shiva*, desire becomes non-existent. Hence, we do not want to limit desire to such a low level. An advanced level of desire is spawned along with progressive self-development. If we can perceive that, then we will be able to detect desire at each stage. In the lower stages, desire is confined to sexual matters. Then, at a subsequent stage, it boils down to scholarly pursuits and having fame. In another stage, this desire motivates man taking active interest in collective welfare and empowering social institutions. In yet another stage, nurture of peace in inner faculty by any means becomes purpose of that desire. At the *Shakti* stage, welfare of the world becomes human desire.

We repeat, manifestations of *anubhuti* are acknowledged as *ishvara*. *Anubhuti*s of various types of powers have been posited as *Ganesha*, *Surya*, *Vishnu* and *Shiva*. At the *Shakti* stage, the identity of *ishvara* can be perceived. Then, it is clearly understood to be the state of the greatest manifestation of our selfhood [*atman*], without any kind of worldly and unworldly weakness. The perception which becomes prominent on arriving at this stage is that we, so far, constrained ourselves severely with reference to our True Self by many worldly confinements which were concocted by none but us. Our Natural State is characterised by the *Shakti* stage. For a complete understanding, it is better if readers re-discuss *shankha* [conch-shell], *chakra*, trident and sword. These four weapons are external manifestations of natural traits of all *jivas*—from the tiniest one to the greatest one, man. In their nature, these four weapons are ever present, intertwined with one another. For the exceptional case in which this expression of inherent inner nature of *jivas* is not externally observed, it should be concluded that the *jiva* in-question unfortunately lost his independence. Significant external persecution has forced him to develop such an Unnatural trait. (In advanced evolutionary growths, temporary exception to this law is observed in a *sadhaka* who has temporarily surrendered to *anubhuti* of a particular centre; but this exception again is not per se natural.) Any *jiva*, when restrained or being deprived of his natural independence, expresses his inner agony by crying out loud. For that *jiva*, this is the intensive protest against unjust persecution (*shankha*). Every *jiva* lives being part of a society (*chakra*). Every *jiva* rests at the end of *karma*, or loves to remain in peace. This desire of peace does not make *jivas* of one group intolerable to *jivas* of the other group, even though natural customs and behaviours of these groups of *jivas* are completely opposite (trident). Persecution on any independent

jiva brings forth that *jiva's* attempt with entire might for vengeance at that very moment (sword). In man, this Natural Development is more manifested compared to other *jivas*. In case of an exception to this rule is observed in human society, find out the root cause, and figure out the remedy to alleviate that root cause. Surely, education, society, *guru* and government are responsible for that unnatural phenomenon.

All these discussions based on the *dhyana* of *Durga* will help any *karmi* to regulate his own nature by Natural Laws. Along with its perusal, you need to work with your nature; you shall instill in you the elements which need to be cultivated further; you shall trim those elements which have wrongly grown in your nature. Remember that this volume is not for propaganda purposes, but for building own character. You shall attempt to familiarise yourself with this material by repeated perusals over time. To introduce these elements to others, furnish this volume to a particular individual who, in turn, will gather the required elements himself. The deceitful are naturally more intelligent. (cf. the *Vishnu* chapter) After perusal, they will generally comment that the purpose of this book is rather incomprehensible. However, undoubtedly they will utilise this material to facilitate their deceitful ways further at the same time. Even if one single individual uses this material for the purpose of self-development being founded upon truth, then it will be heartening for us; we will consider that our purpose and efforts are being rewarded enough. We hereby complete our discourse on *dhyana* and move on to discuss on other aspects of the *Shakti* stage.

Chapter Seven

Mantra-Shakti

During discussion on the phrase “dhyāyet” in the *Durga-dhyana*, we have mentioned about *pranavas*. The *pranavas* are seed-*mantras*—*mantras* usually based on single syllable sounds, which are considered seeds of Creation—such as *om*, *aim*, *hrīm*, *klīm*, *krīm* and *hlīm*. Their real mysteries can be unearthed in studying Cosmology [*tattvas* associated with Creation]. If *sadhaka*—after his having ritual *diksha* from a powerful *guru*—performs *japa* for some days preceded by *yogic* practices like awakening of *kundalini*, *bhuta-shuddhi* [cleansing of physical elements], *mantra-chaitanya* [awakening of *mantras*], each of the seed-*mantras* will empower him in a different manner. Those powers associated with different *mantras* can be considered as *ishvaras*, each endowed with a facet of Absolute Power. The key to progress in *sadhaka's* evolutionary journey: *Mantra-shakti* is *ishvara*.

Judging by acoustic science, *om* is the best among the seed-*mantras*; however analysis from the perspective of science of *shakti* [power] does not render any seed-*mantra* inferior to others. However, not all the seed-*mantras* are equally effective and desirable at various stages of *sadhana*. Every sound has three states: Arousal, continuation, and dissolution [*laya*]. The *pranava* (*om*) denotes these natural states of arousal, continuation, and dissolution of a sound: $om = a + u + m$; ‘*a*’, ‘*u*’ and ‘*m*’ (*nada*) respectively being arousal, continuation and dissolution. *Japa* of *pranava* (*om*) needs to be performed being mentally aligned with these natural states of arousal, continuation, and dissolution, which calms mind quite promptly. In the path of *sadhana*, *sadhakas*

suffer from ailments related to *vayu* [wind, one of three humours described in *Ayurveda*] time to time, of which a wonderful remedy is *japa* of *pranava-mantra* going by the acoustic science. The terminal node of the sound-world marks the beginning for the *shakti*-world. In other words, the *shakti*-world is located beyond the peripheries of the *mahat-tattva*, which explains why during *japa* of any seed-*mantra* ‘*om*’ is inserted before that particular seed-*mantra*. *Japa* of the *pranava-mantra* (*om*) by the acoustic science renders inner faculty into Natural State. Thereafter, *japa* of any seed-*mantra* coupled with *pranava* should be performed preceded by the *yogic* ritual of *mantra-chaitanya*. This describes the best technique to perform *japa* for those who are unable to performing *bhuta-shuddhi*, the *yogic* ritual. After *mantra-chaitanya*, vibrations of *mantras* can be sensed. Then, execution of *japa* should be in harmony with the pattern of vibration in a *mantra*. *Japa* of ‘*om*’ can be performed according to the science of *shakti* as well as according to the acoustic science, unlike the other seed-*mantras* whose *japa* by the acoustic science is not quite suitable. It will be particularly conducive for *sadhana* to perform *japa* of those seed-*mantras* preceded by the *yogic* ritual of *mantra-chaitanya* or with concentrating in the *sushumna* channel (in the spinal cord). *Japa* of ‘*om*’ according to the acoustic science should be based on the same *sushumna* channel. Carrying out *japa* by the acoustic science is unsuitable, without being able to perceive natural consequences of arousal, continuation and dissolution of sound. The terminal node of the sound-world can be reached based on the *pranava*. The *shakti*-world begins from the terminal node of the sound-world, which is why the *pranava* has been called the bridge for *mantras*. The tremendous respect the *pranava* enjoys in the *mantra*-scriptures follows from the fact that the *pranava* acts as ladder to progressing to the *Shakti* stage.

Japa of *mantra* produces amazing results in shattering inertia of mind. Elements of human mind cause most of the disturbances and sorrows that man experiences. Mind of those who can not think too far ahead, is replete with inert elements. Similarly, mind-power of those who cannot think for others and for society, is extremely less. An inert-natured mind is bound by *moha*. Those who intend to think far ahead, shall indeed perform *japa* of seed-*mantras*. Harnessing *mantra-shakti* [Power of *mantra*] is a wonderful way to get rid of inertness of mind. Without *japa* of seed-*mantra*, weakness of mind can neither be easily dispelled nor growth of mental power can be accomplished.

Often it is observed that those who carry rosary for performing *japa*, are more selfish, crooked and deceitful by nature. (Of course, not all of them fit this description.) It is because of the fact that they, in reality, do not perform *japa*, but moves on beads in the rosary accompanied with deceitful thinking. This practice, when repeated over years, makes them by nature crooked and deceitful. They are, by no means, *mantra-yogis*. The point to note is that such people who carry rosary, can be mean-natured and selfish but are never foolish.

There are three states of a sound: One, its arousal such as ‘*a*’ in ‘*om*’; two, continuation of the sound represented by ‘*u*’ in ‘*om*’; three, the dissolution which is ‘*m*’ in ‘*om*’. Strike a bell and keep the bell close to your ear to perceive the process of dissolving of the sound in the bell. You will observe the particularly long duration of dissolution of the sound in it. When *japa* of *pranava* is performed by acoustic science, it is neither required nor advantageous to focus on pronunciation of ‘*a*’, ‘*u*’, and ‘*m*’; rather it demands sequential observation of three states of the sound — arousal, continuation, and dissolution. An experienced *sadhaka* may shed light on *japa* of *pranava* on the basis of

acoustic science. The toll of a bell, after being aroused, gradually continues and eventually dissolves; likewise, *japa* of *pranava* should follow a similar sequence of stages: The sound will be made in the throat and the inner focal point will move on from the *muladhara* to the *sahasrara* along with the *sushumna* path. The three *matras* of ‘*a*’ (*a-a-a*) will be sounded one each at the *muladhara*, the *svadhithana* and the *manipura*. Thereafter, three *matras* of ‘*u*’ (*u-u-u*) will be sounded at the *anahata*. Lastly, ‘*m*’ is sounded while the focal point being moved from the *vishuddhakhya* to the *sahasrara*; in this case, the number of *matras* is nine or more, with more number of *matras* being more desirable. After uttering ‘*u*’, mouth should be closed and the nasal sound of ‘*m*’ should be sounded with spontaneity. It is not a question of sounding phonemes of ‘*a*’, ‘*u*’, and ‘*m*’, rather attempt to synchronize mind with states of arousal, continuation and dissolution, respectively. For any sound, the state of arousal can be considered as ‘*a*’, the state of continuation as ‘*u*’ and the state of dissolution as ‘*m*’. Right after arousal of the sound, it is directed to dissolution. Therefore, for any sound, these three states are states of childhood, youth and agedness: arousal (‘*a*’) as childhood; continuation (‘*u*’) as youth; and dissolution (‘*m*’) as agedness. After arousal, sound is nourished for some time, and then, proceeds to dissolve. This nourished state is ‘*u*’. The phoneme of ‘*a*’ is *arun*-coloured, that of ‘*u*’ is white-coloured, and that of ‘*m*’ is crystal-coloured. On having uttered the phoneme of ‘*a*’, the *sadhaka* is at the *manomaya kosha*; the phoneme of ‘*u*’ carries him to the *vijnanamaya kosha* and the phoneme of ‘*m*’ moves him forward to the centre of *jnana* (the *mahat-tattva*). The same ‘*om*’ pervades three stages of three different colours.

Vibration has states of arousal, continuation and dissolution. Any vibration is essentially a sound. *Kriya* [activity], vibration, and sound are essentially synonymous. The common oscillatory movement observed among many vibrations is considered as rhythm [*chhanda*]. We repeat what has already been stated in the *Shiva* chapter that *tala* is based upon the pursuit of rhythm. There are differences between various vibrations at various stages of *anubhuti*. The common reader will not comprehend how many millions of vibrations are assembled in the elongated utterance of *pranava*. We elaborate: After contemplating for a while, one can perceive how many millions of *tejas*-particles are there in a ray of the sun. Similarly, particles of vibration contain the energy inside a sound syllable. For ‘*a*’, such particles are *arun*-coloured; for ‘*u*’ white-coloured; and for ‘*m*’ crystal-coloured. Energised particles in ‘*m*’ are even subtler compared to those in ‘*u*’. Arousal, continuation and dissolution of vibration is dictated by the same *pranava*. Acoustic science wise, ‘*om*’ is the greatest *mantra*. Nevertheless, readers should also be intimated of the fact that *japa* of *pranava* alone does not reveal any mysteries to the doer regarding subtle aspects of the sound-world. Since our inner faculty is usually very inert by nature, it is incapable of analysing too subtle matters. This inertia of mind has to be dispelled to realise that many millions of vibrations comprise an elongated *pranava* sound. For that purpose, what is utmost needed is *japa* of seed-*mantra* preceded by performance of *mantra*-*chaitanya*.

It is true that playing any musical instrument emits this notion of ‘*pranava*’ through arousal, continuation and dissolution of the sound. This scientific hypothesis, in toto, will be observed in the toll of a bell. Testing this hypothesis through making use of other instruments will lead to noisy outcome for an inquisitive reader. Percussion at a

multi-stringed instrument such as the sitar and the esrāj [the Indian harp], engenders ī-added sounds like *krīm* and *hrīm* which is because of a single percussion being translated into vibrations of multiple strings. This principle of energisation of a sound is utilised in garnering power from a *mantra*, as prevalent in *Tantric sadhana*. The fundamental basis of *mantra-yoga* is the *sushumna* channel with multiple nerves flowing through the spinal chord, in which streams of *karma*, *jnana*, perception and *bhava* perpetually flow. *Sadhaka* should perform *japa* of his *mantra* through focussing at that nerve. To focus at that nerve-channel, *bhuta-shuddhi* at two levels—*sthula* and *sukshma*—should be carried out before performing *mantra-japa*. In brevity, *bhuta-shuddhi* at the *sthula*-level is geared toward acquiring the perception of emptiness of mind. *Bhuta-shuddhi* at the *sukshma*-level is aimed at entering into the *vijnanamaya kosha*, for which appropriate procedures should be followed by *sadhaka* in his pursuit of *sadhana*. However, attainment to the *vijnanamaya kosha* is impossible by means of procedures alone but depends on weakening of the *manomaya kosha*. The *sadhaka* shall initiate *japa* as suggested by his *guru*; in due course of time, he shall be able to perceive all these. Even sincere *sadhakas* whose purpose of life revolve around comparatively high-minded *karma* and such *jnana*, can perceive the power of seed-*mantra*, only in having powerful *guru*. These seed-*mantras* provide answers to human quest for *jnana*, to aspiration for capability of *karma*, and to pursuit of happiness. *Japa* of seed-*mantras* is also a very blissful *sadhana*. We have digressed from our discussion on sound. Deep percussion of Indian drums, such as the *ḍhāk* [a huge membranophone instrument] and the *ḍhol* [a double-headed drum], engenders a sound resembling ‘*vam*’, whereas a very mild percussion engenders the

sound of 'om'. This is illustrative of the difference in emitted sound engendered by unnatural percussion of an instrument vis-à-vis its natural percussion.

The experienced instrumentalist knows that proper playing of an instrument over time makes its noise gradually sweeter. Vibration of sound gradually renders the inert part of the instrument active. Likewise *japa* of *mantra* is a *sadhana* of sound. *Mantra-japa* activates the inert part of the *sadhaka's* inner faculty; and he is empowered through awakening of the *jnana* part of his inner faculty. Therefore, capability to move forward in the path of *jnana* depends on the expertise of a *sadhaka* regarding performance of *sadhana* that engages sound. As a matter of fact, a *sadhaka's* advancement in the path of *mantra-yoga* is manifested by sweetness, clarity and spiritedness of his voice.

Anyone can perceive the widespread presence of ignorance and low-level thoughts in human psychology. Our mind is replete with many kinds of low-level thoughts by the impact of gross thinking of a large number of people in the society, and also by the lack of advanced purpose and advanced judgement. The power of *mantras* shatter those elements of thoughts which promote inertia. Again, accumulation of power of *mantras* grants us enough strength to confront the low level thinking. Many people practise *yogic* procedures of *hatha-yoga* and *laya-yoga* without bothering about *mantra-yoga* altogether; they fail to attain *jnana* even after many years of *sadhana*. The inert part of inner faculty, for them, is too pervasive for progress in the path of *jnana*. On the other hand, it is not also easy to rise to at an advanced stage of *jnana* based on *mantra-yoga* alone; pursuit of a synchronised practice of *mantra-*, *laya-*, *hatha-*, and *raja-yoga* is required for that purpose. Like a scientifically manufactured musical instrument which becomes better and better over time in emitting melodious tunes when utilised to practice

melody and *tala*, man's inner faculties are cleansed through *mantra-japa*, over time. In the company of a powerful *guru* that is a *yogi* versed in *hatha-*, *laya-*, *mantra-* and *raja-yoga*, a *sadhaka* will have a new direction of life within four-five days by the impact of *mantra* and *guru*. A powerful *guru*, explicitly, means a Great *sadhaka* beyond the ambits of *bhoga*, *moha* and *abhimana*. Those who are not fortunate enough to find such a *guru*, will definitely notice good results in practising *mantra-yoga* patiently for two to three years. For even better results, it is preferable to have a basis of *pranayama* (and *mudra*) in *sadhana*—along with the practice of *mantra-yoga*—applying *yogic* techniques of three *bandhanas* (Jālāndhara-Bandha, Uḍḍīyāna-Bandha and Mūla-Bandha).

Those who are unwilling to sail beyond *bhoga*, *moha* and *abhimana*, will be able to acquire infinite cerebral capability by means of *mantra-japa*; they ignore acquiring *jnana* but are able to facilitate possession of necessary ingredients of *bhoga*. *Mantra-yoga* destroys the inert part of one's mind, which makes a *sadhaka's* intellect very keen. Let me repeat: Those who want to remain within the confines of *moha* and *bhoga* ignoring *jnana*, will be able to acquire endlessly crooked intellect by dint of powers of *mantra* and go on inventing ways to satisfy their desire abusing others. The intelligent will perceive everything; but there will be far too less who will be capable of speaking out against such crooked ways. All those who have discovered ways to exploit the society in the name of *dharma* for generations, were *tantric sadhakas* being founded upon *mantra-yoga*. Those who do not seek a place beyond the realm of the *manomaya kosha* using *mantra-yoga*, are men of extremely crooked thinking, who use the power of *mantra* for covering up their own weaknesses and for perceiving others' mental weaknesses. Their dirty mentality is transmitted over generations as they project their

own family as family of *siddhas*, *gurus* and *sadhakas*. As a rule, they keep society within the periphery of past *samskaras* so as to continue with their earning by practicing deceit in the garb of *dharma*. There are two aspects of their action: First, they brazenly protect their earning and family-dignity; second, they let others remain superstitious and thereby impel others' financial contribution to them in the name of *dharma*. All these are traits of the *Vishnu* mentality which means that in spite of them being harmful for society, their eradication is next to impossible.

Those who run the business of *guruship* in the name of religious/spiritual organisations, also know quite well how to deploy *Vishnu* tactics. They are least in touch with *sadhana*. They present a larger-than-life projection of a respected person's biography and judge man by the standards set by that biography. This is part of their scheme to enforce their words as dictums of *dharma*. Those who seek advanced evolutionary development, shall remember that the primeval man of any religious sect is a mere human being, not flawless spotless God Himself.

Every *sadhaka* shall perform *japa* of seed-*mantra* (*krīm*, *hrīm* etc.) ordained by his *guru*, using the *pranava* (*om*) as bridge between successive iterations of *japa*. Gradually, As the *sadhaka* becomes increasingly stronger and reaches the Absolute level of *jnana* (the *mahat-tattva*), his necessity to perform *japa* of seed-*mantra* diminishes; at that stage, *japa* of *om* is good enough. It is indeed true that from the beginning of *sadhana*, *japa* of *om* can grant a *sadhaka* peace but it will not endow him with enough strength to overcome the *granthis* of ignorance. The *pranava* (*om*) possesses extremely tender energy unlike other seed-*mantras*. What makes *japa* of *om* disadvantageous to

progress in evolutionary path is the lack of components of *tejas* (*r*) and sacrifice (*ī*) which are necessary to move forward in the path of evolution.

Readers should know which vowel corresponds to which centre of the brain, which phoneme empowers which centre, and which phoneme induces which Power [*shakti*]. The centres of different phonemes should be compared with the corresponding centres, enlisted below, in Figure 4 (The Brain Centres).

Centre labelled as 1 — *r*

Centre labelled as 2 — *a*

Centre labelled as 3 — *o*

Centre labelled as 4 — *u*

Centre labelled as 5 — *ṁ*

Centre labelled as 6 — *ḥ*

Centre labelled as 7 — *i*

Line labelled as 8 passes through the spinal channel to the *muladhara*. It is not a centre.

Centre labelled as 9 — *l*

The part marked as 10 is a line only but not any centre. It is the *Shakti* stage, the origin of all *shaktis*. Each energised particle of this stage manifests Powers of *a*, *i*, *u*, *r*, *l*, *ṁ*, and *ḥ*. The ultimate goal of our life is to establish our self-existence at this stage. Those who have succeeded in that goal, are called Great Persons beyond the confines of three *gunas* by the Gita. Other necessary details of this stage will be summarily discussed in this chapter.

Sadhakas and *karmis* should not be frightened by notions like setting up the self-existence at the stage of Absolute Power. Those who are shuddered to consider acquiring advanced character and enormous capability of *karma* as exemplified by Great Men such as *Sri Rāma* and *Sri Kṛṣṇa*, can be great devotees under the present conventions of *Vaishnavism*, but they cannot rise beyond the *Surya* stage in the field of action, or in the evolutionary path. Possessors of this kind of sentimental mentality are requested to stay away from the field of action which is completely different from the arena of *bhavas*. The arena of *bhavas* is spanned by the *Surya* stage whereas the field of action is the *Shakti* stage; and, there is plenty of difference between these two. Progress in the path of evolution is facilitated when you will simultaneously be *sadhaka* and *karmi*. Without any *moha* in the lower stages, any person is capable of setting his goal of *karma* by the standards of *Shakti* stage. We believe, it is not impossible for each and every man to develop those traits in his character, which is observed in the character of a particular man. Here is the underlying cause: In the Absolute Stage, fundamental elements of any man's character are the same. The Absolute Stage is ever present in every man.

To facilitate evolutionary development of mankind, the first and foremost goal should be attempt to establish the central administration by the values of the *Shakti* stage. If it happens someday, then most of the causes of grief, inadequacy and disturbances will not be found anymore on this earth. Those who aim to reach the *Shakti* stage, shall have the following mission of *karma* in their life: Positioning their *karma* to establish the central administration by the values of the *Shakti* stage; and simultaneously to proceed forward in the path of *sadhana*. Such a dedicated person will fast move forward to the Absolute Stage in his evolution, irrespective of any central administration of the earth

being actually founded upon the *Shakti* stage. He can defend himself from ignorances arising out of *bhoga*, *moha* and *abhimana*, and also from all kinds of grief day by day. Many know that the descendants of *Sri Kṛṣṇa* all perished in front of his very eyes by infighting at *Prabhāsa*; nevertheless *Sri Kṛṣṇa* was least affected by this tragedy, which would have not been the case had he considered this as a loss for him being affected by *moha*. He perceived the mysteries of Nature so well that in every step of his life he demonstrated appropriate judgement [*buddhi*] and dedicated sense of duty. In his biography, there is a complete absence of any ignorance out of *moha* and *abhimana*. He did not at all intervene in the play of Nature [*prakṛiti*] occurring the *jiva*-world. His understanding of Nature was so utterly scientific that no ignorance-induced behaviour was observed in his character but always his dedication to his duty inspired by the values of Absolute evolutionary development. Those who aspire to be such perfect in the mission of their life, should develop themselves by the ethics of the *Shakti* stage; simultaneously, they must undertake desire-less *karma* and *sadhana*.

In the present times, mankind's perception of the sense of duty is completely flawed. The *asuric*-natured and the most mean-spirited selfish project those principles as examples of sense of duty which can perpetuate their *asuric*-natured acts of self-interest. Where the purpose of *karma* lies in stymieing human evolution to Absoluteness and for the convenience of a few *asuras*, attempts to carry out that *karma* can not be conceived as “dedication to duty”. It will be a blunder to consider such dedication as true dedication to *karma*, for when *asuric* forces govern the central administration, they fulfil their self-interest in the name of dedication to duty. Therefore, such dedication to *karma* only reinforces hedonism-induced goal of the selfish and blocks the path of evolution for man.

The *asuric* purchases man's true sense of duty by pecuniary benefits galore, which again is detrimental to welfare of the world. Irrespective of the manner of execution, all acts, conducts and practices that are unfavourable to own and societal evolutionary development are inappropriate. On the other hand, irrespective of manner of execution, *karmas* favourable to own and societal evolutionary development are indicative of sense of duty and responsibility. This scientific formulation makes one's *karma* founded upon increasingly advanced stages, as he proceeds to Absolute evolutionary development by his dedication to *karma*. Irrespective of one's field of activity, everybody has the duty to utilise opportunities for evolutionary growth of society in appropriate moment. When all faculties of *karma* are under the control of anti-evolutionary-development dogmatists, executive positions are to be occupied accepting such dogma, and they are to be used for the cause of evolutionary development at the opportune moment. The *asuric*-natured use every opportunity for the sake of perpetuating the *asuric* nature. Again, pro-evolutionary-developmentists are prepared to use any opportunity for the purpose of evolutionary development.

The *Shakti* stage is synonymous with the stage of Absolute *Ishvara*-hood. In summary, the line (labelled 10 in Figure 4) in the brain forms the basis for the *Shakti* stage. The ultimate goal of human life is to acquire characteristics of *karma* of this stage. It is necessary for man to undertake the following mission: The ethics of this stage should guide all types of conventions and policies. Dedicating to this mission is selfless *karma*, as we will be able to truly contribute to world's welfare through dedication to this mission. Plunging into *karma* with any other goal will entail pointless wasting of energy or nurturing of the evil.

The ethics of desire-less *karma* was founded by *maharshis* [Great seers] and *rajarshis* [Seer-kings] in ancient India. In a later age, *Brahmins* destroyed the foundation of desire-less *karma* by implicating their own self-interest with this. For many long centuries, this sham has persisted. Implementation of this hypocritical “desire-less *karma*” brought downfall of kings. The root of India’s fall is mainly linked to this flaw in the purpose of desire-less *karma*. The *Brahmins* defined “desire-less *karma*” by the phrase of “go brāhmaṇa hitāya ca” [the *pranama-mantra* of *Vishnu*]. It was interpreted by *Brahmins* as, welfare of the cows and the *Brahmins* is desire-less *karma* (*karma* for the benefit of the world). In the true sense, the *Brahmins* collectively represent the faculty of *jnana* in society, and cow denotes milk-producing animal for nourishing *jnana* in man. The original meaning was gradually lost. It was used to signify maintenance of a group of myopic impractical fools. Since then, lack of true *janis* marked fall of our society. *Rishis* of India thought about abundance of rice and milk for man’s living. They recommended ample provision of cow-milk and rice for nurturing physical prowess, mental skill and faculty of *jnana* in man. As a matter of fact, the faculty of *jnana* rules and guides mankind. The *Brahmin* is defined as a man versed in *jnana*. The faculty of *jnana*—contemplated by *rishis*—meant Great Men settled in the higher *Shiva* stage, without *bhoga*, *moha* and *abhimana*. These men never flatter someone driven by pecuniary motives or lust for fame. Needless to say that provision must be made in each country for everybody to have three square meals and sufficient milk to drink. *Rishis* envisioned such provision for our country, which can be noted in the phrase of “go brāhmaṇa hitāya ca”. For everyone—starting from a common labourer to a Supremely Knowledgeable Person [*brahmajnani*] to an emperor—all elements for nourishment of faculties of *karma* and

jnana are available in cow-milk and rice. Today the situation is indeed different. Protection of cows has boiled down to caring for some starving old cows, and preservation of the *Brahmins* has turned into contribution for a group of selfish, hedonist, jealous, cowardly liars as priests and *gurus*. When asked to deliver advice on the matters of protection of society and land, these superstitious men who are blinded by *moha*, refer to some pointless ancient texts to analyse the situation. In any event, history clearly points out the pivotal role of superstition in facilitating India's fall. There was not a single *jnani* to perceive how the standard of desire-less *karma* has changed into an instrument of sham, which is how India was ruined.

Later, in the name of welfare of the world, patriotism inundated the Western countries. This provided the rich an opportunity to get hold of the central administration. The youth can easily be moved by any doctrine. Ethics of desire-less *karma* were put forward before them as the ideal of patriotism. The blood of the youth helped to establish the administrative system which has currently transformed into capitalism. None doubts about the exploitive nature of this system of governance which made Europe an abode of extremely persecuting nations. They have exploited all nations of the world for their own enjoyment, which is why all other nations are in an impoverished and depleted state now. One hundred years ago the seeds of this system were sown by the youth, and today the world is stricken with its poisons. Much better were days of monarchy when men could have three square meals a day. Now, those who toil hard in the factory for the entire day can still have some food; the others are listed as unemployed. The educated class of the present times call this system "civilisation". If this is called civilisation then what is barbarism?

At present there is a wave of desire-less *karma* in the name of communism (labourer-crazy). It is more liberal compared to capitalism, but its fruit will be quite poisonous too. This doctrine will cause extreme damage to India. The Muslim population in India consists mostly of people of lower *Shiva* stage, who, by nature, are religious and do not possess the capability of independent thinking even a shred. Therefore, the selfish can use these people to promote their self-interest. Among the Muslims, almost all the educated run after their self-interest. In other words, they settle for the *Vishnu*-centre thinking. We have failed to locate a single Muslim individual of the *Ganesha* centre. Indeed, there are Muslims of the *Surya* centre, but they too eventually go for the *Vishnu* centre. Overall, illiterate poor Muslims receive awareness about various aspects from their own community, which is usually disseminated through mosques to all. What is taught to the poor through religious orientation facilitates only the self-interest of a few educated Muslims who do not care about comforts and facilities of the poor. What benefit does it grant to the poor, when posts of council or government jobs are shared by the educated class? Provision of basic necessities like food and clothing is what is of significance for the common poor man. For that purpose, the *Shakti*-stage ethics should necessarily dictate the central administration, about which the educated Muslims, however, are not bothered. In lieu of surrendering interests of the country and society, they maintain their own self-interest. They also convince poor Muslims of desirability of their action in the interest of the Muslim community. However, these actions are desirable only for their own benefit. Where are there such Muslims with well-developed *Ganesha* centre who, by capability of sacrifice, will acquire requisite ability of *karma* to explain the true situation to the populace? Lack of sacrifice is manifested in communal mentality

of educated Muslims. Under prevailing circumstances, an organisation founded on hatred will bear disastrous consequences. Communism is founded upon hatred of the rich. What injustice have the rich of India committed? Fault, where there is one, lies in the central administration. Therefore, there will be no real benefit to India by means of communism. If the youth instigate the uneducated on the basis of hatred, then the result will be ominous. Educated Muslims will teach them that the rich implies the Hindus; then, they will cling on to that teaching. Monopoly rights of the *Vishnu* stage fuelled by selfish purposes, cannot be curbed without growth of the *Ganesha* stage. Comprehension of communism is difficult for those who are unable to perceive ideals of the *Ganesha* stage. After a few years it will be impossible for the Hindu rich to continue living. We are opposed to a movement fanning hatred of the rich on the foundation of selfishness. You shall attempt to perceive the stages of evolutionary development with rapt attention. Discover ways to provide to all whatever is required for their evolution—education, spiritual training [*diksha*], material needs like food and clothing. The *Vishnu* centre induced psychology poisoned with the *asuric* nature, must be controlled by means of education, spiritual training and effective administration; this will facilitate the Natural Path to evolution for all in the world. The *Shakti*-stage ethics must govern the central administrative apparatus; further, concerted vigil must be made to prevent a man of the *Vishnu* centre poisoned with *asuric* nature from being in control of the central government. A person chosen for any position of the administration must take an oath of acceptance of the ethics of the *Shakti* stage: He will serve the world without *moha* and *abhimana* through his job. Any violation of this principle will entail severe punishment for him. We do not need to be concerned about the mode of appointment of the central

government—whether by means of universal suffrage or not, so long as there remains provision of stern punishment for lapses in values and duty. Responsibility for all kinds of disturbances of the world falls on the central government. Misconception in the name of desire-less *karma* and duty ruins man. There can be no desire-less *karma* which does not encompass establishment of the *Shakti* stage ethics in the central government and manifestation of the *Shakti* stage in one's own character. Before being moved by phrases like, “human society will adopt communism through historical progress”, you should deliberate on what has already been discussed regarding human evolution. These evolutionary developments are present in human society for ages and will persist also through the subsequent ages. In all lands, evolutions like *Ganesha*, *Surya*, *Vishnu* and lower *Shiva* are equally present. Development of higher *Shiva* happened almost exclusively in India; this is the reason for development of the *Shakti* stage in the central government only in the land of India. Central government guided by the *Shakti*-stage ethics did not survive because of the *Brahmin* community being in position of authority instead of the *rishis*. There should be fresh attempts in the present age again to establish *Shakti*-stage ethics driven governance. Overemphasis on details of external paradigm will not bear any fruit rather try to perceive elements of human mind. There is no virtue or vice in external get-ups. All problems lie within human mind. Central administration will persist forever. There will perpetually be *dharma* too in man. Society, education, legal institutions, none of these will be abolished. All of them have to function in their own level with proper values. The flawed will incur punishment. If the central government is guided by the *asutic* nature instead of being guided by the *Shakti*-stage ethics, then it will forever be opposed to evolutionary development for society. In the present times, central

government has transformed into an apparatus of economic exploitation all over the world. To reinvent governance as driven by the *Shakti*-stage ethics, the exploited and the oppressed should prepare programs of *karma* based on economic goals; you will surely taste success on its execution. In pursuit of desire-less *karma*, if you attempt to sow desire-less thorns in the path to evolution, then you will again fail to perceive the *Shakti* stage. The ultimate purpose of evolution will be unfulfilled too.

We have digressed from our discussion of syllables and energies embedded in *mantras*. There are seven fundamental phonemes: *a*, *i*, *u*, *r*, *l*, *m*, and *h*. A different type of energy [*shakti*] is embedded in each of these phonemes. When these seven *shaktis* are combined into a single energy-particle, they become the same Fundamental Power. In a single particle of the *Shakti* stage, all seven energies subsist together. Different centres of the brain emit different types of energy-particles which nourish our body, rejuvenate inner faculties, and energises activities of the *vijnana*-world and the *jnana*-world.

Among them, ‘*a*’ denotes the *Surya* centre. At the time of execution of *japa*, its particles are accumulated in the centre labeled as 2 in Figure 4 (The Brain Centres). The particles are *arun*-coloured and affection-enhancing. These particles boost memory retention and talent in the *sadhaka*. As they constitute repository of extreme delicateness, they make *sadhaka* extremely sweet-natured.

The phoneme of ‘*i*’ represents the *Ganesha* centre. At the time of execution of *japa*, its particles are accumulated in the centre labeled as 7 in Figure 4. The energy particles of this phoneme are grey-coloured and grant *sadhaka* the power of renunciation. They make *sadhaka* austere and resolute by nature. The force of conscience is derived

from these particles. Indeed these particles facilitate progress in *sadhaka's* evolutionary journey. They dispel weakness of heart. In essence, they make *sadhaka* somewhat reserved and keep his conscience alive.

The phoneme of 'u' is linked to the *Shiva* centre. At the time of execution of *japa*, these energy-particles are accumulated in the centre labeled as 4 in Figure 4. The particles are white-coloured; and repository of peace [*shanti*]. They are as smooth as the cool soothing particles of moonlight. These energy-particles grant *sadhaka* patience and stability. His *chitta* becomes stable and calm [*shanta*] by the impact of this energy. These are also very nourishing energy particles which reverse depletion of mind that occurs on account of *karma*. These energy particles keep the *sadhaka's* mind healthy and make him very simple, straightforward and anxiety-less.

The phoneme of 'r' represents the *karma* centre. At the time of execution of *japa*, its energy-particles are accumulated in the centre labeled as 1 in Figure 4. The particles look as red as fire. These are *tejas* particles and grant the power of *karma* to *sadhaka*. This is the force [*shakti*] causing destruction. In *yajnas*, offerings are tendered to this force with the *mantra* of 'svāhā'. These energy-particles make our body decay quickly. Those who do not know the art of *karma* protecting the strength of their inner faculties, will face health problems rather soon. Success in *karma* is impossible without the knowhow of *karma* that protects *tejas*-particles. During fits of anger and simulation of *tejas* [anti-*asuric* spirit], *tejas*-particles pervade our face, eyes and all over the body originating from this centre.

The phoneme of ‘*l*’ is the *prana-shakti* [vital energy]. At the time of execution of *japa*, its particles are accumulated in the centre labeled as 9 in Figure 4. These energy-particles augment vitality, and keep body healthy. These particles which are yellow-coloured, energise our body.

The phoneme of ‘*m*’ is the *jnana-shakti*. At the time of execution of *japa*, its particles are accumulated in the centre labeled as 5 in Figure 4. These energy-particles are white or crystal in colour. This power contains all above-mentioned phonemes. These particles are very condensed.

The phoneme of ‘*h*’ is the *avyakta-shakti* [the Unmanifest Power]. The energy-particles are black-coloured. At the time of execution of *japa*, its particles are accumulated in the centre labeled as 6 in Figure 4. This is endless energy, which is often expressed through words like “manly effort” or “manliness”. These energy-particles grant *sadhaka* the power of authority. (None should be misled to believe that they will manifest egoism as it grants the power of authority in a *sadhaka*. The reality is different. A *karmi* of more advanced stage is better capable of putting into effect the power of *karma* without involving his ego.)

During performance of *japa* of a *mantra*, various segments of the *mantra* empower various centres of the brain. At the time of *japa*, the corresponding centres are energised by accumulation of energy-particles. Being inwardly perceptive, the *sadhaka* too enjoys these powers which endow him with a blissful feeling during this time. It is not a matter of theory that *mantra* has powers which is stored in different parts of the brain to empower the *sadhaka*. This can actually be experienced by each and every

sadhaka personally after performing *japa*—partially or fully. The current of that energy pervades his brain and body, at which he perceives joy [*ananda*] and peace. The denseness of the energy-current renders body and mind disburdened and de-stressed. After performance of *japa* by a *sadhaka*, even an ordinary person can perceive of the *sadhaka's* resoluteness, unworried-ness, tranquility and affectionateness from his appearance. If the *sadhaka* is a *karmi* too, then he will appear more *tejas*-dominated, powerful, devoted to *karma* and intelligent. If, for someone, energy does not accumulate at the time of performing *japa*, then it is indicative of his not performing *japa* in the appropriate manner. All these signify that those who are unable to perceive the impact of power of *mantra* during performance of *japa* should re-look into their mechanism of performing *japa*. They are suggested to perform *japa* being really close to water—a waterbody or banks of a river. Performing *japa* after having a bath also grants more demonstrative results. Furthermore, they will benefit from performing *japa* after conducting *Shiva-puja*. Generally, water plays the role of a catalyst for demonstrative effects of *mantra-shakti*.

The purpose of *japa* is to develop our faculties for *karma* and *jnana*. This purpose should always be on the forefront in assessing the progress in *japa* over time; an advanced character should be acquired gradually using *japa* as tools. Performing *japa* without any inclination to acquire advanced character augments crookedness and deceitfulness in *sadhaka*, which is the reason why he needs to keep a vigil in this matter and remain cautious.

The resolute facial appearances of a *mantra-yogi* after his performing of *japa* indicates his strength to even an ordinary person. This resoluteness increases

tremendously during *purashcharana* [a ritual of extensive performance of *mantra-japa*]. Anyway, a *mantra-yogi* should not make it a purpose to convince others of the power of *japa*. It is good enough for the *sadhaka* to be convinced of that power himself. When electric energy is stored in a storage facility, incomprehensibility of that phenomenon by an inexperienced individual is not indicative of the non-existence of electric energy in that storage facility but proof of naiveness of the observer.

We have thus far discussed the centres for the phonemes of *a*, *i*, *u*, *r*, *l*, *m*, and *h*. Note that \bar{a} , \bar{i} , \bar{u} , \bar{r} and \bar{l} are long variants of *a*, *i*, *u*, *r* and *l*. We will not distinguish between short and long variants in analysing power of sound. Among other vowels, $e = a + i$, $o = a + u$; moreover, $ai = a + e$, and $au = a + o$; readers can understand the destination of energies pertaining to these vowels to different centres of the brain. We have already specified that there are two ways of performance of *japa*: acoustic science wise and *shakti*-science wise. *Japa* on the basis of acoustic science should be performed with slight amount of actual pronunciation. Both method wise, while performing *japa* concentration should be focused in the *sushumna* channel. Otherwise, impact of *japa* will be minimal. *Japa* based on the *shakti*-science is completely mental by nature. In performing such kind of *japa*, there should be no movement of lips, and of throat too. Indeed, *japa* based on the *shakti*-science needs to be performed being totally engrossed in the *sushumna* channel. Among the two methods, the *japa*-energy accumulates rapidly when *japa* is executed by the *Shakti*-science.

Readers can use our classification of phonemes to perceive the nature of any *mantra*. We will analyse in brevity a few seed-*mantras* mentioned before. It is impossible

to perceive a *mantra* by means of cerebral analysis alone. That understanding will come from experience based on performance of *japa* alone.

In the *japa* of *om*, vibration happens in the centres of *a*, *u* and *m* (*ṃ*). The phoneme of ‘*a*’ facilitates cultivation of delicate divine qualities such as affection, love, devotion, inquisitiveness, talent (cf. the *Surya* stage, Chapter 3) in *sadhaks's* inner faculty. The phoneme of ‘*u*’ is the centre of extremely peaceful and anxiety-less existence, which endows us with love of solitude, love of beauty, detachment to the world (read the *Shiva* stage, Chapter 5). The phoneme of *m* (*ṃ*) is the centre of *jnana*, which is characterised by Absoluteness. This power never let someone feel any deficiency. *Japa* of the sound of *om* will not facilitate evolution for *sadhakas* of lower stages or primary stages, because this sound provides only powers of delicacy, kindness, peace and augmentation of satisfaction. If someone finds peace and satisfaction at a comparatively lower stage of evolutionary development, it is impossible for him to attain more advanced stages of evolution. For this reason, *japa* of the *pranava* (*om*) alone is not appropriate for a primary *sadhaka*. *Japa* of another seed-*mantra* endowed with powers of *tejas* and renunciation is necessary for his evolution. The bridge-like *pranava* is considered as foundation for accomplished [*siddha*] *sadhaka*. The ordinary *sadhaka* should devote to different types of *Shakti-mantras* for a very long period of his life. *Purashcharana* of various seed-*mantras* should be performed, after adhering to directives of *sadhana* rigorously for a period of three to 12 years. Among ordinary *sadhakas* those who perform *japa* of *om*, live a pious life observing the *Vedic* precepts. Without living a pious life, effect of the *pranava-japa* is considerably reduced. In the student life, the *pranava-japa* after bath improves talent and the ability of retention.

The *siddha sadhakas* should pay attention to avoid having landed up into a state in which various forces of evolution are in disharmony. The *pranava* must be resorted to as *japa-mantra* to allow functioning of natural activity of various stages and *jnana-shaktis* of those stages being controlled by Natural Laws. Such *sadhakas* should live their life shunning unnatural urge for *karma*, unnatural impetus for renunciation and unnatural fondness of peace, affection and society. They shall be neither without *karma*, peace, renunciation, or affection, nor be attached to *karma*, peace, renunciation, or affection; they shall neither hate society nor be fond of it. They shall have infinite capabilities of *karma* and renunciation, most nourished faculty of *jnana*, infinite peace, bliss and affection and indomitable vitality; they shall have all these powers to an absolute extent but no weakness of any stage. The amazing ability of *om* as *mantra* lies in its capacity to keep powers of various brain-centres at their Natural State. The *shakti-pranavas* are different, which enhance powers that are necessary for attainment of *jnana* or to break through *granthis* of weakness of different stages. After being established at the stage of *Shakti*, harmony of various forces, which is necessary, is accomplished through *japa* of the *pranava (om)*.

There are four phonemes at the seed-*mantra* of ‘*aim*’: *a + e (a+i) + m*. This is the seed-*mantra* of Goddess *Sarasvati*. This seed-*mantra* can also be called *guru-mantra*. This seed-*mantra* shatters inertia in *sadhaka*. The *Surya* centre is based on the phoneme of ‘*a*’; therefore, all powers of that centre are embedded in it. The *Ganesha* centre is based on the phoneme of ‘*i*’ which endows *sadhaka* with renunciation, evolutionary force, acumen for subtle and impartial analysis, and functional knowledge of machines.

Nada (m) is *Jnana-shakti* which awards absoluteness and a sense of fulfilment to *sadhaka*.

This seed-*mantra* embodies *guru's* character. *Guru* is simultaneously as affectionate as *Surya*, as renunciate and impartial judge as *Ganesha*, as Absolute and content in *jnana* as *Shiva*. When these powers are not manifested in *guru*, the society suffers from various malfunctions.

Japa of 'aim' in the acoustic science demands 'a' at the beginning, 'e (a+i)' in the middle, and 'm' at the end. Powers located at the seed-*mantra* of 'aim' are, in brevity, love-power [*prema*] + love-power + renunciation-power + *jnana*-power.

There are four phonemes at the seed-*mantra* of 'hrīm': *ḥ* + *ṛ* + *ī* + *m*. 'ḥ' is *Avyakta-shakti* which grants power of authority. It helps *sadhaka* to attain the state beyond the ambit of three *gunas*. The phoneme of 'ṛ' manifest *Karma-shakti*, the power of *tejas*. When man desires to remain confined in his comfort zone, this *tejas*-power attempts to shatter his pleasurable existence and make it bitter for him. The phoneme of 'ī' fragments the dense state of inertia in our inner faculty by virtue of its fire-power. The phoneme of 'ī' is directed to *jnana* and averse to *bhoga*. (See the discussion on 'ī' in the preceding two paragraphs in the context of 'aim'.) The phoneme of 'm' (*nada*) is *Jnana-shakti* which has so far been discussed many times.

Among all seed-*mantras*, 'hrīm' may be called the best one. This can represent various forms of Goddess—Mahāśakti [Great *Shakti*], Mahālakṣmī [the Great power of Lakṣmī, Goddess of wealth], Mahāsarasvatī [the Great power of *Sarasvati*, Goddess of *jnana*], Bālā [Mother Goddess], Tripurā [One of the forms of ten Mahāvidyās] etc. This is

a seed-*mantra* which can be used to worship any *devata*. For example, this seed-*mantra* can be used in *puja* of multiple *devatas* such as *Durga*, *Vishnu*, *Surya*, *Ganesha*, Lakṣmī [Goddess of prosperity], *Sarasvati*, *Kali*, Tārā [One of the forms of ten Mahāvidyās].

Japa of ‘*hrīm*’ by the acoustic science signifies ‘*hr*’ (*h* + *r*) at the beginning, ‘*ī*’ in the middle, and ‘*m*’ at the end. This is the *Shakti-pranava* whose *japa* is more convenient by the *shakti*-science than by the acoustic science. Powers in the seed-*mantra* of ‘*hrīm*’ are, in short, authority-power + *tejas*-power + renunciation-power + *jnana*-power.

The seed-*mantra* of ‘*klīm*’ contains four phonemes: *k* + *l* + *ī* + *m*. Among them, ‘*k*’ is a mixture of many phonemes: $k = h + (a + m + a)$. Why? Readers will find why in the discussion on origin of consonants subsequently in this chapter. In *k*, we acknowledge existence of two powers, particularly, the power of authority (*h*) and the power of love (*a*). It can here be mentioned that phonemes generated by mixture of many phonemes are usually very powerful. ‘*l*’ is the *prana-shakti* that is the vital force which connotes to the force of sexual enjoyment [*bhoga-shakti*]. Indeed, the phonemes of ‘*ī*’ and ‘*m*’ are powers of renunciation and *jnana*, respectively.

The seed-*mantra* of ‘*klīm*’ is called *kama*-seed [seed of desire]. It is the seed-*mantra* of Mahākālī [a form of *Kali*], which is also known as the seed-*mantra* of Śrī Kṛṣṇa. This seed-*mantra* is not suitable in a primary stage of *sadhana*. Because of absence of the phoneme of ‘*r*’ (element of *tejas*), this seed-*mantra* does not empower the beginners in *sadhana*. Seed-*mantras* endowed with the power of ‘*r*’ become awakened by comparatively lesser effort. On the other hand, it takes a lot of effort to make seed-*mantras* with the phoneme of ‘*l*’ animated. Lack of the *tejas* element in the seed-*mantra*

of ‘*klīm*’ often reduces the ambition in its *sadhaka* to move forward. At the primary stage, it is better to be initiated into a seed-*mantra* with the phoneme of ‘*ṛ*’. After performing *purashcharana* of a seed-*mantra* with ‘*ṛ*’, it is advisable to commence *sadhana* of this *kama*-seed. Seed-*mantras* that possess the power of *tejas*, become animated rather promptly because of existence of *jyoti* and the Manifest Power in that seed-*mantra*, which helps those *mantras* to be animated and *sadhakas* progress in the path of *anubhuti*. ‘*klīm*’ is also a *Shakti-pranava*. For *japa* by the acoustic science, ‘*kḷ*’ (*k + ḷ*) should come at the beginning, ‘*ṛ*’ in the middle, and ‘*m*’ at the end. Powers in this seed-*mantra* are, in short, power of authority with the power of affection + power of *bhoga* (*Prana-shakti*) + power of renunciation + power of *jnana*.

In the seed-*mantra* of ‘*krīm*’, there are four phonemes: *k + ṛ + ī + m*. It is the seed-*mantra* of Dakṣiṇa-Kālikā [a form of *Kali*]. The difference between ‘*klīm*’ and ‘*krīm*’ is the difference between ‘*ḷ*’ and ‘*ṛ*’. Readers may understand this seed-*mantra* by appealing to our framework discussed so far. It is again a *Shakti-pranava*. For *japa* by the acoustic science, ‘*kṛ*’ (*k + ṛ*) should come at the beginning, ‘*ṛ*’ in the middle, and ‘*m*’ at the end. Powers in this seed-*mantra* are, in short, power of authority added with the power of affection + power of *karma* + power of renunciation + power of *jnana*.

At the seed-*mantra* of ‘*śrīm*’, there are four phonemes: *ś + ṛ + ī + m*. Among them, ‘*ś*’ is the *rajas*-induced *Prakriti* for authority-power (‘*ḥ*’). ‘*ḥ*’ is the *Purusha* by the Cosmology of the sound-world. Readers may take note of the connotation that ‘*ḥ*’ is Power of authority in the *Shakti* stage; however, by the standards of the sound-world, ‘*ḥ*’ is the *Purusha* of that world. There are three different natured *Prakritis* of this *Purusha* based on the *gunas* of *sattva*, *rajas*, and *tamas*. Among them, ‘*ś*’ is the *rajas*-induced

Prakriti. This topic will further be elaborated in discussing creation of consonants. The *Purusha* nature of ‘*ḥ*’ translates into urge for advanced evolutionary development. The *Prakriti*-induced nature of ‘*ḥ*’ signifies power of authority being confined to *bhoga* that is power of authority while being constrained by *bhoga*. Therefore, the only difference between ‘*ḥ*’ and ‘*ś*’ is that the former grants direction to advanced stages of evolution and the latter awards the *sadhaka* the power of authority being confined to *bhoga*.

‘*Śrīm*’ is the seed-*mantra* of Mahālakṣmī [the Great Power of Lakṣmī, Goddess of wealth]. It bestows wealth to *sadhaka*. During performance of its *japa* not only the *sadhaka* feels immense bliss but also there happens an increase in the grace of his body. It is the *Shakti-pranava*. For *japa* by the acoustic science, ‘*śr*’ (*k + ṛ*) should come at the beginning, ‘*ī*’ in the middle, and ‘*m*’ at the end. Powers in this seed-*mantra* are, in short, power of authority being confined to *bhoga* + power of *karma* + power of renunciation + power of *jnana*.

The seed-*mantra* of ‘*hlīm*’ consists of four phonemes: *ḥ + l + ī + m*. All of these phonemes have already been analysed. It is the seed-*mantra* that bestows joy [*ananda*]. Like the seed-*mantra* of ‘*klīm*’, it is also a seed-*mantra* which bolsters urges for *bhoga*. Powers embedded in this seed-*mantra* are, in short, power of authority + power of *bhoga* + power of renunciation + power of *jnana*.

The seed-*mantra* of ‘*hlā*’ is another joy-bestowing seed-*mantra*. Muhammad, the founder of the religion of Islam, was perhaps an *upasaka* of this seed-*mantra*. Pronunciations vary over lands, which is perhaps how ‘*hlā*’ became ‘*allah*’. In any event, powers must accompany phonemes. Power of phonemes is completely manifested when

there is no association of imagery [*murti*] and phenomenal imprints with phonemes. Islam neither accepts idols and imagery nor is supportive of devotional stories; therefore, under these circumstances *shaktis* embedded in phonemes are absolutely empowered. The word ‘*allah*’ consists of five phonemes: *a + l + l + a + h*. Powers in this seed-*mantra* are, in short, power of love + power of *bhoga* (*prana-shakti*) + power of *bhoga* (*prana-shakti*) + power of love + power of authority. All these seed-*mantras* of ‘*hlīm*’, ‘*hlā*’, or ‘*allah*’ are *Shakti-pranavas*; their *japa* should preferably be performed by the *shakti*-science. For *japa* of ‘*hlīm*’ by the acoustic science, ‘*hl*’ (*h + l*) should come at the beginning, ‘*ī*’ in the middle, and ‘*m*’ at the end. For *japa* of ‘*allah*’ by the acoustic science, ‘*a!*’ (*a + l*) should come at the beginning, ‘*l*’ (*l + a*) in the middle, and ‘*h*’ at the end. The allahists, by nature, are hedonist and arrogant.

The seed-*mantra* of ‘*hūm*’ contains three phonemes: *h + ū + m*. Connotation wise, ‘*h*’ is power of authority, *ū* power of peace, and *m* power of *jnana*. In viewing Figure 4 (The Brain Centres), readers may note that this seed-*mantra* fails to touch upon any centre of the *manomaya kosha*. This seed-*mantra* is focused on engaging all efforts for *jnana* and peace. In *Tantric sadhana*, this is one of the seed-*mantras* of Tārā [One of the forms of ten Mahāvidyās]. It is the seed-*mantra* of Blue *Sarasvati* and is more practised by Buddhist *sadhakas*. This seed-*mantra* enhances powers of authority, peace and *jnana*. It is a seed-*mantra* of *Shakti*. For *japa* by the acoustic science, ‘*hu*’ (*h + u*) should come at the beginning, ‘*u*’ in the middle, and ‘*m*’ at the end.

There are four phonemes in the seed-*mantra* of ‘*haum*’: *h + a + u + m*. In this seed-*mantra* ‘*h*’ has been inserted before *om*. Connotation wise, ‘*h*’ is power of authority. This insertion has increased the power of the sound of *om*. It is a seed-*mantra* of

Purusha or *Shiva*, which increases authority, talent, peace and *jnana*. For *japa* by the acoustic science, ‘*ha*’ (*h + a*) should come at the beginning, ‘*u*’ in the middle, and ‘*m*’ at the end.

Besides these above-mentioned seed-*mantras*, there are many other seed-*mantras*. For example, all fundamental and composite phonemes of the Sanskrit alphabet from ‘*a*’ to ‘*kṣa*’ are seed-*mantras*. By means of linking phonemes to corresponding brain centres, readers can have a partial understanding of seed-*mantras*. A complete understanding of any seed-*mantra* is impossible without performance of *japa* of that seed-*mantra*. Among advanced *sadhakas*, *upasana* of a multitude of seed-*mantras* is possible. In the present times, the *Arya* society is stuck by the principle of only one seed-*mantra* for the entire life. The present society takes an extremely narrow approach regarding *sadhana* in general. When society loses its natural independence, it lacks the spirit of independence in every aspect. Society endears this narrow, static and confined state of affairs over an independent dynamic one, regarding educational system, spiritual practices [*diksha*], social mores etc. We have provided an outline of *Tantric mantras* which are of the *Shakti* stage. During the glorious past epochs of India, every king as well as every *rishi* was *upasaka* of *Tantric mantras*. Those who daydream of glorious future for India, should relinquish sentimental nature and idle imaginations but focus on *karma* along with practising of *japa* of seed-*mantras*.

Apart from *Tantric mantras*, *Vedic*, *Purana*-based, and folk *mantras* find acceptance in society. We will discuss them in a few words. *Vedic mantras* are, generally, of the *Shiva* stage. There are also *Vedic mantras* from the stages of *Vishnu*, *Surya*, *Ganesha* and the *mana*. Goal of the *Vedic mantras* is most explicitly to augment *jnana*

and peace. Sing the songs of the *Vedas* or listen to them; irrespective of your understanding of them, you will observe manifestation of the natural peaceful inherent beauty of the *Vedic* ages in your inner faculty. Again listen to *Tantric mantras*, in particular *Tantric mantras* of *Kali-* or *Durga- puja* (note that there are many *Vedic* and *Purana*-based *mantras* too for *Durga-puja* and *Kali-puja.*); you will notice undercurrent of urges for war and *karma* being engendered in your mind.

The quintessence of the *Vedic mantras* is the *Gayatri*; the quintessence of the *Gayatri* is “*om*”. *Om* is the first discovered *mantra* acting like a bridge for different *mantras*. Other phonemes and seed-*mantras* have been discovered starting from *om*. In the primeval era, the *rishis* were eager to perceive Cosmology. They attempted to search for the root of Cosmos at their own inner world where they first heard the sound which is engendered by activities of all *shaktis*. This sound is *om*. More precisely, beginning, middle and end of this sound amalgamate to generate the syllable of *Om*. Analogously, arousal of a plethora of sounds in a particular place makes the *pranava* be heard from a distance. This syllable (the *pranava*) became the sole basis for *rishis* to perceive acoustic science, *shakti*-science and mysteries of inner faculty. It is this syllable which facilitated their understanding of the Cosmos, mysteries of *jiva* and the Self.

All 50 phonemes of the Sanskrit alphabet from ‘*a*’ to ‘*kṣa*’ are *Tantric mantras*. Among them, *a*, *i*, *u*, *r*, *l*, *m*, and *h* are Fundamental and beginning-less; all the rest are composite phonemes. The *Vedas* have incorporated merely the True Significance of these phonemes. All manifested entities of Cosmos exist from addition, negation and amalgamation of beginning-less Fundamental Powers [*shaktis*]. This Manifest Creation has evolved from beginning-less Fundamental Powers. In spite of existence of this

Creation, the beginning-less Fundamental Powers are ever present; at the dissolution of this Creation, its ingredients are transformed back into these beginning-less Fundamental Powers. The *Vedas* describe the undercurrent of *jnana* of *rishis* regarding these beginning-less Fundamental Powers.

There are so many facets of happenings of the *shakti*-world. Among us, those whose vision is operational, discover many disciplines of knowledge, science, ethics and principles. Such an individual, at first, perceives a tinge of perception out of addition and negation of powers. Later, whatever he or someone else discovers is based upon that same perception. Streams of such perceptions may be regarded as the *Vedas*. This is how discoveries happen regarding knowledge and science throughout ages. What the *rishis* researched were based on changes in mild perceptions out of addition and negation of Forces in the *Shakti* stage and their research has led to a new creation in society. Have you discovered some scientific principle in tune with Cosmological Laws; then that discovery too has happened in accordance with *sukshma* outcomes of forces that arose out of activities in the *sthula*-world. In other words, flux of *shaktis* leads to advent of the *Vedas (jnana)* in the perception-world; again, these perceptions initiate new creation. *Shakti-sadhakas* know that ingredients of this Creation exist as beginning-less *shaktis*. In human *anubhuti*, when a mild perception out of activities of those *shaktis* occurs, a host of new creations are engendered from that perception. That perception constitutes an element of the *Vedas*; The *Tantra* is what guides us to the *shakti* from the foundation of that above-mentioned perception. The *Tantra* is perpetual because of permanence of the beginning-less Fundamental *shaktis*. The *Vedas*, however, appear in different forms to different *rishis* in different ages. Variations in perception and analysis make different

activities of the beginning-less Fundamental *shaktis* appear as different types of elements of *jnana*. This is the difference between the *Shakti* stage and the *Vedic* stage — between *Shakti-mantras* and *Vedic mantras*. Perception is the *Vedas*; the underlying flux of *shakti* at the root of this perception is the *Tantra*. This is the reason that we have reiterated that seed-*mantras* cannot be explained in the true sense of the term.

Power [*shakti*], flux and the subtlest element of Creation are all synonymous words. The *jiva* and the World, Forces that control the *jiva* and Forces that shape the World, all are manifestations of the beginning-less Fundamental Powers. Our knowledge, sciences, traditions, ethics, arts and aesthetics, all of them are outcomes of those Powers. These *shakti*-particles are transformed into the *sthula*, the *sukshma*, the *karana* and the *turiya*, that is all states of our True Self. By gradually passing through all stages of our inner evolution, when we attain to the terminal stage then we perceive that these *shakti*-particles and the Pure Consciousness that is the Ultimate State of our Self are inherently one and the same. Being settled at that stage, the *rishi* joyfully sang, “sarvaṃ khalvidam brahma.” Everything of the World is transformation of the same thing, the *Brahman*. We may continue with further discussion on this topic. Readers can perceive that no philosopher has ever made flawed statements. Depending on the stage of evolution, philosophy of each and every one of them is correct.

We cannot develop powers which do not exist as fundamental elements of Creation. It has to be acknowledged that all our powers are present as elements of Creation. Creation cannot synthesise any power which is fundamentally absent as its element. In the course of our evolution, our extent of *jnana* and capabilities of *karma* realise *jnana* and *karma* of the fundamental elements with increasingly greater perfection.

The *Vedas*, discovered by *rishis*, is a collection of traditions, ethics, knowledge and sciences that are worldly as well as beyond worldly by nature. All elements of those knowledge and sciences are ever present as *shaktis*. We repeat, when acts of those *shaktis* are indistinctly located in the perception then that perception constitute an element of the *Vedas*. In all ages, man realise many acts of *shaktis* and introduce those realisations in the world. The perceiver is called a *rishi*. In the primeval age, men of the *rishi* stage were greater in number, which is called the *Vedic* age. All elements of human civilisation find their place in the *Vedas*. All elements of human civilisation perpetually exist as *shaktis* and collectively constitute the *Tantra*. When they become subject of human perception, they are called the *Vedas*. The *Vedas* engendered all volumes of the *Smriti* and the *Purana*, all disciplines of knowledge and sciences, traditions, ethics etc.

The *Vedic mantras* facilitate evolution of a *sadhaka* up to the *Shiva* stage. Those who aim for the *Shakti* stage in their evolutionary development, should appeal to the *Tantric mantras*. *Mantras* based on the *Puranas* are hardly empowering, which are *mantras* of the devotional stage, for example, ‘Nārāyaṇāya namaḥ’ [salutation to *Narayana*], ‘Gaṇeśāya namaḥ’ [salutation to *Ganesha*]. Any *mantra* is composed of phonemes like *a*, *ā*, *i* etc. However, imprint of the emotional world in the *mantras* of the *Puranas* makes our inner faculties vibrate by those emotions instead of the *Shakti* stage (or the stage deemed by phonemes of the *mantra*) being manifested. The *Shakti* stage can still be reached through these emotions but that avenue is an arduous one. In sum, the *Purana*-based *mantras* stimulate emotions; they augment devotional nature but fail to stimulate Powers. All religious communities without the basis of *Vedas*-based or *Tantra*-based *sadhana* follow either *Purana*-based *mantras* or folk *mantras*. The *Tantric mantras*

are most advanced of them all; next come the *Vedic* ones; the *Purana*-based *mantras* come next. The folk *mantras* are extremely less powerful. As an illustration: “Come dear goat; eat leaves; go to heaven after having the leaves.” Folk *mantras* make the most part of religion for those whose religions are not founded upon any philosophical base and are liberally garnished with folk imaginations. Worshippers of ghosts and lower-level spirits (*preta-upasaka*) use folk *mantras* predominantly. At the present time, many newly created religious communities lean toward folk *mantras*, which is damaging society. And, its remedy is: “Promotion of scientific thinking in discussion”. An increase in scientific discussion weakens the foundation of chimerical and sentiment-based (*bhavavada*) doctrines. Those who aim for the *Shakti* stage, shall carry out scientific discussion all the time.

In general, the *Tantra*, the *Vedas* and the *Puranas* differ by the stage of manifestation in spite of having originated from the same idea. The same idea which is the *Tantra* at the *Shakti* stage, becomes the *Vedas* in the light of the *Shiva* stage. Again, formulation of the *Tantra* (*Shakti*) as folk stories for the purpose of preaching to populace gave birth to the *Puranas*. The idea was to manifest the purpose of the *Shakti* stage through *jnana* and *karma*. Stories of the *Puranas* reveal *shakti*-science at various levels. The word of ‘*Kali*’ in *Purana*-based *mantras* originated from the seed-*mantra* of ‘*klīm*’. Similarly, the seed-*mantra* of ‘*hrīm*’ is transformed into the word of ‘*Hari*’ in *Purana*-based *mantras*. The same thing which is called ‘*shakti*’ [power] in the point of view of the *Tantra* is termed as ‘*nāma*’ [name] in *Puranas*, which is why performance of *japa* is known as execution of ‘*nāma*’ in colloquial Bengali. The *Shaktivadi* has identified a seed-*mantra* as source of various powers. The *Purana*-ist has portrayed it as a *murti*. The

Shaktivadi acquires power latent in that seed-*mantra* by performing its *japa* scientifically. The *Purana*-ist (the devotionalist) attempts to increase devotion by means of imagining that *murti*. *Murti* from the view point of the devotionalist is what is *shakti* [power] from the point of view of the *Shaktivadi*. One sets the goal of the *Shakti* stage and the other rests motionless and lame being captivated by the goal of the *Surya* stage. Then again, some attempt to move forward sincerely in the path of evolution even though having a mere goal of the *Surya* stage; some others, in spite of being *Shaktivadi* by epithet, are hypocrites who use their capability of articulate speech to perpetuate ostentation.

We will now take up the case of even lower tier *sadhanas* compared to *Purana*-ism. These *sadhakas* opine to offer to *Ishvara* a few figments of mind. There is room for even these religious sects in human society! For them, *Ishvara* [God]—whether *Brahman* with-Attribute or *Brahman* without-Attribute—too is perhaps some entity made out of figments of imagination. Their religion too has no philosophical basis. They offer to *ishvara* their urges using these words as *mantra*: “Take here *kama* [sexual desire] of yours, take here anger of yours”. They get back whatever they offer to *ishvara*, in plenty, and joyfully continue in the *Bhoga*-world. This is all we would like to discuss about these sects to prevent *karmis*, in spite of having an advanced purpose, being misled by these puerile gibberish. Those who yearn for evolutionary development, should strive to perceive the evolution of human character over various stages, and perform *japa* of a energising seed-*mantra*. Having *diksha* from a powerful *guru* is definitely a boost for being initiated into *sadhana*. However, it should be kept in mind that *diksha* granted by an accomplished *sadhaka* of name and fame does not necessarily ensure spiritual success. There are rigorous procedures of *sadhana* in *yoga*, whose successful completion in stages

enables someone to achieve *siddhi*. A *guru* who has not completed these procedures of *sadhana*, may not facilitate spiritual development in his disciple. The world reputed philosopher who has perused hundreds of books, is no better than a common man regarding his *jnana* of the *Arya* philosophy; this *jnana* cannot be realised without a basis of *sadhana*.

From the view-point of the *Shakti* stage, *sthula*, *sukshma*, *karana*, *turiya*, beyond *turiya*, all stages of Creation exist as interaction of various layers of *shaktis*. Hence, *japa* of seed-*mantra* can be a basis for *upasana* of any entity, starting from Absolute *Brahman* to ghosts, spirits to even inanimate objects like earth and rocks. The *Shaktivadi* outlook does not denounce followers of materialism, sentimentalism [*bhavavada*], pacifism and spiritualism; everybody is free to choose any one of them based on personal tastes and preferences. We are interested in examining goal of a person. We are happy as long as that goal is absolute evolutionary development. Knowledge, sciences, arts, aesthetics, society, *dharma*, administration, the purpose of all of them is our evolutionary development. We will accept whatever we need for evolution, but will not accept anything anti-evolution. Forever new streams of knowledge and science should be explored; character of advanced evolutionary stages should be acquired; powers of advanced stages should be inculcated through *sadhana*.

Lack of inculcation of *shakti* for long has made populace of our land too fond of *murtis*. The necessity of our time is cultivation of fondness for *shaktis*. There is no harm if this goal is achieved through *murti*. Throughout this land, a kind of religious leaders who lack the strength of *sadhana*, establish sects in the name of *dharma*; they build gigantic structures as temples and monasteries. This way, they spread to populace the

notion that associates pompous display to *dharma*, which, in turn, perpetuates people's misconceptions regarding *dharma*. This is how fondness of idols and *avatars* stay firmly enrooted in people's psyche. Not only these religious leaders fail to create any value for society, but also they block others from contributing. Those who seek the goal of attaining the *Shakti* stage, shall strive to empower themselves.

The *sadhaka* envisions powerful active manifestation latent in the seed-*mantra* through performance of its *japa*. All kinds of weaknesses of mind (mentality motivated by lowly goals) are washed away by the energy latent in *japa*. The *sadhaka* becomes powerful over time; he develops renunciation, love, peace, *tejas*, generosity and fearlessness in his character. With awakening of *mantra*, *ripus* of the *sadhaka* such as *kama* diminish in intensity.

Those who advise devotees to use figments of imagination for worshipping instead of following the path of *mantra-yoga*, are novice in *sadhana*. *Japa* using a string of beads is the most powerful technique of performing *japa*. Individuals without any *sadhana* talk about superiority of imagined string of beads over the real one, which is absolutely rubbish. *Japa* with the help of mentally imagined string of beads is part of *laya-yoga* that is part of such advanced *sadhana* that rarely we find a *sadhaka* of that stage. It is acquired through *japa* using string of beads for a long period of time.

Many conceive that *diksha* must happen only once. This conception is absolutely baseless. In the *Tantra*, there is provision of *diksha* multiple times to be empowered in *karma* or in *jnana*. In different phrases, different seed-*mantras* need to be adopted for *sadhana*. The order of *dikshas* in the *Tantra* stands as follows: Śākta-*diksha* [*diksha*

pertaining to *Shakti*], Pūrṇa-*diksha* [*diksha* to Absoluteness], Krama-*diksha* [*diksha* to be enlisted in the Spiritual Order], Sāmrājya-*diksha* [*diksha* to attain a Spiritual Empire], Mahāsāmrājya-*diksha* [*diksha* to attain a Great Spiritual Empire], Yoga-*diksha* [*diksha* to enter the realm of *Yoga*], and Mahāpūrṇa-*diksha* [Ultimate *diksha* to Absoluteness]. In the path of *Tantra*, a *sadhaka* can take up the vow of absolute renunciation at the end of Mahāpūrṇa-*diksha* to become a *sannyasi*. The idea is: Empowerment should happen by any possible means. This can be noted in biographies of powerful Great Men of the antiquity such as *Sri Kṛṣṇa*, *Rāma*, *Bhīṣma*, *Bhrgu*, *Vyāsa*, *Vasiṣṭha*, *Viśvāmitra* and *Rāvaṇa* who dedicated themselves to different themes of *sadhana* in different times. This is the standard process for being empowered. There is no contradiction between pursuit of different themes of *sadhana* and focused dedication to one's *upasaka* [which is often the justification given by current religious *gurus* for adhering to same seed-*mantra* throughout life]. Lack of inculcation of power has made this land's populace like rotten water of a closed pond. Regarding each and every aspect, there is no openness but narrowness; they like to remain closed-minded regarding everything from attitude, behaviour, norms, judgement, education, spiritual training [*diksha*] etc. *Gurus*, disciples, priests, employers of priests, teachers, students all of them are closed by nature. Now, even God is, gradually, transforming to being confined.

Sadhaka will shatter the inertia of his mind by means of energies embedded in phonemes; he will be gradually settled at origin of phonemes, the *mahat-tattva*. *Mantra* will empower *sadhaka* to move forward to the *Shakti* stage. *Moha* for *jnana* occurs in the *sadhaka* who do not execute *karma* along with *sadhana*. *Moha* for *jnana* does not let one reach beyond the *mahat-tattva*. There is *moha* in *anubhuti* of all the stages of *Ganesha*,

Surya, Vishnu and Shiva; mantra energises the *sadhaka* not to be stuck at any stage. *Mantra* empowers in two ways. Firstly, it facilitates *sadhaka's* journey to the centre of the *mahat-tattva*. Secondly, it empowers *sadhaka* to reach the *Shakti* stage. In other words, *mantra* empowers *sadhaka* to be *jnani* as well as to be firmly in pursuit of *karma*. *Mantra-shakti* constitutes the means to Absoluteness. Also, all constituents of Absolute Power are found in *mantra-shakti* itself. The Fundamental elements of Creation are the seven *shaktis*. All ingredients of *Jnana-shakti* to perceive Cosmology are embedded in the seven Fundamental phonemes.

In the *Shiva* chapter, we deferred the discussion on the *anandamaya kosha* to the *Shakti* chapter. In the *Shiva* chapter, we have elaborated the *annamaya-*, the *pranamaya-*, the *manomaya-* and the *vijnanamaya-* *kosha*. We have stated that the Absolute development of the *vijnana* is the *mahat-tattva* which is the centre of the sound-world. *Anubhuti* of the *avyakta-tattva* is realised at the centre of the *mahat-tattva*. The *Shakti-dhyana* (the *dhyana* of *Durga*) consider the *avyakta-tattva* as belonging to the *Shakti* stage.

The *Shakti* stage is located at the core of Cosmos. The *Shakti* stage is synonymous to the *anandamaya kosha*. To facilitate readers' understanding of the *anandamaya kosha*, we will clearly specify philosophical limits of various stages from the *manomaya kosha* to the *anandamaya kosha*.

We have divided the *manomaya kosha* in four divisions of the *mana*, the *buddhi*, the *chitta* and the *aham*. We, now, will have a rough perspective of the *manomaya kosha*. Through our senses [*jnana-indriyas*] such as eyes, we view and perceive a world, namely

“the external world”. Again by closing the curtains of our *jnana-indriyas*, we experience another world in our mind, namely “the inner world”. Viewing the inner world does not require physical eyes and ears which are needed for viewing the external world.

Opinions of philosophers diverge considerably regarding the inner world and the external world. One says, “The inner world is the true entity. In reality, there is no such thing as the external world. Whatever we view outside is reflection of our inner world.” Yet another says, “There is no real entity as the inner world. Impressions of the external world create which we call the inner world.”

There is no necessity to dispute about existence of the inner world, or the external world, or both of them. The world we perceive is ever-changing. This is true irrespective of the origin of this world—inside us or outside us. We repeat, throughout our existence at the philosophical stage of the *manomaya kosha*, the viewed objects—irrespective of their existence inside us or outside us—alter continuously. The stage of the *manomaya kosha* is defined as the stage in which objects viewed by the viewer are continuously transformed.

It will necessitate copious amount of writing for analysing how this constant change happens in which part of the *manomaya kosha*. By the pivot of our *aham*, our *manomaya-*, *pranamaya-* and *annamaya-* *kosha* change continuously, which ensures that we are perpetually transformed into new human beings in terms of shape, nature, strength and emotion. For example, there is a tree visible in front of our eyes. The *abhimana* exists for that tree too. Based on the pivot of its *abhimana*, the tree's *annamaya-*, *pranamaya-* and *manomaya-* *kosha* change constantly. Therefore, through our ever-

changing selfhood, we find that tree be changed into new forms forever. The tree too is being viewed by us in the constantly changed forms by the pivot of its selfhood. Our existence in our environment and its existence in its environment changes every moment in time. As I find myself in this moment, I do not remain exactly the same in the very next moment. Similarly, there is no way we can observe the tree in the same form more than once. Every moment new growth is spawned in it, and some parts inside it are destroyed. There is no point in arguing the location of this observation that is whether all these happen inside my mind or outside the same. However, the truth that must be acknowledged is, my mind does not beget the view of the tree whose existence is founded upon its *abhimana*. In fact, even though my *manomaya kosha* is transformed inert during the state of sleep, that view or existence of the tree is not nullified to all.

Unlike view of the *manomaya kosha*, view of the *vijnanamaya kosha* is not ever-changing. In the vision of the *vijnana*, even though there are view, viewer and faculty of vision, nevertheless there is no difference between *anubhuti* of these three things. In viewing of the *vijnanamaya kosha*, view, viewer and faculty of vision are of the same form. Because of these three having the same form in *anubhuti*, the act of viewing does not change sight-atoms in any manner. On viewing an object, sight-atoms of the viewed object move on to the centre of our *vijnanamaya kosha*; on their advent, the tide of perception at the *vijnanamaya kosha* turns into red-coloured. Irrespective of the colour of the viewed physical object, this perception will always be red-coloured at the *vijnanamaya kosha* centre. In the *Shiva* chapter, we have stated that our first connection with external objects happens through the *vijnanamaya kosha*. Later, that stream of perception travels to various centres of the *manomaya kosha*. Sight-atoms of a viewed

object will be red so long as they are restricted to the *vijnanamaya kosha*; at the *manomaya kosha*, they will be segregated into multitude of colours, that is the original colours of the viewed object's physical appearance—red, yellow, blue etc. Incidentally, many are colour-blind regarding some particular colours, the reason being loss of ability to retain those colours in their *manomaya kosha*; in case they gain back that ability, they would be able to see that colour. We repeat, there is no distinction between sight-atoms of a viewed object and the viewer (the *vijnata*) at the *vijnanamaya kosha*. As soon as a distinction between the two is found, it is indicative of those sight-atoms having entered the *manomaya kosha*. Development of *jnana* happens at the terminal stage of the *vijnana*. A deviation from the *vijnana* is synonymous with entering into the *manomaya kosha*. This is the key for readers to differentiate between the stages of *vijnana*, *jnana*, and mind.

The stage of *vijnana* is beyond the ambit of the *manomaya kosha*. On our arrival at the stage of *vijnana*, there remains no distinction between the inner world and the external world. This is a world populated by sight-, taste-, touch- and smell- atoms. Here, one kind of atoms does not mix with other kinds. Perceiver (*vijnata*) too is unable to perceive more than one kind of atoms at a time. Atoms of each kind are independent, free and eternal. At the *vijnanamaya kosha*, there is no phenomenon, change, or states like 'inner' or 'external'. Motley phenomena of Creation that are observed at the *manomaya kosha*, are completely absent here. Play of atoms is only observed at the *vijnanamaya kosha*. When perceiver (*vijnata*) takes after taste-atoms, only perception of taste exists, nothing else. Even the existence of other kinds of atoms is not felt at that time. There will not even be the slightest trace of memory of existence of four types of sentient beings, observed at the *manomaya kosha* (the vegetation, microbes, the oviparous and the

mammals). This is like a stage of *sushupti*; perceiver, subject of perception, and perceptibility are submerged in the same pervasive sea-like perception. It is a stage of *samadhi*. The stage of *vijnana* is merely one of the different stages of Creation. At this stage, there remains no connection between perceiver and his physical body, his *pranamaya kosha* and his *manomaya kosha*.

At the stage of the *vijnana*, both inner and external worlds are shattered. Here exist sciences [*vijnana*] of sight, touch, smell and taste. There will however be no judgement or analysis (*Ganesha* or *vichara*), no shapes (*Surya* or phenomenal part of mind), no pleasure or sorrow (*Vishnu* or *chitta*), even no differentiation (*Shiva* or *abhimana*) here. In spite of having no differentiation, there will be peace-perception along with each perception of the *vijnanamaya kosha*. Two *shaktis* emit from the centre of *abhimana*. One of them makes differentiation of the viewer from the viewed object, and the other is key to peace-perception. We will take this up for discussion subsequently. For example, sight-atom, faculty of vision and viewer are lost in the pervasive red-coloured peace-perception. Touch-atom, faculty of touch and touch-*vijnata* are lost in the pervasive grey-coloured peace-perception. Smell-atom, faculty of smell and smell-*vijnata* are lost in the pervasive yellow-coloured peace-perception.

Many *sadhakas* are heard to narrate: “I had reached a stage in which I had lost my existence and could not express what had happened there.” Narrators of such experience have not reached anywhere beyond the emotion-world. What had happened is only an act of *bhava*. More particularly, it is, to some extent, sensation [*bhava*] of emptiness, which, the reader should know, is not same as perception of emptiness. Perception of emptiness is *anubhuti* of much advanced stage over sensation of emptiness. Sexual urge, peaceful

nature, sensation of emptiness, and sorrowful nature all these are part of the *bhava*-world. The perception-world is situated at a comparatively advanced stage. At the time of experiencing *anubhuti* of the *vijnanamaya kosha*, the *sadhaka's* body may be benumbed or may subsist like an inanimate object; nevertheless he will not be able to perceive this state of his body, after being settled at *anubhuti* of the *vijnanamaya kosha*. Inertness of body does not render *vijnata* inert. When the *vijnata* is awake, his faculty of *jnana* is intact in spite of stupefied-ness of his *manomaya kosha* and numbness of his body. Therefore, if someone expresses, “I lost my consciousness in a state”, clearly he has not attained the *vijnanamaya kosha* but lost his consciousness after being engrossed in a *bhava* which can be traced to the *chitta* centre. We repeat, *anubhuti* of the *vijnanamaya kosha* does not cause inertness of faculty of *jnana* for *sadhaka* despite his body and mind being inert. Readers may further note that our faculty of *jnana* is inert in no event. Inertness of the faculty of *jnana* makes the body be detached from *atman*. As we discuss this topic, it will be clarified further gradually.

An example will help readers distinguish between *anubhuti* of the *manomaya kosha* and that of the *vijnanamaya kosha*. Take a ripe mango and a cucumber at your hand. Smell-atoms pervade from both the mango and the cucumber; you feel both aromas. From the mango and the cucumber, two types of sight-atoms emanate; shape of the mango is not the same as that of cucumber; you view both sights. Both the mango and the cucumber rest on your hand; the cucumber is a bit cooler compared to the mango. Touch-atoms (*marut*-atoms) continuously emit out of the mango and the cucumber; you feel the difference between two touches at you hand. You also realise that these two

things are separate from yourself, even though they are located on your hand. This *jnana* with differentiation is defined as *jnana* of the *manomaya kosha*.

Perception of the *vijnanamaya kosha* will not be as described above. At the stage of the *vijnanamaya kosha*, there will be no function for your *abhimana*, *chitta* (*Surya* and *Vishnu*), *buddhi* and *mana*. At that stage, your selfhood too will be reduced to a single point. At this stage, there is no manifestation of personalities like me, you, Rāma, Śyāma etc. Therefore, we refer to the subject as perceiver or ‘*vijnata*’ at this stage. Without reaching this stage, its perception can not be precisely conceived. Readers are suggested to use their own experience on being at the stage of *sushupti* [deep sleep] for analysing and conceiving the *vijnanamaya kosha*. Two types of smell-atoms pervade from the mango and the cucumber. On their connection to perceiver, *vijnata* rests in the realm of smell-perception which is a yellow-coloured ubiquitous peace-perception. Perceiver, faculty of perception and those smell-atoms will be immersed in the same sea-like perception. There will be no difference between smell of the mango and that of the cucumber. (Everyone can feel that there is no difference between smell of a rose and that of stool during *sushupti*.)

Two kinds of taste-atoms emit from the mango and the cucumber, which you will be able to perceive by touching a slice of both fruits at your tongue. Their connection to *vijnata* makes perceiver immerse in white-coloured sea-like perception.

Sight-atoms always emit from the mango and the cucumber. Perceiver will attain the stage of sight-perception on connection to these atoms. Perceiver, faculty of perception for sight and those sight-atoms will be immersed in the ubiquitous red-

coloured peace-perception. As this is the stage of the *vijnana*, there will be no difference between the sights of the mango and the cucumber.

Touch-atoms of two different types emit from the mango and the cucumber. They are responsible for your feelings of the cucumber being cooler than the mango. Perceiver will perceive a grey-coloured perception on meeting these sight-atoms. Perceiver, faculty of perception for touch and those touch-atoms will be immersed in the same ubiquitous grey-coloured peace-perception.

We observed certain *tattvas* in analysing this mango and the cucumber. We can posit that there are several kinds of atoms in them: smell-atom (*kshiti*-atom), taste-atom (*ap*-atom), sight-atom (*tejas*-atom) and touch-atom (*marut*-atom). This analysis can also be extended to every object of Creation to demonstrate presence of some types of atoms in every object. At one stage of Creation, the cucumber, the mango and me differ regarding shape, sight and physical properties, which are represented by their *pranamaya koshas* and *manomaya koshas*. The *pranamaya* and *manomaya koshas* of the cucumber and the mango can be decomposed into some kinds of atoms. The *pranamaya kosha* assimilated those atoms together into the physical body. The part of *mana* in them is responsible for their shapes. The part of *abhimana* in them separated them from each other and also from me, the observer. Without presence of the *chitta* part, they would have not sensed pleasure or pain. Without the sense of pleasure or pain, their *pranamaya kosha* part would have not been able to protect them. If you prick them with a pin, you will find oozing out of juice from them. (For best results, you should experiment with the fruit hanging in a tree. A lifeless fruit may not always be susceptible to this particular experiment.) After a while, you will find cessation of discharge of juice along with repair

of the opening created by your pricking. This sense of pleasure and pain demonstrates existence of the part of *chitta* in them. It will be comparatively difficult to perceive functioning of the *buddhi* centre in them. Anyway, leaving aside the *pranamaya* and *manomaya koshas*, we can understand them as composition of atoms, which is a part of the *vijnanamaya kosha*. There are even more advanced stages of the *vijnamaya kosha*, which will be dealt with later. In the advanced stages of the *vijnana*, those atoms are perceived as conglomeration of various phonemes or syllables.

We have argued in the *Shiva* chapter that the first contact with an external object happens at the stage of the *vijnana*. Gradually, the perception travels to various centres of the *manomaya kosha*. At the *vijnana* stage, perceiver, faculty of perception and emitted atoms from the external objects become of the same form. Even though, these three are of the same form, there remains divergence between *gunas* of these three parts of the *vijnana*. More specifically, the perceiver has *sattva-guna* of the *vijnana*; *rajas-guna* of the *vijnana* remains at the faculty of perception; the emitted atoms of the perceived object are dominated by *tamas-guna* of the *vijnana*. Without this heterogeneity of *gunas*, the *vijnanamaya kosha* would have ceased to exist. This *vijnana* stage is kept alive by three *gunas* through partitioning it into three parts.

We do not feel the necessity to elaborate much on various aspects of the *vijnana* stage, as there are very few who are capable of grasping this concept. Our a few hints are good enough for the capable. Fundamental mysteries of the *sthula* Creation (the Universe) hinge on this *vijnana* stage. None of man's thinking and imagination based on foundations of the *manomaya kosha* are true. Discussion of the *vijnana* stage in the path to evolution will enable all to realise this.

We deem a few words on theories of evolution necessary. Theory of evolution hypothesized by a person will mimic his own stage of evolutionary development. One who has attained upto the *manomaya kosha*, will develop the *manomaya kosha (bhavavada)* in his Cosmology. One with evolutionary development upto the *vijnana* stage, will naturally model Evolution from the *vijnana* stage perspective. To what extent Cosmology is perceived by those who want to define Human Evolution by animalistic traits? The Western scholars perceived Evolution so far merely by parameters of the animal-stage. The *Rishis* posited Evolution on the foundation of the *Shakti* stage. For this reason, the Western scholars formulate and reformulate thinkings of the *mana* stage in their Cosmology over and over again from many angles. The *karmis* of those nations too could not formulate any science of *karma* [action-strategy] which is superior to and impenetrable by the *asuric* nature, even after their substantial attempts of perfecting it. The *rishis* developed desire-less *karma* as Ultimate Stage of their science of *karma*; they also defined *Ishvara* as *karma-yoga*. The Western scholars are setting up scores of systems—from autocracy to democracy to socialism to communism; however the *asuric* nature is often being manifested in each one of them, after a while. Food and sexual pleasure constitute foundations for their theories of evolution. As of now, their thinking regarding inner evolution is puerile. Up to animals, theory of evolution could be somewhat hypothesised as one based on food and sexual pleasure; nevertheless, human evolution can not be explained by the factors of food and sexual pleasure. Satisfaction of the *manomaya kosha* can not be explained by the factors that satisfy the *pranamaya kosha*. In any event, their flawed perspective is responsible for why man runs after food like animals in this era. Indeed, man, like animals, suffers from urges of food and sex for

the sake of continuation of Creation. Nevertheless, this is far from being an all-encompassing notion of human evolution. Desire-*shakti* of Nature manifests till this stage. After this, Nature promotes Activity-*shakti* in man, which engenders man characterized as *Ganesh*, *Surya* and *Vishnu*. After Activity-*shakti*, Nature manifests *Jnana-shakti* in man, which makes man gain access to the stages of *vijnana* and *jnana*. Moreover, *Jnana-shakti* can reform faculty of *karma* by the *Shakti*-stage ethics. Attaining the stage beyond *Jnana-shakti* makes man *purushottama*—the Greatest Being. After being established at the *purushottama* stage, perform research on Cosmology and Evolution which, now, will be flawless. The tragic fact is that famed Indian scholars at the top echelons of universities, are striving to guide faculty of *karma* of India based on Cosmology regulated by very low level science. After a century, the history will judge how justifiable they are regarding their myopic vision.

In any event, readers can perceive the stages of evolution when judged from the stage of Absolute Development. Moving up in the evolutionary ladder enhances capabilities in man to establish advanced-stage ethics in the world. Those who can perceive evolution only up to animals—who have precisely perceived development of the *pranamaya kosha* only—, are unable to move beyond that stage. Eventually they tried to mould man by animalistic standards. Dissemination of this theory in India will engender terrible disturbances.

You shall attempt to make man progress to advanced stages of evolution as defined by psychology, without restricting his development to notions of food and sex. Soon, you will observe books on Cosmology, history and sociology, which are based upon lowly developed science, turn into worthless fictions to man. Our word to the

karmis: “Goal is not food but development of Absolute Power.” Come forward to the field of action with this goal and you will notice those philosophical theories to be dumped to waste paper bin in a few years. Work for your own evolutionary development to the Absolute Stage, without being restrained by animalistic traits; you will constantly have new revelations of *jnana* regarding Cosmology as you move on to advanced stages.

At the *vijnanamaya kosha*, we attain the stage of creation of *tanmatras*, in which all ingredients remain as *tanmatras*, and the *jivas* subsist here as seeds. We have narrated this stage already in the *Shiva* chapter, which will not be repeated. Understanding science of *karma* is the purpose of these volumes, to which we will adhere. Our understanding will surely improve as we proceed to comparatively advanced stages in evolutionary journey. Readers should keep in mind that whatever we perceive regarding Cosmology when our existence is in the *manomaya kosha*, is not be-all and end-all of Creation. By positioning parameters of judgement to advanced stages, you will feel utterly dissatisfied by low-level philosophies. No need to worry about lack of advanced-stage *anubhutis*; perceive characters of advanced stages and science of *karma*; absence of an advanced-stage philosophy will soon make you uncomfortable.

We have already discussed about smell, taste, sight and touch in the *vijnanamaya kosha*. Now, it is the time for sound-perception in the *vijnanamaya kosha*. Readers, here, may take note of the terminology that sound-perception at the *vijnanamaya kosha* is not synonymous with sound-*tanmatra* which is the subtlest outcome of sound-perception at the *vijnanamaya kosha*. We will narrate the relationship between smell-perception at the *vijnanamaya kosha* and sound-perception. Contact of *tanmatras* at the *vijnanamaya kosha* happens through the medium of sound. When sight-atoms touch *vijnata*, the union of

sight-*tanmatra* with *vijnata* produces the sound of ‘*raṃ*’. In any situation, union of two things gives rise to a sound. Quite similarly, union of smell-atoms and *vijnata* causes the sound of ‘*laṃ*’; union of taste-atoms and *vijnata* produces the sound of ‘*vaṃ*’; union of touch-atoms and *vijnata* makes the sound of ‘*yaṃ*’.

For convenience of readers, we refer to Figure 4 (The Brain Centres) to distinguish between the *manomaya kosha* and the *vijnanamaya kosha*. Three centres function in the *vijnanamaya kosha*: The *Ganesha* centre (labeled as 7), the *Shiva* centre (labeled as 4) and the *mahat* centre (labeled as 5). The *Ganesha* centre and the *Shiva* centre function both in the *manomaya kosha* and in the *vijnanamaya kosha*. When the *Ganesha* centre is engaged by the *manomaya kosha*, it acts as the faculty of judgement. When it is employed by the *vijnanamaya kosha*, its role becomes preserving distinction in the perceived world. More explicitly, even though the same *vijnata* remains at the centres of taste-perception and touch-perception, two perceptions differ by their colour; this is the distinction that is preserved by the *Ganesha* centre. The same *buddhi* centre (labeled as 7) functions differently in the *manomaya kosha* as opposed to its role in the *vijnanamaya kosha*. Regarding functions of the *Shiva* centre (labeled as 4), readers may recall that it is the centre of the *abhimana*. When the *abhimana* centre is associated with the *manomaya kosha*, it differentiates between viewer of an action and subject of that action; the difference in subjectiveness such as I, you, Rāma, and Śyāma, are created by the *abhimana* (For example, an object is viewed by Rāma as well as by me). When this *abhimana* is associated with the *vijnanamaya kosha*, it confines the *vijnata* to the peace-perception which is one level lower than the *mahat-tattva* (the centre for Absolute Perception; labeled as 5). This *abhimana* in the *vijnanamaya kosha* is the ‘*aham-tattva*’ of

the *Samkhya*. The peace-perception which persists with each and every perception of the *vijnanamaya kosha*, is emitted from the *abhimana* centre. As long as this peace-perception subsists at the *vijnana* stage, distinction between the *aham-tattva* and the *mahat-tattva* remains. Without this peace-perception, the *aham-tattva* merges into the *mahat-tattva* centre. We are engrossed in this peace-perception during *sushupti*. If this peace-perception disappeared during *sushupti* then the *aham-tattva* would have either moved to the *mahat-tattva* centre or disappeared. This, though does not actually happen during *sushupti*, is achieved through *samadhi*.

We discussed five *tanmatras*—smell, taste, sight, touch and sound—in the *Shiva* chapter, of which sound-*tanmatra* is synonymous with the subtlest perception of sound. There are five syllables associated with sound-perception at the *vijnanamaya kosha*, which are transformed into a singular syllable at a subtler stage of the *vijnana*. This unique syllable is known as sound-*tanmatra*.

Sound-*tanmatra* is the subtlest outcome of sound or syllables, when only ‘*am̐*’ remains of any sound. This sound of ‘*am̐*’ is the *aham-tattva*. Where the sound of ‘*am̐*’ becomes static, it is defined as ‘*h̐*’ (the void). This ‘*h̐*’ is the *avyakta-tattva*. The conjunction of ‘*h̐*’ and ‘*am̐*’ produces ‘*ham̐*’: $h̐ + am̐ = ham̐$. (There cannot be any sound without the phoneme of ‘*a*’, hence acceptance of the existence of ‘*a*’ is must for recognition of sound.) Therefore, subtlest outcome of any sound is the syllable of ‘*am̐*’ or ‘*ham̐*’.

Five types of perceptions of *vijnanamaya kosha* assumes sound-perceptions of ‘*lam̐*’, ‘*vam̐*’, ‘*ram̐*’, ‘*yam̐*’ and ‘*ham̐*’. Among these, ‘*ham̐*’ is the subtlest outcome of

even these five syllables. Therefore, ‘*ham*’ is the subtlest aspect of sound, which includes the active part of ‘*am*’ and the terminal repository of activity, ‘*h*’.

There are two aspects of perception of the *vijnanamaya kosha*: touch-based perception and sound-based perception. Touch of smell-atom, taste-atom, sight-atom, and touch-atom are associated with sounds of ‘*lam*’, ‘*vam*’, ‘*ram*’ and ‘*yam*’. Now, we seek to limit ourselves to the sound-perception aspect of the *vijnana*, leaving aside the aspect of touch-perception, which is possible if *vijnata* can relinquish the aspect of touch-perception and be settled at the aspect of sound-perception in the *vijnanamaya kosha*. The sound-perception in the *vijnanamaya kosha* includes ‘*lam*’, ‘*vam*’, ‘*ram*’ and ‘*yam*’ whose subtlest dimension has the syllable of ‘*ham*’—altogether five syllables. We provide an illustration. You are deep in sleep at the stage of *sushupti*; two persons are engaged in an argument near you for about an hour. Suddenly, you wake up to find two persons quarrel. On waking up from the sleep, you understand that the quarrel is the cause of your wake. Now, you can analyse the cause of your waking up: Had you not heard the noise of their quarrel, you would have not woken up; yet, if you heard anything of their quarrel, can you specify what did you hear? In other words, if your hearing never happened then your waking up also could not happen. If your hearing did happen, why can not you specify “what did you hear”? Now, you may attempt to resolve this paradox from going through the following few paragraphs.

In the *vijnanamaya kosha*, Fundamental Part of syllables is heard. In other words, whatever be spoken, nothing except ‘*ham*’, ‘*yam*’, ‘*ram*’, ‘*vam*’, and ‘*lam*’ will be perceived at the *vijnanamaya kosha*. Roots of 16 vowels from *a* to *ah* and 34 consonants

from *ka* to *kṣa* can be traced to the phonemes in the syllables of ‘*haṁ*’, ‘*yaṁ*’, ‘*raṁ*’, ‘*vaṁ*’ and ‘*laṁ*’.

Let us decompose the fundamental sounds of ‘*haṁ*’, ‘*yaṁ*’, ‘*raṁ*’, ‘*vaṁ*’, and ‘*laṁ*’ into phonemes:

$$h + a + ṁ = haṁ$$

$$i + a + ṁ = yaṁ$$

$$r + a + ṁ = raṁ$$

$$u + a + ṁ = vaṁ$$

$$l + a + ṁ = laṁ$$

All seven Fundamental phonemes of *a*, *i*, *u*, *r*, *l*, *ṁ*, and *h*, as described during earlier discussion on *mantra-shakti*, are present in the decomposition of sounds of ‘*haṁ*’, ‘*yaṁ*’, ‘*raṁ*’, ‘*vaṁ*’ and ‘*laṁ*’.

Though these phonemes are ever-present as beginning-less Fundamental *shaktis*, they have evolved into phonemes through the *mahat*. The entire Creation (Creation of *jnana*, Creation of the *vijnana*, Creation of mental world and Creation of the physical Universe) has happened through the *mahat*. As Fundamental *shaktis* *a*, *i* etc. are beginning-less but they cannot transform themselves into the phoneme-form without passing through the *mahat*; unless they are transformed into phonemes, they cannot come out of the vocal cords of the *jivas*.⁹ So long as they subsist as beginning-less Fundamental

⁹ A pertinent question can be regarding evidence of sound-syllables as *shaktis*. For direct proof, one should perform *sadhana* for 10 to 15 days on the basis of *mantra-yoga*, after being initiated into *japa* of seed-mantras by a capable *guru*. You will observe the

shaktis, they constitute core ingredients of Creation or the *Shakti* stage; they have not yet become subject of our hearing. In the *Shakti* stage, *shakti*-particles have motion but no sound. The entire Creation rests on the substrate of the *mahat*. We will deal with the process of evolution of phonemes from the *mahat*, shortly.

The syllables of “*kaṃ, khaṃ, gaṃ, ghaṃ* and *ṇaṃ*” are recognized as “*haṃ (?)*, *haṃ (?)*, *haṃ (?)*, *haṃ (?)*, and *haṃ (?)*” at the centre of the *vijnanamaya kosha*. [“*haṃ (?)*” is a notation substantiated by the author in Footnote 12, Page 416.] They will manifest crystal colour added with peace at the *vijnanamaya kosha*. The difference between these five syllables will be only in dominance in *gunas*: The *vijnana*-representative *haṃ (?)* for *kaṃ* is of *sattva-guna*; for *khaṃ*, it is of *sattva-rajās* mixed *guna*; for *gaṃ*, it is of *rajās-guna*; for *ghaṃ*, it is of *rajās-tamas* mixed *guna*; for *ṇaṃ*, it is of *tamas-guna*. In the *vijnana*, the same syllable *haṃ (?)*, whose pronunciation is almost like ‘*aṃ*’, represents the entire *ka*-group of velar stop-consonants comprising of *ka, kha, ga, gha*, and *ṇa*. Irrespective of the tone—a loud shout or a soft utterance—all sounds will reach the *vijnanamaya kosha* in the same scale. Touch a spot of your body by the tip of your finger very slowly; vibration of sound touches *vijnata* even more slowly; even for a shout, there will be very slow touch. The softest utterance will also produce the same level of touch there. Perception of the *vijnana* does not differentiate between levels of loudness in sounds. Your utterance of ‘*ka*’, irrespective of being spoken loudly or softly, will touch *vijnata* with less force than the syllable of ‘*kha*’. Hence, in the *vijnana*

transformation of mind by means of *mantra-shakti*. After *sadhana* for a long time, you can experience the existence of power in phonemes.

distinction between ‘ka’ and ‘kha’ remains but no differentiation between high or low pitched-ness of the same syllable.

The entire *ca*-group (palatal stop-consonants comprising of *ca, cha, ja, jha,* and *ña*) is represented by ‘yam’ at the *vijnana* stage; in other words, *cam, cham, jam, jham,* and *ñam* do not reach the *vijnanamaya kosha*. All of these syllables are represented by ‘yam’, which is grey-coloured peace-perception. The entire *ṭa*-group (retroflex stop-consonants comprising of *ṭa, ṭha, ḍa, ḍha* and *ṇa*) is represented by ‘ram’ in the *vijnana* stage, which is red-coloured peace-perception. The entire *ta*-group (dental stop-consonants comprising of *ta, tha, da, dha* and *na*) is represented by ‘lam’, which is yellow-coloured peace-perception in the *vijnana* stage. The entire *pa*-group (labial stop-consonants comprising of *pa, pha, ba, bha* and *ma*) is represented by ‘vam’ at the *vijnana* stage, which is white-coloured peace-perception. Perception is sound, in the *vijnana* stage; yellow-coloured peace-perception is synonymous with the syllable of ‘lam’. The *sadhaka* shall attempt to be engrossed in perception. Perception has vibration, rhythm or activity, which translates into sound. On performing *japa* of ‘lam’ by being settled at the stage of *bhuta-shuddhi*, *sadhaka* will notice manifestation of yellow-coloured peace-perception; this indicates that perception is sound.

We have provided evidence of the *vijnanamaya kosha* being awake during *sushupti*. We now have a gross understanding that we hear sounds during *sushupti* without being able to describe the content uttered through those sounds. During *sushupti*, our *vijnanamaya kosha* is awake but no other syllable but ‘ham’, ‘yam’, ‘ram’, ‘vam’ and ‘lam’ enters there. At that time, the *manomaya kosha* consisting of parts of the *chitta*, the *buddhi* and the *mana* remains asleep. We perceive dimensions of smell, taste, sight and

touch, through the *vijnana* stage, in the form of syllables. A banyan tree exists in a tiny banyan-seed in *sukshma*-form; likewise, all ingredients of our perceivable world exist within perception-seed of *tanmatras* (of smell, taste, sight, touch and sound). The perception-seed of *tanmatra* acquires the attributes of name, appearance, shape, land, time, subject, goodness, badness, dearness, unpleasantness etc. while travelling through various centres of the *manomaya kosha*.

Jiva's biological activities (activities related to *prana*) and his thoughts of mind are composed of syllables; all those activities also descends to our *manomaya kosha*, through the *vijnanamaya kosha*, in the form of syllables. On many occasions, it happens that we had been asleep; right before commencement of a terrible disaster, we suddenly woke up. On such occasions, stream of perception wakes us up through the *vijnanamaya kosha*. On being awoken, we spotted a great enemy nearby, who thought of accomplishing his work quite silently but waves of emotions from his *manomaya kosha* have reached us as syllables to wake us up. In any event, many persons can realise from their personal experience that enemy's mental activities touch *vijnata* as sounds through the *vijnana*. Two aspects of perception in the *vijnana* are: sound based perception and touch based perception. Peace-perception in the *vijnana* goes hand in hand with touch-perception. In other words, so long as this peace-perception exists, touch-perception in the *vijnana* too exists, which bears testimony to presence of the *aham*. Without presence of peace-perception, there exists no touch-perception at the *vijnana*; only sound-perception (crystal-coloured perception) subsists. (During *sushupti*, both sound-perception and peace-perception are present.)

We elucidate: There are three functional centres at the *vijñanamaya kosha*. One, the *buddhi* centre whose function is to unwaveringly retain an object; two, the *abhimana* centre whose function is to emit peace; three, the *mahat-tattva* which is the faculty of perception. *Anubhuti* of the *vijñanamaya kosha* combines these three things: perception (*jñana*), peace and unwavering-nature. These three core forces are present in each of the perceptions of smell, taste, sight and touch in the *vijñanamaya kosha*. Perception necessarily means sound-perception; sounds represent perception or *jñana*. At the centre of the *mahat-tattva*, we can define perception as sound-perception.

There will be no perception on removal of the *mahat* centre. Without the *abhimana* centre, no stream of perception will ever enter the *manomaya kosha*. Pure perception is divided into various forms at the centre of the *vijñanamaya kosha*; peace is added to it at the centre of *aham*; through this peace-perception, it enters into the *manomaya kosha*.

Let us discuss about sound-perception whose centre is the *mahat* centre. The *mahat* acts as substrate for the entire Creation. This *mahat* is called “Mahad-brahma” in the Gita [chapter 14, verse 3] who is the Primeval Mother for all beings. The entire Creation is situated in the womb of the *mahat*. Cosmos is located in the womb of the *mahat*; you, I and all of us are in the womb of *mahat*. Like fish live inside water, all stars, planets and our entire Cosmos stay in the womb of the *mahat*. All are submerged in the womb of the *mahat* which essentially implies the *jñana*-world, the sound-world. It is a playground of phonemes. All our perceptions—internal or external—move through the medium of this *mahat*. The first place of any exchange between you and me is this *mahat*.

It is such a complicated topic that its more substantiation is pointless. That whatever has been discussed, is good enough for those who are capable of grasping the same.

After sound-perception, there come *vijnana*-perception and peace-perception. Any perception, first, travels to the *mahat* centre. Subsequently, that perception moves on to other centres of the *vijnanamaya kosha*. Afterwards, it travels to various centres of the *manomaya kosha*. The primary perception, the sound-perception, at the *mahat* centre is enriched by touch-cum-peace-perception on being routed to centres of *Ganesha* and the *abhimana* in the *vijnanamaya kosha*. Sound-perception of the *tanmatras* is the higher part (the *mahat*-part) of the *vijnana* and touch-perception (peace-perception) is the lower part of *vijnana*. For the sake of facilitating understanding of the *vijnana* realm, we divide it into two parts: the *jnana*-part and the *vijnana*-part. The *jnana*-part is the higher part of *mahat*, which is the sound-perception; the *vijnana*-part is the lower part of the *vijnanamaya kosha*. The *jnana*-part consists of two centres: *Ganesha* and the *mahat* (labeled as 7 and 5 in Figure 4). The *vijnana*-part consists of three centres: *Ganesha*, *Shiva* and *mahat* (labeled as 7, 4, and 5 in Figure 4).

In the *vijnana*-part, there are five syllables: ‘*ham*’, ‘*yam*’, ‘*ram*’, ‘*vam*’ and ‘*lam*’. The *jnana*-part has only one syllable of ‘*ham*’. Analysis of five words of the *vijnana*-part yields seven Fundamental phonemes of *a*, *i*, *u*, *r*, *l*, *m* and *h*; analysis of the *jnana*-part gives rise to three: *h*, *a* and *m*. These three phonemes of *h*, *a*, and *m* together make ‘*ham*’ which is *purusha* of the *Samkhya*. The Gita [Chapter 15, verse 16] called it *akshara-purusha* (Imperishable *purusha*). There is no Creation without *purusha*. Without acceptance of existence of Creation, all these argumentations and debates are pointless. Vedantists [followers of the *Vedanta* philosophy] do not recognize creation, but are

strongly inclined toward argumentation and debate. The basis of the *Vedanta* philosophy is the *Shakti* stage. Without being at that stage, words of the *Vedanta* are mere words without realisation. Before being established into that stage, non-acceptance of existence of Creation is an act of self-deception. In any event, acceptance of Cosmology on the basis of the *Samkhya* means recognition of *purusha* and *prakriti* as beginning-less. Once you accept both *purusha* and *prakriti* as beginning-less entities, you should logically conclude the beginning-less nature of this Creation. An evolutionary development up to the *mahat* stage makes *sadhaka* accept a Cosmology which considers both *purusha* and *prakriti* beginning-less; the Cosmology of the *Samkhya* does that. The *Samkhya* has recognised existence of multiple *purushas*. The natural question follows: How can multiple *purushas* be beginning-less simultaneously? As long as we have not arrived at a singular *tattva*, we have not uncovered the root of this Creation. Therefore, the *Samkhya*, even though its postulates are definitely true, does not provide the Ultimate Cosmology. Recognition of multiple *purushas* poses the subsequent question of tracing the origin of these multiple *purushas*. The stage of the *Samkhya* is not the one which can lead to the Ultimate Cosmology.

Our present discussion is not within the reach of everybody's comprehension. Those who are unable to grasp these discussions, need not worry at all. Not everything that is written here is useful for everybody. The Science of *Karma* is meaningless without the Ultimate Cosmology; two of them must go together hand in hand; which explains the purpose of this discussion.

We repeat, the *Samkhya* can not guarantee the Ultimate Cosmology. The *Samkhya* provides perfect exposition for the *vijnana*-part and the *jnana*-part of the *vijnanamaya kosha* but no exposition on the *anandamaya kosha*¹⁰.

At the *anandamaya kosha* of Creation, *a, i, u, ṛ, ḷ, ṁ* and *ḥ* are situated as Fundamental *shaktis*. At this stage, each one of them contains one particular variation of Absolute *shakti*. Their conglomeration constitutes the manifestation of Absolute-*shakti*, which is Absolute-*shakti*-particle or the *purushottama*. We rephrase: Absolute-*shakti* exists at the root of creation. Absolute-*shakti* consists of seven *shaktis* which manifest Creation including the *mahat*. These are: *Avyakta-shakti* (power of authority), *Jnana-shakti*, *Desire-shakti*, *Vijnana-shakti* [power of scientific thinking], *Peace-shakti*, *Karma-shakti* and *Prana-shakti* [power of vitality]. Particles of *Avyakta-shakti* are black-coloured, *Jnana-shakti* crystal-coloured, *Desire-shakti* *arun*-coloured, *Vijnana-shakti* grey-coloured, *Peace-shakti* white-coloured, *Karma-shakti* red-coloured and *Prana-shakti* yellow-coloured. At this stage, *shaktis* have motion but are not associated with phonemes. It is the *anandamaya kosha* of Creation, which is tantamount to our *Shakti*-stage.

¹⁰ We have used the *anandamaya kosha* as a synonym of the *Shakti* stage. Our definition will be at variance with definitions of many philosophers. From characterisation given by those philosophers, it appears that function wise, the *vijnanamaya kosha* corresponds to the centre of the *buddhi*, and the *anandamaya kosha* with the centre of the *chitta* (the stage of pleasure). Our characterization of the *anandamaya kosha* makes it equivalent to the *Shakti* stage.

In the *vijnanamaya kosha* (divided into two parts in our previous discussion) of Creation, everything constitutes of *jnana* or phonemes. Creation commences at the union of *Jnana-shakti* and Desire-*shakti* of the *anandamaya kosha*, which engenders the *mahat-tattva*. The *mahat-tattva* is the primeval syllable. Desire-*shakti*, ‘a’, and *Jnana-shakti*, ‘m’, unite to beget ‘am’ which is the *mahat-tattva*. Manifest Creation is based on the *mahat-tattva*. The *mahat-tattva* is the repository of Desire-*shakti* and *Jnana-shakti*, simultaneously, which marks the beginning of Creation and also the terminal stage of Creation.

The primeval Creation from *shakti* is composed of phonemes, “nāda”, or *jnana*. The first manifestation of sound, ‘am’, is the *mahat-tattva*. When ‘h’ or *Avyakta-shakti* (Power of authority) unites with this ‘am’, it begets ‘ham’ (=h + am). This ‘ham’ is *akshara-purusha* of the Gita [Chapter 15, verse 16]. He is *purusha* as defined by the *Samkhya* (but he is not the *purushottama*). [See Figure 5]

Substrate of the *Shakti* stage gives rise to many hundreds of Manifest Creations by union of particles of Desire-*shakti* and *Jnana-shakti*; again nascent Manifest Creations, in hundreds, are destroyed there too. Union of Desire and *Jnana* makes Creation happen; termination of that union puts end to Creation. Preponderance of Desire commences Creation and preponderance of *Jnana* terminates Creation.

The stage created by union of Desire-*shakti* and *Jnana-shakti* is called the *mahat*-world. When other Fundamental *shaktis* descend onto the *mahat*, those beginning-less of elements of Creation are transformed into syllables. This stage of Creation, which is formed by transformation of *shaktis* into syllables, is the *jnana*-part of the *vijnanamaya*

kosha. The *mahat-tattva* (Desire-*shakti* + *Jnana-shakti*) acts as substrate for beginning-less Fundamental elements of the *Shakti* stage, which evolve into syllables as ingredients of Creation. Syllables as elements of Creation are embraced by *Vijnana-shakti* (*i*) and Peace-*shakti* (*u*). This makes those elements of Creation combined with *vijnana*-attribute or science-based by nature. For a better understanding of this *vijnana* part, we have already divided it in two parts: the sound-perception part and the peace-perception part. Creation constituted of *jnana* becomes henceforth constituted of *vijnana* by means of *Vijnana-shakti* (*i*) which also divides Creation into various divisions at the time of embracing it. Afterwards, Peace-*shakti* (*u*-based *shakti*) acts as shelter for Creation that is composed of syllables. Consequently, peace is added to all elements of Creation. Till this stage, the *vijnanamaya kosha* of Creation subsists, of which sound-perception part is the *jnana* part and peace-perception part the *vijnana* part. In the process of evolution of Fundamental *shaktis* into Creation, the stage at which beginning-less Fundamental elements of Creation are transformed into syllables, is called the *jnana*-world. These elements of Creation, composed of syllables, are embraced by peace-power and *vijnana*-power. This Creation, composed of *jnana* (sound) and added with *vijnana* and peace, is the *vijnanamaya kosha*. It is described as *Shiva* in this book from the aspect of human evolution. Readers should attempt to perceive from their discussion of the *Shiva* stage in the path to evolution.

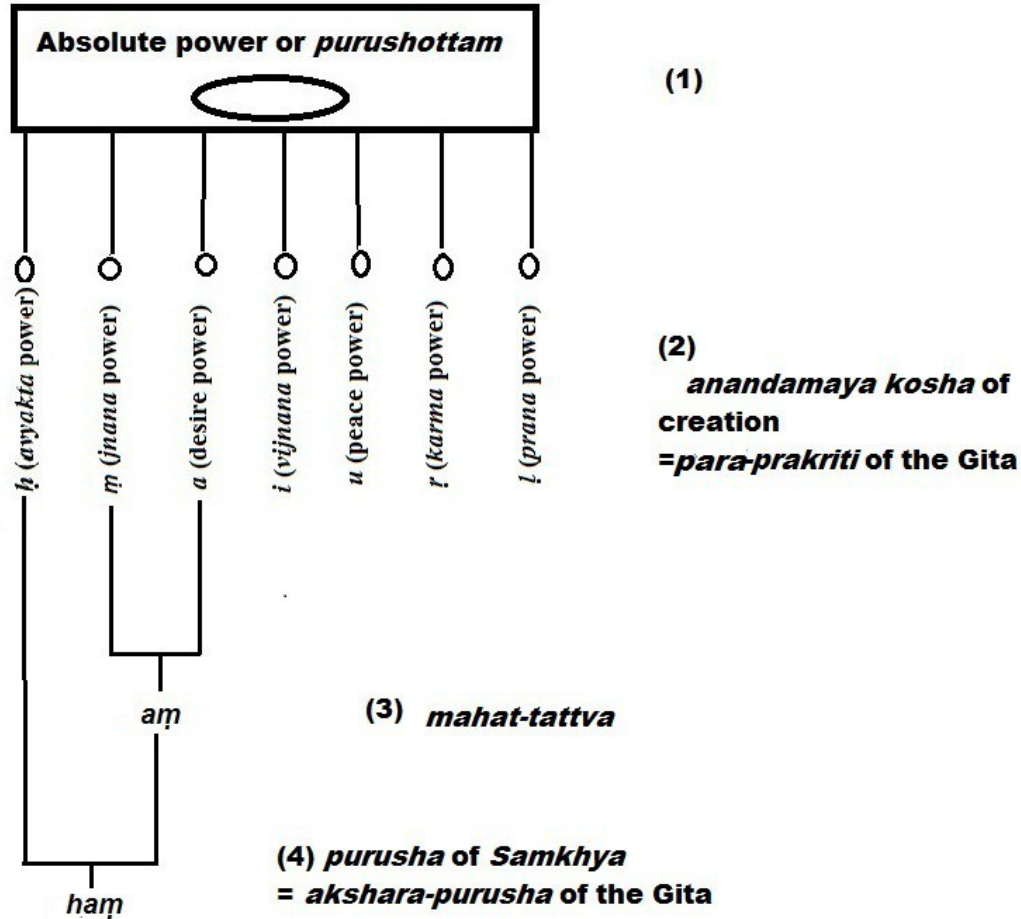


Figure 5: Schematic Diagram of Evolution of Creation up to the *Vijnanamaya Kosha*

Description of Evolution of Creation up to *Vijnanamaya Kosha*

- (1) The stage of Absolute-*shakti*: In this stage, seven *shaktis* (*a*, *i*, *u*, *r*, *l*, *m*, and *h*) subsist as the same Power. This is the *purushottama* described in the Gita.
- (2) The stage of Seven *shaktis*: In this stage, seven *shaktis* are located distinctly. This is the *anandamaya kosha* of Creation. Creation evolves from this stage. This is *para-prakriti*, narrated in the Gita [chapter 7, verse 5]. (*Sadhakas* should note that these two stages—one *purushottama* stage and the other stage

of seven *shaktis*—are not separately found in *anubhuti*. The stage of Seven *shaktis* are included in the *purushottama* stage. For the convenience of readers, the same stage has been divided into two. Any more elaboration, we feel, is redundant.)

(3) The *mahat-tattva*: This is the Primary Mother of all Manifest Creation. Union of two of the Fundamental Seven *shaktis*, Desire-*shakti* (‘*a*’) and *Jnana-shakti* (‘*m*’), creates this stage (See Figure 5). This ‘*am*’ is the *mahat-tattva*.

(4) *Akshara-purusha* of the Gita [Chapter 15, verse 16]: He is *purusha* of the *Samkhya*. Union of *Avyakta-shakti* (power of authority, ‘*h*’) and the *mahat-tattva* begets this *purusha* as depicted in Figure 5. The entire sound-world is begot by this *purusha*. As He is *akshara-purusha*, His corresponding *prakriti* will be denoted as *akshara-prakriti*. *Akshara-purusha* is ‘*ham*’; whereas ‘*kṣa*’, ‘*ṣ*’ and ‘*s*’ constitute *akshara-prakriti*. There is no mention of *kshara-prakriti* or *akshara-prakriti* in the Gita or in any other scripture. This nomenclature is for facilitating readers' understanding and will be further explained in due course. The *Samkhya* opines that Creation is initiated by this *akshara-purusha* and *akshara-prakriti*. In other words, this *akshara-purusha* and *akshara-prakriti* are *purusha* and *prakriti* of the *Samkhya*. We have already pointed out that the *Shakti* stage has not been discussed in the *Samkhya*. What the *Samkhya* calls *purusha* is actually union of *Avyakta-shakti*, *Jnana-shakti* and *Desire-shakti* from the perspective of the *Shakti* stage. Again, if the *Samkhya* mentions multiple *purushas*, it must be suggestive of the *aham-tattva*.

Understanding of the *manomaya kosha* of Creation is rooted in the *aham-tattva*. Without creation of the *aham-tattva*, there exists no *manomaya kosha*. As existence of our *manomaya kosha* is contingent upon the *aham-tattva*, the *manomaya kosha* breaks apart on dissolution of the *aham-tattva*; then, faculties of the *manomaya kosha* merge into seven Fundamental *shaktis*.

Reflection of *purushottama* at the *mahat-tattva* gives rise to the *aham-tattva*. This *aham-tattva* constitutes the *abhimana* [ego] for all *jivas*. The transformation of the *abhimana* into *jiva* depends on the part of the *mahat-tattva* (1 *kala*, 2 *kalas* etc.) upon which *purushottama* is reflected. The *aham-tattva* can be manifested into *jivas* from 1 *kala* to 7½ *kalas*.

Father of the *aham-tattva* is the reflection of *purushottama* and its Mother the *mahat-tattva*. This *aham-tattva* is *jiva* in a seed-form. It is engendered in the *mahat-tattva* and nurtured by Peace-*shakti*. The effect of peace on the seed, for its being nurtured in peace, induces the *abhimana* into the *aham-tattva*. Readers may recall our words stated in the *Shiva* chapter: During *sushupti*, the *jivas* rest in peace located in their own *aham*. Impact of *Vijnana-shakti* on the *aham-tattva*—added with peace—enriches this seed with scientific abilities (the *buddhi*). Because of beforehand reflection of *purushottama* onto the *mahat-tattva*, *Jnana-shakti* and Desire-*shakti* have already been imbibed in that reflection. Variation of *jnana* is responsible for transformation of the seed into various types of *jivas* (the vegetation etc.) in the physical world. Readers now can perceive how various elements of the *manomaya kosha*—peace (the *abhimana*), the *buddhi*, the *mana* and the faculty of *jnana*—are imbibed in a seed-*jiva*. All those powers come to the seed during its being in the seed-world. The seed acquires *shaktis* of *Jnana* and Desire in the

womb of the *mahat*. This *Jnana-shakti* inspires us to Liberation (*mukti*). (*Mukti* signifies knowing the Self.) Desire-Power inherent inside the *jiva* is procreative urges.

Kshara-purusha of the Gita [Chapter 15, verse 16] is defined as existence from the *aham-tattva* to this physical body, in entirety. Eight aspects of *kshara-prakriti* associated with *kshara-purusha* (the *aham-tattva* is *kshara-purusha*) are: *kshiti* [earth], *ap* [water], *tejas* [fire], *marut* [air], *vyom* [space], *mana*, *buddhi* and *aham*. The vegetation, the microbes, the oviparous, the mammals, common man, men of *Ganesha*, *Surya* and *Vishnu* stages are all puppets of *kshara-prakriti*. We will not dwell on *kshara-purusha* and *kshara-prakriti* any longer, as this volume will run out of space if we discuss how elements of the *vijnanamaya kosha* are transformed into five *mahabhutas* of *kshiti*, *ap*, *tejas*, *marut* and *vyom*; how are they positioned in our body; where do core ingredients of five *jnana-indriyas* come from etc.

Until now, we have found three *purushas* —the *purushottama*, *akshara-purusha* and *kshara-purusha*. We have correspondingly defined three *prakritis* — *para-prakriti*, *akshara-prakriti* and *kshara-prakriti*.

On scaling across *kshara-prakriti*, *sadhaka* will move to the domain of *akshara-prakriti*. *Kshara-prakriti* develops conceptions of the *manomaya kosha* as well as *jnana* and *karma* of the stages of *Ganesha*, *Surya* and *Vishnu*. *Akshara-prakriti* corresponds to evolutionary development of the *Shiva* stage. We repeat, *akshara-prakriti* is situated beyond *kshara-prakriti*. *Akshara-prakriti* originates from beginning-less Fundamental *shaktis*, which, collectively, are also known as *para-prakriti*. After overcoming ambits of *akshara-prakriti*, *sadhaka* will clearly realise that he was forever in the domain of *para-*

prakriti. In Her own playroom, *para-prakriti* is merely playing with reflection of the *purushottama*. After *sadhaka* has *jnana*, he will be utterly dissociated with this play. He will, then, become *purushottama*. This play characterises the nature of *prakriti*. At one stage, *sadhaka* remains under the authority of *kshara-prakriti*; then he subsists under *akshara-prakriti*, and finally he attains *purushottama-hood* which is beyond *para-prakriti*.

Akshara-purusha is ‘*ham*’; His *prakritis* are *kṣa*, *ṣa*, and *sa*. *Akshara-purusha* is the *purusha* of the *Samkhya*. The *Samkhya* opines *purusha* and *prakriti* as beginning-less. Therefore, acceptance of *purusha* implies immediate acceptance of *prakriti*. [See Figure 6]

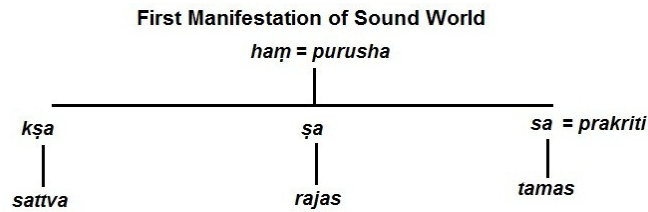


Figure 6: Schematic Diagram of the First Manifestation of Sound-World

‘*ḥ*’ and ‘*aṃ*’ constitute ‘*ham*’ which is *purusha*. His perpetual *prakritis* are *kṣa*, *ṣa*, and *sa*.

The Primary syllable is ‘*aṃ*’. When the vibration of this syllable becomes motionless, ‘*ḥ*’ is engendered. Therefore, the Primary syllable can be called ‘*ham*’.

‘*ham*’ is *purusha*. His *prakritis*, *kṣa*, *ṣa*, and *sa*, are composed of phonemes. Phonemes represent the Foremost Creation from *shaktis*. Readers, in this context, should

ignore the concepts of the *Shakti* stage; conceive of Creation based on the interplay of *purusha* and *prakriti*. ‘*haṃ*’ is *purusha*-syllable; *prakriti*-syllables of that stage are *kṣa*, *ṣa*, and *sa*.¹¹ Among these, *kṣa* is *sattva*-induced, *ṣa* is *rajas*-induced, and *s* is *tamas*-induced.

11Things one should know on ‘s’es: In Indian alphabet, there are three ‘s’es [sibilants]: *tālavya* [palatal], *mūrdhanya* [retroflex], and *dantya* [dental]. We have posited three sibilants of *kṣa*, *ṣa*, and *sa* as *prakritis* of ‘*haṃ*’. None considers *kṣa* as an ‘s’. Nevertheless, we have introduced ‘*kṣa*’ as equivalent to ‘s’ or a *prakriti* of ‘*haṃ*’, even if not directly as an ‘s’. We will provide a brief exposition on pronunciation of ‘s’es, which will elucidate more on the reason behind calling ‘*kṣa*’ as an ‘s’ [sibilant]. Accumulation of power does not depend upon how do we express a sound in writing, but rather it is contingent on pronunciation [accent/diction]. Further, *ṣa* is known as *mūrdhanya* [retroflex] sibilant as well as there is tradition on its pronunciation as ‘*kha*’. There is a reason for this too. We have not defined ‘*śa*’ as representative of any *guna* of *prakriti* as it is a compound sound of the *gunas* of *sattva* and *rajas*. Anyway, there are four ‘s’es [sibilants] including ‘*śa*’.

The usual pronunciation of ‘*sa*’ in Bengal is one of ‘*ṣa*’ in purest form. Even with the convention of usage of three ‘s’es in written Bengali, there is only the pronunciation of *mūrdhanya* ‘*ṣa*’ in spoken Bengali. In regions around Benaras, three types of pronunciations of ‘s’es are observed: *dantya* (not exactly but it is rather in between *dantya* and *tālavya*), *mūrdhanya*, and *kaṅṭhya* [velar] (‘*kṣa*’, ‘*khīya*’, or ‘*kha*’). When pronunciation of ‘*śa*’ is made from the exact *tālavya* location, it is almost like dental ‘*sa*’.

Essentially, ‘h’ and ‘s’ represent the same syllable; they differ by the aspect of being *purusha* or being *prakriti*. For this reason, often people utter ‘h’ instead of ‘s’ in dialects of many places including East Bengal and Assam. Many do not perceive usage of ‘s’; ‘h’ is widely uttered instead of ‘s’.

Generally, none utters a precise dantya ‘sa’ but it is generally sounded from a location in between dantya and tālavya. In the Benaras region, tālavya ‘śa’ is uttered exactly from the mūrdhanya-location. Mūrdhanya ‘śa’ is sounded from the corresponding location only in very few places. In other places, it is sounded from kaṅṭhya location (like ‘kha’). In essence, among three ‘s’es of Benaras region, one is dantya-sa, second is mūrdhanya-śa, and the third is kaṅṭhya-śa, ‘kśa’ (‘khīya’), or ‘kha’.

There are five locations of sounding out a consonant: *a*, *i*, *u*, *ṛ* and *ḷ*. Location based on ‘a’ is of *sattva*-attribute; ‘i’ *sattva-rajās* composite; ‘u’ *rajās-tamas* composite, ‘ṛ’ *rajās*; and ‘ḷ’ *tamas*. All phonemes uttered from the location of ‘a’ are of *sattva*-nature: *a*, *ha*, *ka*, *kha*, *ga*, *gha*, *ṇa*, and *kśa* (*kha*). They are *jnana*-augmentative phonemes. All phonemes uttered from the location of ‘i’ are *sattva-rajās* composite nature: *i*, *ca*, *cha*, *ja*, *jha*, *ṇa*, and *ś* (tālavya). They nourish faculties of renunciation [*tyaga*] and judgement [*vichara*]. The phonemes of *u*, *pa*, *pha*, *ba*, *bha* and *m* are uttered from the location of ‘u’. They enhance peace and of *rajās-tamas* by nature. The phonemes of *ṛ*, *ṭa*, *ṭha*, *ḍa*, *ḍha*, *ṇ*, and *śa* (mūrdhanya) are uttered from the location of ‘ṛ’ which are of the *rajās* nature and augmentative of *Karma-shakti* and *tejas*. The phonemes of *ḷ*, *ta*, *tha*, *da*, *dha*, *n*, and *sa* (dantya) are uttered from the location of ‘ḷ’. They are of the *tamas* stage and augment vitality [*Prana-shakti*].

Union of *purusha* with *prakriti* of *sattva*-attribute engenders the syllable of ‘*ham*’ (?).¹² Union of *purusha* with *prakriti* of *rajas*-attribute creates the syllable of ‘*ram*’. Union of *purusha* with *prakriti* of *tamas*-attribute produces the syllable of ‘*lam*’. Union of *purusha* with *prakriti* of *sattva-rajas* attribute and of *rajas-tamas* attribute make the syllables of ‘*yam*’ and ‘*vam*’, respectively. [See Figure 7]

Articulate the phonemes of the location of ‘*l*’. Keeping the tongue at that location, whistling produces a sibilant which we call ‘*sa*’ (dantya). This is the ‘s’ of the *tamas* stage. Accent of the Benaras region makes this sound. After articulating phonemes of the location of ‘*r*’, put your tongue here and whistle. The produced sibilant is called ‘*ṣa*’ (mūrdhanya). This is prevalent in the common Bengali accent. (For producing tālavya ‘*śa*’, whistle at the location of ‘*i*’.) Articulate the phonemes of the location of ‘*a*’. Keeping the tongue at that location, whistling produces a sibilant quite similar to ‘*kha*’. This is our sibilant of *sattva-guna* or ‘*kṣa*’ (*kṣiya*). These ‘s’es are whistling sounds unlike other consonants that are plosive [sparaśa-varṇa]. There is no proper accent of ‘*kṣa*’ (*kṣiya*). It is *prakriti* that is in close proximity of *purusha* (‘*ham*’).

Readers should not modify their accents or diction of their speech. Maintain whatever exists in the language and what you are used to follow in your accent. We have no other purpose but to disseminate the science behind language, phoneme and syllable. For performing *japa* of *mantra*, one should acquire the correct intonation; otherwise it will not facilitate accumulation of power. The *bhavavadis* may do whatever they want with the thought that the Lord looks at the emotion [*bhava*] only. Nevertheless, those whose purpose is empowerment [*shakti*], will, by nature, progress scientifically.

Purusha is enjoyer, feeler; *prakriti* is to be enjoyed, felt. There are stages of childhood, youth and decrepitude for sound. Sound is produced by union of two entities. Arousal of a sound is its childhood; its completely nourished state youth; and dissolution decrepitude. *Purusha* enjoys sound at its prime youth. Here “to enjoy” signifies union or to experience. At the time of experiencing a sound, another sound is aroused. When that

There have occasionally been various attempts to modify the Indian alphabet. But there is as such no change among *sadhakas* for *sadhakas* are bound to maintain scientific foundation in *mantra-yoga*. There happened truncations of the alphabet in the Buddhist era but *sadhakas* were compelled to stay clear of those changes. Therefore, change in age made the scientific alphabet reappear as integral part of language. Modern scholars of India, at present, envision truncation of alphabet; thereby, another modification seems imminent. However this will not at all influence the true *sadhakas*. At any rate, bookish scholars without *jnana* derived out of *sadhana*, will never be able to perceive syllables as manifestation of *shakti*. There are scholars who look forward to every opportunity to earn fame with the excuse of social welfare without doing any actual work. Why should these scholars let go of this opportunity? It is possible that some changes are necessary in the shapes of letters for facilitating application of alphabet. We do not intend to stall such project. Wisdom of the *Tantra* posits shape of each and every letter, and it may imply adverse effects of such a change. The *Tantra* also mentions how different parts in the shape of a letter contain different powers. We do not want to delve into that scientific discussion. We limit ourselves to scientific analysis of syllable and phoneme. Discussion of shapes is part of *yantra-tattva* [Theory of Shapes and Symbols]. We do not wish to comment if scholars mandate any change in shapes of letters necessary for facilitating

newly aroused sound develops completely, it is again experienced by *purusha*. This constitutes the mechanism of Creation of the sound-world.

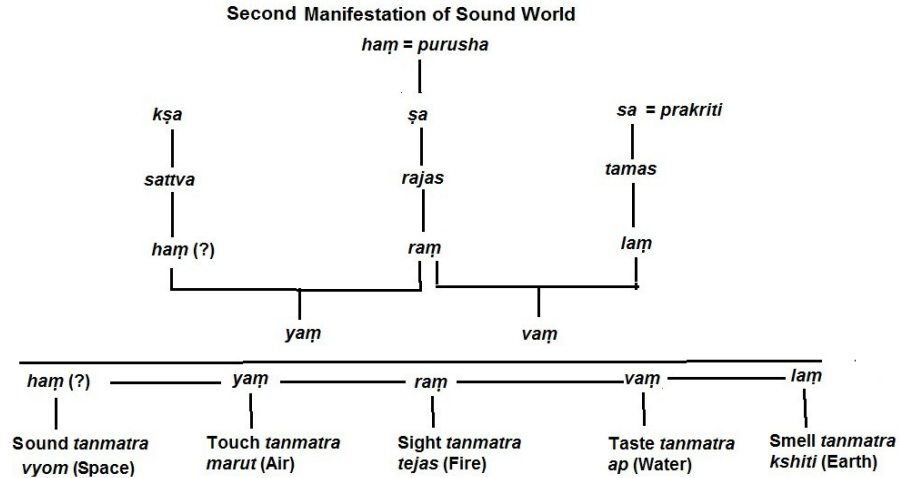


Figure 7: Schematic Diagram of the Second Manifestation of Sound-World

Core of three *gunas* of *prakṛiti*, *kṣa*, *ṣa*, and *sa*, constitutes of three Fundamental beginning-less *shaktis* of the *Shakti* stage, *a*, *r* and *l*, respectively. Core elements of *purusha* and *prakṛiti* are formed of *ḥ* and *aṃ*. Likewise, three *gunas* of Nature are, writing. Nevertheless, it is indeed the case that we oppose teaching of Bengali language through a foreign alphabet.

¹² This *ham (?)* is *vyom-tattva*. It sounds almost like ‘*aṃ*’. The sound of *ham* as *purusha* is not same as the sound of *ham (?)* of *vyom-tattva*, which is at the heart of our notation of *ham (?)* to mark its distinction with *ham*. It is somewhat like *a + aṃ*. In dialects of many places, ‘*h*’ is often represented as ‘*a*’. Even those dialects do not mark all ‘*h*’-sounds as ‘*a*’. In sum, *ham (?)*, representative of *vyom-tattva* [space], is *a + aṃ*. However, *ham*, representative of *purusha-tattva*, is not *a + aṃ* but *ḥ + aṃ*.

inherently, *a*, *r* and *l*. Their existence at the sound-world, as *kṣa*, *ṣa*, *sa*, is because of their existence at the Core (the *Shakti* stage). Predominance of *ḥ* gives rise to *puruṣa* and that of *m* (it is a conglomerate of all phonemes besides *ḥ*) constitutes *prakṛiti*. Predominance of *a* is *sattva*, *r* *rajas*, *l* *tamas*, *i* *sattva* + *rajas*, *u* *rajas* + *tamas*. As beginning-less Fundamental *shaktis*, *ḥ* is Authority-*shakti*, *m* *Jnana-shakti*, *a* Desire-*shakti*, *r* Activity-*shakti*, *l* Vitality-*shakti*, *i* *Vijnana-shakti*, *u* Peace-*shakti*. Union of *a* and *m* begets *aṃ* (the *mahat-tattva*), the beginning of Manifest Creation. It is the Primal Syllable. At the core of Manifest Creation subsists *puruṣa* (predominance of *ḥ*), which is called *haṃ*. On the foundation of *haṃ*, predominance of *a* creates *kṣa*, that of *r* makes *ṣa* and that of *l* engenders *sa*. All these are to clarify the existence of the *Shakti* stage at the Core of Creation of syllables. We will, now, discuss Creation of the sound-world or “nāda” on the basis of the *Samkhya*.

Figure 7 depicts Creation of syllables up to the *vijnanamaya kosha*. Alternatively, these syllables are part of the *vijnanamaya kosha*. Syllables, engendered hereafter, will not be heard from the *vijnanamaya kosha*; they are syllables only for the *manomaya kosha*.

Purusha haṃ unites His *prakritis haṃ (?)*¹³, *yaṃ*, *raṃ*, *vaṃ* and *laṃ* to generate syllables of *kaṃ*, *caṃ*, *ṭaṃ*, *paṃ*, and *taṃ*, respectively.

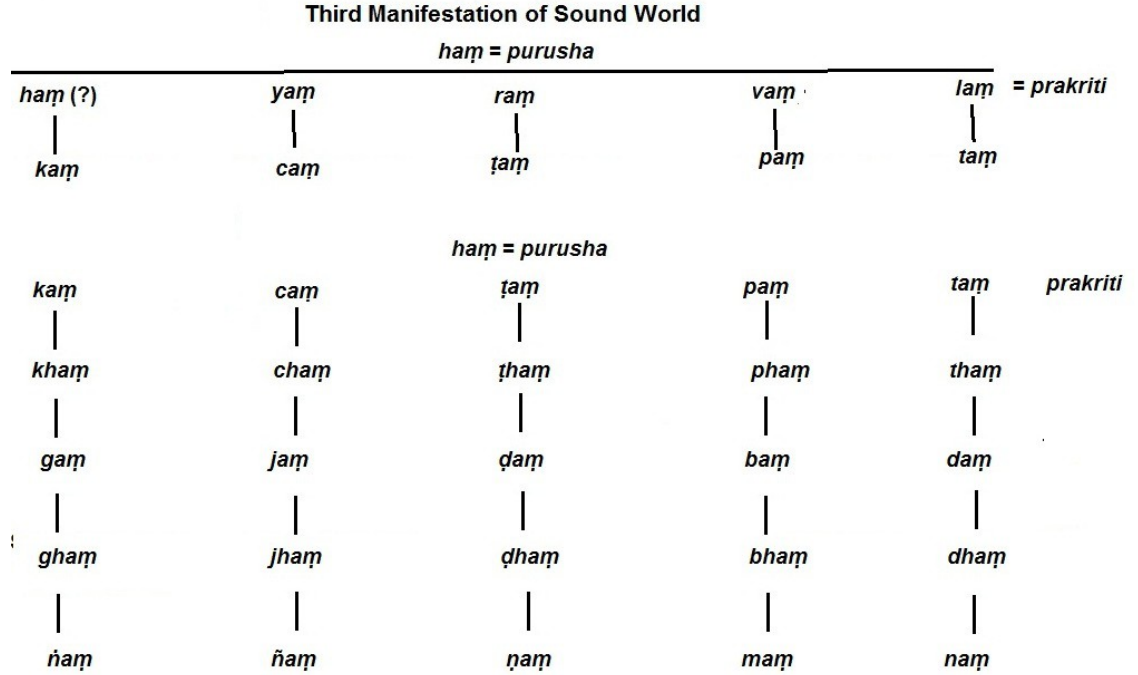


Figure 8: Schematic Diagram of the Third Manifestation of Sound-World

¹³ In the last footnote, we have differentiated between pronunciation of *haṃ* (*purusha-tattva*) and that of *haṃ (?)* (*vyom-tattva*). There are two types of pronunciations for *haṃ*, *yaṃ* and *vaṃ*. For *haṃ*, the usual pronunciation denotes *purusha-tattva*, whereas pronunciation of *a + aṃ* is *vyom-tattva*. Similarly, *yaṃ* can be called *i + a + ṃ*, and is also close to *jaṃ*. The latter is added with ‘*h*’. *Vaṃ* too can be called *u + a + ṃ*, and also somewhat like *baṃ*. The latter’s intonation denotes ‘*h*’ being imbibed. Therefore, *shaktis* cultivated by *mantra-yogi* depends on the pronunciation of his choice. This is again only part of our discussion of *mantra-shakti* that facilitates understanding evolution of Fundamental *shaktis* into phonemes of the *vijnana*. We have no other purpose for this discussion.

Purusha haṃ unites His *prakritis kaṃ, caṃ, ṭaṃ, paṃ, and taṃ* to produce syllables of *khaṃ, chaṃ, ṭhaṃ, phaṃ* and *thaṃ*, respectively. (See Figure 8) Likewise, *purusha haṃ* unites His *prakritis khaṃ, chaṃ, ṭhaṃ, phaṃ* and *thaṃ* to produce syllables of *gaṃ, jaṃ, ḍaṃ, baṃ* and *daṃ*, respectively; *purusha haṃ* unites His *prakritis gaṃ, jaṃ, ḍaṃ, baṃ* and *daṃ* to produce syllables of *ghaṃ, jhaṃ, ḍhaṃ, bhaṃ* and *dhaṃ*, respectively; *purusha haṃ* unites His *prakritis ghaṃ, jhaṃ, ḍhaṃ, bhaṃ* and *dhaṃ* to produce syllables of *ṇaṃ, ñaṃ, ṇaṃ, maṃ* and *naṃ*, respectively.

Syllables of *ṇaṃ, ñaṃ, ṇaṃ, maṃ* and *naṃ* cannot be termed as *prakriti*. They have returned back to the *Shakti* stage. These syllables have come back to the Core (*haṃ* (?), *yaṃ, raṃ, vaṃ, and laṃ*) which is the starting point for lineages of *kaṃ, caṃ, ṭaṃ, paṃ* and *taṃ*. Because of their return to the Core, these syllables have not attained their state of youth and *purusha* has not moved to enjoy them. They have merged into the sound of *m* from they originated. There is no cessation of childhood for these syllables. They have merged into their mother as newborn.

Lineages of *kaṃ, caṃ, ṭaṃ, paṃ* and *taṃ* started from syllables of *haṃ* (?), *yaṃ, raṃ, vaṃ* and *laṃ*. At last, they stabilized being *ṇaṃ, ñaṃ, ṇaṃ, maṃ* and *naṃ*. Readers should perceive by comparing similarities between the state at the beginning and that at the end. We do not want to substantiate any further.

Initial *prakriti ha* (?) = *h* (?)¹⁴ + *a*; end outcome *ṇa* = *h* (?) + *m* + *a*.

¹⁴ Readers should remember that *ha* (?) = *a*. There is natural habit of pronunciation of ‘*a*’ instead of ‘*ha*’. One cannot entirely discard this practice as observed in East Bengal. In reality, there are two ‘*ha*’, one of which is almost akin to *a*.

Initial *prakriti ya* = $i + a$; end outcome $\tilde{n}a = i + \tilde{m} + a$.

Initial *prakriti ra* = $r + a$; end outcome $\tilde{n}a = r + \tilde{m} + a$.

Initial *prakriti va* = $u + a$; end outcome $ma^{15} = u + \tilde{m} + a$.

Initial *prakriti la* = $l + a$; end outcome $na^{16} = l + \tilde{m} + a$.

At the root of any syllable is *ham*. *Prakrities* of this syllable of *ham* are *kṣa*, *ṣa*, and *sa*. There is ‘*haṃsaḥ*’ *mantra* in the *Tantra* which is called the Great *Mantra*. All types of *sannyasis*, including the *Vaishnavites* of Bengal, are practitioners of this *mantra* of ‘*haṃsaḥ*’. This *mantra*, from backward, stands ‘*saḥ ham*’ or ‘*soham*’, or ‘*so’ham*’ [“I am what He is”]. There are variations of this *mantra* across communities, in some of the communities, it has become ‘*hsauḥ*’.

Whichever way one may interpret this *mantra*, it is actually the *mantra* of *purusha* and *prakriti*. This seed-*mantra* contains the essence of entire Manifest Creation as *jnana* (syllable). There are peculiar traditional explanations of this seed-*mantra* among the *Vaishnavite* scholars of Bengal. They interpret ‘*soham*’ as “I am what Absolute *Atman*

¹⁵ For the accent of *ma*, first one should say *u* soundlessly; subsequently, one should sound out $\tilde{m} + a$. This will deliver the right pronunciation. Remember that it is not a labial [oṣṭhya] sound, but a nasal [anunāsika] sound. Generally, *m* is sounded as a labial sound. There is none among vowels and consonants as sweet as *m*. *Shakti* gained out of *mantras* will be void when proper pronunciation is not practised.

¹⁶ Elements of the phoneme of *na* are: $l + \tilde{m} + a$. It is too a nasal sound. Everybody makes its pronunciation in the correct manner. The pronunciation would have been flawed, had one tried it with emphasis on *l*.

is”. This interpretation has complicated the scenario. *Sri Chaitanya Deva* [A renowned personality who rejuvenated the *Vaishnavite* movement in Bengal in the middle ages] was initiated into *sadhana* by this *mantra* of ‘*hamṣah*’ or ‘*soham*’. For the *Vaishnavites*, it is a heartbreaking statement that “I am what Absolute *Atman* is”. In reality, phrases like “I am *Ishvara*” or “I am Absolute *Atman*” can not be part of the argument for any philosophy. This can be a figment of imagination for a sentimental person but is not an opinion of any philosophy. Those who engendered this conception of “*so’ham*”, were unaware of *tattvas* in the foundation of “*soham*”. *Vaishnavite sadhakas* could not be happy with the explanation equating the self to Absolute *Atman*. They were terribly restless for the contradiction of this phrase with their conception of “I am a slave of the Lord”. Eventually, they settled for an interpretation of this phrase as “I who belong to Him”. Readers may note that ‘*hamṣa*’ or ‘*soham*’ is a seed-*mantra* which signifies that *purusha-prakriti* or *prakriti-purusha* who are identical *tattva* wise. In other words, ‘*sah*’ is what ‘*ham*’ is; again, ‘*ham*’ is what ‘*sah*’ is.

This *mantra* of ‘*hamṣa*’ is suitable for performing *ajapa-japa*. Readers are referred to centres, labeled 5 and 6 in Figure 4 (“The Brain Centres”). The centre labeled 5 is the *mahat-tattva*; it is ‘*am*’. The centre labeled 6 is the *avyakta* centre; it is ‘*h*’. ‘*h*’ and ‘*am*’ unites to give rise to ‘*ham*’. This ‘*ham*’ is *purusha* and its inherent *prakriti* is ‘*sah*’. For *jiva*, the centres of *mahat* and *avyakta* constitute the central location of respiratory motions. Inhalation and exhalation are controlled by the centres of *mahat* and *avyakta*. How? The process is hereby described. Anyone can observe two physical [*sthula*] motions at the time of inhalation. One of them moves from the navel to the base of the sexual organ, which, in actuality, is associated with the centre of the *muladhara*

inside the spine. The vital current [*vayu*] with the motion from the navel to the *muladhara* is known as the *apana*. The *apana* draws the air for inhalation, that is the *prana*, inside. After drawing the *prana* inside, the *apana* moves back from the *muladhara* to the navel, and simultaneously, we exhale out. Many advise performance of *ajapa-japa* based on physical respiratory motion. The gross nature of this advice implies that they themselves have not received instruction on *ajapa-japa* from any Accomplished Great Man. *Ajapa-japa* is much subtler compared to this. Look at the centre numbered 9 in Figure 4 (“The Brain Centres”), the *prana* centre. There is a nerve from the *muladhara* to this centre, which is one of the many nerves in the spinal channel. A *sukshma* motion of vital current (*prana*) is observed in this channel. As this *prana*-motion moves from the *muladhara* to the *prana* centre in the brain, the *apana* is drawn from the navel to the *muladhara*. To sum up, the root of our respiratory motion lies in drawing in and out of the *apana*. Again, to and fro motion of the *apana* from the navel to the *muladhara* is caused by to and fro *prana*-motion from the *muladhara* to the *prana* centre in the brain through the spinal channel. Readers should attempt to perceive this by following their own respiratory motion. Now we come back to the *mahat* and *avyakta* centres in Figure 4. There is a subtle [*sukshma*] motion from these centres to the *prana* centre of the brain. When this motion goes from the *prana* centre (labeled 9) to the *mahat-avyakta* centre then the *prana*-motion is directed from the *muladhara* to the *prana* centre. Again, as this motion reverts back from the *mahat-avyakta* centre to the *prana* centre, the *prana*-motion too descends from the *prana* centre in the brain to the *muladhara*. Readers can perceive now that respiratory system of ours is rooted in two motions: From the centre of *mahat-avyakta* to the centre of *prana* and vice versa. When the motion goes to the *prana* centre

from the *avyakta* centre, a sound of ‘*ham*’ is raised; again when this motion travels from the *prana* centre to the *avyakta* centre, the corresponding sound is ‘*sah*’. This ‘*hamsah*’ constitutes the fundamental basis for *ajapa-japa*. The centre of *mahat-avyakta* is located in the brain below the palate (the crown of the head). For newborns, this place remains very soft. Observing the palate of newborns enables one recognise the association of this spot with respiratory motion.

It is truly amazing to note how the Indian alphabet manifests, so beautifully, Cosmology which can be perfectly grasped on being evolved to the terminal stage of evolution. Before uttering anything on governance, *dharma*, society, and education of human civilization, think about “your” own evolutionary development—to what stage have “you” evolved; next, say whatever you like to say. We appeal to man, “Before adopting a policy, ponder over its would-be contribution to your evolution. The *asuric*-natured neither consider their own evolution nor societal evolution. They want their own enjoyment up to the hilt for facilitating which, they are prepared to ruin the entire world. They will never utter the truth. They want to pursue their self-interest through making you confined to false *samskaras* by any means. Therefore, be cautious.”

All streams of knowledge and sciences of India including fine arts, ethics, *dharma*, medicine and healing therapies, astrology, music¹⁷, sociology and political

¹⁷Indian musicology discusses 6 *ragas* and 36 *raginis*. (Music can help one reach the terminal stage of the *vijnanamaya kosha*.) These 6 *ragas* and 36 *raginis* (6×6) are manifestations of six Faces of *Shiva*. These are known as “dhruvapada” [eternal patterns]. Such exalted origin of music, evolutionary development wise, can be grasped on listening to Indian classical vocal by a skilled practitioner. On listening to that song being

science are connected to human evolution. Some of the so-called educated of the present times are unable to tolerate these scientific evolved-ness and beauty of the Indian alphabet. They consider it a sign of uncivilisedness that there exist three 's'es (*śa, ṣa, sa*), two 'n's (*ṇa, na*), two 'j's (*ja, ya*), three 'r's (*ra, ḍa, ḍha*), and six nasal sounds (*ṅa, ña, ṇa, na, ma, ṁ*). Some are dreaming of introduction of the Latin alphabet with 26 letters to replace (approximately) 50 letters of Indian alphabet. Some opine that study is quite difficult using the Indian alphabet. Apparently, the oblique lines involved in writing Indian alphabet causes them eyesore. Finally, after due deliberation, some of them have settled for the Latin alphabet as medium of curriculum. They feel shapes of these letters are detrimental for smooth functioning of the printing press. They are supposedly afflicted by these letters even during first days of education in their childhood. We are surprised by unnatural arrogance of those who think in this manner. This could be the most explicit evidence of incorporation of blind aping in the veins of a nation who are subjugated for a millennium.

This alphabet glorifies India. Many conceive spiritualism (Predominance of *atman*) of India to be the root cause of India's downfall. Indian spiritualism is not responsible for loss of India's independence but it is the source of India's strength and glory. India has been brought down to her ruin by *paurohitya-vada* [a system that that treats the *Brahmins* at the helm and other like servants of the *Brahmins*] practised by the *Brahmins*. This hypocrisy must be shunned without exception. You can be sanguine of

completely engrossed, you will feel like waking up from sleep. Those *ragas* and *raginis* connect you to the *abhimana* and the *vijnanamaya kosha*, completely. As mentioned before, we attain to the *abhimana* centre during *sushupti*.

the fact that India can never be free by means of materialism. India's freedom will be based on the foundation of spiritualism. Western influence may shape someone's idle dreams in any direction; but *karmis* of character can recognise these people easily. Attempts to write the language of Hindi in the Arabic script occurred four to five centuries ago. Gradually, it gave birth to the Urdu language. Now, it is worth pondering upon the poisonous impact of Urdu which has made a large fraction of Indians (not only Muslims, but many Hindus too) isolated from the mainstream of their own civilisation. It is mainly them who rendered assistance to the foreign Muslim rulers in maintaining political hegemony of the latter. It is astonishing to find, for a large segment of Indians, total disregard of their own civilisation. It might worth something if this language had reflected the Arabian civilization; however what many speakers of Urdu have acquired is a chimerical civilisation. They are neither Indians nor Arabians. They neither share the sentiments of India, nor do they consider glory of India as their own. The parallel attempt that is being perfected currently, is to introduce the English alphabet for Indian languages. This is going to be simply wonderful! A new breed of Indians detached from pleasures, pains, and thoughts of India will be cultivated. Children now will have to learn the English scripts too along with Bengali, Hindi, and Urdu scripts, which will overburden them.

We, hereby, caution those who are pondering upon ways for a glorious future India that you should attempt to look for advancing the cause of India based on the foundations of Indian civilisation only. You may very well bring in all knowledge and faculty of *karma* from every land all over the world to supplement that foundation, which will only be beneficial to India. However, beware of any attempt to implement something

based on foundations of foreign civilisations; the result will simply be deleterious. Remember that evil conspirators are associated with India's destiny for the last thousand years, who look forward to fragmentation of Indian society. Any construct without the foundation of own civilisation will ultimately cause damage to India. No need to discuss any more except: Do not import a new problem to this problem-ridden land. The need of the hour is solution, not a new problem. We will return to our main discussion back from digression.

As long as peace-perception of the *vijnana* exists, *vijnata*—perceiver—is confined to the *vijnana* stage. With dissolution of this peace-perception, the *aham-tattva* disappears too at the *vijnana* centre; and, *vijnata* becomes *jnata*, that is perception reaches the centre of the *mahat-tattva* which makes the perceiver be known as *jnata*.

It is possible to consider both these *jnata* and *vijnata* as the same entity, *tattva* wise. He who is *vijnata* at the eighth *kala* of evolution, is *jnata* at the fifteenth *kala*. This *jnata* is *purusha* of the *Samkhya*. The *mahat-tattva* is the faculty of *jnana*; *jnata* is the knower of this faculty of *jnana*. Now, it will be clear what the difference between the *purushottama* of ours and *purusha* of the *Samkhya* is. The propounder of the *Samkhya* has posited about multiplicity of *purusha*, which we do not concur with. We acknowledge many *ahams* (*aham* is *kshara-purusha*). As stated before, reflection of the *purushottama* make the *aham-tattva*.) *Vijnata* of the realm of the *vijnana* is the *aham*; as this *aham* reaches the realm of fifteenth *kala* of evolutionary development, He is called *jnata*. This *jnata* is *purusha* of the *Samkhya*. This *jnata-purusha* is the *akshara-purusha*. It is rather uncertain whether this *purusha* is one or many, by count. On analysis, multiplicity of *purushas* can be acknowledged because of His Creation from three *shaktis* ($h + a + m$).

There can be many *akshara-purushas* in the substrate of the *Shakti* stage. Liberation [*mukti*] of an *akshara-purusha* means Liberation for an entire Cosmos. Liberation of a *kshara-purusha* means liberation for a single *jiva*. We will not arrive at the conclusion that the *Samkhya* has meant to attribute multiplicity of such *akshara-purushas* as multiplicity of *purushas*. In any event, had our *purushottama* been *purusha* of the *Samkhya* then it would have been impossible for the propounder of the *Samkhya* to conclude multiplicity of *purusha*. There is no indication of multiplicity of *purusha* to *sadhaka* while his being established at the *mahat* centre. It looks like that multiplicity of *purusha* refers to multiplicity of the *aham*. At the stage of *purushottama*, it will be perceived that there is no real foundation of the *aham-tattva* which is merely reflection of the *purushottama* on the womb of the *mahat*. This reflection is known in the world as *jiva*.

Readers may conceive from the above discussion that the *Samkhya* might have not spelled out the terminal stage of evolution. This conception will not be justified too. The *Samkhya* reached the terminal stage of evolution (the sixteenth *kala*); but the propounder of the *Samkhya* did not perceive the *purushottama* stage. Its reason, as narrated beforehand, is that he followed the route to evolution through *anubhuti*s dominated by the stages of *Ganesha* and *Shiva*. Being evolved through *anubhuti* of the *Vishnu* stage will lead us to the *purushottama* stage. Again, taking the former route through *Ganesha-Shiva* will enable us to evolve up to the Absolute Stage which is not exactly the *purushottama* stage. Among these two, no path is lesser than the other from the perspective of evolution.

The stage of the *purushottama* is beyond the three *gunas*. The stage attained by pursuit of the *Samkhya* path, is beyond the three *gunas*, too. There is a slight difference between these two states both of which are beyond the three *gunas*. *Gunas* are threefold — *sattva*, *rajas*, and *tamas*. Predominance of *sattva*, *rajas* and *tamas* are associated with *jnana*, *karma* and *moha* for *bhoga*. A *purusha* with *sattva-guna* is *jnata-purusha*; a *purusha* with *rajas-guna* is *karmi-purusha*; a *purusha* with *tamas-guna* is a *baddha-purusha* [fettered being]. All *jivas* from the vegetation to the bird to the animal to man before development of the *Ganesha* stage are *baddha-purushas*. They have no sense of duty except living, having food and procreating. People of *Ganesha* character, *Ganesha* + *Surya* character and *Ganesha* + *Vishnu* character are *karmis*. Humans of *Surya –Ganesha* character (*Surya* without *Ganesha*), *Vishnu – Ganesha* character (*Vishnu* without *Ganesha*) and ill-nourished *Vishnu* (those who acquire the *Vishnu* character from the lower *Shiva* stage) character becomes *asuras* or accomplices of *asuras*. They also consider living, having food and procreating as purpose of their life. However, they are opposed to evolutionary development of others, unlike *jivas* of the *baddha* stage. Their acts that facilitate their own food and enjoyment come at an expense of others' evolutionary development. They are great *karmis* too for the purpose of “eat, procreate, and block others' evolution”. In spite of being *karmi*, they are completely *moha*-bound. Men of the higher *Shiva* stage are *jnanis*. The *mahat-tattva* is at the Absolute Stage of this *jnana*. The *avyakta-tattva* is beyond the *mahat-tattva*. After *anubhuti* of the *avyakta-tattva*, *sadhaka* loses all his *moha* for *jnana*, which is the state beyond the three *gunas*. One can attain this state in the *Samkhya* path also.

We repeat what has already been stated at the beginning of the *Shakti* chapter. As someone's entire repository of *jnana* is completely absorbed by *avyakta*, He attains His terminal *samadhi*. He does not access the *purushottama* stage. Such a Great Man is called the *jivanmukta* of *brahmakoti*. Those who acquire *anubhuti* of the *purushottama* in the path of *yoga (karma)*, do not lose their entire repository of *jnana* in the womb of the *avyakta* but retains a part of it undissolved. This dissolution of repository of *jnana* is not subject to someone's wish; it is only a consequence of paths of the *Samkhya* and the *yoga*. Pursuers of the path of *yoga* attains the *purushottama* stage; these Great Men are the *jivanmuktas* of *ishakoti*. The *jivanmuktas* of both *brahmakoti* and *ishakoti* are beyond the three *gunas*.

A question can arise, who is the better of the two. By dint of evolutionary development both runs parallel. The *jivanmuktas* of *brahmakoti* remain in this mortal body as long as it takes to completely dissolve *jnana* in the *avyakta*. They may subsist even for many years in this state. The *jivanmuktas* of *ishakoti* attain the *purushottama* stage after having reached the *avyakta*. They wait there as long as it takes to completely dissolve *karma* in the *avyakta*. They too may remain there for many years. Both of these men have got rid of their *aham*. They both have perceived mysteries of Creation. The shades of Creation are founded upon the flawed notion of *abhimana*, which starts waning after evolution of the 7½th *kala*. In the eighth *kala*, the *abhimana* ceases to exist; afterwards, both have attained the *mahat* centre in the course of Absolute Evolution of *Jnana-shakti*. For one of them, each *kala* of *jnana* has been absorbed upto the fifteenth *kala*. Thereby, he has evolved to the thirteenth *kala* (15 *jnana-kalas* + 15 *avyakta-kalas*). As far as the other is concerned, he has an urge of *karma*; fulfilment of *karma* will ensure

the termination of his physical entity. This Cosmos is upto the 7½th *kala*, which is one-fourth of the entire 30 *kalas*. The ever-changing Cosmos is situated at only a small part (one-fourth) of *Atman*. This has been mentioned in the chapter of Vibhūti Yoga [Chapter 10, verse 42] of the Gita. Your observed World persists until your *abhimana* exists. Afterwards, the *vijnana* stage ends in the 15th *kala*. *Jnana* ceases too in the 30th *kala*. Therefore, who is the better of the two? This question has been beautifully resolved in the Gita: “Yat sāmkyeti prāpyate sthānaṃ tadyogairapi gamyate ekaṃ sāmkyāñca yogañca yaḥ paśyati sa paśyati.” [Chapter 5, verse 5] Pursuit of the *yoga* ensures attainment of the State which is attained by pursuit of the *Samkhya*. One who views outcomes of the paths of the *Samkhya* and the *yoga* as equivalent, is justified. Existence of multiple *purushas* in the *Samkhya* could be considered as a flaw of this philosophy; however, evolutionary development wise pursuers of both of these paths attain the state beyond the three *gunas*.

From a common perspective, the *purushottama* stage will appear as superior. Any other outlook is possible. The purpose of our discussion is to have an understanding of the science of *karma*. We see no point in having an argument regarding philosophical doctrines. The *sadhaka* should perceive things through the lens of *sadhana*; the *karmi* should perform *karma*. Those who do not have slightest interest both in *sadhana* and *karma*, may argue, and go ahead with table clapping in excitement. *Karmi* shall find ingredients of *karma* as suitable; *sadhaka* shall find too what they require. We will now deal with other aspects of the *purushottama* stage.

At the stage of *avyakta-anubhuti*, as and when one’s *jnana* (perception) is dissolved without any trace, His physical existence ends. All kinds of bodily activities are related to perception. Irrespective of the evolutionary stage, body is preserved through

perception. Without the centre of perception, body will, at once, give up like a lifeless entity. It is true that our body is essentially preserved from the *Shakti* stage; nevertheless the direct exchange between the *Shakti* stage and body is maintained through perception. Irrespective of position of other centres at different places of body, perception is transmitted to each and every atom of the body from the centre of the *mahat*¹⁸. Whether pleasure and pain of our body reach our centre of the *abhimana* or our *manomaya kosha*, bodily functions will run smoothly as long as they reach the *Shakti* stage. The body will be standstill at the very moment when the faculty of perception is dissolved at the *Avyakta-shakti*. All needs and necessities of the atoms of body travel to the *Shakti* stage through perception. The *Shakti* stage implements what is required at all times for taking care of them, through various power-centres. Act of *shaktis* in the body is amazing. For example, the physical body of a Great *Yogi* founded in the *vijnana* or the *jnana* stage remains functional, even after His being in *samadhi* for many days. Such a *yogi* does not at all feel pleasure and pain of His body while being at the state of *samadhi*. At that time, the *Shakti* stage takes care of preservation of His body. In spite of pleasures and pains of the body not entering his *manomaya kosha*, His body is preserved by the *Shakti* stage. As long as the *yogi* is settled at the *mahat-tattva*, His body does not perish. However, as soon as He reaches the last *kala* of the *avyakta* stage, His body survives no more.

¹⁸ Like the *mahat* centre at the brain, there is a *mahat* centre inside the spine too. For those lowly evolved *jivas* whose brain is not well-developed, the centre of perception is located at the *vishuddhakhya-chakra*. The *vishuddhakhya* and the *mahat* centre are connected by a nerve. Vibration at one end of this nerve is transmitted to the other end. We did not yet have an opportunity to discuss nerves; when that happens, this will be further elaborated.

When a man inflicts extremely ruthless heart-rending persecution on another person, the persecuted individual is often found to become unconscious. If the extent of pain exceeds the tolerable human limit, this pain does not enter the *manomaya kosha* any more. (If vibrations of pleasure exceed the human tolerable limit, those blissful sensations too do not enter the *manomaya kosha*. In other words, a person will be unconscious in having an extremely pleasurable sensation.) At that time, the *chitta* part of human mind will lay standstill. Then, pains of that persecution enter the *Shakti* stage through the *vijnana* stage and *Prana-shakti* demonstrates physical signs blindly like tossing hands and legs. Take the case of someone being hanged by a rope. Say, the helpless person becomes unconscious by the fear of death. He would perceive neither pleasure nor pain as his own death happens. This is because the brain-centre which perceives pleasure and pain for him, would become standstill at that moment. Viewers of a ruthless act of murder may find the victim to toss about or to groan under the pain of death. Readers may be surprised to note that the victim will know nothing. The murderer demeans his own humanity with respect to his own conscience and society. The murderer paves the way to confine his own evolutionary development to a lowly stage. The victim only suffers as long as he is not unconscious. (We resist elaboration on this topic because of lack of print-space.) Now, if the victim is revived back to life by the mercy of a powerful person, after gaining consciousness he will not be able to recall incidences of tossing about or groaning. All those matters are controlled by the *Shakti* stage. It is impossible for us to conceive even a tiny bit about the daily happenings inside our own body. In any event, ample evidence is available on the fact that repercussions are generated in the *Shakti* stage when perception-stream travels there through *jnana*- and *vijnana*- world. This

Shakti stage is indeed the *anandamaya kosha* of ours. On dissolution of the *jnana*-world, there remains no connection between the world of the *anandamaya kosha* and our bodily entity.

The *Shakti* stage is beyond the *avyakta*. It is not easy to judge and analyse this stage. *Tattvas* of this stage are mentioned in the first three aphorisms of the *Vedanta* Philosophy. As phenomenal manifestation, *Shakti* has been described in the *Chandi*. The *Shakti* stage is prominent in the *pujas* of *Durga* and *Kali*.

In the first aphorism of the philosophy of *Vedanta*, Question on *Brahman* is being asked: “Athāto brahma jijñāsā”. The second aphorism answers this question: “*Brahman* is the origin of Creation etc.” (“janmādyasya yataḥ”). The third aphorism states that the origin of all disciplines (*jnana*) is *Brahman* (“śāstrayonitvāt”).

Jnana is the core of all disciplines of knowledge. One’s speech and writings are dependent on his *jnana*. One’s evolutionary development corresponds to the level of his *jnana*. Different disciplines of knowledge trace their origin from different stages of evolution. These are taught in schools, colleges and universities. *Jnana* originates from *atman*.

Without going into argument and counter-argument on philosophical phrases, if we attempt to decipher the goal of these aphorisms, it will be prominent that “the entire Creation originates from *Shakti* [*shakti*, Power] and all disciplines of knowledge are traced back to phonemes.” The Fundamental phonemes are *a*, *i*, *u*, *r*, *l*, *aṃ*, and *aḥ*. Phonemes— fundamental and composite, from *a* to *kṣa*—constitute the basis for all disciplines of knowledge in this world. In spite of differences, knowledge disciplines of

all nations are composed of these seven phonemes—*a, i, u, r, l, am* and *ah*—which are *shaktis*. The entire Cosmos has evolved from these *shaktis*. In this chapter, we have already discussed enough about this topic. Creation in entirety is interaction of these seven *shaktis*. When these *shaktis* are integrated into one *shakti*, they belong to the *purushottama* stage.

There are seven *shaktis* in the Absolute-*shakti*. All stages of Creation are based on the seven *shaktis* which we discuss once again.

‘*h*’ is *Avyakta-shakti*. This *shakti*-particles are dark-coloured; this *shakti* acts as the force for deconstructing the entire Creation. When all parts of Creation, from the *mahat* to physical Universe, go for Great Deconstruction [*pralaya*] in the reverse motion [*pratiloma*], *sthula* bodies of the *jivas* are destroyed to be left with *sukshma*-bodies, which again are annihilated to have *karana*-bodies or seed-bodies. In this way, the *annamaya kosha* (and the *paranmaya kosha*) as well as the *manomaya kosha* are deconstructed to be left with the *vijnanamaya kosha* in the process of *pralaya*. These seeds of *jivas* are received by the *avyakta* stage (‘*h*’ *shakti*), after deconstruction of the *vijnanamaya kosha*. Again, when a new Creation spawns, they come onto the seed-world; gradually those seeds are manifested into the *sthula*-world. The seed-world is founded upon the power of ‘*u*’ (peace). The *purushottama*, on being reflected on the *mahat* (‘*m*’), creates seeds which subsist in the peace-world. Moreover, seeds from a previous Creation which was earlier deconstructed by a *pralaya*, come from the *avyakta*-world to the peace-world. Thereby, there are two kinds of seeds: One, seeds generated by reflection of *purushottama* which we name nascent-seeds; two, seeds of previously created *jivas* from the *avyakta* stage. The seeds which never assumed *sthula* or *sukshma* entities beforehand,

do not locate themselves at the *avyakta* stage on deconstruction of Creation but only those seeds which assumed *sthula* or *sukshma* entities at least once are received at the *avyakta* stage of Nature. When all Creation is deconstructed during *pralaya*, indeed nascent-seeds do not move to the *avyakta* stage but lose their existence. During *pralaya*, the Great Men who has acquired *anubhuti* of the *Shiva* stage absolutely, will lose their existence like nascent seeds irrespective of the state of their existence—whether be it gross physical body (*sthula*), *sukshma*-body or seed-body.

Before surmounting the *abhimana* centre, if a person says that he will never have any existence post-death even in a *sukshma* body (as atheists generally say), it must be taken as unreal; this conception, for a *jiva*, is extremely unnatural before surmounting the centre of the *abhimana*. Each and every *jiva* believes inside him, “I perpetually exist and I will forever be.” There can be no exception to this tute. *Prakriti* is playing with reflection of *purushottama*; this is realised by the *sadhaka* at the stage of *jivanmukti*. *Purushottama* is not involved at anywhere in this Creation and there is no such real thing as the *abhimana* in Creation; likewise there remains no *abhimana* in the *sadhaka* on having attained the state of *jivanmukti*. For such a *sadhaka*, the Ultimate Outcome which has to happen, has already happened. After death, people of the world will take cognisance of the fact that “he passed away”. But before the state of *jivanmukti*, inner world of no man can acknowledge or think that he will have no existence after his death. It is an extremely unnatural thinking. Regardless of a *jiva* being in the state of *jivanmukti* or in *jiva* state, his inner world will not accept the nullity of his existence. A *jivanmukta* Great Man knows that his True Self exists perpetually. His flawed notion of *jivahood* was founded upon the *abhimana*, which caused him to travel in the cycle of birth and death.

Now, he does not have that flawed notion. If a human being who is merely at the *jiva* state, states that he sincerely believes at nullity of his existence after his death, readers should never trust the sincerity of his words. This is never possible. This may be his verbal expression but is not acceptable to him at his heart. This believe goes completely against human psychology. Those who express such statement, are surely being insincere.

Man's heart will break down instantly on sincere consideration of nullity of his existence in the past or in future. Little children are found crying after having woken up. Readers may not know why. The reason for their crying is that they attempt to perceive where they were after having woken up, and then they sense that they never existed. Such notion renders their heart afflicted and makes them cry. As soon as the *jiva* attempts to conceive that "I shall not exist or I did not exist", at that very moment his heart is wounded. This can be experienced by readers in their own life. After waking up from sleep, if a question truly arises in your mind, "where was I", and if it occurs to you that "I never was" at the moment, you will observe a terrible depression overwhelm yourself.

Jiva's existence never disappears. During the existence of Creation, *jiva* remains sometimes in seed-form, sometimes in *sukshma*-body, sometimes in *sthula* body; during *pralaya*, *jiva* remains submerged in the *avyakta* repository. Again during a new Creation, *jiva* returns back to the seed-world from the *avyakta* through the *mahat*. (Not that all seeds of the *avyakta*-world will appear in the seed-world at the same time. An extremely small fraction of seeds of the *avyakta*-world appears in the seed-world.) Seeds of the *avyakta*-world come onto the seed-world through the *mahat*, likewise nascent seeds—reflections of the *purushottama* on the *mahat*—too come onto the seed-world through the *mahat*.

‘*m*’ is *Jnana-shakti* which empowers *jiva* realise his True Self. Among seven *shaktis*, only this one liberates a *jiva* by revealing his true nature to him. *Jiva*-seed is created from reflection of the *purushottama* at *Jnana-shakti* + Desire-*shakti* (the *mahat-tattva*). *Jnana-shakti* is crystal-coloured energised particle. The inclination of this *shakti* is toward making Creation standstill.

‘*u*’ is Peace-*shakti*. During Creation, *jiva*-seeds are preserved by this Force whose function is to protect to *jiva*-seed by providing a shelter to him. It is white-coloured energy-particle and imbibes in *jiva* the power of patience. This particle has no motion in any direction. *Yogis* are particularly enriched with this energised particle. Man surrenders to one who is well-endowed with this particle to have peace. Disciple seeks to gather this particle from his *guru*. When the *guru* is unable to deliver that, disciple no longer submits himself to the *guru*. *Guruship* is difficult without inducement of this particle which, incidentally, increases one's longevity.

‘*i*’, *Vijnana-shakti*, is the power of sacrifice, which is grey-coloured particle and moves *jiva* forward in the evolutionary path. This is an evolution oriented particle and anti-procreation by nature. It cultivates a mentality dominated by sacrifice. Prominence of this power endears a person to the youth. It makes *jiva* enduring and resolute. Man gains ability to perform great deeds out of meagre resources on account of this power.

‘*a*’ is Desire-*shakti*. This power reveals creation and endows one with urges for procreation. It is *arun*-coloured particle which adds shape to a created entity. Power of ‘*i*’ wants to make ‘*a*’-*shakti* non-functional. ‘*a*’ and ‘*i*’ are *shaktis* functioning in polar opposite directions.

‘l’ is *Prana-shakti*. This *shakti* wants to gather together particles of inert matter. Its function is to agglomerate and to cluster together. This particle endures extremely well and is belligerent by nature. It is essentially directionless. This power agglomerates particles of five *mahabhutas* to form the Universe as well as our physical bodies. *Prana-shakti* constructs blindly without any other consideration. ‘a’-*shakti* shapes that construction. By means of discarding and trimming, ‘i’-*shakti* attempts to make that shape congenial for evolutionary development.

‘a’ is pro-creation. There is an extreme surge of this *shakti*-particles in bodies of girls aged 8 to 16 years. Its beauty attracts men toward girls. Males’ mind is goaded by the urge for enjoyment of this particle. To gather this energised particle from the female body, males are trapped into *bhoga* and are compelled to procreate. This particle lasts long in the body of the most affectionate ones. Age cannot wither away their grace. Male's subordination to a female is proportionate to inculcation of affection in her body.

During youth, ‘i’-*shakti* naturally increases in both males and females. Self-restraint [*samyama*] is awarded by this *shakti*. During youth, as ‘a’-*shakti* manifests in females, correspondingly ‘h’-*shakti* (power of authority) becomes prominent in males. This is merely to maintain permanence of Creation through procreation. At the same time, there is surge of ‘i’-*shakti* too in both males and females; Nature grants the power of restraint to both of them in abundance. It is, therefore, understandable that Nature does not promote indiscipline.

‘r’ is *Karma-shakti* which is red-coloured particle. Function of *Prana-shakti* is to agglomerate and its job is the opposite, to diffuse. ‘l’ and ‘r’ are *shaktis* acting against each other. Naturally, ‘r’ undermines vitality.

‘r’-*shakti* is fire in *jiva*-body, which causes hunger in us. This *shakti* digests food and transforms it into energy. The *prana* uses this transformed food particles for its own purpose and this is the mechanism how our body is built. Various *shakti*-particles naturally perform their assigned jobs side by side in an appropriate manner. None takes a cue from the others, and each one of them performs their designated job—construction or destruction—at par their capacity. Nonetheless, activities of the body happen properly in machine-like precision. Fire-particle destroys agglomerated particles gathered by the *prana* each moment. This fire-particle is grossly antagonistic to the functions of the *prana*. Fire forever wants new for its survival, which is why fire goads the *jiva* as hunger. Fire breaks, into small particles, what the *jiva* offers for satisfaction of his hunger and for quenching his thirst. The *prana*, on the other hand, collects those small particles to continue construction in various parts of the body as required. Functions of fire and the *prana* are really amazing, which belong to the *Shakti* stage. We will not have the scope to elaborate more on this topic.

Eight *Shaktis*—Brahmāṇī, Vaiṣṇavī etc.—are worshipped during *Shakti-puja* such as *puja* of *Durga* and *Kali*. These eight *Shaktis* are represented by phonemes like ‘ā’, ‘ī’ etc. ‘ā’ is Brahmāṇī. This is the Force to Create. We have analysed *shaktis* based on short forms of vowels. In rituals of *puja*, the long forms are considered as *Shaktis* and the short forms are Bhairavas (consorts) of those *Shaktis*. No need to over-analyse this. The short and long forms represent *purusha* and *prakriti*, respectively, of the same *shakti*. Function

of any *shakti* is performed by union of *purusha* and *prakriti* of that particular *shakti*-particle. When a *shakti*-particle is transformed into actual Force for *karma*, its two aspects of *purusha* and *prakriti* needs to be acknowledged; otherwise, advent and eclipse of Force would be logically incoherent. ‘*ī*’ is Vaiṣṇavī. *Puja*-rituals attribute this as Force to nourish. There is a difference between two perspectives: ‘*i*’ of ours and this ‘*ī*’. We have designated ‘*i*’ as grey-coloured dry particles. Readers should simply perceive this factual difference; argument over this difference is pointless. ‘*ū*’ is Māheṣvarī. Māheṣvarī is faculty of *dharma* or female form of *Shiva*. There is no anomaly between perspective conveyed by *puja*-ritual and our position. ‘*ī̄*’ is Chāmuṇḍā who signifies hyper movement of Force of *karma* in annihilating *asuras*. This is also coherent with our analysis. ‘*ī̄*’ is Kaumārī who signifies a female practitioner of *brahmacharya* or the power of virginity. *Brahmacharya* is vitality or *Prana-shakti*. Industriousness is a virtue of young girls. They can toil hard on being made to do so. There is no independent power of judgement for *Prana-shakti* which is subordinate to the *manomaya*, *vijnanamaya* and *anandamaya koshas*, and forever toils hard. Indiscriminately toiling hard is the function of *Prana-shakti*. There is no divergence between this perspective of *puja*-ritual and our position. ‘*ai*’ is Aparājītā, which is a long vowel. We have not specified anything on ‘*e*’, ‘*ai*’, ‘*o*’, and ‘*au*’ because of the fact that these are not fundamental phonemes but compound phonemes [diphthongs]. $ai = a + a + i$. ‘*a*’ represents soft-heartedness whereas ‘*i*’ tough-heartedness. In the *stotra* of Aparājītā (refer to the *Chandi*), the Goddess has been described as soft-hearted, though She is tough-hearted in the battlefield. ‘*o*’ is Vārāhī denoting massive Force that can bring upheaval, by grinding the earth in the bite of the teeth. This description will not be in tandem with our science. ‘*o*’ = $a + u$. ‘*a*’ is soft-

heartedness, ‘u’ Peace-*shakti*. Together they describe characteristics of the *Vishnu* centre with *daivi sampads*. *Sri Rāma* was a man of such characteristics. ‘h’ is *Nārasimhī*, which is again another name of “lion-hearted man” in feminine form. In the context of the *dhyana* of *Durga*, we have discussed a lion-hearted man. ‘h’ is development of Absolute Force, which matches our science. There is no room for ‘am’ in the *puja* procedures. ‘am’ has been considered as short vowel form of ‘ah’. However ‘am’ and ‘ah’ are not short and long forms of the same vowel. We have undertaken a journey toward the foundation of *anubhuti*. The above discussion is to compare and synchronise our position with the scriptures. None should tamper with procedures noted in scriptures. We want to perceive the science of *karma* and empower ourselves through *sadhana*. *Sadhakas* and *karmis* should note that the elements of Fundamental *shakti* which is the origin of Cosmos, are all present in the *jiva*. Enough has already been conveyed regarding augmentation of those *shaktis*. Even though we have discussed all these in brevity, readers should judiciously analyse our words.

Shakti as *tattva* can hardly be explained by means of debate, analysis and argument. In the *Chandi*, phenomenal reality has been presented as illustrative of *Shakti-tattva*. In the *Vedanta* philosophy, *Shakti-tattva* has been explained on philosophical foundations. Nevertheless, this philosophy can not be grasped on being manipulated by juggling of words by philosophers. The philosophy of *Vedanta* is the philosophy of the terminal state of the *Shakti* stage; it cannot be explained by a few words. Understanding of *Shaktivada* is the prerequisite for an understanding of Vedantism. The book of the *Yoga Vāsiṣṭha* is amply suggestive of the *Vedanta*. Commentaries of the Vedantists are aimed at the purpose of negation of other philosophies and affirmation of their own. The

key to the *Vedanta* lies in the first three phrases. Revered Śaṅkara, the greatest preacher of the *Vedanta*, was a great *karmi*. This fact itself reveals to readers that truly powerful persons (the *karma-ist* who pursues the doctrine of ceaseless performance of *karma*) have the right to the *Vedanta*. The tale of the *Chandi* will especially help *Shaktivadis*. The Gita, the *Chandi* and the Yoga Vāsiṣṭha (a version of the Rāmāyaṇa) are founded on the ethics of the same stage. Tales of the *Chandi* act as a compass for *karma-yogi*. Its language and mellifluous *mantras* stimulate power of *sadhana* in *sadhakas*. There is hardly any book as mellifluous and empowering as the *Chandi*. For the *shaktivadi*, the course of action narrated in the context of the tales will be particularly helpful in the field of action.

There are three Manifestations in the *Chandi*, encompassing its thirteen chapters. The First Manifestation is described in the first chapter; chapters from the second to the fourth fall under the Second Manifestation; the Third Manifestation concerns the rest of the chapters.

The First Manifestation of the *Chandi*, in brevity, is: *Brahma* eulogised the Goddess of *Chandi*, and thereby awoke *Vishnu*. Having woke up, *Vishnu* slew Madhu and Kaiṭabha. In this context, *Brahma* is faculty of *karma* belonging to the *Surya* stage. Madhu and Kaiṭabha, together, attempted to devour *Brahma* (educational system). *Vishnu* woke up and saved *Brahma*. The educational system was, thus, saved from aggression of *asuras*. This portrays one of the aspects of action-strategies of the *asuric* powers. The first stage of an aggression revolves around educational system which is infested with notions of ‘Madhu’ and ‘Kaṭu’ [another form of the word ‘Kaiṭabha’] meaning ‘sweet’ and ‘bitter’; elements of our [aggressor's] civilization are all sweet, and those of yours are

all bitter. Man loses self-confidence when his educational system is poisoned by such notions. There is no remedy for this as long as society (*Vishnu*) is asleep. Faculty of education does not take up arms in its own hands; its role is limited to arouse society from sleep. Instead of waking up society, argument and counter-argument by faculty of education with this ‘Madhu-Kaṭu’ symptom does not yield good results. This is the key take-away about the science of propaganda.

Organisation is the subject matter of the Second Manifestation of the *Chandi*. The facilitator of the First Manifestation is *Brahma* (teacher) and in the Second Manifestation, it is *Vishnu* (social authority). *Brahma* is still present here, albeit the principal authority is *Vishnu*. He was pained by persecution of the *devatas* (The *karmis* with *daivi sampads* are the *devatas*). *Vishnu* went over to *Shiva* for deciding the course of action. *Shiva* signifies a Great Man and *jnani* beyond the constraints of *bhoga*, *moha*, and *abhimana*. *Shiva* is the faculty of *jnana* for society.

A person who is world-reputed for oratorical skills or for writing scholarly articles, should not be considered *jnani*. These skills represent the faculty of education, not the faculty of *jnana*. *Shiva* listened to heart-rending touching tales of persecution of the *devatas* including *Vishnu*, on listening to which, *tejas* spawned in *Shiva*. (*Samadhi* of even *jnanis* are interrupted when persecution stemming from injustice takes place.) A Great *Jyoti* emanated from eyes of *Shiva* and *jyotis* of *Brahma*, *Vishnu*, and other *devatas* merged with this *Jyoti*. Conglomeration of all *jyotis* surged in size and gave birth to a Manifestation of *Shakti*. *Shiva*, *Vishnu* and other *devatas* conferred their weaponry, attribute and embellishment to this Manifestation of *Shakti*.

This tale depicts the science of transformation of a persecuted society into an organisation of enormous power. In the first scene, *Brahma* did not go to wage war with Madhu-Kaitābha. He awakened *Vishnu* (society). No educational system of an enslaved and persecuted nation can deal with strategies of governmental authorities. Educational system is always subordinate to governmental authorities. A shrewd government wants to fulfil their purpose by controlling persons with high standing in educational system through pecuniary grants and awards of recognition. However someone as insightful as *Brahma* stays quiet after rousing society up.

In this Manifestation of organization, actions of *Vishnu* are also thought-provoking enough. *Vishnu* (social authority) did not wage war with Mahiṣāsura himself. He went to *Shiva*. He along with other *devatas* added their strength to the power of *Shiva* (*dharma-guru*). This organised power fought with Mahiṣāsura.

A scientific action-strategy has to be formulated for confronting an organised power. Using this formulation as guide, all faculties of *karma* has to be organised for the cause in the field of action. *Jyoti* of *Shiva* connotes this formulation of action-strategy after having a deep understanding. As *Vishnu* (social authority) and other *devatas* join hands after careful study of this formulation, there comes a worthy organisational entity of massive power.

When mankind's action-policies are geared toward mundane purposes ignoring the expectations of facilitating evolution, a kind of people is engendered in society, who are not only openly hedonist but whose policies for perpetuating their enjoyment augment misery for others day by day. This is defined as *asuric* persecution, to counter which man

is forced to reform policies on the basis of new formulations of *karma*. For ages, this persecution is repeated in human society; again, faculty of *karma* is reformulated to new directions as a remedy of this persecution. Man's faculty of *jnana* is the driving force of this reformulation that ushers a new era. In the time of such *asuric* persecution, some perspicacious foresightful great man deliver a new formulation of *karma* to society. Society counters *asuric* persecution based on that formulation. The extent of foresight of the *jnani* is manifested in longevity of society founded upon his formulation. When foresight of the *jnani* in-question is rather less, this persecution over society becomes a regular phenomenon. Lack of foresight of the *jnani* gives rise of another *asuric* power to upseat one *asuric* power.

There is no new foundation of *karma* in the Third Manifestation of the *Chandi*. A narrative of war is depicted based on the organisational science described in the Second Manifestation. Goddess *Chandi* culminates this war by slaying Śumbha. This war illustrates all aspects of the *Shakti* stage. It is rather premature to attempt to describe, in a few words, the beauty and depth of *karma* and tales of struggle of this Creation. Struggle is omnipresent, from the *sthula* body of flesh and blood to the *pranamaya kosha* to the *manomaya kosha* to the *vijnanamaya kosha* to the *anandamaya koshas* (the *Shakti* stage). Struggle is life, struggle is the state of being, struggle is vitality, struggle is inside, struggle is outside and struggle is everything; this is the gist of the *Chandi*. It is the same phenomenon of struggle everywhere in every field, which you can grasp from discussion of anatomy, physiology, psychology, *sadhana-tattva*, theories of evolution. Everywhere a group pollutes and destroys the field by adopting *asuric* policies. Another group wages

war as a remedy. The former represent the anti-evolutionary forces while the latter pro-evolutionary forces. On perusal of the *Chandi*, you will envision this factor well.

Consider the scene right before the climax. Śumbha's army had been completely vanquished. On the one hand Śumbha was fighting all alone; on the other hand *Chandi* was accompanied by eight *Shaktis* of Brahmāṇī, Vaiṣṇavī etc. *Chandi* and the eight *Shaktis* were joyfully fighting. Śumbha told Goddess, “You are fighting with eight others and I am all alone; come alone and fight with me.” *Chandi* retorted back, “There is none else but me (readers look into panentheism of the *Vedanta*).” Instantaneously, all eight *Shaktis* entered the body of Goddess *Chandi*. Goddess further challenged him, “Stand your ground and fight me.” Śumbha was slain.

Śumbha's fall revealed the very nature of the Power [*shakti*] which had once been engendered from agglomeration of powers contributed by *Shiva*, *Vishnu*, *Brahma* and the other *devatas*. Those eight *shaktis* (we have defined them as seven *shaktis*) constitute the root of *tejas*, *karma* and *jnana* of yours, mine and of all the *jivas* of this Cosmos. The Third Manifestation of the *Chandi* makes it explicit that these eight *shaktis* are in the substrate of the same Absolute-*shakti*. If readers can make sense of this fact by their perusal of this chapter on *mantra-shakti*, they will realise the root of the *Vedanta* philosophy.

All *shakti*-particles are embedded in the same Fundamental *shakti*. This is impossible to conceive for those who have not reached this stage in evolutionary journey. This Fundamental *shakti*-particle is a visible particle which has motion but no sound. There is no radiation of rays from from this particle but *tejas*-energy is embedded in it.

An attempt to search for the location of this particle will make *sadhaka* detached from that stage. (This particle is omnipresent; however its *anubhuti* will be perceived by *sadhaka* only when he is established in the *Shakti* stage.) If this particle is a visible one, a natural question may occur to *sadhaka*: Who is the viewer of this particle? Viewer of this particle can only be ascertained once it comes to the pre-standstill stage. When the particle comes to such a stage, instantly it is ascertained that there has never been such a thing as view. If there were anything worthy of being called a view, its viewer is the particle itself. In sum, as long as the particle has motion, it is identified as a visible particle; that the particle is the viewer too is determined as it attains the pre-standstill state; therefore, we can call this particle “chit”-particle or Conscious-particle.

Creation exists because of motion of this particle, which explains why the *Vedanta* philosophy says “Janmādyasya yataḥ” [see page 433]. All the elements of Creation are in that particle. That “there is no such thing as Creation” (there is no such thing as view) becomes clear once the particle is into the pre-standstill state. For a more elaborate understanding, refer to commentary of Revered Śāṅkara on the *Vedanta* philosophy. You will understand why he has used the exposition of “this world is unreal” for the *Vedanta* philosophy.

Tantric sadhaka should compare this dual nature of the particle—sat-particle (Inanimate-particle) and chit-particle (Consciousness-particle)—with the *Brahman-mantra* into which he was initiated on the occasion of pūrṇa-abhiṣeka [Absolute Initiation] *diksha*. That *mantra* is: “saccidekaṃ brahma” meaning ‘sat’ and ‘chit’ are Manifestations of the same *Brahman*. Observe now that words of *guru*, scripture and *rishi* match your own *anubhuti*.

Furthermore, observe that during your first days into studies in your childhood, the teacher taught you phonemes such as *a*, *ā*, *i* etc. This was the first ray of *jnana* for you, which assisted you to learn knowledges, sciences, traditions, ethics and innumerable other things. At the time of *diksha*, *guru* unearths to you power of seed-*mantra* that is composed of phonemes which you have been introduced to at your childhood. *Mantra-shakti* help you reach the state of culmination of *jnana* and even beyond that, which is the state of the *Vedanta*. (*Veda* = *jnana*. *Vedanta* = *Veda* + anta [end] means “after the termination of *jnana*.) See what! The terminal stage is composed of what lies in the beginning! One who is ‘sat’—the beginning-less Fundamental *shakti* as elements of Creation—is ‘chit’ [Conscious] too that is Transcendent—Consciousness beyond this Creation. One who is the combination of seven *shaktis* that are the elements of Creation, manifests Herself as phonemes (*a*, *ā*, *i* etc.) in our vocal cord to perceive that selfsame Fundamental *shaktis*. Compare this to the third aphorism of the *Vedanta*, “sāstrayonitvāt” [See page 433].

We have analysed that *shakti* is ‘chit’. Moreover, *shakti* is transformed into the five *koshas* of *anandamaya*, *vijnanamaya*, *manomaya*, *pranamaya* and *annamaya*. Indeed, we can conclude now that all entities of Cosmos are constituted of consciousness. Each atom of Creation is transformation of ‘sat’-particle which is ‘chit’-particle too. That is why the *rishi* joyfully sang the hymn: “sarvaṃ khalvidaṃ brahma” [Everywhere there is nothing but *Brahman*].

Until you reach the terminal step of the *Shakti* stage, the above hymn is not an experiential truth but mere words. Experiencing this truth requires *anubhuti* of the *Shakti* stage. Your *sadhana* is incomplete in receiving *anubhuti* of one or more of the stages of

Ganesha, Surya, Vishnu and Shiva; even though it may seem to you in these stages that your understanding of the *Vedanta* is complete. Before the *Shakti* stage, you can attain stages of emptiness-perception, *bhava*-perception (devotion based perception), blissful perception, peace-perception and Absolute-perception; however you do not have the understanding of the *Vedanta* in the truest sense of the term. You will perceive the foundation of the *Vedanta* once you attain the *Shakti* stage.

Karmis may well be inquisitive on the look of the flag of the *Shakti* stage. Especially for them, we specify that the flag of *Shakti* is red-coloured, featuring sword. The red colour signifies that war is the True Manifestation of *Shakti* whose weapon is the sword. The *asura* is defined as a ruthless hedonist who, for his own enjoyment, denies food, clothing, education and health to man and also impedes the latter's evolution. *Shakti* connotes war against *asura*; the sword denotes that war. The *Chandi* mentions, “*asurāsr̥g vasāpaṅka carcitaste karojjvalaḥ. Śubhāya khaḍgo bhavatu caṇḍike tvām natā vayam.*” (Chapter 11, verse 28) *Devatas* are showering praises on Goddess *Chandi*, “O Goddess *Chandi*! Let the shining sword embellished with blood and flesh of *asuras* promote our cause. We offer thou our *pranama*.” We too have no additional commentary. Let the sword of *Shakti* be embellished with blood and flesh of *asuras*. This is the only way to let human evolution forever happen.

Book Four

Chapter Eight

Awakening of the *Kundalini* and the *Brahmanadi*

“Śakti kuṇḍalinī parā”

The *Kundalini-shakti* is the foremost source of power. In Indian *upasana*, this *shakti* is worshipped. *Upasana* of the *kundalini* is prevalent in the *Vedas*, the *Tantra*, the *Yoga*, *jnana-isms*, *bhakti-isms*, Buddhism and among all other communities. This is the indispensable part of Indian *upasana*. The principal basis of *Shaktivada* is *kundalini-shakti*. We have so far published seven chapters of this book. We will deal with new *tattvas* in this eighth chapter. This chapter may look considerably difficult compared to previous chapters. We have made enough efforts to elucidate the exposition.

Our *atman* is located in the brain and in the *sushumna* channel within the spine. There are many centres of power in the brain and in the spinal channel. Each centre is connected to other centres by means of nerves. Above-mentioned centres of power constitute nodes for the nervous system. The principal foundation of *atman* is the *brahmanadi* [the principal nerve]. This nerve [*nadi*] extends through the spinal channel from the its lowermost centre to the uppermost part of the brain. Centres of *Ganesh*, *Surya*, *Vishnu*, *Shiva* and *Shakti* (the *avyakta* centre) are located on the structure of this nerve. Centres of the *muladhara*, the *svadhithana*, the *manipura*, the *anahata*, the *vishuddhakhya* and the *ajna* are also located on this nerve. *Atman* is pervasive, which functions based on all experiential centres in the brain and also in the spine. Each experiential centre is a distinct world of realisation. This is how *atman* pervades everywhere in every world of realisation. From any experiential centre, many nerves are

extended to various *karma*-centres [centre for controlling functioning of *karma-indriyas*]. The pervasiveness of *atman* in the entire world of realisation is enabled by this structure of nerves. Still, the *brahmanadi* remains as the principal foundation of *atman*. Our discussion on nerves will help readers conceive how subtle acts of *atman* drive our body and mental world too.

We have already mentioned the *Shakti*-nerve [labelled 10, Figure 4] located at the brain in the previous chapters of this work. This *Shakti*-nerve is the *brahmanadi* which extends upto the *muladhara*. Readers should have a clear conception regarding nature of the *brahmanadi* and its branches and sub-branches. All nerves are extremely fine wires like fibres of a lotus. However, the *brahmanadi* is not such a wire. It is a form of wire without existence of any wire, made of subtlest phlegm-like [*kapha*] substance. After awakening of the *kundalini*, there remains no existence of this soothing *kapha*-like wire; it is transformed into a nerve of vacuum. Then, it can be called a nerve made of emptiness [*vyom*]. After *sadhaka's kundalini*-awakening, if he neglects practising *jnana* and *sadhana* for a long time and if he finds himself mostly in the world of ignorance, then this emptiness-like nerve is transformed into one of phlegm again on account of *tamas*. For this reason, Great Men who perform *kundalini-sadhana*, remain associated with practice of *jnana*, *yoga*-based *sadhana* and anti-*asuravada* activities for social welfare. Transparency of the *brahmanadi* is indicative of greatness for man. Non-transparency of the *brahmanadi* makes a person *asuric*-natured, or weak-natured (one who appeases *asura*).

Various natures observed in *jiva* such as *jiva-hood*, brutish nature, humanity, divinity, *ishvara-hood* and *Brahman-hood* are all expressions of development of various

stages in the nerve-world. *Jiva* assumes different entities in different stages of evolution. Activities of certain people such as the ghoulish [*pishacha*] natured, the *asuric*, the appeasers of *asura* and the swindlers, create chaotic and unnatural impulses in the nerve-world; consequently, for them, the *brahmanadi* becomes more and more opaque. Gradually, these people become accustomed living under such chaotic circumstances. They are transformed into seasoned perpetrators of atrocities. Those men too can be back to Natural State by the impact of good company, the greatest example is which the character of *maharshi Vālmīki*.

The fundamental difference in nature and *karma* of men of stages of *Ganesh*, *Surya*, *Vishnu*, *Shiva* and *Shakti* should be construed as difference in intensity of activities of some particular nerves. There are six rooms in every floor of a three-storey building; each of these rooms is allocated to a separate person for living. Every room is different regarding availability of light, air, convenience and furniture. Likewise, each person endears a different nerve, which is the cause of variation in human nature.

An individual has many relatives — father, mother, wife, son, daughter, friend etc. He ponders upon those of his relatives more, to whom he is more attracted, and with whom his divergence in opinion is more intensive. At the sight of a particular incidence, he thinks about his most endeared person. The same is true for activities of the nerve world too. For each man, depending on his evolutionary development, some particular nerve vibrates in him which shapes nature and *karma* of that person. An Absolutely evolved person is the *purushottama* who is of the *Shakti* stage. The preceding seven chapters of this work discuss from psychological perspective how man evolves through different stages to Absoluteness. Real seat of *jiva* in the physical body is the *sushumna*

channel inside the spine and nerves of the brain. We have not elaborated all these in previous chapters, of which we will have our take now. Opposition to *asura* is the principal characteristic of the *Shakti* stage.

A clear conception regarding anatomy of the spinal channel and the brain is a must-have for proper understanding about network of nerves. The pre-requisite to enter this discussion is having clear conception about two hemispheres of the cerebrum, two hemispheres of the cerebellum, the *shiva-pinda* [thalamus] that bridges two hemispheres of the cerebrum, the tip of the *sushumna* [medulla oblongata] and the spinal cord. Entrants into the discipline of *yoga* and *tantric sadhana* must acquire elaborate knowledge of anatomy of these locations. The fundamental theme of the path of *yoga* is anatomy and activities of these nerves. These nerves make us hedonist, *yogi*, *jnani*, Great Man or *asura*, *durbalavadi* (who appeases *asura*) and hypocrite. Practise of *yoga* is prevalent in our land since the *Vedic* era. There are detailed analysis of this in scriptures of the *Tantra* and the *Yoga*. The *devatas* like Indra, the Great *Rishis* [*maharshis*], Manus, *Sri Rāma*, *Sri Kṛṣṇa*, *Sri Buddha* all were Great Men and Great *yogis*. Without clear conception of the brain and the *sushumna* channel, Accomplishment in *yoga* is impossible. *Shaktivadis* are the greatest *yogis*; *asuravadis*, with effort, can become intermediate *yogis*; *durbalavadis* will never have access to *yoga*.

We are using figures for cultivation of understanding of *yoga*. At present, diagrams of the brain are used in the curriculum of schools, colleges and medical studies. Readers and entrants in the discipline of *yoga* are suggested to study those figures. Non-vegetarians can have a gross understanding by breaking the skull of any *jiva*. The *shiva-linga* is the gross representation of the brain. Entry into the discipline of *yoga* is

synonymous with *upasana* of *Shiva*. That what is known as *ajna-chakra* in the *Yoga* scriptures is the brain and is also represented by the *Shiva-linga*. When we were initiated into the discipline of *Yoga*, our *Guru* used a sapling of cotton to explain the bi-petalled *chakra* and the brain. We had no problem to perceive *ajna-chakra* through this demonstration using a sapling. Revered *Guru* educated us on the technique of *Āruṇi* and told us that *anahata*-sound [*nāda*] would be audible to you by practice of this technique for a few days. This exactly happened within two-three days. That soothing sound of *om* used to be heard throughout day and night. Later, there was no need to perform this technique but concentration inside the brain and the spinal channel was good enough for me to hear this sound. Our revered *Guru* used this sapling to also teach us the structure of the *gurupaduka* mentioned in the *Tantra* (refer to the *Śiva Saṃhitā*) in the upper part of this bi-petalled *chakra*. We first illustrate here positions of the brain, the *ajna*, the six *chakras* and the *shiva-linga*. (See Figure 3)

Description of the *brahmanadi* as in Figure 3

1. The centre of the *muladhara-chakra*: *Kundalini-shakti* rests in this centre. It is an extremely powerful centre which is called as the *bhuh-loka* in the *Vedas*.
2. The centre of the *svadhisthana-chakra*: Here lies *jiva's chakra* of procreation. *Jiva-atman* is confined in the mother's womb through this *chakra*. It is called as the *bhuvah-loka* in the *Vedas*.
3. The centre of the *manipura-chakra*: This is the location of our *mana*. It is called as the *svah-loka* in the *Vedas*.

4. The centre of the *anahata-chakra*: When we practise *yoga* being focused on this location, our mind becomes so delicate that we can hear *anahata*-sound. It is the centre of love. This is also the centre of all kinds of *daivi* emotion and the centre of all aspects of the *asuric* nature as well. This is the *mahah-loka* by the *Vedas*.
5. The centre of the *vishuddhakhya-chakra*: It is the centre of *jnana*. “Na hi jñānen sadṛśam pavitrāmiha vidyate” (The Gita, chapter 4 verse 39): “Nothing is as **pure** as *jnana* in this world.” This is the reason that this centre is named *vishuddhakhya* [viśuddha = **pure**]. It is the centre of *janah-loka* by the *Vedas*.
6. The entire brain is known as the *ajna-chakra*. A part of the *ajna* is called the centre of the *buddhi* which is labelled as 6 here. This is the centre of *tapah-loka*. The *buddhi* [intellect] is the principal location of *tapasya*.
7. The location of the *gurupaduka*: A particular ritual of *laya-yoga* is known as *gurupaduka*. The *gurupaduka* is the place in-between the *ajna* and the *sahasrara*. This is part of the *satya-loka*.
8. This is the cover of the *sahasrara-chakra* and the endmost covering of the brain.

Centres labelled as 1, 2, 3, 4 and 5 are based on a line, called the *brahmanadi*. The upper segment of this *brahmanadi* extends into the brain. This will be explained through other figures.

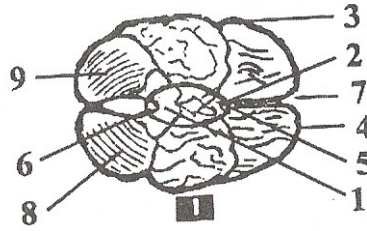


Figure 9-I: Segments of the Brain (Inverted look of horizontal cross-section)

Description of Figure 9-I

Figure 9-I depicts the horizontal cross-section of the brain in an inverted position.

1. This position is located at the same line as the *shiva-pinda* which is the join of two hemispheres of cerebrum.
2. Positions labelled as 2 and 5 are in the same line as the centre of *buddhi*.
3. The right brain (demarcated by a bold curve)
4. The left brain (demarcated by a bold curve)
6. This [medulla oblongata] is the starting point of the *sushumna* channel, which is again in the same line as the *prana* centre.
7. The side of forehead of the brain.
8. The cerebellum (right hemisphere).
9. The cerebellum (left hemisphere).

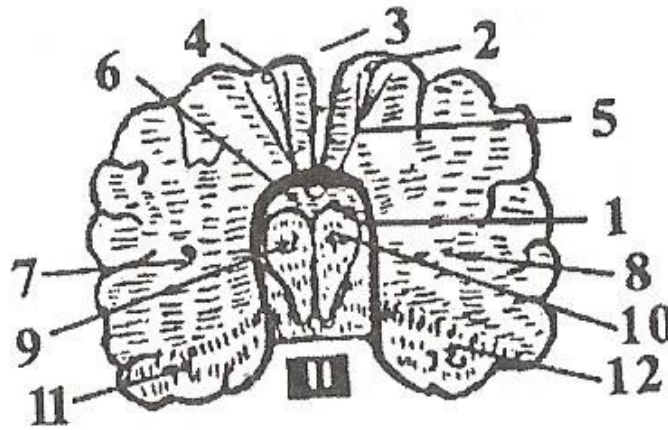


Figure 9-II: Segments of the Brain (Vertical cross-section through ears)

Description of Figure 9-II

Figure 9-II illustrates the vertical cross-section of our brain when cut through by a plane in-between our ears.

1. The *shiva-pinda*: Two hemispheres of the cerebrum are connected here. The lower part of the *shiva-pinda* is the *ajna-chakra*, and its upper part is known as the *gurupaduka* or the origin of the *sahasrara*. All centres in the upper part of the *sahasrara* including *Surya*, *Vishnu*, *Shiva* etc. (centres labelled as 2, 3, and 4 in Figure 9-III) are connected to the upper part of the *shiva-pinda*. More precisely, nerves from those centres enter the upper part of the *shiva-pinda*. The entire discipline of *Yoga* focuses upon the *shiva-pinda* of the brain, which is the core experiential domain for the *ajna-chakra*, the *gurupaduka* and the *sahasrara-chakra*. No mystery of *yoga* can be unearthed without *dhyana* of the *shiva-pinda*.

2. This is a centre at the upper end of the brain. Look into the centres labelled as 2 and 4 which bears a correspondence—one at the right hemisphere and the other at the left hemisphere. A nerve that joins them, comes out from one of the hemispheres—left or right—and proceeds to the corresponding centre in the opposite hemisphere of the brain by passing through the *shiva-pinda* or the *gurupaduka*. The particular nerve that connects these two centre in this figure, for example, passes through the *shiva-pinda*.
3. The empty space in between two hemispheres of the brain: The *shiva-pinda* is located within this empty space reminds one the shape of a *shiva-linga* located in a vagina. Scriptures denote this *Shiva-pinda* as “Ītara-liṅga”, elaborated in the work of “A Primer on *Dharma*”.
4. This is the centre whose corresponding centre in the opposite hemisphere is labelled as 2. A nerve extending from centre 2 to centre 4 passes through the *shiva-pinda*.
5. A nerve connecting centres of 2 and 4.
6. Upper part of the *shiva-pinda* known as the *gurupaduka* or origin of the *sahasrara*.
- 7, 8. They represent right and left hemispheres of the brain, which have been enclosed by the shade of horizontal lines. They are part of the *sahasrara*.
- 9, 10. These parts of the *shiva-pinda* belong to the *ajna-chakra*. These parts along with parts labelled as 11, 12 are pointed out through the shade of vertical lines.

11, 12. The *ajna*, the *sahasrara* and the *gurupaduka* are located in the same hemisphere of the brain. The part, enclosed by shade of vertical lines, is the *ajna-chakra*.

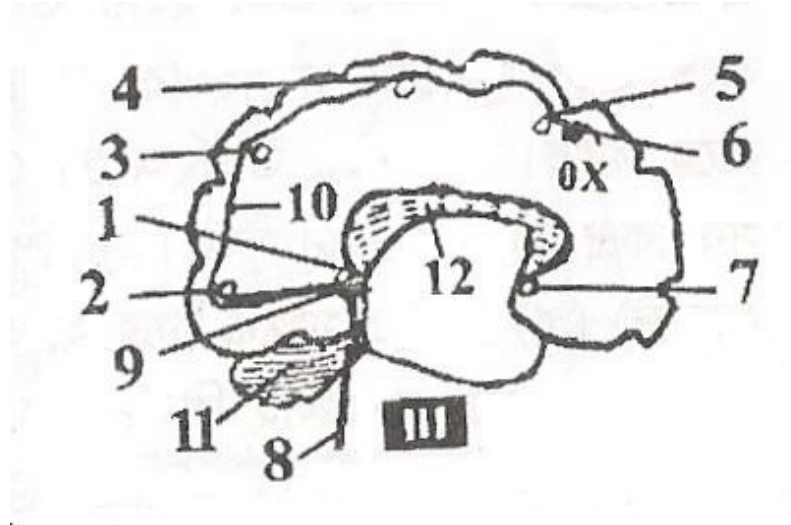


Figure 9-III: Segments of the Brain (Vertical cross-section through eyebrow centre and the point of *sikha* [tuft])

Description of Figure 9-III

Figure 9-III illustrates the vertical cross-section of our brain when cut through by a plane in-between our eyebrow centre and the point of *shikha* [tuft].

1. The centre of the *mana*. It is situated slightly above the centre of *prana*.
2. The *Surya* centre.
3. The *Vishnu* centre.
4. The *Shiva* centre.
5. The advanced *Shiva* centre.

6. The *avyakta* centre. It is part of the *Shakti*-world.
7. The *Ganesha* centre or the *buddhi* centre.
8. The *brahmanadi* in the spine, or the *sushumna* channel.
9. The *prana* centre.
10. The part of the *brahmanadi* in the brain. All centres of the brain are located on this nerve.
11. The cerebellum.
12. The *shiva-pinda* in the brain. This is the bridge between two hemispheres of the brain. The vertical cross-section splits it into two parts of which one is shown in the figure.

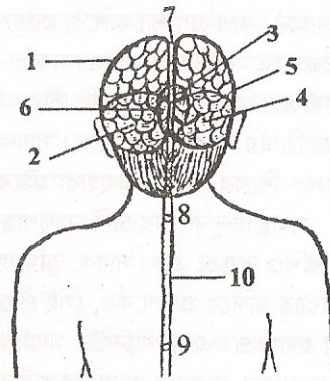


Figure 10: The *ajna*, the *sahasrara* and the *shiva-pinda* in the Brain

Description of Figure 10

1. The *sahasrara* in the left hemisphere.
2. The left petal of the *ajna-chakra* in the left brain.

3. The *gurupaduka* as part the *shiva-pinda*.
4. The right petal of the *ajna-chakra*.
5. The *sahasrara* in the right hemisphere.
6. The *shiva-pinda* located in-between both hemispheres, which is a part of the *ajna-chakra* and the origin of the *sahasrara*.
7. Empty space in-between both hemispheres of the brain.
8. The centre of the *vishuddhakhya* in the spine.
9. The centre of the *anahata* in the spine.
10. The *brahmanadi*.

The *shiva-linga* has been discovered for the purpose of perfecting *dhyana* of the brain. It would require a big volume to discuss the strong scientific and philosophical foundations of this *murti*. Once I get such an opportunity to write a book on the procedures of *Shiva-puja*, I shall elaborate on the *shiva-pinda* there.

The *shiva-pinda* inside the brain is extremely important location for practice of *yoga*. Roots of all organs, sub-organs and biological systems of the body rest in the *shiva-pinda* as the corresponding nerves all converge there. The view of the *shiva-pinda* can be compared to the sight of the mountain of the Nanda Devi in the path of the Mount Kailash. During the winter season, the Nanda Devi is spotted from a good distance. There exists the Triśul—a combination of three mountain peaks in the form of a trident—in front of the Nanda Devi. Many *sadhakas* carry on their pilgrimage to the Uttarakhand region during winter time to clarify their conception of the *shiva-pinda* located in the

middle of the brain by the sight of the Nanda Devi which facilitates the *dhyana* of “*dhyāyennityaṃ maheśaṃ rajata girnibhaṃ*”.

Sadhaka! Do you aspire to enter the discipline of *yoga*? Are you attracted by the supremely purifying discipline of *yoga* founded by the *rishis*? Do you want to envision *shiva-murti* composed of *jyoti* located in your body of flesh and blood? That soothing electric beautiful manifestation of *Shiva* rests in each atom of your body. The *shiva-pinda* is the centre of that soothing manifestation. If you want to live long in good health, perform *dhyana* of that *shiva-pinda*. If you want to keep all your bodily organs, sub-organs and biological systems in functioning condition and invigorated, then you should perform *dhyana* of that *shiva-pinda*. If you want to regulate your mind, again you should perform *dhyana* of that *shiva-pinda*. Have you not seen a *Shiva-murti* below a tree or in a temple? The *Shiva-murti* has been planned to facilitate *dhyana* of the *shiva-pinda*. In spite of all gigantic temples having been constructed in India to establish this *murti*, it is actually located in your own brain. The Kashi Vishwanath temple is established to manifest this closest *murti* of *atman*, the *murti* of *jnana*. Vishwanath [Lord of the world] exists inside our brain with manifestation of the Self. Kāśa = manifestation [Prakāśa]. A place with Kāśa = Kāśī [Kashi]. Vishwanath is the *shiva-pinda* inside this *sahasrara* endowed with *jyoti*. Activities of the brain travel the through nervous system inside the body in an extremely intense electric motion; this makes the *shiva-pinda* replete with *jyoti*. *Sadhaka!* Become engrossed in the *dhyana* of *Shiva*. It will lead you to lose yourself in the vision of pervasive entity of *Shiva* with infinite manifestation of *jyoti*. Indeed, *Shiva* is the centre of the nerve-world.

The key to entire Hindu philosophy is the scriptures of *yoga*. *Shiva* is Lord of *yoga*. *Tattva*-wise, this *Shiva* is akin to the *shiva-pinda* in the brain. *Sadhaka!* You enter a temple to perform *puja* of pinnet of this idol placed northward. This pinnet is demonstrative of the *ajna-chakra*. The north part of this pinnet is the centre of the *buddhi* or Polaris. The *shiva-linga* of this pinnet represents the *shiva-pinda*. (cf. the fifth chapter of this work and also the book “A Primer on *Dharma*” for more details.) All organs, sub-organs and biological systems of our body—including five *jnana-indriyas* of eye, ear, nose, tongue and skin, five *karma-indriyas* of speech, hand, leg, anus and reproductive organ, five vital currents of *prana*, *apana*, *samana*, *udana*, and *vyana*, five *vayus* of Nāga, Kūrma, Kṛkar, Devadatta and Dhanañjaya—are empowered by this *shiva-pinda* through the central location of the nervous system. If you perform *dhyana* of the *shiva-pinda*, you will benefit as regards your health. This *dhyana* is not prescribed only for *yogis*; but the *shiva-pinda* is the sole designated *devata* for male and female virgins, for householders and *sannyasis* alike, for *yogis* and hedonists alike. He is *Brahman* of the *brahmajnani*, and the centre of the physical body for the atheist.

The *shiva-pinda* has centres of *anubhuti* of *Brahman-With-Attribute*; also *anubhuti* of the *tanmatras* of smell, taste, sight, touch and sound. Here rest *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti* as well as the *devatas*, the ancestors, the Gandharvas [artists], the *rishis*, the *pretas*, the *pishachas* and all kinds of ethereal powers. Readers may go through our theories on nerves to be enlightened sufficiently on the True human nature. The educated and the youth of our land have turned into atheists by reading a few shallow works based on communism. We present our case that there is no threat for atheists in performing *dhyana* of the *Shiva-murti*. This is not the right context to judge

whether *Shiva* is an inanimate entity or a conscious being or a synthesis of the both. *Shiva* is a beneficent entity, performance of whose *dhyana* is beneficial irrespective of your disposition to religion—theist or atheist. It is the centre of the physical body as well as the centre of *atman*.

As we ponder upon the *devata* of *Shiva* today, fond memories of snow-covered soothing *jyoti*-induced peaks of the Nanda Devi and the Trisul in the route of Lake Manasarovar surface in my mind. It feels like that that divine, soothing, sacred, *jyoti*-inducing *Shiva* is ever-present in my inner being. O *Shiva*! O Beneficent to all! You are the vision of my eyes; you are the hearing power of my ears; you are the ability of smell for my nose; you are the perception of taste in my tongue; you are the ability of touch in my skin; you are the mind for my mind; you are the vitality [*prana*] for my vital self [*prana*]; you are the attraction of my *chitta*; you are the foundation for my *aham*. You are Partial Manifestation of *Brahman*; you are *Brahman* Supreme; you exist in my brain as Infinite Cosmos. You exist in my brain as Attribute-less, All-pervasive and Absolute-most *Brahman*. O the pinnacle of my brain! O dearest *devata* of my heart! I offer my *pranamas* to you again and again. You remain in the *jiva's* brain for ages. *Rishis* have eulogised you through many rhythms [*chhandas*] and many (*Vedic*) *mantras*.

“Om śrotrasya śrotram manaso manaa yad

Vāco ha vā vācam sa u prāṇasya prāṇaḥ.

cakṣuścakṣu rati mucya dhīrāḥ

pretyāsmallākādamṛtā bhavanti”

“He is the ear to ear, mind for mind, speech for speech, *prana* of *prana*, eye to eye. Knowing Him makes *jiva* immortal even after leaving this world.”

Yogis performed your *dhyana* yearning for the Ultimate *samadhi*; I too perform your *dhyana* in that same form. O *Shiva*! Grant me the Ultimate Rest.

“Om ārādhayāmi maṇi sannibha mātmaṅgaṃ
mayā purī hṛdaya paṅkaja sanniviṣṭaṃ.
śraddhānadī vimala citta jalāvagāham
nityaṃ samādhi kusumairapunarbhavāya.”

“I worship the *shiva-linga* which possesses *jyoti* like a precious gem and is manifestation of *atman*. He is located completely inside the lotus of the *sahasrara*. I am immersing in the river of reverence and water of *jnana*. (Reverence and *jnana* belong to that *shiva-linga*.) I worship using the flower of *samadhi*. (The power which grants *samadhi* by keeping the *mana* standstill, rests in that *shiva-pinda*.) I will enjoy the outcome of Attribute-less *samadhi*.”

O All-beneficent *Shiva*! I perform your *upasana* by the sacred eulogy of panentheist Śaṅkara enchanted by your unworldly manifestation.

“Om gātraṃ bhasmasitaṃ sitaṅca'sitaṃ haste kapālaṃ sita,
khaṭṭāṅgaṅca sitaṃ sitaśca vṛṣabhaḥ karṇe site kuṇḍale.
gaṅgā phenasitā jaṭa paśupateścandreḥ sito mūrdhaṇi,
so'yaṃ sarvasito dadātu vibhavaṃ pāpakṣayaṃ śaṅkara.”

“His body is white with black-coloured ashes. He holds a human skull as pot and a white mace. He is riding a white bull. He is decorated with white-coloured ear-ornaments. O Lord of beasts! Your matted hair is white from the white foams of the Gangā. The white moon shines in your forehead. O all-white *Shiva*! O dispeller of sins! Grant me wealth.” *Dhyana of Shiva* augments wealth.

Figure 1 illustrates the *Shiva-murti*, the brain and the *brahmanadi*. The *shiva-pinda* exists in every *jiva* including the vegetation.

Description of Sub-figure I of Figure 1

1. Serpent-head: It is representative of the *sahasrara* in the brain. One end of this serpent extends to the *muladhara*. This serpent connotes the vitality in *jiva's* body. In scriptures, it is called “anantanāga” [literally speaking, infinite serpent]. *Vishnu* lies down over this serpent (the *brahmanadi*). This serpent on the head of *Shiva* represents the *brahmanadi*.

Centres labelled with numbers of 2, 3, 4, 5, 6 and x are six centres in one half at the top of the *shiva-pinda* among the twelve centres of the *gurupaduka*. We will discuss this later.

7. The centre of the *mana*.

8. The centre of the *buddhi*.

9. The centre of the *prana*.

10, 11. The east and the west petal of the *shiva* pinnet. Since this pinnet is always north-faced, these two petals always lie in the east and in the west, respectively. These are the petals of the *ajna-chakra*.

12. The pinnet of *Shiva*. It is always north-faced. *Shiva-murti* indicates the north instantly.

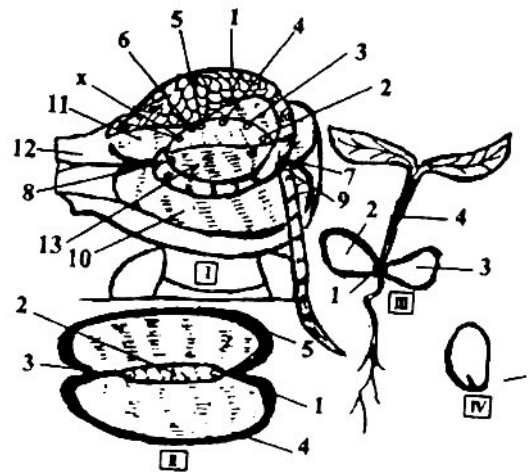


Figure 1: *Shiva murti* (I *Shiva murti*; II The *ajna-chakra*; III A young sapling; IV a seed)

Description of Sub-figure II of Figure 1

1. The centre of the *mana* in the *ajna-chakra*. It is at the rear-side of the brain.
2. The *Shiva-pinda* in the middle of *ajna-chakra*.
3. The centre of the *buddhi* in the *ajna-chakra*. It is at the front-side of the brain.
4. The left petal of the *ajna-chakra*.

5. The right petal of the *ajna-chakra*.

Description of Sub-figure III of Figure 1

This sub-figure illustrates the *shiva-pinda* in vegetation.

1. The location of the *shiva-pinda*. Life of a tree rests here. One part goes up from this centre, which becomes the trunk of the tree with branches, sub-branches, flowers and fruits. The other part enters the earth as root and its branches. The brain of the tree is located in its root. Our brain is located toward the sky; the brain of a tree is inside the earth and toward the earth. The 'lower' body of a tree rests above the ground and the 'upper' body inside the earth.
 2. Two petals of a seed. There are two petals and a small sprout is found on breaking a seed or a gram. Contact with water and earth develop the petals into parts labelled as 2 and 3. One part of the sprout goes below the earth and the other part goes up as the trunk to grow branches and leaves in it.
- 2 and 3 are analogous to bi-petalled structure of our brain. The parts of 4 and the root inside the earth are, grossly speaking, analogous to our *brahmanadi*.

Description of Sub-figure IV of Figure 1

This sub-figure illustrates a seed. The part labelled as 1 is its sprout and this is the seed state of the *brahmanadi*. This sprout is analogous to *om*. Contact with water and earth gives rise to the young sapling of sub-figure III from this seed.

Westerners and Muslims have carried out extensive false propaganda regarding the *Shiva-murti*. In this context, practitioners of *paurohitya-vada* have also observed ugly words regarding the *Shiva-murti* in many *puranas*, for hiding the secrets of *jnana* from the non-*brahmins*. Readers should know well that *Shiva-murti* signifies the brain. *Shiva* is the Lord of *yoga* and the brain is the key to entry into the domain of *yoga*.

Various parts of the brain: Practise of *sadhana* should be based on acceptance of the entire brain as *Shiva-murti*. The brain consists of two hemispheres of cerebrum, two hemispheres of cerebellum, the *shiva-pinda* and the medulla oblongata. All nerves are connected to the *shiva-pinda*. Most of the nerves from the right hemisphere pass through the *shiva-pinda* to travel to the corresponding left-hemisphere organs and vice-versa. This is a peculiar characteristic of the nerve-world. There are some nerves which are connected to particular centres of the brain after passing through the *sushumna* channel, but they have not passed through the *shiva-pinda*. Very few nerves are of this type.

Science of the physical body and *Shiva*: It is a flawed notion that centres of *jnana* are limited to the brain only. They exist everywhere including the *muladhara*, the *svadhisthana*, the *manipura*, the *anahata*, the *vishuddhakhya*, the *ajna* and the *sahasrara*. Each centre of *jnana* is a *Shiva*. Analysis along this line reveals existence of thousands of *Shivas* in our body. We will present a rough sketch of *Shiva*. It is truly amazing to note the discovery of a great number of subtle and subtlest *tattvas* of *yoga* by an ancient civilisation. A large volume of 500 pages would be insufficient to record all details regarding the *Shiva-murti*. Who knows, why *rishis* were so keen in having the knowledge of subtle and subtlest *tattvas* of the body and why did they attempt to deliver all this

knowledge to society? In spite of having everything India is in a miserable shabby state for the last thousand years, for lack of *shaktivada* and political thinking.

The physical body and the *Shiva-liṅga*: The *Tantra* describes *shiva-liṅgas* in different parts of the body, such as Svayambhū-liṅga at the centre of the *muladhara*, Mahākāla-liṅga at the *manipura*, Vāṇākhyā-liṅga at the *anahata* (heart), Sadāśiva-liṅga at the *vishuddhakhyā*, Ītara-liṅga at the *ajna* and Mahānādākhyā-liṅga (Param-liṅga) above the *ajna*. As “liṅga” indicates an Omnipresent *tattva* or *Brahman*, every stage of *jnana* is a “liṅga” or *Brahman*. In the journey to Absolute *Jnana*, all these intermediate stages are explored. Since mind or various parts of Creation are dissolved at these various stages, they are known as liṅgas. Definition of a “liṅga” is given by, “līnaṃ gacchati iti liṅgaṃ” [In a liṅga, it dissolves].

The physical body and eight manifestations of *Shiva*: At the *muladhara*, *Shiva* is a manifestation of *kshiti* [earth] called “Sarva”. At the *svadhithana*, *Shiva* is a manifestation of *ap* [water] called “Bhava”. In the folk culture of Bengal, people equate spiritual attainment to crossing the Sea of “Bhava”. This “Bhava” is the *svadhithana*-world which represent the cycle of birth, death and rebirth. Those without urges of *bhoga* cross this Sea of “Bhava”. Attraction for *bhoga* causes rebirth. At the *manipura*, *Shiva* is a manifestation of *tejas* [fire] called “Rudra”. At the *anahata*, *Shiva* is a manifestation of *marut* [air] called “Ugra”. At the *vishuddhakhyā*, *Shiva* is a manifestation of *vyom* [space] called “Bhīma”. At the *ajna-chakra*, *Shiva* is a manifestation of worshipper called “Paśupati”. “Mahādeva” is the lunar manifestation of *Shiva* at *Soma-chakra* which is above the *ajna*. Here, a stream of nectar drips from the *Shiva* centre all the time which we will discuss later. *Ishana* is the solar manifestation of *Shiva* at the *brahmanadi* inside the

brain. *Ishana* means *ishvara* or *purusha* of the highest stage or the *purushottama*. The selfsame *Ishvara* manifests Himself in different forms at different stages of Creation. These philosophical stages are the *shiva-murtis* of various names. Liṅgas are ways to dissolve mind, and *murtis* represent various philosophical stages. Incidentally, mind is dissolved by sense of touch; philosophical revelations are unearthed by sense of sight.

The physical body and six *Shivas*: *Shiva* at the *muladhara* is known as *Brahma*. Similarly, *Shivas* at the *svadhithana*, the *manipura*, the *anahata*, the *vishuddhakhya* and the *ajna* are known as *Vishnu*, *Rudra*, *Ishvara*, *Sadāśiva* and *Paraśiva*, respectively. Due to their contribution to *sadhaka* and to the world at different stages of evolution, they are revered; they are *gurus*. That is why we write the phrase of “Om ṣaṭ śrīmad gurave namaḥ” (meaning *pranamas* to *guru* with six *sri-s* [beneficial attributes]) in the tradition of *siddha sadhakas*. The *Shakti* stage is after these six stages and it is the agglomeration of all these six stages.

“Om brahmāśca viṣṇuśca rudraśca īśvaraśca sadāśivaḥ;
tataḥ paraśivaścaiva ṣaṭ śivāḥ parikīrtitāḥ.
Tasyopari mahāśaktiḥ mahākālī virājitā.”

Brahma, *Vishnu*, *Rudra*, *ishvara*, *Sadāśiva* and *Paraśiva* are the six *Shivas*. The great *Shakti*, *Mahākālī*, is above them. She represents the *Shakti*-nerve.

There are many activities associated with the power of a certain stage. Manifold nomenclature is necessary to describe those activities and their mysteries. The designated number for a train (say 5 up or 6 down) does not say much about the carrier other than its

time-table. Every part of the train has a special name without which thorough understanding of the train is impossible.

Five-faced and six-named *Shiva*: *Ishana*, Tatpuruṣ, Vāmadeva, Aghora and Sadyojāta are five faces of *Shiva*. They all are different activities of the same centre of the upper brain being manifested.

“Om ūrddhvamūrddhānamīśāno mama rakṣatu sarvadā;
dakṣiṇāsyam tatpuruṣo avyaye girināyakaḥ;
aghorākhyo mahādevaḥ pūrvāsyam parirakṣatu;
vāmadevaḥ paścimāsyam sadā me parirakṣatu.
uttarāsyam sadāpātu sadyojāta-svarūpadhrta.”

“The upper part of the *brahmanadi* is ‘mūrddhāna’ which is also called *ishana*. Centring *ishana*, there are four other faces: Tatpuruṣ at the south, Vāmadeva at the west, Aghora at the east, and Sadyojāta at the north.”

In addition to these five faces, there is a sixth face which has been cited as “Paśupati”. *Shiva* with first five faces represents Realm of the *tanmatras*. *Shiva* named Paśupati is the *aham-tattva*. *Sadhakas* should read the fifth chapter of this book. Five faced *Shiva* + Paśupati = Six-named *Shiva* mentioned in the context of *sadhana* involving the *gurupaduka*. Disciplines of knowledge and sciences have come from five-faced *Shiva*. The sixth face has revealed scriptures that describes rites to be performed and procedures for harming others. Accomplished [*siddha*] *yogis* attain a kind of *jnana* and power at a particular stage. They reveal the obtained knowledge as a scripture or a particular discipline. Not everybody perceives all levels of *tattvas* on *ishvara* after

entering into the domain of *sadhana* involving bodily *tattvas*, however bits of *jnana* which involves understanding of the *brahmanadi* and the *shiva-pinda* grants everybody a lot of satisfaction and joy [*ananda*].

Those who worship an evil spirit (*pishacha*) in the name of monotheism, gradually become as mean and evil-minded as *pishacha*. On the contrary, those who can perceive even a tiny aspect of the *brahmanadi*, become satisfied and influence the world in a positive manner. The *Shiva-murti* represents the *shiva-pinda* and the *brahmanadi*. This is man's only must-worship entity. Hindus have placed this *murti* in temples. Being challenged by scientific progress of the modern age, Allahists and materialist westerners cannot suppress the ignorance displayed by the Bible and the Quran any more. These idiots have run a business of lies by attributing Hinduism as idolatry and worshipping of phallus. We will discuss a lot of nerves in this volume; each nerve is a *Shiva*. Each nerve inculcates a distinct power. Powers are possessed by different centres too, for example, *Dākinī-Shakti* at the *muladhara*, *Rākinī-Shakti* at the *svadhisthana*, *Lākinī-Shakti* at the *manipura*, *Kākinī-Shakti* at the *anahata*, *Śākinī-Shakti* at the *vishuddhakhya* and *Hākinī-Shakti* at the *ajna*. The *Vedas* opine that *lokas* of *bhuh-*, *bhuvah-*, *svah-*, *mahah-*, *janah-*, *tapah-* and *satya-* exist at the centres of the *muladhara* etc. In each of these centres, mind is dissolved and that is why they are called 'liṅga's. In each centre, mind is absorbed in certain activities that leads to pleasure and pain. For this reason, these centres are called *lokas* [worlds]. There are elements of learning and *jnana* in each centre; each centre is a *guru* because of this reason. This *jnana* grants *Shiva-hood*; therefore, there is a *Shiva* in each centre. Each centre possesses *ishvara-hood* and authority too; each centre, for this

reason, is an *ishvara*. Scriptures support each of our hypotheses. But quoting them is impossible due to constraint in space in this volume.

There is no need to be confused by multiple names of *Shivas*, *ishvaras* and *Shaktis*. There is no alternative but use of manifold names to explain *ātma-tattva*, *vidyā-tattva* and *Shiva-tattva* [*tattvas* of self, learning and *Shiva*] in terms of *yoga*, and elucidating them in terms of the bodily *tattvas*. Nevertheless, *dhyana* of the *brahmanadi* and the *shiva-pinda* at the *ajna-chakra* is good enough for having an understanding of any *Shakti*, any *Shiva*, any *devata* or any *tattva*. *Shiva-murti* can be used not only to perform *puja* of *Shiva* but also to perform all kinds of *pujas* including *devatas* of masculine and feminine gender, *Brahman* with-Attribute and *Brahman* without-Attribute, *avatars*, great men, diminutive versions of the *devatas* and *shaktis*. All kinds of *pujas* are authorised in the *shiva-linga*, a *yantra* whose motif is the *shiva-pinda* of the brain and the *brahmanadi*. You should perform its *dhyana* by visualising its location as inside the white-coloured ice-cool transparent umbrella-like cover of the *sahasrara*. This *dhyana* keeps you hale and enhances your longevity. Its *dhyana* brings accumulated good deeds to fruition and renders human life blissful and prosperous. As a consequence of this *dhyana*, monetary power, capability of *karma* and faculty of *jnana*, all flourishes for the practitioner. Flow of juices from this *shiva-pinda* invigorates our body and mind, which is allegorically referred as flow of the river-Mother Gangā. This *Shiva* is Ultimate *Ishvara*, and represents True Self of all *Shaktis* [*shaktis/Powers*].

Entrants in the path of *yoga* should practise *dhyana* of the six *chakras* and activities of *yoga* daily. *Dhyana* of the six *chakras* is advanced step (more elaborate) of *dhyana* of the *shiva-pinda* and the *brahmanadi* in the course of *sadhana*. Procedures of

sadhana under *yoga-diksha* as in the tradition of Ānanda Maṭh are extremely lengthy, which demands rigorous practice of *dhyana* of six *chakras*. Only scientific discussion of the bodily *tattvas* is not good enough, *dhyana* along with these discussions is mandatory. *Karmi* can not be *shaktivadi* by mere perusal of the science of *Shaktivada*; they need to perform daily *upasana* with *dhyana* of the *brahmanadi* for that goal. A doctrine without scientific *dhyana* makes man stupid, barbaric and brutish.

We have discussed before about the centres in the brain. We will elaborate further on different parts of the brain (Figure 11).

1. The centre of the *mana* in the brain: *Mana* is called Lord *Brahma* in the Hindu scriptures. This centre is located at one end of the *shiva-pinda* and is part of the *ajna-chakra*. There is only one centre of *mana* in the brain, which is essentially situated at the join of two hemispheres of the cerebrum. We have called the cerebrum as the *jnana-brain* and the cerebellum as the *prana-brain*.

2. The centre of *Surya* in the brain: The *sthula* part of our memory is located here. Two such centres—one in each of the hemispheres—exist. All centres located above the *shiva-pinda* exist in pairs. Centres in the left hemisphere are *jnana*-dominated and those in the right side are *karma*-dominated. Men of the *jnana*-dominated *Surya* stage are sweeter compared to men of *karma*-dominated *Surya* stage in their character and disposition. *Jnana*-dominated *Surya* stage was manifested prominently in Vidura [a prominent character in the Mahābhārata], Chaitanya, Jesus Christ, Rāmakṛṣṇa [a famous mystic of 19th-century India]. We have observed active manifestation of the *Surya* stage in Mother Ānandamayī of Dhaka.

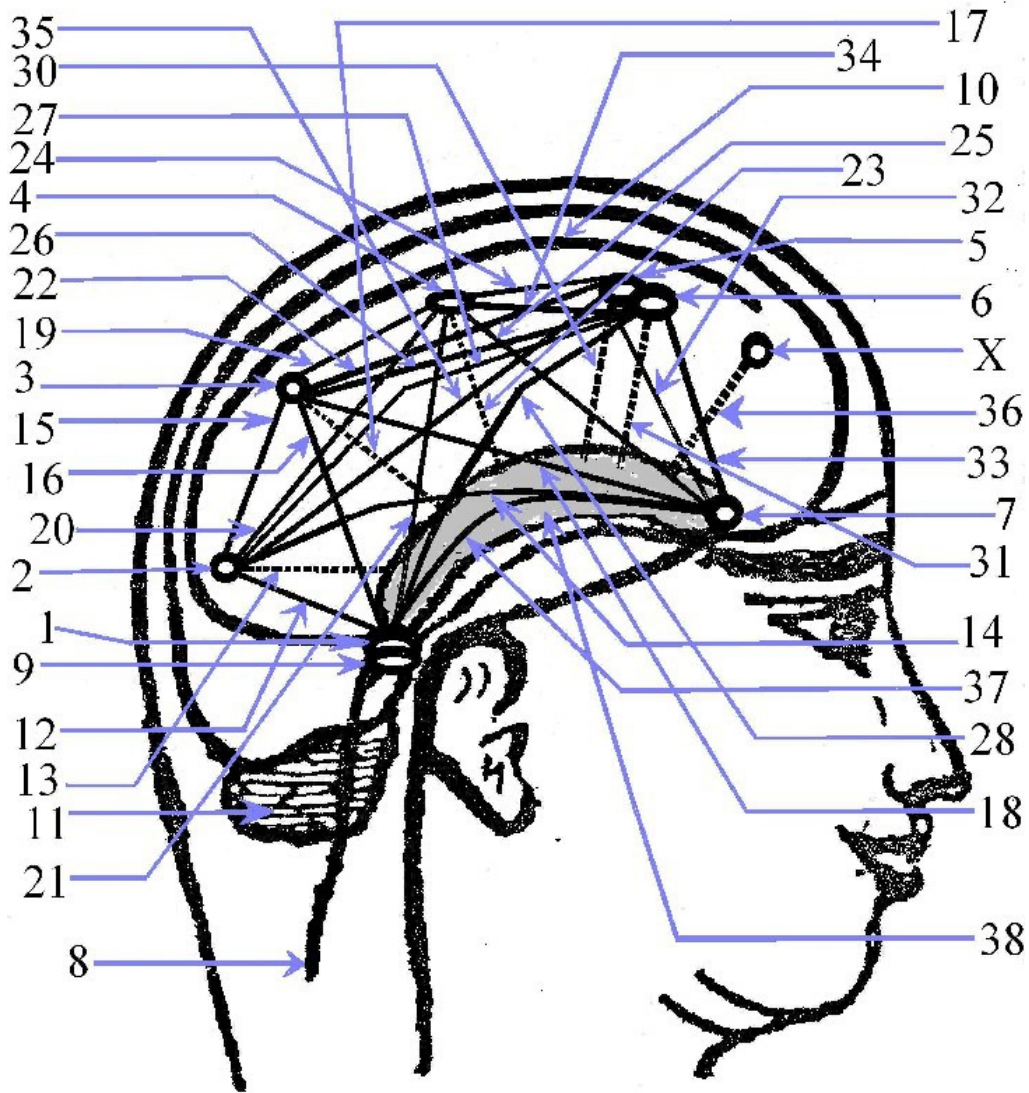


Figure 11: Nerves in the Brain

The centre of *jnana*-dominated *Surya* stage and that of *karma*-dominated *Surya* stage are connected by a nerve which passes through the *shiva-pinda*. There is a difference between the *jnana*-dominated faculty of *Surya* and the *karma*-dominated faculty of *Surya*. We will discuss them soon. *Surya* is the faculty of love, that is *Brahmāṇī*, deity worshipped by the *Aryas* during the morning *sandhya*. She is Desire-

shakti—‘a’. *Puja* of Brahmāṇī-*Shakti* is often part of procedures of *puja* and *yajna*. This is the sixth *kala* of evolution. This centre belongs to the *sahasrara* of the brain.

3. The centre of *Vishnu* in the brain: It is the centre of the faculty of pleasure. The *sukshma* part of memory subsists here. We have categorised memory into two parts. One part contains phenomenal details associated with an incidence. The other part consists of pleasure and pain associated with this incidence. At the *Vishnu* centre, both pleasure and pain are blissful. However, pleasure and pain assume two distinct manifestations on arriving at the *Surya* centre—one of which is loved by *jiva* and the other is not. This demonstrates the difference in pleasure and pain even though both are blissful. At the *Vishnu* stage, pain is not felt because of preponderance of pleasure. Man surmounts worlds of pleasure and pain after entering the *Vishnu* stage in his evolutionary journey, which are the greatest mysteries of the *Vishnu* stage. Like the *Surya* centres, there is a centre each in the left- and the right- hemisphere of the brain. The left one has preponderance of *jnana* and *anubhuti*, and its right counterpart is *karma*-dominated. These two centres are connected by a distinct nerve which passes through the *shiva-pinda*. All *karmas* and *samskaras* of previous many births are deposited in this centre. Virtuous deeds of previous births are brought to fruition by means of virtuous *karma*, true *jnana*, honest disposition, service to Great Man and receipt of their affection, which makes human life blissful. Its opposite disposition, especially causing distress to a powerful *yogi* of an advanced stage, stymies good *karmas* from being brought to fruition and facilitates effects of accumulated evil *karmas* being realised. *Yogis* with understanding of mysteries of *karma* of this stage do not incur any sorrow other than his *prarabdha* [pre-birth destiny]. Even during the time of suffering on account of

prarabdha, *yogis* are able to bring good *karmas* to fruition. Thereby, they enjoy a lot of pleasure along with unavoidable sorrows on account of *prarabdha*. Readers should understand that in this world a person becomes king, blissful, rich, famous and *jnani* because of only *yoga*. At the *Vishnu* stage, there is no difference between Hindus, Muslims, Buddhists, Christians, democrats, communists, *asuras* and *devatas*. Effect of good karma as well as nature and inclination induces an erstwhile *yoga* practitioner take birth at a place suited for him and let him enjoy bliss. Ones with *daivi* nature ponder about their subjects, while the others perpetrate atrocities and hooliganism in an unperturbed manner. Who possesses the power to resist a fallen *yogi*?

Non-practitioners of *yoga* are ignorant. Followers of unscientific dogmas in the name of *dharma* are even more ignorant. The power of *Vishnu* is *Vaiṣṇavī-Shakti*—the deity worshiped by the *Aryas* during the noon *sandhya*. She is the ‘*o*’-*shakti* discussed in the previous chapter. This centre is particularly nourished by *upasana* of the Great *Shakti* of *Tripurā*. *Devatas* like *Indra* and all kings and emperors of India were *upasakas* of *Tripurā*. In the present India, there has been a total decline of *Shakti-upasana* and practice of the discipline of *yoga*; on the contrary, great men (?) of the weak stage without any knowledge of *sadhana* are instructing people toward flawed paths. We clarify our position to people: If you seek to watch dance and drama, you better rush to a theatre hall. Alternatively, if you want to acquire and accumulate something in life, enter into the realm of *sandhya*, *puja* and discipline of *yoga*.

4. The centre of *Shiva* in the brain: It is the centre of the faculty of peace. Like centres of *Surya* and *Vishnu*, this centre also belongs to the *sahasrara*. There are two centres of *Shiva* in the brain—one in the left brain and the other in the right brain.

Awakening of the *kundalini-shakti* at the *muladhara* transmits those vibrations upto this *Shiva* centre. This centre of *Shiva* is the upper end of the Citriṅī nerve which is vibrated at the *muladhara* on awakening of the *kundalini*. A flow of nectar always drips from the *Shiva* centre, the upper end of Citriṅī nerve, all the time. This nectar is extremely soothing and as lustrous as the moon. This is called “somasara”. *Shiva* is positioned in the middle of this “soma”-*chakra*. Two *Shiva* centres with predominance of faculties of *jnana* and *karma*, respectively, are connected by a nerve passing through the *shiva-pinda* in which our *aham* is located. This *aham* is the *Shiva* named Paśupati. Readers will soon understand from descriptions of Figure 11, how two similar centres in two hemispheres of the brain are connected by a nerve. The power of this centre is Goddess of Rudrāṅī, the deity worshipped by the *Aryas* during the evening *sandhya*. She is the Peace-*shakti*, ‘*u*’. This *shakti* has been called Māheśvarī in procedures of *puja* and *yajna*.

5. The *mahat* centre: This is the centre of *jnana*, the centre of perception of Absoluteness. This is the centre of the sound-world. When we speak something, syllables move from this centre to outside through our speech. This centre is connected to the *Surya* centre by a nerve which is the channel for transmission of syllables to the *Surya* centre. An emotion [*bhava*] vibrated in the *Surya* centre is expressed by syllables through this channel. The *mahat* centre is also connected to the *vishuddhakhya chakra* by a nerve. The *vishuddhakhya chakra*, located behind the vocal cords, controls them. Pronunciation of one syllable requires help of many centres and nerves in the brain and in the spinal channel. There are two centres of the *mahat* in the brain located at the right and the left hemisphere. Its perception is pure crystal-coloured. This centre is *Sarasvati*, faculty of *jnana* for the *Aryas*, and *Jnana-shakti*, ‘*m*’.

6. **The *avyakta* centre:** It is the centre of Power of authority. Those who dominate over many people are intensely endowed with this power. By dint of this power, they are not bothered by justice-injustice, truth-falsehood, or criticism-praise. They make people do what they need to do. Our *aham* rests at the *Shiva* centre, but our power of authority is derived from the *avyakta* centre. We have discussed this centre in the sixth and the seventh chapter of this work. The evolutionary development of this stage is synonymous with the *Shakti* stage and this development empowers us in the truest sense of the term. After evolutionary development to this stage, centres of *Ganesha*, *Surya*, *Vishnu*, *Shiva* and the *mahat* does not remain as centres of perception but rather centres of *shakti*. All deficiencies of *sadhaka* before attaining to this centre are compensated on arrival to this stage; an amazing change takes place in life. *Vijnana-shakti* [scientific ability], *Love-shakti*, *Bliss-shakti*, *Peace-shakti* and *Jnana-shakti* subsist at centres of *Ganesha*, *Surya*, *Vishnu*, *Shiva* and the *mahat*, respectively. All these centres exist in all *jivas*; however inadequacy in evolutionary development does not let these centres function to the fullest extent. *Jiva's* evolution to the *avyakta* stage let these centres function unhindered to the fullest extent. There further remains no flaw in *sadhaka's karma*, irrespective of the scope of *karma* for the *sadhaka*—be it broad or limited. In the evolutionary path, *sadhaka* becomes gradually more and more powerful in each stage. After evolution to the *avyakta* stage, all centres become sans weakness.

O *Sadhaka*! Analyse the centres of brain with an inward look. You will find that man, at all times, possesses all the powers irrespective of his stage of evolution since centres of all powers exist in all *jivas*. This is the reason that a *karmi* or a great man of weak stage assumes a *shaktivadi*-like disposition and utters words like a *shaktivadi*, at

times. This occasional unusual disposition does not make him *shaktivadi*. As we analyse the character of *Sri Kṛṣṇa*, we find that he was, truly, a Great Man evolved to the *Shakti* stage. There has been no other character so perfect in India. Preachers belonging to weak stages of evolutionary development introduced religious sects by arbitrarily attributing the character of *Sri Kṛṣṇa* to a weak stage, which terribly harmed our societal existence and spiritual development. For example, the land of Bengal has rendered him Rādhā-Kṛṣṇa (hysterical bursting into tears on account of love). The Kutch has rendered him Raṅchoḍji (retreat at the slightest hint of confrontation). Only Maharashtra has viewed Kṛṣṇa as the person represented in the Gita (Pārtha-sārathi; Charioteer of Arjuna). We call upon all followers of *Sri Rāma*, *Sri Kṛṣṇa* and *Sri Buddha* to perform *upasana* of the *Gayatri-mantra*. *Shaktivadi* elements of India have suffered a lot by the impact of the *karmis* and the *jnanis* of the weak stages.

Every centre functions in a different manner at different stages of evolution,. There is no difference between man and goat regarding the basic structure of the brain. Variation in their evolutionary development gives rise to variation in their intellect [*buddhi*] and *karma*. Exactly in the same manner, character of a *Ganesh*-stage person differs from that of a *Surya*-stage person. With a bit of perspicaciousness, readers will figure out how and why the characteristic difference between great man with *anubhuti* of the *Ganesh* stage and great man with *anubhuti* of the *Surya* stage is observed. When *sadhaka* experiences *anubhuti* of the *avyakta* stage, all other centres of his brain are totally dominated by the *Shakti* stage; influence of other stages is reduced as a consequence.

The veracity of this science of evolution is vindicated in case of national thinking. If a doctrine of lowly evolved stage is over-propagated in a nation, then the national character becomes weak. They vaunt a lot through cheap talk, but cannot defend themselves from onslaught of *asuravada*. Gandhians were against the Partition of India; however accepted this Partition without any valid reason. There was again absolutely no reason to create problems of scarcity of food and clothing by continuous acceptance of one-way traffic of refugees to India, which was also allowed. Leaders spoke against higher exchange rate of Pakistan's currency in lieu of a reduced exchanged rate of India's currency, which has eventually been accepted too. Pakistan's currency is valued almost as good as its Indian counterpart in the market; however in the exchange between India and Pakistan, Pakistan receives 144 Indian rupees in lieu of 100 rupees of its own. This kind of thinking would perhaps pave the way for secession of Kashmir and Assam from India. A nation cannot survive with predominance of thinking of the weak stages. The *shaktivadi* political parties in favour of Undivided India have lost the general election of 1952, in which, popular mandate was awarded to those who are the cause of all miseries for the nation, and initiated all corrupt practices. There are plenty of *shaktivadi* persons in this nation; however, *shaktivada* is effete and weak as the national identity. In the same manner, flows of thoughts from higher stages of the brain are not reflected in our character, if our evolutionary development is rather lowly, or if we value lower stage thinking disproportionately more, always. After Partition of India, we have found most of the persecuted and maltreated refugees exercise their electoral franchise against the *shaktivadi* political parties who have favoured Undivided India. We have also found most of the refugees to slander the *shaktivadi* political parties as "communal". Calling Pakistan

as barbaric makes the congress-minded and “equality of all religions”-ist refugees flare up in anger. “If all religions are equal, why have you not converted to Islam?” This question invites their assault to the questioner. Empowering a nation demands dissemination of *shaktivadi upasana*, powerful pursuits of *karma* and sound *jnana*. A human being, by dint of his effort, becomes a *shaktivadi* like *Sri Kṛṣṇa*; again, another human being remains restricted to the animalistic stage. On one dimension, India has such great repository of wealth of advanced levels; on another dimension, India is severely impoverished regarding her social structure. The reason behind this dichotomy is our hype over weak religious practices, weak means of *karma* and noble men of weak stages. If you look for a remedy, you have to abandon the hype over this recurrent hypocrisy and fix the goal of your life away from that.

From Figure 11, readers can find that every centre is connected to others by nerves. Thereby, when evolutionary development reaches a higher stage, effect of that well-developed centre is observed in every other centre too. The selfsame centre is assisted by various nerves in disposing diverse functions. Functions of centres are not again the same in different states of consciousness such as wake, dream, *sushupti* and *turiya*. In each of these states, a centre ceases its functions pertinent to some other particular state. In spite of our change as the state of consciousness changes, there is no cessation of function of the *Shakti* stage. Even during *samadhi*, there is no cessation of activities of the *Shakti* stage. Two centres of the *avyakta* in the brain, located in left and right hemispheres, are connected by a nerve passing through the *shiva-pinda*. This nerve manifests as quite black-coloured with a strong darkness-perception. This Manifestation

is the *Arya* Goddess of Mahākālī. She is the *avyakta-shakti*—‘*aḥ*’. This particular centre also belongs to the *sahasrara*.

7. The centre of *Ganesh*: This is the scientific power (*Vijnana-shakti*). There is only one *Ganesh* centre in the brain located in the bridge of two hemispheres of the cerebrum, collinear to the eyebrow centre. The power of this centre grants one mastery over the scientific domain [*Vijnana*-world]. One's scientific aptitude depends on development of this centre, that is, this centre is quite well-developed for those who envision the reality in the material world. Functions of this centre include understanding of material sciences as well as having *jnana* and perception of the *tanmatras* of the *vijnanamaya kosha* at advanced *anubhuti*-based stages. Moreover its functions include our intellect [*buddhi*], analysis, judgement, conscience, functional expertise etc. In the present world, mankind has acquired a lot of amazing powers by dint of this centre. In the ancient age too, persons with development of this stage have made many amazing discoveries. He is the Gaṇapati [Lord of the masses] *ishvara* of the *Aryas*. This *shakti*, ‘*i*’, has infinite trust over people’s power.

8. The channel of nerves connecting the spine and the brain: Many nerves enter the spinal channel from various centres of the brain. This will be expounded for readers shortly.

9. The *prana* centre: This is the centre of *Prana-shakti*. All biological systems, organs and sub-organs of the body are under the control of this power. One’s muscles are empowered by this centre. As the electric current flows through wires from the powerhouse to electric appliances to provide us light and other energy requirement,

likewise *Prana-shakti* of our body flows from the *prana* centre to muscles. If mind desires to raise one hand but the *prana*-centre does not contribute *Prana-shakti* to that cause, the hand will never be raised by any means. Only the muscles or only the will-power can not raise the hand without any contribution from the *prana* centre. There is only one *prana* centre in the entire brain located in the junction of both hemispheres of cerebrum at the rear side of the brain. This centre is situated right below the *mana* centre of *mana* and is part of the *ajna-chakra*. The cerebellum is a unit of operation of this *prana-shakti*. We have named the cerebellum as the *prana*-brain. This *prana-shakti* regulates every atom of the body. In our body, the *prana* is the most active indefatigable entity which has neither fatigue nor rest. The body is fatigued and muscles of the body ache; however there is no fatigue of the *prana-shakti* which operates at each atom of the physical body. Even the respiratory system is controlled by this *prana*. Mind [the *mana*] is fatigued but not *prana*. It is true that sometimes the *prana* carries out commands of the cerebrum (the *jnana*-brain); nevertheless the *prana* centre executes most of its functions independently whose analysis gives an impression that the *prana-shakti* is the *atman* in the physical body. She is the power of virginity in the *Arya upasana*. She is forever power of the *Shakti* stage. For this reason, she is worshipped through *dhyana* during the morning daily *upasana*. In fact, *puja* of the virginity-power is mentioned in the occasional *upasana*. She is *brahmacharya* for the body. She is 'I'.

10. The *Shakti* nerve: Powers of *karma* (1), love (2), bliss (3), *dharma* (4), *jnana* (5), authority (6), science (7), and vitality (9) are all founded upon this power. One end of this *Shakti* nerve extends up to the *muladhara* through the channel of nerves

marked as 8, which provides the structure for the *vishuddhakhya*, the *anahata*, the *manipura*, the *svadhisthana* and the *muladhara*.

11. The cerebellum or the *prana*-brain: The *prana* centre (9) commands over the cerebellum, principally. The *prana* centre belongs to the *ajna-chakra*; therefore, the *prana*-brain too is part of the *ajna-chakra*. The *prana*-brain is directly connected to the *jnana*-brain (the cerebrum) by nerves. For this reason, the cerebrum can make the *prana*-brain perform activities time to time. The *prana*-brain is the faculty of *karma* of the *Shakti* stage, which is the main operational unit for formation of the physical body and its control. Our *manomaya kosha* sometimes take rest but not our *prana*-brain, *pranamaya kosha*, *vijnanamaya kosha* (a part of the *vijnanamaya kosha* takes rest during *samadhi*) and *anandamaya kosha* (the *Shakti* stage). For details on this discussion, refer to the seventh chapter. We may substantiate more in the ninth chapter.

38. The *shiva-pinda*: This is the principal part of the *ajna-chakra* as well as of the brain. The upper part of this *shiva-pinda* is called the *gurupaduka*. Nerves that connect two corresponding centres situated at the left and right hemispheres of the cerebrum, pass through the *gurupaduka*. Nerves from eyes, ears, nose and tongue are connected to the lower part of the *shiva-pinda*. Nerves that regulate vision, hearing, sense of smell and taste are connected to the *shiva-pinda*. The lower part of the *shiva-pinda* pertains to the *ajna-chakra* and its upper part to the *sahasrara*.

The *sahasrara* is usually called a lotus of a thousand petals. In the procedure of *yoga-sadhana*, *dhyana* of the 50 letters from *am* to *kṣam* is performed. These thousand petals are situated in twenty enclosures ($50 \times 20 = 1000$). Some advise performing this

dhyana by conceiving the petals in seven colours. My own experience suggests a more pleasurable feelings in having its *dhyana* performed with petals being conceived of white colour. Scientists know that white is equivalent to the seven colours. The *sahasrara*, cool in sensation, white and soothing, is like a big cover over the entire head; along with this *dhyana* conceptualization of letters of *aṃ*, *āṃ* etc. to gradually *hṃ*, *ḥṃ* should be performed in different enclosures. This *dhyana* should be carried out in an unburdened mind, without exerting any pressure in the mind or in the nervous system. After rotating the mind through these enclosures daily once, the increased easiness and transparency of mind becomes apparent at the very next moment.

Sahasrara = sahasra [thousand] + ara [spoke]. Spokes from the centre of a wheel to its perimeter are called ‘ara’. Thousand signifies innumerable. Now, it needs to be figured out where does the centre of these thousand spokes lie? The *shiva-pinda* or the *brahmanadi* of the brain? Closure of *laya-yoga* takes place after surmounting the *aham* centre. *Dhyana* of *chakras* is part of *sadhana* noted under the procedures of *laya-yoga*. The *aham* subsists at the *shiva* centre of the brain, which, therefore, is the centre of the *sahasrara*. *Dhyana* of the *sahasrara* should be performed recognising this peace-induced cool location as the centre of the thousand-petalled lotus. This *dhyana* is impossible without connecting to the *gurupaduka*—the uppermost part of *shiva-pinda*—which is located as origin of the *sahasrara*. Further discussion on the *gurupaduka* follows shortly. *Sadhakas* may take note of the fact that the *aham* centre is situated at the *shiva* centre (labelled 4 in Figure 11). This *shiva* centre is one of the centres of the *brahmanadi*. Nevertheless, journey from the *Shiva* centre to the *brahmanadi* should be completed moving through the centres of *jnana* [labelled 5 in Figure 11] and *avyakya* [labelled 6 in

Figure 11]. The *brahmanadi* is indeed the *Shakti* stage or the *purushottama* stage. *laya-yoga* is up to the *aham* centre. This confirms that the *Shiva* centre is the centre of *sahasrara*.

Network of nerves in the brain

There are a lot of nerves in the brain among which we will discuss a few. Two centres of *Surya* (in the left and the right hemisphere of the brain; 2 in Figure 11) are connected by a nerve through the *shiva-pinda*. So is the case for two centres of *Vishnu* (3 in Figure 11), *Shiva* (4 in Figure 11), advanced *Shiva* or the *mahat* (5 in Figure 11) and the *avyakta* (6 in Figure 11). There is another such pair of centres which are labelled as X in Figure 11. The functions of this X-centre are not well-perceived, preventing the detailed discussion of this centre. It seems that this centre is connected to the *Shakti* nerve and also directly to the *buddhi* centre. We will now discuss about these *gurupaduka* nerves which are illustrated by broken lines in Figure 11. Readers may understand the passage of these six nerves through the *shiva-pinda* from this figure.

We will shed light on those nerves which have entered the *sushumna* channel from the brain. In a cadaver, these nerves are found in the shape of very fine spiderweb like wires. In a living body, these nerves are energised by a kind of electricity. Our nomenclature of these nerves is based on their nature, which will benefit those who have discussed the philosophies of the *Samkhya*, the *Yoga* and the *Tantra*. Nerves constitute a topic of discussion from the Vedic ages.

The vimalayaśā: This is the (labelled as 13 in Figure 11) nerve connecting two *Surya* centres from two hemispheres, which passes through the *shiva-pinda*. This nerve

has no other function save connecting two *Surya* centres, one *jnana*-dominated and the other *karma*-dominated. This nerve represents *Surya* [the sun], the *Arya ishvara*. *Sadhaka* is completely engrossed in love when he is touch with its vibrations which, by nature, are elegant, *arun*-coloured, soothing and loving. Awakening of any nerve joining both *Surya* centres or any of their branches in a person, leads to possession of name and fame for him. Those who enchant the world by poetry, dance and singing, have come under the influence of this nerve or one of its branches. Complete or even partial touch of this stage transforms a person into a great man of love. Elements of this stage are abundant in characters of persons like Guru Nānak, Kabir, Tulsidās, Rāmānuja, Chaitanya, Rāmakṛṣṇa and Jesus Christ. Nerves of this stage grant man charming character, sweet demeanour and power to enchant the masses. Sometimes, great men of this stage are found to be persecuted by *asuric* persons such as hooligans. When society is made of science of *karma* of this stage, the society appeases *asuras* and self-destructs itself. Surely, society can not function by science of *karma* of this stage as it weakens society.

The dhyānaśrīyā: This is the nerve (labelled as 17 in Figure 11) connecting two *Vishnu* centres (labelled 3 in Figure 11) in two hemispheres of the *jnana*-brain (the cerebrum). This nerve represents *Vishnu*, a form of *Brahman* with-Attribute as envisaged by the *Aryas*. The fourth chapter of this work describes the *Vishnu* stage. One end of the dhyānaśrīyā is connected to the *karma*-dominated *Vishnu* stage and the other end to the *jnana*-dominated *Vishnu* stage. Indeed, it passes through the *shiva-pinda*. The dhyānaśrīyā is the bliss-perception. It feels like a pervasive existence of golden mass with reddish glow which drowns the mental impressions [*samskara*] and own existence alike

along with existence of the world. Its vibrations are so dense and refined that the *sadhaka*, at first realises no more than this much. *Anubhuti* of the *Vishnu* stage is essentially that of this nerve. The bliss in *dhyana* is indicative of this nerve. The bliss-world subsists in the substrate of this nerve.

Anubhuti of this stage makes *sadhaka* reclusive; he prefers solitude and concealment. Such a *sadhaka* places little value to fame and always likes to remain engrossed in blissful state of *dhyana*. He does not like company of devotees at all. The principal difference between characteristics of the *vimalayaśā* and that of the *dhyānaśrīyā* is that while the former is fond of praises, eulogies and devotees, the latter is self-contained and self-supporting. Wicked men who look for fame and recognition, serve *sadhakas* of the *vimalayaśā* stage extremely well, without abandoning their wicked ways. Oppressors and *asuric* men of the *Vishnu* stage feigns their devotion to noble men of the *Surya* stage and ruins society through their action. On the other hand, *sadhakas* of the *dhyānaśrīyā* stage usually begin their course of action for *dharma*, after experiencing *anubhuti* of the *Shiva* stage. They are dutiful and not fond of pomp and grandeur. This nerve is *Vishnu* of the *Aryas* and ‘o’ of the *Tantra*.

The amṛtā: This nerve (23 in Figure 11) connects both *Shiva* centres (labelled as 4) of the brain. It is the centre of peace-perception. This nerve always secretes cool transparent peace-fluid which rejuvenates the centres of *Vishnu*, *Surya*, *Ganesha*, the *mana* and the *prana*. This fluid flows through the *sushumna* channel in the spine and grants *Karma-shakti* to the *vishuddhakhya*, the *anahata*, the *manipura* and the *svadhithana*. This is what our mythological texts called as Mother Gangā, Deliverer of sinners, located at the head of Lord *Shiva*. If this secretion, the stream of nectar, is spent

indiscriminately without being accumulated to an extent, the brain will be heated up eventually leading to insanity. Insanity is an extremely troublesome disease. Our *aham* exists at the *Shiva* centre, as Nature has taken enough care to ensure sufficient peace at the centre of the *aham*. On having a look at seeds of gourd or watermelon, the *sadhaka* will perceive how Nature nurtures those seeds by their placement at a cool soothing place. Similarly, our *aham* is our seed-body which is located at an extremely cool soothing place in our brain. Performances of *dharmic* rituals such as *sandhya*, *puja*, *yoga*, are for preserving this peace at the *aham* centre. Depletion of peace-fluid can also be minimised by being anxiety-less. The longevity of a person is inversely related to depletion of peace-fluid. Alternatively, preservation of peace-fluid helps a person live longer, which promotes nurture of *jnana* particularly among practising *sadhakas*. An overkill of thinking, anxiety and anger depletes peace, the substrate of the *aham*. Awakening of *tejas-hood* (spirited opposition to injustice) in body and mind also depletes peace. In spite of causing depletion of peace, cultivation of *tejas* has positive aspects too as it burns out many types of dirt in body and mind causing their purification. On the other hand, anger makes body and mind filthy.

At the substrate of peace, the *aham* exists in its Pure form. This Pure *aham* is devoid of pride [*abhimana*], impressions [*samsakaras*], attachment [*moha*], *bhoga* and any kind of disturbances. The Pure *aham* is always submerged in peace-fluid. The *Shiva* centre is the centre of peace. Secretion of peace-fluid here is due to existence of selfhood (*aham*) at this location. This peace-fluid is the liquid state of *jnana*. The *aham* opens the avenue for blemish in the form of procreation and *moha* to own family; therefore, this secretion of peace-fluid is the natural antidote to that blemish. This peace-fluid is bound

to be spent in the process of our activities for our family. When our selfhood becomes completely free of *bhoga*, *moha*, *samskara* and attachment, the *aham* is enabled to enjoy this flow of peace-fluid to the hilt. Soon enough, the *aham* is suitable for Absolute *jnana*. This is how *sadhaka* can establish himself in the *anubhuti* of Absolute *jnana* (centre numbered as 5 in Figure 11). The stage of *jnana* is elaborated under the next paragraph on the *nirvāṇā*. The *Shiva* centre is the focal location of *Daiva*-world [*sukshma*-world] and *Vijnana*-world [*karana*-world], that is, at one end of the *Shiva* centre is the *daiva*-world and at the other end rests the *tanmatra*-world. All four *tanmatras* other than sound-*tanmatra* are experienced at this centre. This is the plane of knowledge described through the phrase “*yogaścittavṛtti nirodhaḥ*” (The *Yoga* Philosophy by Patañjali, 1:2)—Yoga is cessation of activities of the *chitta*. The weakness of the *aham* is that it is not self-contained but desires *chitta*, *moha*, *bhoga*, *samsara* etc. This weakness makes *aham* to tarnish its immaculate self. The *aham* can not enjoy the peace-fluid in entirety for its weakness but this fluid is spent in vain. When the *aham* becomes pure, it can enjoy this peace-fluid in entirety. When peace-fluid is not spent in vain, then the *mana*, the *buddhi*, the *chitta* and all molecules of the body receive enough of peace-fluid; the body glows and becomes healthy. In summary, blemish in the *aham* (selfhood) is the reason for being deprived of peace-fluid. The *amṛtā* is the pure white peace-perception. *Shiva*, a *Brahman* with-Attribute, is discussed in two parts—one part is the *amṛtā* and the other is the *nirvāṇā*. The *amṛtā* is equivalent to ‘*u*’—*shabda-brahman* [Phoneme tantamount to *Brahman*] of the *Tantra*.

The *nirvāṇā*: This is the nerve connecting two *mahat* centres (labelled 5 in Figure 11) in two hemispheres of the cerebrum, labelled as 30 in Figure 11. The *nirvāṇā*

is the centre of perception of Absoluteness. It is the centre of colourless crystalline perception. It is the stage of perception of sound-*tanmatra* and the *Ishana* face of *Shiva*. *Shiva*, a *Brahman* with-Attribute of the *Aryas*, is the *amṛtā* + the *nirvāṇā*. It is *Mahānādākhyā-Shiva* [*Shiva* as pure *nada* or Fundamental phoneme] of the *Tantra*. It is immaculate *shabda-brahman*. Going by the *Tantra*, it is ‘*m̐*’, *Jnana-shakti*.

The niṣkalā: This is the nerve connecting two *avyakta* centres (labelled 6 in Figure 11) in two hemispheres of the cerebrum, labelled as 31 in Figure 11. It has a pitch-black perception, in *anubhuti*. It dissolves the entire Creation. Refer to the verse “*rātryāgame praliyante*” in the *Gita* (chapter 8, verse 18). These two nerves, the *nirvāṇā* and the *niṣkalā*, are like day and night of Cosmos. Nerves from the *avyakta* centre are connected to all centres like *Ganeshā*, *Surya*, *Vishnu* and *Shiva* as well as to various parts of the spine. Going by the *Tantra*, it is *ḥ*—a form of *shabda-brahman*.

The atimānasā: This is the nerve numbered as 36 in Figure 11 connecting two centres of the super-*buddhi* stage (labelled as X in Figure 11). Many possess the power, in varying capacities, to correctly predict consequence of *karma* judging from its direction. Irrespective of the power of understanding, man attempts to perceive consequence of every incidence happening around him. Every leader has the capability, to some extent, to anticipate future consequences of a *karma* from its direction. We have found many deceitful persons to accomplish their goal of fulfilling self-interest by ruining others and evading laws. We have found leaders of certain political party to acquire tremendous farsightedness to win elections by means of stratagem. We have been astonished by amazing farsightedness of many thoughtful leaders and *karmis* in predicting scenarios in Indian politics. However, none of them has possessed the ability to win election by

deceiving the public. We always observe many traders, small vendors, milkmen and hawkers to deceive people by use of unfair weights. In many worldly incidences, it is found that a person conceives a plan and can predict its consequence beforehand; he is often found to achieve success in his design. There is no dearth of successful prediction of an event by observing its direction or designing of a scheme in anticipation of a possible outcome and its fruitful execution.

Besides this kind of predictive power, there is another kind of power to know past or future, of which the *atimānasā* is the centre. This power enables one to know the consequence without going through the process of analysis and conclusion. Many *rishis* and *maharshis* possessed this power. In many situations, we can infer the outcome of an event from its direction which turns out to be true. There are other situations when we found some event, exogenous to our analysis, has occurred changing the course of anticipated consequence of our original event. Prediction on the basis of direction of *karma* may lead to flawed forecast but prediction of an outcome based on the power of the *atimānasā* will certainly remain valid. We had encountered intense opposition to initiate an activity and we had abandoned that course of action. However, we, after a few years, found that course of action to deliver proper results. This phenomenon is demonstrative of powers of the *atimānasā*.

There is an activity of *laya-yoga*, called “*Āruṇī kriya*”, based on centres of super-*buddhi* and *Surya*. Practice of this activity for a few days leads to audibility of *anahata-nada*. No sooner than one gets to hear this *nada* than he should abandon this *kriya*. Later, the *sadhaka* attains a state when he can hear this *anahata-nada* by performing this *kriya* for 4-5 seconds. Eventually, he hears this pleasant soothing attractive *nada* all day and

night even without performance of this *kriya*. Experience of *jyoti* in that sound and its attractiveness facilitate movement of mind to advanced stages of evolution.

The *Gurupaduka*

Six nerves—the vimalayaśā, the dhyānaśrīyā, the amṛtā, the nirvāṇā, the niṣkalā and the atimānasā—are principal foundations of the *gurupaduka*. *Sadhana* founded upon the *gurupaduka* is quintessential for advanced development in life. *Dhyana* of the *shiva-pinda* and the *brahmanadi* are elementary level of *sadhana*. The next step consists of *dhyana* of six *chakras* which is required for intermediate level *sadhakas*. *Sadhakas* with extremely advanced goal of life must pursue *dhyana* of the *gurupaduka*, without exception. This sketches the course we advise to practitioners too. After having a grasp of the *gurupaduka-dhyana*, the *prana-kriya* defined in the *raja-yoga* needs to be practised, which is a very pleasant *sadhana*, by which brain becomes buoyant and mind turns into immutable.

Gurupaduka-stotra:

brahmarandhra sarasīrūhodare, nityalagnamavadātamadbhutam;
kuṇḍalī vivarakāṇḍa maṇḍitam, dvādaśārṇa sarasīrūhaṃ bhaje. 1
tasya kandalita karṇikāpuṭe, klīptarekhamkathādi rekhayā;
koṇa lakṣita ha la kṣa maṇḍalī bhāva lakṣyamavalālayaṃ bhaje. 2
tatpuṭe paṭutaḍit kaḍārim sparddhamāna maṇi pāṭala prabhām;
cintayāmi hṛdi cinmayaṃ vapurnāda vindu maṇipīṭha maṇḍalam. 3
ūrdhvamasya hutabhūka śikhātrayaṃ tadvilāsa parivrṛmhaṇāspadam;
viśvaghasmaramahaccidotkaṭaṃ vyāmṛṣyāmi yugamādi haṃsayoḥ. 4

tatra nātha caraṇāravindayoḥ kuṅkumāsavajharī marandayoḥ;
 dvandamindumakaranda śītaḷaṃ, mānaṣaṃ, smarati maṅgaḷāṣpaḁaṃ. 5
 niṣakṭa maṇi pāḁukā niyamiṭāgha kolāhalaṃ,
 sphurat kiśalayāruṇaṃ nakha samullasaccandraḁaṃ;
 parāṃṛṭa sarovarodita saroja sadrociṣaṃ,
 bhajāmi śirasisthitaṃ guru paḁāravindadvayaṃ. 6
 pāḁukā pañcaka stotraṃ pañca vaktādviniḁataṃ;
 ṣaḁāmnāya phalopetaṃ prapañce cāti durllabhaṃ. 7

—The Māṭṛkābheda Tantra

1. I meditate upon the white lotus with twelve phonemes, which is located inside the aperture in the crown of the head (the *sahasrara*). It is eternally attached inside the channel (the *brahmanadi*).

Explanatory note: Six nerves pass through the *shiva-pinda*; there are total twelve lines considering both sides of the *shiva-pinda*, which have been referred as twelve streams of the *gurupaduka*. These 12 phonemes are: *ha, sa, kha, phreṃ, ha, sa, kṣa, ma, la, va, ra* and *yum*. *Sadhakas* shall view *ha, sa, kha, phreṃ, ha, sa*, in order, going by from forehead to back of head, in the *atimānasā*, the *niṣkalā*, the *nirvāṇā*, the *amṛtā*, the *dhyānaśrīyā* and the *vimalayaśā* (in the right side); and then *kṣa, ma, la, va, ra, yum* from the back of the *Shiva-pinda* to the front (in the left side). More precisely, *ha* is located at the right of the *atimānasā* and *yum* at its left; *sa* is located at the right of the *niṣkalā* and *ra* at its left; *kha* is located at the right of the *nirvāṇā* and *va* at its left; *phreṃ* is located at the right of the *amṛtā* and *la* at its left; *ha* is located at the right of the *dhyānaśrīyā* and *ma* at its left; *sa* is located at the right of the *vimalayaśā* and *kṣa* at its left.

The *Shakti* nerve in the brain is the *brahmanadi* (10 in Figure 11). These two nerves are located at the end of the brain. In reality, six nerves of the *gurupaduka* are connected to the *brahmanadi*. Therefore, the word “nityalagnam” [eternally attached] is logical in this context.

2. I worship that centre of *Shakti* which is situated as a triangle marked by lines of *a*, *ka* and *tha* and angles of *ha*, *la* and *kṣa* within the twelve-petalled lotus mentioned in the above verse.

Explanatory note: Six nerves penetrate through the *Shiva-pinda*; there are total twelve nerve-endings that is described as a twelve syllabled lotus. The central portion of this lotus consists of a triangle whose three lines are labelled by 16 phonemes each — one, from *a* to *aḥ*, two from *ka* to *ta*, three from *tha* to *sa*. Three angles of this triangle are *ha*, *la*, and *kṣa*.

A relevant question that may arise is whether there is any real entity corresponding to this manifestation of *jnana* and *shakti* which is composed of these 51 phonemes and the 12-petalled lotus of the *gurupaduka*. Is this an actual representation of the reality or completely a conscious entity beyond reality? We desist from providing an extensive answer to this query. We merely express that words of Lord *Shiva* are true in toto. Many nerves pass through this location of *gurupaduka*. In the time of entering *sadhana*, our conception had been that the *gurupaduka* did not have any actual existence. Even at the end of course of *sadhana*, we were told by our *guru*: “Your understanding is not yet complete; follow the course of *sadhana*. By the grace of Lord *Shiva*, you would be able to perceive someday.” My joy knew no bound when I realised the actual form of

these twelve petals through culture into the discipline of nerves. This volume demonstrates to the reader that twelve nerves of the *gurupaduka* are the roots of all nerves and all knowledge. All organs mentioned in the *gurupaduka-stotra* have actual existence. The detailed explanation will be far too complicated for the readers.

3. I meditate on the lustrous centre which is prominently manifested in the middle of above-mentioned triangle in my heart. This centre is similar to electricity in its appearance. It is of blackish golden hue and full of *tejas* like a saffron-coloured gem. It is the true form of “nāda-vindu”.

Explanatory note: This verse refers to *dhyana* of “nāda-vindu”. Seven facets of the *pranava* include *a, u, m, nāda, vindu, kala* and *kalātīta* [beyond *kala*]. *Nāda* = the *mahat-tattva*, *vindu* = the *aham*, *kala* = the *avyakta*, *kalātīta* = the *purushottama*.

“*Nada*” is a *tattva* with moonlight like glow; “*vindu*” is the *aham* illuminated by sunlight-like *atman*. The *gurupaduka* is the central location of the brain. All nerves of the brain pass through the *gurupaduka*. Therefore, the *gurupaduka* is influenced by all centres of the brain and is endowed with all *tattvas* from all centres. Mind dissolves completely in *nada*. Therefore, *dhyana* is inapplicable in these stages. Nevertheless, Lord *Shiva* commands *yogis* to perform *dhyana*.

4. Three flames rise up from this gem-like zone to merge at one point to create a great radiance that causes Great Dissolution [*pralaya*] in whom I meditate. He is the primitive couple — “*hamsah*”.

Explanatory note: Flames rise from the three angles, *ha la kṣa*, of the triangle marked by lines of *a ka tha* and they converge to a point. The entire left hemisphere of the brain forms *ha*—that resembles soothing moonlight. In this hemisphere, there are centres of *jnana*-dominated *Surya*, *Vishnu*, *Shiva*, the *mahat*, the *avyakta* and the *atimānasā*. The entire right hemisphere of the brain forms *kṣa* which is *karma*-dominated sunlight. In this hemisphere, there are centres of *karma*-dominated *Surya*, *Vishnu* etc. These sunlight and moonlight protect, and nurture the world. Besides these two, there is another *jyoti*, namely fire-*jyoti*, which is emanated by *atman*. This fire-*jyoti* destroys the world. These sun-, moon- and fire- *jyotis* nurture, protect and destroy each atom of the body. These are three philosophies—one of protection, one of nurture and one of destruction. They converge in the same centre—the zone of *haṃsaḥ*. *Jyoti* of the moon nurtures, that of the sun grants the ability of *karma*. On the other hand, fire-*jyoti* (*jyoti* of *atman*) dissolves everything intensely. We desist from stating what this *jyoti* of *atman* is and where it is located in.

The *haṃsaḥ* zone is the location of dissolution of the respiratory process. Dissolution of *jnana*, that of *karma* and that of activities of the *prama*, all of these happen at the terminal node of these three flames. *Sadhaka!* Do perform *dhyana* of the *gurupaduka* daily. It is the place, only a small fragment of whose discussion took place in Indian systems of philosophy. Its detailed discussion is an impossibility in this small volume.

5. Here rests the feet of gracious Lord on this *haṃsaḥ* zone where colourful lustrous nectar secrets and where there are a pair of soothing moons whose remembrance is auspicious.

Explanatory note: We have discussed the nerves named the amṛtā whose two ends are called “dvandvamindu” from where nectar secrets.

6. Here the gem-like pair of feet discourages sins and disturbances; here emits *arun*-coloured *jyoti* like the colour of a new leaf. There lies moon-like soothing nectar. The scene appears like a pair of blossomed lotuses in a waterbody. I worship the lotus-like feet of *guru* at the culmination of three flames.

Explanatory note: This is the description of the *gurupaduka* described in the 5th verse using a lot of similes and metaphors.

7. These five *stotras* on the *gurupaduka* are revealed from the five faces of *Shiva* . Even though, they originate from the five faces of *Shiva* replete with *jnana* , they not only grant *jnana* but also bring success to activities of the sixth face of *Shiva* . (Scriptures of the *Tantra* revealed from the sixth face of *Shiva* , deal with exorcising *karmas* such as ceremonies for the purpose of destruction, ruination and subjugation of an enemy.)

Explanatory note: These five *stotras* on the *gurupaduka* are called five pādūkās [five feet]. They describe five locations of manifestations of *Brahman* . *Guru* and *Brahman* are synonymous. There is no doubt that a *brahmajnani guru* is as good as *Brahman* . What are the five pādūkās in the *gurupaduka* ? The first pādūkā is the twelve-phoneme lotus. A *sadhaka* who has undergone through the *diksha* of “pūrṇa-abhiṣeka” [*diksha* for Complete initiation], shall particularly focus on *dhyana* of this location. The second pādūkā is lines of *a ka tha* and the triangle of *ha la kṣa* . *Sadhakas* undergone through the *diksha* of “Krama-abhiṣeka” [*diksha* to be enlisted in the Spiritual Order], shall particularly focus on *dhyana* of this location. The third pādūkā is *dhyana* of “nāda-

vindu” which is also the radiant gem-like zone. The lunar zone is *nada* and the sun rests above that like a point. This *dhyana* is imperative during the “sāmrajya”-*diksha* [*diksha* that grants one a Spiritual Empire]. The fourth pādukā is the three flames which rise from the points of *ha la kṣa* and cover the “nāda-vindu”. These three flames meet above in a point. This point is the fifth pādukā which is again like a pair of moons and is called the zone of “*haṃsah*”. This location is labelled as 4 (centres of *Shiva* in left and right hemispheres of the brain) in Figure 11. This is the terminal location of the *gurupaduka* which is “dvandvamindu”. It is not advisable to compare all centres of the brain diagram with parts of the *gurupaduka*. The base of the *gurupaduka* is the highest portion of the *shiva-pinda*, which were penetrated by six nerves. The twelve streams—*ha, sa, kha, phreṃ, ha, sa, kṣa, ma, la, va, ra* and *yum*—are located here. “Dvandvamindu” rests at the uppermost end of the *gurupaduka*, which is two *Shiva* centres (Labelled 4) in the Figure 11. This is also the Somanātha *Shiva. Dhyana* of the middle part should be performed going by Lord *Shiva*’s direction. We do not want to create any confusion by providing scientific explanation to each and every word. *Gurupaduka-dhyana* is associated with *prana-kriya* described in *raja-yoga*. All these will not be discussed in this context.

Description of Sub-figure I of Figure 12

1. The enclosure of *sahasrara*.
2. “Vindu” in the *gurupaduka*.
3. “Nāda” in the *gurupaduka*.

4. Flame from the point of *la*.
5. Flame from the point of *ha*.
6. Flame from the point of *kṣa*.
7. “Dvandvamindu” above the three flames. This is the centre of *Shiva* in the diagram of nerves in the brain (Number 4 in Figure 11).
- 8, 9. The depiction of joint of the bottom end of the *gurupaduka* lotus to the *sahasrara*.

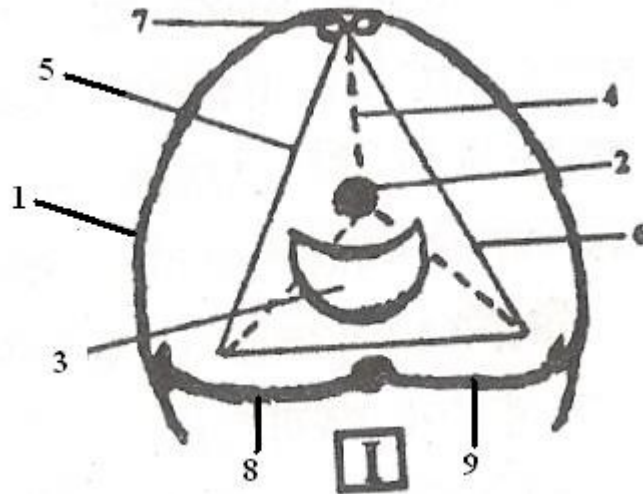


Figure 12-I: *Gurupaduka* – I

Description of Sub-figure II of Figure 12

Illustration of the triangle by the flames rising from the points of *ha*, *la* and *kṣa*.

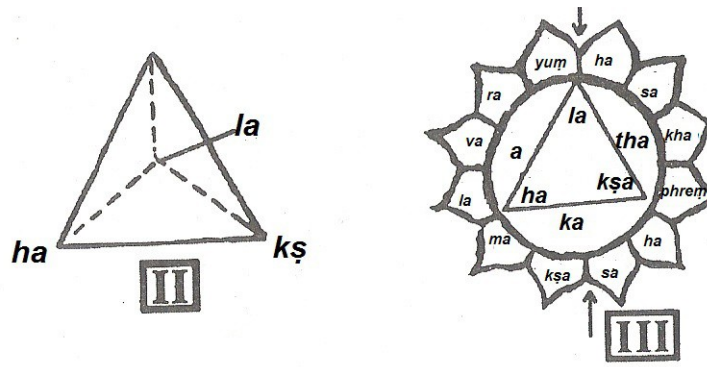


Figure 12-II and 12-III: *Gurupaduka* – II & III

Description of Sub-figure III of Figure 12

The arrows portray the front and rear parts of the *gurupaduka*. At the right side of the *shiva-pinda*, *dhyana* of *ha*, *sa*, *kha*, *phrem*, *ha* and *sa* is suggested. *Dhyana* of *kṣa*, *ma*, *la*, *va*, *ra*, and *yum* is to be performed at the left part of the *shiva-pinda*. This lotus is attached to the *sahasrara* (See 8, 9 in Figure 12-I). Also you may see the three angles of *ha la kṣa* in the triangle constructed from lines of *a ka tha*.

We have discussed most valuable nerves in the brain. Since these nerves are also subject of *gurupaduka-sadhana*, we also clarified this issue along with suitable diagrams. The *muladhara* that is the *kundalini*, and the *sahasrara* that is the *gurupaduka* are extremely amazing two centres. The entry to *sadhana* should be accompanied with *dhyana* of the *brahmanadi* and the *shiva-pinda*. Each of the six *chakras* is astonishing. Medical students who consider themselves learned by memorising anatomy and physiology, can enter into the domain of nerves. They will be able to track humanity of human beings in the deepest provinces.

The sukhavahā: The *jnana*-end of the vimalayaśā and the *jnana*-end of the dhyānaśrīyā are connected by this nerve. It is labelled as number 15 in Figure 11.

The sukhadhā: The *karma*-end of the vimalayaśā and the *karma*-end of the dhyānaśrīyā are connected by this nerve. It is labelled as number 15 in Figure 11.

The *Vishnu* stage is the centre of bliss-perception. The *sukshma* part of memory subsists here. All incidences that happened in our previous births are stored here in the *sukshma*-form. A part of those incidences travels to the *Surya* stage time to time. Consequently, those phenomenal details are revealed. Decipherers of this mystery can know many incidences of past lives. On many occasions, incidences of past lives are revealed in dreams. On some occasions, incidences to occur in future are revealed in dream or by some other means. The sukhavahā carries bliss of *anubhuti* from the *Vishnu* stage to the *Surya* stage. The sukhadhā carries bliss of *karma* (*sukshma*-part of external pleasure) from the *Vishnu* stage to the *Surya* stage. As long as these two nerves do not influence *sadhakas* of the *Surya* stage, until then they will not be able to lessen their *moha* to their preoccupation in devotees, dancing, crying and singing. We will summarily discuss each nerve to reduce unnecessary complication. Many nerves meet at each centre. Therefore, there are manifold varieties of *anubhuti* of each stage, which have led to formulation of many types of *Ganesh murtis*, *Surya murtis*, *Vishnu murtis*, *Shiva murtis* and *Shakti murtis*.

The yogaśirā: This nerve connects *jnana*-ends of the dhyānaśrīyā and the amṛtā, that is, the *jnana*-dominated *Vishnu* centre to the *jnana*-dominated *Shiva* centre. It is

labelled as number 19 in Figure 11. Peace and streams of nectar pass from the *Shiva* stage to the *Vishnu* stage by means of this nerve.

The śāntīśirā: This nerve connects *karma*-ends of the *dhyānaśrīyā* and the *amṛtā*, that is, the *karma*-dominated *Vishnu* centre to the *karma*-dominated *Shiva* centre. It is labelled as number 19 in Figure 11. The *yogaśirā* and the *śāntīśirā* are part of *anubhuti* of *Shiva*. These two nerves let mediating *yogi* [*dhyana-yogi*] discover peace and be attracted to peace. In turn, this converts a mediating *yogi* into a true *yogi*. It may clearly be mentioned that these nerves are directed always from the higher end to the lower end but not in the reverse direction. Therefore, no element of the *Vishnu* stage enters the *Shiva* stage. Similarly, elements of the *Surya* stage also do not move into the *Vishnu* stage or the *Shiva* stage.

Now, a question may arise, what are the nerves that move streams of perception from the lower end to the higher end? Nerves connect the *prana* centre to each atom of the body, centres of all *indriyas* and centres of all stages. These nerves carry stream of perception from the lower stage to the higher stage. Pleasure, pain and *tanmatra* information of the external objects are carried through these streams of perceptions to the *jnana* centre. From there, they travel to various centres of the *vijnanamaya kosha* and the *manomaya kosha*, downstream. Laws of movement of stream of perception to a higher stage and that to a lower stream are not the same. Functions of these stages are extremely amazing and subtle. There are few who are really into this kind of discussions. Hence, we allocate no more time to them. We have sufficiently discussed regarding the *manomaya kosha*, the *vijnanamaya kosha* and the *jnana* centre in chapters 5 and 7.

The niruddhā¹: Number 24 in Figure 11. This nerve connects the *jnana*-ends of the nirvāṇā and the amṛtā (left brain). Even the peace-perception of a calm *yogi* ceases here.

The paśyantī: Number 24 in Figure 11. This nerve connects the *karma*-ends of the nirvāṇā and the amṛtā (right brain). The niruddhā¹ and the paśyantī are nerves of the *mahat* centre (Number 5 in Figure 11). The *mahat* is the centre of Absoluteness -perception and Absolute *Jnana*. Stream of perception of Absolute *Jnana* descends to the centre of peace (Number 4 in Figure 11) by means of these nerves; nevertheless peace-perception is not carried to the *mahat* centre. Under the topic of the vaikharī, we will have a more elaborate discussion on the paśyantī.

The varuṇā: Number 20 in Figure 11. This nerve connects the *jnana*-ends of the vimalayaśā and the amṛtā.

The jaladā: Number 20 in Figure 11. This nerve connects the *karma*-ends of the vimalayaśā and the amṛtā. The jaladā and the varuṇā carry forward peace and stream of nectar of the *Shiva* stage to the *Surya* stage. Even though there is a lot of peace in the love-dominated *anubhuti* of the *Surya* stage, those *anubhutis* are not as resounding as that of the *Shiva* stage. *Sadhaka* can not remain satisfied for long with perception-stream of love without the touch of peace or bliss. Peace or bliss is not always accessible at the *Surya* stage which is the reason that the *sadhakas* of the *Surya* stage cannot but forced to look for company of their devotees or take part in devotional music with devotees. They channelise their act to that direction.

The *Surya* centre is connected to the *mahat* centre by a nerve, that is, ends of the vimalayaśā and the nirvāṇā are connected by nerves. Our emotional expressions and verbal communications are controlled by the *Surya* centre. The two nerves connecting the vimalayaśā and the nirvāṇā supply syllables to emotional expression and verbal communication. Our speech is composed of phonemes and our thoughts are composed of phonemes too. The manifestation of emotions and forms into phonemes is called the “Madhyamā-sound”. The nirvāṇā is the nerve of the sound-world. In this nerve, different phonemes such as *a, ā, i, ī* exist in the seed-form. These phonemes assume the form of Madhyamā-sound after having reached the *Surya* stage. Later, when these phonemes are sounded by the vocal cord into audible syllables then they are called the “Vaikharī-sound”. The *Surya* stage is the origin of melody, musical composition, vocalising etc. The nerves connecting the vimalayaśā and the nirvāṇā formulate *bhavas*, express those *bhavas* through syllables and facilitate verbal communication. Any kind of *jnana* and any type of advanced perception—irrespective of being worldly or not—are shaped into forms composed of imagination in the *Surya* stage. These imagined forms are composed of phonemes. Before speech, we prepare a mental imagery of *bhavas* on the subject of our speech; this entire thing happens in the *Surya* stage.

There are four planes of sounds — (1) Vaikharī, (2) Madhyamā, (3) Paśyantī and (4) Parā. Sounds in the Parā plane remain as *shaktis*. In the stage of perception, they are named Paśyantī. At the stage of bliss-perception (*Vishnu*) and *bhava*-perception (*Surya*), they are transformed to the Madhyamā plane. Their manifestation in our spoken language is called the Vaikharī plane. We will talk about Cosmology in this volume (also see chapters 5 and 7). The Paśyantī-sound which is the *vjnanamaya kosha* described in

Chapter 5, pervades the entire *vijnana*-world centring upon the nirvāṇā. Paśyantī has two levels—one, phoneme constituted of *jnana* which is the world of the nirvāṇā, and two, phoneme constituted of *vijnana* which is the world of the amṛtā. Similarly, Madhyamā has two levels, one of which pervades the stage of the dhyānaśrīyā and the other, the stage of the vimalayaśā. The dhyānaśrīyā and the vimalayaśā constitute the *daivi*-world (*sukshma* world). Sound is revealed into the Vaikharī stage by the medium of writing, reading and speech, which is accomplished by the *Surya* stage or the vimalayaśā. When one's speech may be heard by another person, the words of that speech represent the Vaikharī-sound. When we think something without speech, syllables of our thinking are in the domain of the Madhyamā-sound. At the time of thinking, sounds descend down from the nirvāṇā stage to the vimalayaśā stage. The *Surya* stage, when it feels like, can draw phonemes from the nirvāṇā stage. The *Surya* stage can also memorise any combination of phonemes in toto. Therefore, in our *chitta* we can retain many subject-matter which we have read and heard without understanding them. We can express those words through our tongue.

The nādakalā: Number 35 in Figure 11. This nerve connects the *jnana*-ends of the nirvāṇā and the vimalayaśā. This nerve enlightens the *sadhaka* of the *Surya* stage regarding the science of *nada*. Consequently, he can devote himself into *karmas* pertaining to Vaikharī such as musical expertise, vocal singing and authoring works of knowledge.

The vaikharī: Number 35 in Figure 11. This nerve connects the *karma*-ends of the nirvāṇā and the vimalayaśā. Obviously, the nādakalā is *jnana*-dominated but the vaikharī is *karma*-dominated. This is the principal difference between the nādakalā and

the vaikharī. Without a minimum extent of *jnana*, it is impossible to have the skill to communicate highly sophisticated knowledge. We can not afford to increase the size of this volume by engaging into a scientific discussion on this topic.

The nirvāṇā and the dhyānaśrīyā are connected. When *sadhakas* of the *Vishnu* stage are influenced by the nerves of the nādakalā and the vaikharī, they are attracted to listening rather than singing. Among common people too, some of the music lovers like to listen and others like to sing. As we delve into nerves and their intricate functions, we find that unworldly power of man is not developed merely in the domain of *yoga* and *tapasya*, but extends to different disciplines and manifests through different channels. However, no discipline of knowledge and no talent can ensure self-satisfaction if the practitioner is devoid of *brahmacharya* and *tapasya*. No discipline of knowledge without *brahmacharya* and *tapasya* renders absolute success. Those music lovers whose vocal cord vocalises extremely melodious, fresh and clear voice, are influenced comparatively more by nerves connected to the dhyānaśrīyā and the nirvāṇā. *Yogis* focusing on music can also attain Absolute *Jnana*. *Maharshis* in the ancient ages used to teach this discipline. Nowadays, any Tom, Dick and Harry teach this discipline which was once taught by *maharshis* like Vālmīki and Nārada. We invite upon *nada-sadhakas* to invest into the discussion of nerves, *dhyana* of the *gurupaduka* and performance of *upasana* with *dhyana* of the *brahmanadi* as a key ingredient. We request *sadhakas* not to confuse others by propagating false constructs, without any first-hand true understanding.

At the present times, songs without any grammar are practised disproportionately more than ever. Bengal leads India in this regard. We doubt longevity of these recent songs. Cosmological Laws dictate that development of comparatively higher stages is

rarer among populace. Impact of shallow thinking and shallow movement is more pronounced among the masses, because of prevalence of lower stage development among them. However, disciplines without deep foundation do not last long. Many a discipline became popular at some point of time, only to see its eventual demise at a later point in time. Only those disciplines founded by *maharshis*, Great *yogis* and Great *jnanis* have survived the test of time. In the last few centuries, there came many different religions, social thinkings, corrupt systems in India and also in the world, but none gained any permanence. It is natural for us to pay respect to those who are protecting and preserving the skeleton of human spirituality, being sidelined by the mainstream thinking which is augmenting misery and ignorance for the world.

Maharshis initiated the tradition of playing musical instruments in the rituals of *upasana* and *puja* for preserving skeleton of this advanced discipline. However, force of shallow religious doctrines and shallow politics has disastrous effect on society and the future of preservation of the skeleton of this advanced discipline is rather uncertain, at the present times. We are attempting to establish *Shaktivada*—a powerful socialism—in society for social empowerment. We draw the attention of every individual to that goal of ours. Anyway, the *rishis* has glorified the *Arya-dharma* by making musical performance a part of *dharma*.

The madhyamā: Number 22 in Figure 11. This nerve connects *jnana*-ends of the *nirvāṇā* and the *dhyānaśrīyā*. The *madhyamā* enriches bliss of the *Vishnu* stage, sweetens it, and makes it more profound.

The madhurā: Number 22 in Figure 11. This nerve connects the *karma*-ends of the *nirvāṇā* and the *dhyānaśrīyā*. The *madhurā* enriches the *Vishnu* stage with *jnana* and augments the bliss of the *Vishnu* stage. The *Vishnu* stage by itself does not look for *jnana* and that is why it has been a centre of the *asuric* nature.

We have briefed about nerves connecting *jnana*- and *karma*- ends of the *vimalayaśā*, the *dhyānaśrīyā*, the *amṛtā* and the *nirvāṇā*. Now, we will deal with nerves connecting these above mentioned nerves to centres of *Ganeshā* and the *mana*.

These nerves which connect the centres of *Ganeshā* and *mana* to other centres function from the lower end to the higher end, by nature and direction of flux. Vibration of nerves connected to the *Ganeshā* centre is harsh, forever. Nerves connected to the *mana* centre carries heat in their motion. The *Ganeshā* centre is wind [*marut*] dominated and the *mana* centre is fire [*tejas*] dominated. Thinking that exacerbates this harsh wind and fire causes the disease of high blood pressure. In spite of being a harsh centre, *Ganeshā* facilitates evolutionary development. The *Ganeshā* centre is the location for *buddhi* which is the frontal part of the *ajna-chakra* (Number 7 in Figure 11). The centre of the *mana* is Lord *Brahma*. This centre is located at the rear end of the *ajna-chakra*.

The kalpanā: Number 12 in Figure 11. This nerve connects centre of the *mana* (number 1 in Figure 11) to the *jnana*-dominated *Surya* centre (number 2 in Figure 11). The *mana* centre is the location of fire. The function of almost all nerves that connect this centre to some other centre is to carry this fire to the latter centre, and shatter comfort and pleasure of the latter centre to employ it in *karma*. The phenomenal part of our memory is stored in the *Surya* centre. These memories are activated by the *kalpanā* [imagination]

and repetitively go on playing. This is the reason that imagination takes place without any reason or necessity.

The kalpadhārā: Number 12 in Figure 11. This nerve connects the *mana* centre (number 1 in Figure 11) to the *karma*-dominated *Surya* centre (number 2 in Figure 11). Among *sadhakas* who pursue the path of *bhakti*, there are traditions of being (deeply) engrossed in *bhava* and *bhava-samadhi*. *Bhava-samadhi* is a *samadhi* dominated by *jnana* of the *Surya* stage. This *samadhi* is rather a shallow one because of lack of profoundness of this stage. The kalpadhārā shatters the human addiction to *bhava* very easily. Functions of the kalpanā and the kalpadhārā are somewhat similar. The *Surya* centre distracted by these two nerves is the general state of mind. Water is the principal remedy of fire. Therefore, the *yogis* shall always attempt to cultivate peace-perception of the *Shiva* stage. The only medicine of disturbed mind is the secretion of nectar from the *Shiva* stage, which is allegorically referred as the Gangā at the head of Lord *Shiva*.

The śrībhaṅgā: Number 16 in Figure 11. This nerve connects the *mana* and the *jnana*-dominated *Vishnu* centre. The deep blissful state of the *Vishnu* stage is completely reduced by this nerve. By the impact of this nerve, the bliss of *dhyana* felt by a meditating *yogi* remains no more. Even advanced *dhyana-yogis* are compelled to move to the field of *karma* because of this nerve. Intelligent *sadhaka* shall practise both *karma-yoga* and *dhyana-yoga*, together. Otherwise, the śrībhaṅgā will forcefully drag him to such vigorous *karma* that it will be rather difficult for him to take leave from *karma* in ages. The *Vishnu* stage is the repository of *samskaras* of *karma* from many previous births. None knows when the consequence of which *karma* will be activated. It is preferable to pursue both *karma* and *yoga* to not agitate the śrībhaṅgā. The centre of the

mana is far more powerful compared to the *Vishnu*-stage centre. In fact, the *mana* centre is the most powerful centre in the brain. Even though this is called *mana* [mind], it is actually Absolute *purusha* or the *purushottama* rather than mind. None can suppress *Karma-shakti* because *karma* is nothing but *Ishvara*. It is beginning-less *rajas*. *Jiva* moves forward in his pursuit for *jnana*; however, *sadhakas* should note that *karma* remains even after achievement of *jnana*.

The śrīdharā: Number 16 in Figure 11. This nerve connects the *karma*-dominated *Vishnu* centre and the *mana* centre. On being born as *karmi* or hedonist, the *yogis* of the *Vishnu* stage usually possess vast amount of wealth. The *jnanis* who are fallen from the path of *yoga*, are born in royal dynasties or in rich families. The śrībhaṅgā and the śrīdharā make *sadhaka* extrovert through reduction of his inner bliss, inner satisfaction and inner *jyoti*. They invoke desire for wealth and *bhoga* in *sadhaka*.

The tāpinī: Number 21 in Figure 11. This nerve connects the *mana* and the *jnana*-dominated *Shiva* centre. The *aham* is located at the *Shiva* centre. This nerve heats up the *Shiva* stage. The heat melts condensed peace of the *Shiva* stage. That molten fluid move to the centres of *Vishnu* and *Surya*. Consequently, the *manomaya kosha* is energised for *karma*. The function of the *mana* is to heat up all stages and use those molten fluids for own purpose. The *Shiva* centre is heated up in this process and becomes fatigued. This fatigue in *aham* is known as sleep. The *aham* can enjoy the peace-fluid in entirety during hours of sleep. The *aham* is revived and invigorated. Sleep of the *aham* causes cessation of functioning for the *mana*, the *buddhi*, the *chitta* and the *indriyas*; however, centres of *Ganesh*, *Surya*, *Vishnu* and *Shakti* do not fall asleep. The selfsame body and selfsame spiritual world, but two types of functions. It is really amazing to note how small is the

size of the *aham* in our body and its diminutive capability! *Atman* regulates all bodily functions during sleep. This is the *atman* whom we attempt to perceive through *sadhana* and *tapasya*. Man slowly perceives everything after overcoming *bhoga*, *moha* and *aham*. These *jnanis* disseminate *jnana* to mankind and are venerated in society.

The jvālinī: Number 21 in Figure 11. This nerve connects the *mana* and the *karma*-dominated *Shiva* centre. So long as the *aham* is active, heat of the centre of fire (the *mana*) melts condensed peace of the *Shiva* stage. The *aham* is deactivated by sleep and *tamas*-dominated nature. Furthermore, the *aham* is deactivated too during the time of *samadhi*. Spending of the *Shiva*-secretion is comparatively less for those whose *aham* is inactive. For an inactive *aham*, heat from the *tāpinī* and the *jvālinī* is non-existent.

We discussed all the nerves connecting the *mana* to various parts of the brain except the *avyakta* centre. Function of the latter ones is completely different and we will elaborate it later. Now, we will discuss about nerves connecting the *buddhi* centre to various other brain-centres.

The viśuṣkā: Number 37 in Figure 11. This nerve connects the centres of *Ganesh*a and the *mana*. It is an extremely harsh nerve whose harshness is not even comparable to the dryness of a desert. *Ganesh*a is the centre of dryness-perception, whereas *mana* is the fire-centre. That there is no bliss in *samsara* is perceived at the very moment when the *viśuṣkā* vibrates. None can predict when feeling of disenchantment [*vairagya*] will arise in a person. Impact of the *viśuṣkā* is peculiar by nature. As such there is no peace at the *mana* centre; furthermore, this perception of dryness becomes

acute as the *mana* being connected to the *Ganesha* centre. This perception is especially severe on being hurt by love.

On a positive note, the stages of *Surya*, *Vishnu* and *Shiva* are also connected to the *mana*, which prevents extreme dissatisfaction from being prominent in man. Somehow life goes on, in spite of dissatisfaction being borne in heart. However, the *viśuṣkā* will make its impact prominent by making man all-renunciating in one or the other birth. It is observed that whenever *Surya* (*moha*) and *Vishnu* (happiness of family-life) of a man suffers from being hurt by unexpected behaviour from someone near and dear such as husband, wife, mother, son, father or daughter in one or the other birth, intense detachment overwhelms him.

Stream of fire does not move to the *Ganesha* centre from the *mana* centre. The field of action for Fire-god is focused more in the stages of *Surya* and *Vishnu*. With an inactive *aham*, Fire-god cannot even enter the *Shiva* stage. What Fire-god does not concede is existence of the *aham* with comfort. Not only He heats up the *aham*, He transforms *aham* into being extrovert. Fire-god does not heat up the *aham* for the *sadhaka* past the *Rudra-granthi*; however, Fire-god heats up even *jnani sadhakas* during incidence of *karma* due to *prarabdha*-related reasons. Natural Law does not permit any *yogi* to always remain in the peace-world or the *jnana*-world; he will be influenced by *rajas* at some time or other. At that time, Fire-god will not let him go without inflicting him the burnt of heating. Therefore, not being delinked with the *karma*-world is rather beneficial for the *yogis*. The prime directive of Fire-god is compulsory execution of *karma* under all circumstances. This nerve is a mysterious element of life. The *mana* is

extrovert whereas *Ganesha* is introvert. Flawlessness in *karma* is ensured when there is harmony between introversion and extroversion.

The vitarkā: Number 14 in Figure 11. This nerve connects the centres of *Ganesha* and the *jnana*-dominated *Surya*. We can realise the truth about a particular incidence or a particular discipline by observing the occurrence of that incidence or going through that discipline, which is the function of the vitarkā.

The vicārā: Number 14 in Figure 11. This nerve connects the centres of *Ganesha* and the *karma*-dominated *Surya*. The vicārā inspires us to act in line with conclusions of the vitarkā, in our own life.

The *Surya* centre is an extremely essential field of action for the *buddhi*. Indeed, the *buddhi*'s field of *karma* extends to the *Vishnu* stage. At the *Vishnu* stage, the *buddhi*'s *karma* is more unworldly by nature than worldly. Actually, the *buddhi* does not bring any element of *Surya* or *Vishnu* in its own room but likes to keep own room empty. Whenever necessary, the *buddhi* enters the domain of *Surya* or *Vishnu* with all its acumen, and after drawing the conclusions of its analysis, it returns back to its own room empty-handed.

It will be somewhat difficult to perceive nerves connecting the centres of *Ganesha* and *Vishnu* as this state cannot be reached without being asleep or being at the state of *dhyana*. Perseverance is extremely predominant at the *Ganesha* stage; at the *Vishnu* stage composure is very stable.

The samvegā: Number 18 in Figure 11. This nerve connects the centres of *Ganesha* and *jnana*-dominated *Vishnu*. When perseverance of *Ganesha* extends to

anubhuti of *Vishnu*, flow of nectar of *Shiva* is not spent quickly after having arrived at the *Vishnu* stage. Consequently, the *sadhaka* is channelised to a novel direction of *jnana*—the existence of blissful *Vishnu* stage and enlightenment of the *Shiva* stage combined together. As much as the *sadhaka*'s understanding improves, his purpose of life becomes more focused toward the *Shiva* stage. The *samvegā* carries forward perseverance of the *Ganesha* stage to the *Vishnu* stage ensuring a balanced direction (direction to *Shiva*) for the *sadhaka*.

The vivekā: Number 18 in Figure 11. This nerve connects the centres of *Ganesha* and *karma*-dominated *Vishnu*. The *vivekā* [conscience] is the external form of the *samvegā* [grand push]. The *samvegā* pushes for liberating the *chitta* (*the Vishnu stage*) from contact of gross external entities [*sthula vishaya*] which cause its distraction. Extreme detachment from external entities is called conscience which is the function of the *vivekā*.

Now, we will discuss the two nerves which connect *Ganesha* (number 7 in Figure 11) to *Shiva* (number 4 in Figure 11). The centre of *Shiva* is that of peace-perception. Extremely Fortunate are those who can spend their entire life dealing with these two centres. When *Shiva* centre—manifestation of peace-perception—meets the *Ganesha* centre—manifestation of *vijnana*-perception—then the realm of *vijnana*-perception becomes suitable for experiencing the five *tanmatras*. *Ganesha* does not carry the peace-fluid to his own centre; however *Ganesha* is satisfied by the touch of peace of *Shiva*. The *Shiva* centre always secretes peace-fluid. This peace-fluid is not the Real Manifestation of peace which is peace at the *Shiva* centre. Secreted peace-fluid is considerably weaker compared to peace at the *Shiva* centre. *Ganesha* does not like the secreted peace-fluid and

hence seeks cessation of secretion from the *Shiva* stage. The hole of secretion is the *aham* that *Ganesha* wants to close, whereas the *mana* wants this open. *Ganesha* wants to convert the *Shiva* stage into the realm of *vijnana*-perception. Therefore, *Ganesha* attempts to benumb perception of the *aham*. There are impacts of two centres on the *Shiva* centre: the *tāpinī* and the *jvālinī* of the *mana* wants to keep this hole open whereas the *Ganesha* centre wants it closed. *Ganesha's* effort, when successful, brings stream of *jnana* from the *mahat* centre to the *Shiva* centre, which, as a result, shatters flawed notions of the *aham*. Once these flawed notions are over, the *aham* never becomes an ignorant *aham* in spite of the best efforts by the *tāpinī*; this state of the *aham* is known as “*aham* like a burnt seed”. Then, existence of the *aham* remains merely for the sake of *prarabdha karma*. *Prarabdha* exists so long as the bodily entity remains. As long as *prarabdha* exists, that above-mentioned hole for leakage of peace-fluid keeps on opening over and over again. We have elaborated the mysteries of the nerves connecting *Ganesha* and *Shiva*.

The niruddhā²: Number 25 in Figure 11. This nerve connects the centres of *Ganesha* and *jnana*-dominated *Shiva*. In the *Yoga* philosophy, there is a reference of “*nirodha-samadhi*” [*samadhi* caused by the *niruddhā²*]. The *aham* makes the *chitta* vibrate; without *aham*, the *chitta* remains vibrationless. The *niruddhā²* [something that blocks] is thus named from its role to block the hole of attribution of peace at the *Shiva* centre.

The vijñānā: Number 25 in Figure 11. This nerve connects the centres of *Ganesha* and *karma*-dominated *Shiva*. At the *Shiva* stage happens *vijnana*-perception of the *vijnana* that is *anubhuti* of the *tanmatras* of smell, taste, sight and touch. *Ganesha*

contributes to convert the *Shiva* centre to the realm of *vijnana*-perception, which happens once peace-secretion ceases for some time. The niruddhā² creates the avenue for *vijnana*-perception and the vijñānā makes *vijnana*-perception happen.

Nerves joining *Ganesha* to the *mahat* will now be taken up for discussion. The *mahat* is the centre of Absolute *Jnana*; this is the origin of Creation. This centre is called “*mahat-brahma*” in the parlance of the Gita (Chapter 14, verse 3); cf. Chapters 5, 6 and 7 of this work. There is no direction to *karma* of any kind at this centre. The Absolute Perception is *jnana* of this centre; perceiving as activity is *karma* of this centre.

The prajñānā: Number 32 in Figure 11. This nerve connects the centres of *Ganesha* and the *jnana*-dominated *mahat*.

The kaivalyā: Number 32 in Figure 11. This nerve connects the centres of *Ganesha* and the *karma*-dominated *mahat*. Functions of *Ganesha* include facilitating evolution for *jiva*; *Ganesha* also acts as anti-procreation force. The *mahat* centre is the primeval stage of Manifest Creation, in which persists two elements of the *Shakti* stage: Desire-*shakti* ‘*a*’ and *Jnana-shakti* ‘*h*’. The *purushottama* is reflected in this “*mahat-brahma*” to give rise to seeds of *jiva*. Desire-*shakti* ‘*a*’, being in the *mahat* centre, engenders *jiva*-seeds. *Ganesha* is *Vijnana-shakti* (cf. Chapter 7) which is called ‘*i*’ at the *Shakti* stage. This *shakti* is perpetually in conflict with Desire-*shakti* (‘*a*’). ‘*a*’ desires Creation whereas ‘*i*’ wants to cease Creation. So long as ‘*a*’ is intense, impetus for Creation must persist; when ‘*i*’ becomes stronger, Creation is paralysed. Intensiveness of *Ganesha* leads to dominance of *jnana* [“*prajñāna*”] and emancipation [“*kaivalya*”] for *sadhaka*; otherwise the option is family-life [*samsara*]. How many does on the earth

achieve emancipation [*jivanmukti*]? How many Great Men can live through a life of emancipation? In every stage, *shaktis* that are opposed to each other, exist as fierce competitors.

The Gita says,

“nirmānamohā jitasāṅgadoṣā

adhyātmanityā vinivṛttakāmāḥ;

dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ

gacchantyamūḍhāḥ padamavyayaṃ tat.” (Chapter 15, verse 5)

(One who is devoid of *aham*, *moha* and inclination toward enjoyment of external entities, and who is always founded upon *atman*, and whose preoccupations for enjoyment are all internally dissuaded, who is free from the conflict in mind regarding pleasure and pain, achieves that position.) After having experienced till here, a *sadhaka* may become extrovert afterwards on account of *prarabdha*, but this has no adverse bearing upon his acquired *jnana*. Existence of some particular *prarabdha* may compel *sadhaka* commit many unexpected acts; nevertheless, the foundation of *jnana* in him will remain equally strong.

This is not the culmination of evolution by parameters of *Shakivada*. The *avyakta* stage which is a part of the *Shakti* stage, lies ahead. Discussion on nerves connected to the *avyakta* stage will be taken up after a while.

Nerves Connecting the Spine to the Brain

We have previously discussed the spine and the *sushumna* channel in it. From the skull to the anus, there stands a bony column-like structure made of many separate bones.

tanmadhye citriṇī sā praṇavavilasitā yogināṃ yogagamyā,
lutātantu pameyā sakala sarasijān merumadhyānarasthān;
bhittvā dedīpyate tadgrathanavacanayā śuddhabuddhi prabodhā,
tasyāntarbrahmanāḍīharamukha kuharādādi devāntarasthā. 2

There are three nerves—one in the left zone and the second in the right zone and the third one in the central zone—inside the spinal cord. (We do not agree to those who misinterpret this verse to conclude that the *sushumna* is located outside the spinal cord.) These three nerves are named as the *idā*, the *piṅgalā* and the *sushumna*. The *idā* is comparable to moonlight and the *piṅgalā* is as luminous as sunlight. In the middle rests the *sushumna* which is like the moon, the sun and fire; which is manifestation of all three *gunas*—*sattva*, *rajas*, and *tamas*—and similar to a datura flower in full bloom. The *sushumna* extends from the base lotus to the thousand-petalled *shiva-pinda* in the brain. Through a small hollow column inside the *sushuma*, there subsists a nerve named the *vajrā* which extends from the sexual organ to the brain. This nerve is as lustrous as the flame of a lamp.

In the middle of the *Vajrā* nerve, another nerve called the *citriṇī* exists, which is as subtle as the thread of a spider-web. This nerve is illuminated by the *kundalini* and is connected to the *praṇava* at the beginning, in the middle and at the end. This nerve is perceived by *yogis* in their *dhyana*. This nerve passes through all *chakras* of the spinal cord. The *citriṇī* nerve is un-perceivable without unqualified *jnana*. The *brahmanadi*—tantamount to unqualified *buddhi* and *jnana*—exists in the middle of this *Citriṇī* nerve. The *brahmanadi* extends from the *muladhara* (the beginning of *Shiva*) to the *sahasrara*.

vidyunmālā vilāsā munimanasi lasattanturūpā susūkṣmā,
śuddha jñānaprabodhā sakalasukhamayī śuddhabodha svabhāvā;
brahmadvāraṃ tadāsye pravilasati sudhādhāra ramya pradeśaṃ,
granthisthānaṃ tadetaṃ vadanamiti suṣumnākhyānābhyā lapanti. 4

The *brahmanadi* glows like a creeper of lightning. This nerve manifests itself in the heart of sages like a thread. This nerve is extremely subtle, perceivable only by dint of unqualified *jnana*, absolute bliss-granting and pure perception by nature. The *muladhara* (“brahmadvāraṃ”) is the beginning of the *brahmanadi*, which is a lovely location like seat of nectar. This is the opening of the *brahmanadi*.

The *sushumna*: The entire *Tantra* literature talks about the *idā*, the *piṅgalā* and the *sushumna* in the same form by the same nomenclature. Even a neophyte *sadhaka* from any corner of India is aware of these three nerves. The Buddhists, the Jains and the Sikhs are also quite experienced regarding these nerves. The Sufi community preserves these themes that belong to the mainstream Hindu culture, after being devastated by assault of the barbaric of Arabia. Some say that the *sushumna* is located inside the spine whereas the *idā* and the *piṅgalā* are located outside the spine. Our opinions are different: The *idā*, the *piṅgalā* and the *sushumna* are three regions inside the spine of which the *sushumna* lies in the middle region and the other two are located adjacent to the *sushumna*. From our experience, we have another outlook regarding the *idā*, the *piṅgalā* and the *sushumna*. Inside the spinal cord, there are many nerves which are unique by nature. These one-of-a-kind nerves are denoted by the generic name of *sushumna*. Again, inside the spinal cord there are some other nerves which exist in pairs. These nerves in pairs originate from the same centre in the spine, and after passing through the *shiva-*

pinda, terminate in two corresponding centres located in two hemispheres of the cerebrum. These nerves in-pairs are denoted by the generic name of the *idā* and the *piṅgalā*. The entire left hemisphere of the brain is the *idā*-region or the lunar region which *jnana*-dominated centres are located in. On the other hand, the right hemisphere in entirety is the *piṅgalā*-region or the solar region which *karma*-dominated centres are located in. Regions inside the spinal cord are divided in a similar manner. Many opine that the *idā* and the *piṅgalā* change their direction; sometimes they are situated by the left of the *sushumna* and at other times by its right side. We do not want to dwell on this point except a couple of words. It is doubtlessly true that the *idā* and the *piṅgalā* nerves go on to opposite directions after passing through the *Shiva-pinda* in the brain. We do not acknowledge universality of this rule in all *chakras* of the spinal cord.

Centres of the *chakras* are located in the *sushumna* region. Nerves indicated as the *sushumna* nerves by us do not pass through any *chakra* but go by the edge of these *chakras* like other nerves. No nerve but the *citriṇī* passes through the *chakras*. There is an empty channel in the middle of the *sushumna* region which is filled with phlegm [*kapha*]. This empty path is known as the *citriṇī*. *Kundalini-shakti* moves to the *sahasrara* through this path, after having been awakened. The *brahmanadi* is the central zone of the *citriṇī*. We already have clarified absence of any real entity corresponding to the *brahmanadi*. Rather the *brahmanadi* is *Brahma-tattva* without a nerve. As the force of *Ganesha* puts an end to secretion near the suture at the crown of the head by means of two brain-nerves of the *niruddhā*² and the *vijñānā*, the *vijnanamaya kosha* is manifested inside the *sadhaka*. An continued stay into the *vijnana* stage transforms the *vijnana* stage into the *jnana* stage, in connection with which readers may refer to two nerves, the *kaivalyā* and the

prajñānā. After mastering “nirōdha-*samadhi*” [See the niruddhā²; page 518] , there happens no secretion. At the same time, the necessity for such secretion remains no more because absence of the *aham* makes the *mana*, the *buddhi*, the *chitta* and the *jnana-indriyas* vibrationless, which ultimately reduce outgo of peace-juice for preserving physical existence to nullity. Under these circumstances, that secretion cannot flow to the citriṇī channel and reduce the citriṇī to an inert entity. This is the time when the *brahmanadi* is transformed into a nerve without physical existence, which is the quintessence of the *brahmanadi*.

Scriptures say that the vajrā nerve rests inside the *sushumna*, the citriṇī inside the vajrā and the *brahmanadi* inside the citriṇī. The *sadhaka* should have a clear concept regarding their positions. The *sushumna* is a region inside the spine, in which all *chakras* are located. The vajrā is a nerve in the *sushumna*. We have indicated that the vajrā is the name of a motion rather than a nerve. Its motion is directed upward and extremely intense. The citriṇī is a nerve with a motion directed downward. One cannot perceive motion of any kind—upward or downward—in the *brahmanadi*. It is a balanced nerve. The vajrā, the citriṇī and the *brahmanadi* are three layers of the same nerve. The first layer of this nerve is called the vajrā which has a motion upward; the second layer is the citriṇī with a motion downward; the third layer is the *brahmanadi* which is motionless and balanced.

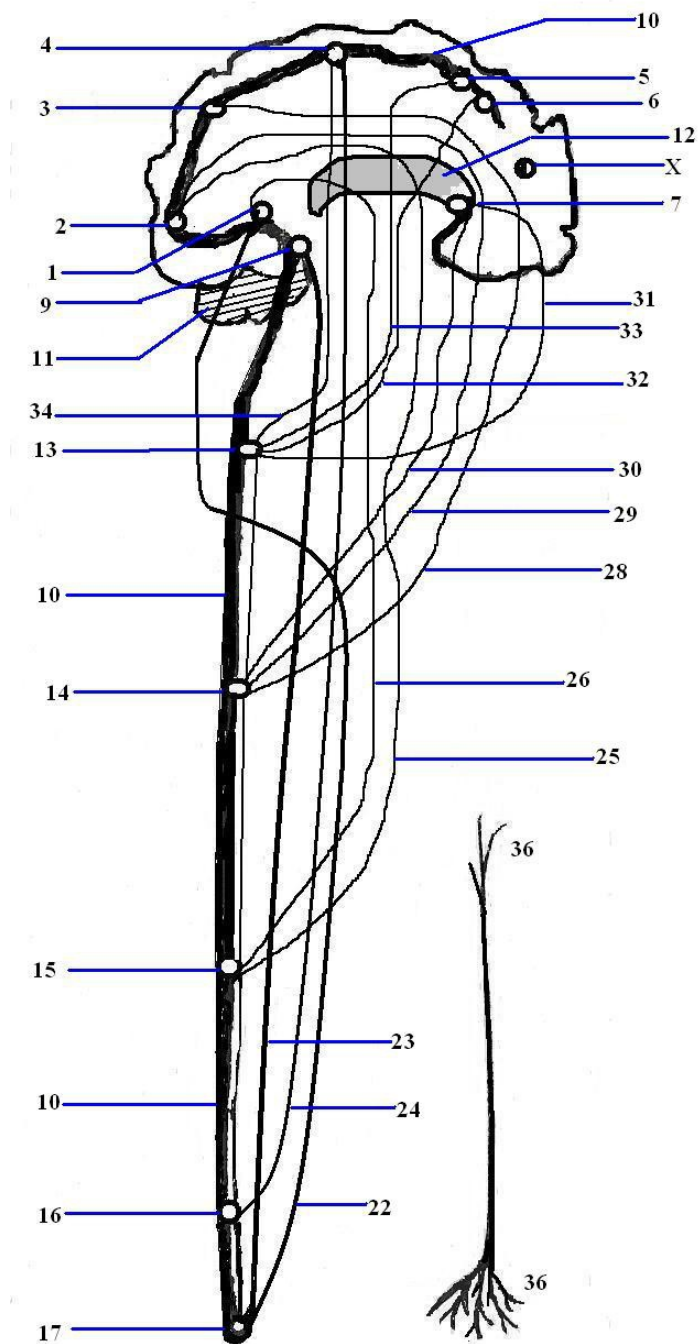


Figure 13: The System of Nerves

The *muladhara lotus* (labeled as 17 in Figure 13): It is located inside the spine a little above the anus. There are four branches or petals in it: *vaṃ*, *śaṃ*, *ṣaṃ*, *saṃ*. The

psychological elements of this lotus are joy [*ananda*] of *yoga*, great fulfilling joy, joy of simplicity and joy of valour. It is the most powerful centre of the body and the origin of the greatest evolutionary development in man. *Kundalini-shakti* awakes from this particular location. The *sadhaka* is endowed with joy of *yoga*, great fulfilling joy, joy of simplicity and joy of valour from this very location, after decoding all mysteries of human life. Alternatively, a completely evolved man possesses natural valour, natural simplicity, natural joy from *atman* and natural *yoga* in his character. The primary purpose of this centre is practice of *dhyana* and *puja* of the *kundalini*.

All nerves of our discussion are located inside the spine. We do not admit existence of any experiential nerve outside the spine. Nerves outside spine are all nerves facilitating functions of diverse bodily organs without any role in *anubhuti*.

The brahmasūtrī: Labeled as 23 in Figure 13. This nerve connects the *muladhara* (17 in Figure 13) to the *prana* centre in the brain (9 in Figure 13). This nerve particularly vibrates in sexual pleasure. Ejaculation after sexual enjoyment makes this nerve dispirited. Practising *brahmacharya* makes this nerve extremely strong and virile. Our respiratory system is linked with this nerve, keeping which joyous and resuscitated is defined as *brahmacharya*. Our vital existence is preserved in this nerve, even after cessation of our respiratory process. *Brahmacharya* makes this nerve spirited to the extent that all nerves inside the spine are flooded with joy emanating from this nerve. This is the state of “*Ūrdhvareta*” [a quality of Greatness which is associated with conquering over sexual temptation and manifested through preservation of semen]. This nerve, being energised, naturally grants upward impetus in this nerve which results in delightful feeling for body and mind. This is again what is termed as “*Ūrdhvareta*”. At

this state, a distinctive joyful flow rises up from the *muladhara*. Consequently, all centres and nerves inside spine are rejuvenated and delighted. This upward motion is similar to flow of bubbles during production of wine. However, ejaculation renders the brahmasūtrī weak and dispirited; simultaneously, this upward flow of bubbles is discontinued. A true ascetic [*tapasvi*] is the one whose brahmasūtrī has become upwardly directed. Blessed is his life; joyous is his life. He is fearless, anxiety-less, enthusiastic in all *karmas*, enduring and competent in everything. The colour of the brahmasūtrī is that of lightening with light golden hue. Upwardly directed motion of this nerve is *brahmacharya* and the downwardly directed motion is loss of virility. During sexual intercourse, there happens no downward motion of the brahmasūtrī as long as the arjamā and the śukraśirā (nerves labeled as 24 in Figure 13) do not vibrate.

The sutīvrā: Labeled as 22 in Figure 13. This nerve connects the *muladhara* (17 in Figure 13) to the centre of *karma* (the *mana*) in the brain (1 in Figure 13). Among all nerves of the entire body there is none else which possesses such fierce motion. Its one vibration is good enough to dismiss the Cosmos. One end of this nerve is connected to *kundalini-shakti*. Vibration of this nerve moves to the *sahasrara* through the citriṇī. The path of this vibration is called the vajrā nerve. We do not conceive of any nerve as the vajrā. The upward fierce motion of the *kundalini* is compared to thunderbolt [*vajra*] and is, therefore, named the vajrā. The vajrā, by our perception, is not a nerve but a motion of *kundalini-shakti*; this motion is intense and coiled by nature.

A part of flow of vibrations of the sutīvrā enters the *brahmanadi* with an intense speed in a coiled manner, which makes the path of the *brahmandi* unblocked. This vibration, in a moment, enters the *sahasrara* passing through all *chakras* of the spine.

After penetration of all *chakras*, the mental outlook of the *sadhaka* changes radically. His divine vision is unearthed. Heretofore material outlook of the *sadhaka* about the world remains no longer. The first time this happens, it appears that a powerful thunderbolt has struck at the *mukadhara* with pervasive impact of this vibration in all the organs.

The vajrā: The scriptures of *Yoga* say that the vajrā nerve rests inside the *sushumna*, the citriṇī inside the vajrā and the *brahmanadi* inside the citriṇī. We have not found any vajrā-like nerve in the channel of citriṇī. However, a sensation of fierce motion of the sutīvrā—with one end connected to *kundalini-shakti*—was felt in the channel of the citriṇī during first awakening of the *kundalini*. Unlike the citriṇī, the sutīvrā does not pass through *chakras* but goes by the edge of *chakras* to connect the *muladhara* to the *karma* centre in the brain.

My experience on the *kundalini*

During initial awakening of the *kundalini*, I did not have visualisation or even concept of the vajrā, the citriṇī, the *kundalini* or the *brahmanadi* as defined in the scriptures. Nevertheless, I had had a workable yet cluttered conception from my boyhood. I do not remember how I had developed that conception. The subject of my daily *upasana* was practice of *japa* and *mudras* based upon the *gurupaduka* and *dhyana* of the *chakras*. There came a change in mind, particularly introversion and built-up of patience, three to four days before the awakening of the *kundalini*. At the time of practice of *yogic* techniques of three Bandhanas [Jālāndhara-Bandha, Uḍḍīyāna-Bandha, Mūla-Bandha], mind used to be engrossed at the *muladhara* by the impact of some unknown power. Even slightest flickering of the flame of a lamp then used to create sensation at the

muladhara and startle the *sushumna* region. After having spent three to four days like this, it happened as if a thunderbolt struck at the *muladhara* during my practice of Mahā-*mudra* by the impact of some Great *shakti*; in a moment, all six *chakras* were penetrated. Undoubtedly, this startling incidence and the upward motion is the *vajrā*. After this incidence at pre-dawn hours, I got a peculiar type of cold from the morning without any physical discomfort; the body was getting rid of the phlegm. It felt like Cosmos being startled in my *sushumna* region. My material outlook ended then and there. A divine, pure, white and light perception appeared pervading from the *muladhara* to the *sahasrara*, which I came to realise as the *citrinī* nerve.

I have no reason to doubt that the *kundalini-shakti* is the reverse form of the *sutīvrā* nerve. The *muladhara-chakra* is called the seat-lotus or repository-lotus on account of being the seat of this Great *shakti*. Though the other end of the *sutīvrā* nerve rests at the *karma* centre of the brain, the opening end of this nerve is at the *muladhara*. This opening end coils around the *Shiva* of *muladhara* in three and half rounds. We strongly desired to call this *sutīvrā* nerve as the *vajrā*. We desist from doing so in considering the possibility of cultivating any false notion among some *sadhakas* hampering their *sadhana*. After awakening of the *kundalini* and penetration of the *chakras*, it becomes explicit that all *chakras* are being exposed with the covering membrane being torn; pleasant wind is blowing; a type of bliss-inducing juice is spread in all nerves connected to the spine. The sheer large volume of this juice being spread in all nerves including those that govern operation of senses, gives us a different perspective of the world now. Change in inner sphere of the *sadhaka* after awakening of the *kundalini* is analogous to the scene of a country affected by severe earthquake where the topography

undergoes significant change including creation of many oozing springs in the devastated landscape. Similarly, the *sadhaka's* perspective is flooded with this nectar; all views are animated by this juice; all senses are overwhelmed by this juice.

After penetration of the *chakras*, pleasant cool wind blows inside and outside the spine in all directions extending to all organs and sub-organs. Awakening of other nerves in the spine also makes stream of pleasantness flow in the body and in the spine. Nevertheless none of them is as pervasive and blissful as the sensation after awakening of the *kundalini*. The path to *jnana* becomes open to the *sadhaka* on awakening of the *kundalini*. He should practice *mantara-yoga*, *hatha-yoga*, *laya-yoga* and *raja-yoga* afterwards keeping in mind that inculcation of *jnana* does not happen spontaneously on awakening of the *kundalini* which merely opens up a powerful channel for cultivation of *jnana*.

The *svadhithana* lotus (Labeled as 16 in Figure 13): This *chakra* is located inside the spine in the same horizontal line as the base of the sexual organ. There are six petals in this *chakra*: *baṃ*, *bhaṃ*, *maṃ*, *yaṃ*, *raṃ* and *laṃ*. This *chakra* contains psychological elements of indulgence, suspicion, neglect, stupor, total ruination and hard-heartedness. Pursuit of family life goaded by expectation of sexual pleasure makes almost all men and women suffer from these consequences of sexual maladies. All human rationally, judgement, enlightenment, *dharma* and education go in vain as far as provision of remedy for these psychological maladies is concerned. They appear both as maladies of sexual enjoyment and artificial abstinence from sexual enjoyment. Victims of these maladies, men and women alike, are unable to pursue the path of *yoga*.

The arjamā (labeled as 24 in Figure 13): This nerve connects the *svadhithana* to the *jnana*-dominated *Shiva* centre of the brain. This is the nerve related to parenthood.

The śukraśirā (labeled as 24 in Figure 13): This nerve connects the *svadhithana* to the *karma*-dominated *Shiva* centre of the brain. These two nerves are white-coloured and directed downward. These are lunar nerves in our body. Those who suffer from chronic headache, will be cured through performance of *dhyana* of these nerves. During sexual intercourse between man and woman, the seed of *jiva* descend from the *Shiva* centre to the womb through this nerve, which is called the sexual reproduction. There are other kinds of reproduction as well which may ensure the *jiva*-seed descend to this world. Ejaculation of semen does not happen without vibration of the arjamā and the śukraśirā. Sexual enjoyment without vibration of these two nerves makes both *bhoga* and *brahmacharya* flourish. The body language of hedonists nowadays indicates their utter enervation. The main reason is their neglect of *upasana* and *sandhya*. Even if they perform these rituals, they have no concept of scientific *dharma*. We do not believe *bhoga* being necessarily related to utter enervation. The fall of the Buddhist *Tantra* created a vacuum regarding scientific discussion on *bhoga* and *brahmacharya* in society which led to preponderance of the concept of *brahmacharya* as an ideal and procedures of *brahmacharya* as part of idealistic dogma. Society is suffering from the resultant menace. Vulgar pictures of movies and suggestive unrestrained apparels are mimicked by all sections of the society; however there is none in the society who is capable enough to scientifically discuss *brahmacharya*. We call upon everyone—the *yogi* or the hedonist—to perform *dhyana* of the *brahmanadi* located inside the spine and thereby empower and

enrich human life. Everyone's energy, irrespective of being hedonist, *jnani*, *karmi* or ascetic, subsists inside the spine.

The *manipura* lotus (Labeled as 15 in Figure 13): There are ten branches of this *chakra*: *ḍaṁ*, *ḍhaṁ*, *ṇaṁ*, *taṁ*, *thaṁ*, *daṁ*, *dhaṁ*, *naṁ*, *paṁ* and *phaṁ*. This *chakra* contains psychological maladies of shame, slandering, jealousy, thirst, deep sleep, sorrow, astringency, *moha* [attachment], contempt and fear. Excessive mental work or being a *karmi* in own fantasy world without much of actual work, intensify these maladies.

All nerves joining the *manipura* to different centres of the brain cultivate imagining. Imagining depletes our vitality; reduction in imagining promotes longevity and health for body and mind. Excessive imagining diminishes digestion. A soothing state for the *manipura* contributes to healthy digestion and healthy bowel movement. The *manipura* is intrinsically related to the navel. If you perform *dhyana* of the navel, concentrate on the navel, observe the navel and keep the navel cool, then your mind will be empowered and balanced; your mind will have greater ability to execute *karma*; digestion and bowel movement will improve. At the beginning of practice of your daily *sadhana*, you should meditate the navel. If the navel does not hold and pressurize air inside your body, then your thinking, speaking, studying all will come to a halt. The navel is an amazing location in the body. Whenever you can find some time and opportunity in everyday life, you shall perform *dhyana* of navel for at least two to three seconds. This will be tremendously beneficial for your body and mind.

We found many inexperienced persons advising *dhyana* of fire at the navel for better digestion. It may clearly be cautioned that this advice will lead to the opposite

outcome than the intended one. The navel is linked to the *manipura* which is connected to the *karma* centre in the brain; hence, there is already fair amount of fire present in the navel; absolutely no need to perform *dhyana* of fire at the navel. On the contrary, a cool and soothing navel makes the way for a better digestion. A heated up navel engenders perturbation in the *samana*, one of the vital currents and consequent problems in digestion and bowel movement.

The agnisrotā (labeled as 26 in Figure 13): This nerve connects the *manipura* to the centre of *karma* in the brain. Fire flows in this nerve. We have discussed about the *sutīvrā* before which is not a hot nerve but with intense motion. The *agnisrotā* is a hot nerve which is essentially appetite, the digestive stomach-fire and called *Vaiśvānara* in the scriptures. The colour of this nerve is saffron. Fever is the furious form of this nerve. When acidic juice is accumulated in the body, it leads to a vicious cycle of more and more accumulation of acidic juice in the digestive system as well as augmentation of unnatural juice. Under these circumstances, the *agnisrotā* assumes a pro-active role to digest these unnatural and acidic juices. This phenomenon is called fever. There are multiple reasons for fever such as excessive use of water; being in contact with poisonous fumes, poisonous water and stinking water; accumulation of unnatural juice in the body; diminish in the capabilities of blood for manifold reasons; the body facing steep cold that it cannot embattle with. As the body spends too much heat on account of some blow, wound, ulcer, operation etc., the *agnisrotā* contributes flow of fire to the affected part of the body in an attempt to warm up that part, and even pour its heat all over the body if necessary. This is what is known as fever. Everybody should take sufficient care to not compel the *agnisrotā* flow its fire. For that purpose, if necessary, he should employ

adequate warm cloths, warm water and warmth of fire to not let the agnisrotā make fever and pain intolerable. Fever not only burns unnatural juices, but also destroys many precious parts of the body. The *mana* of man is mainly constituted of this nerve extending from the *manipura* to the *karma* centre of the brain. Before death fever happens for the last time, when for the last time the agnisrotā warms up the body.

The kalpasrotā (labeled as 25 in Figure 13): This nerve connects the *manipura* to the *jnana*-dominated *Surya* centre of the brain.

The prakalpā (labeled as 25 in Figure 13): This nerve connects the *manipura* to the *karma*-dominated *Surya* centre of the brain.

These two nerves carry the heat from the *manipura* to the *Surya* centres in the brain. The phenomenal part of memory is stored in the *Surya* centre. Those heaps of stored memory are heated up by the kalpasrotā and the prakalpā making them spontaneously run, which is sub-conscious human imagination. Before-mentioned nerves of the kalpanā and the kalpadhārā also contribute to reliving of memories of the *Surya* stage. Therefore, man can never put a stop to the flow of imagination in him. The only centre for stopping this flow of imagination is the *Shiva* centre which helps mind cool down. Performance of *dhyana* of the navel also puts a partial stop to imagination. The navel-*dhyana* facilitates cessation of activities of the kalpasrotā and the prakalpā but the kalpanā and the kalpadhārā go on undeterred. Readers may recall the position of the *aham* at the *Shiva* centre. Everyday *aham*, after being fatigued by *karma*, becomes engulfed by *tamas* [darkness] and this overwhelms us to *sushupti* [deep sleep]. When we are engulfed by *sushupti*, imagining ceases to exist in our mind. During ordinary sleep or

in the state of dream, imagining continues but not during *sushupti*. Also imagining discontinues during *samadhi* at the *Shiva* centre. However even *sushupti* (forget *samadhi* at the *Shiva* centre) is not attainable by none but the *yogi* of advanced stage. Therefore, activities of mind continue forever for most people. This non-stop activity is extremely disgusting. Being irritated by this disgusting phenomenon, man seeks company of the *yogis* and pursuit of the *yogic* path. The *Yoga*-scriptures call this state of mind as “Śubhecchā” [proper intentions] which is the first plane of *yoga* [out of seven].

The *anahata* lotus (Labeled as 14 in Figure 13): There are twelve branches at this *chakra*: *kaṃ*, *khaṃ*, *gaṃ*, *ghaṃ*, *ṇaṃ*, *caṃ*, *chaṃ*, *jaṃ*, *jhaṃ*, *ṇaṃ*, *taṃ* and *ṭhaṃ*. This *chakra* contains psychological elements of expectation, contemplation, attempt, compassion, *dambha*, futility, conscience, arrogance, unsteadiness, deception, *vitarka* [debated analysis] and repentance. There are many subtler and subtlest elements of psychology present at the centre of the *anahata*, which we desist from elaborating because of our reluctance to increase the size of this volume. Human life is largely directed by this centre which is the centre of the *daivi* nature as well as the *asuric* nature. Even though the *daivi*-natured are, at all stages, weaker compared to their *asuric* counterparts, evolution of the *asuric* is limited up to the *Vishnu* centre whereas the *daivi* can evolve up to the *Shakti* stage by their pursuit of *Shaktivada*; they become stronger compared to the *asuric*.

The *viśokā* (Labeled as 30 in Figure 13): This nerve connects the *anahata* to the *Ganesh* centre. The *sadhaka* reaches the stage of emptiness-perception, as and when he comes in contact with vibrations of this nerve. The principal perception of this nerve is that *atman* or *ishvara* is pervasive and is composed of emptiness. Its vibration is so

powerful that all inner and external views turn to emptiness in a moment. It has infinite power; it helps man be established in *jnana* as it liberates him from all kinds of earthly sorrows, miseries and disturbances. As much as our eyes can view, our minds can imagine, everything becomes empty through coming in contact with vibration of this nerve. A beginning-less and endless empty space persists pervading inner and external worlds of the *sadhaka*. The ascetic life for *sadhaka* does not even commence unless he comes in contact with this nerve.

Recall the awakening of the *kundalini* described before. Awakening of the *kundalini* is facilitated by emptiness-perception, affection of *guru* and practice of *mudras*. Without affection of *guru* and emptiness-perception, it is not easy to awaken the *kundalini* only through practice of *hatha-yoga*. The *viśokā* grants so much satisfaction to mind that it appears in the beginning that there is nothing else left of *jnana* for *sadhaka* to acquire.

There are many simple techniques in *raja-yoga* by which mind can be emptied very easily, for example, “*kāyākāśa*”-*dhyana* [a *yogic* procedure in which bodily entity is considered as immersed in space] instantaneously grants emptiness-perception.

The *yaśaprabhā* (Labeled as 29 in Figure 13): This nerve connects the *anahata* to the *jnana*-dominated *Surya* centre.

The *pratibhā* (Labeled as 29 in Figure 13): This nerve connects the *anahata* to the *karma*-dominated *Surya* centre.

Prema [love], *bhakti* [devotion] and respect are elements of *jnana* of the *Surya* stage; dissemination of truth, education, service to the distressed and mentality of universal love are elements of *karma* of the *Surya* stage. The *vimalayaśā*, as already discussed, is the principal nerve among all those nerves connected to the *Surya* stage. When it is connected to nerves that are joined to the *manipura*, it drives imagining. On the other hand, when this nerve is connected to the *anahata*, it grants devotion, respect, talent [pratihā] and fame to him. Devotion, respect, talent [pratihā] and fame are *ishvariya shaktis* invested with the *vimalayaśā* as their origin. None can acquire fame and talent by means of effort; by virtue of *yoga* performed over many births, one inherits fame and talent, as good fortune.

Anubhuti of the *Surya* stage is preceded by *anubhuti* of the *viśokā*. For some *yogis*, experiencing *anubhuti* of the *Surya* stage takes as less time as ten to fifteen days. After manifestation of *jyoti* of the *viśokā*, if the *sadhaka* practises envisioning by the chest and *dhyana* of the chest, then the *Surya* stage will soon be manifested to him. However, his heart and body will be weakened as a consequence. Therefore, no need to rush for the *Surya* stage.

The sukhaśrīyā (Labeled as 28 in Figure 13): This nerve connects the *anahata* to the *jnana*-dominated *Vishnu* centre. Vibration of this nerve makes the *sadhaka* appear quite handsome. The *sadhaka* enjoys wealth and woman's love unperturbed. Even if idealistic people are critical about him, he cares not about that criticism which does no harm to him.

The rājaśrīyā (Labeled as 28 in Figure 13): This nerve connects the *anahata* to the *karma*-dominated *Vishnu* centre. The *yogi* evolved upto the *Vishnu* stage becomes a sovereign. Irrespective of the orientation of a sovereign—*shaktivadi*, *asuric* or weak-sovereignty is the hallmark of a fallen *yogi* of the *Vishnu* stage.

After attaining *anubhuti* of the *Vishnu* stage, *sadhakas* do not like people's company. They spontaneously receive money, wealth and bliss. They do not need to even bother for those needs.

The *sukhaśrīyā* and the *rājaśrīyā* are very close to the *dhyānaśrīyā*, a nerve of the brain. Flow of the nectar of *dhyana* appear in the face and in the body of the *sadhaka* who is in contact with these nerves. From this appearance, everyone feels an urge to respect him. The *sukhaśrīyā*, the *rājaśrīyā* and the *dhyānaśrīyā* are composed and very graceful.

For any *yogi* of any stage but the *mantra-yogi tantric*, it is very difficult to reach the *dhyānaśrīyā* directly; it is quite impossible. Even imagining this stage is impossible for persons without much self-establishment and self-confidence. Man attains the *Vishnu* stage in deeper stages of sleep. Accomplished *mantra-yogis* shall perform *dhyana* right after being awake from sleep, which will help them attain the *dhyānaśrīyā* stage. An addiction to bliss persists right after sleep. After waking up, performance of *dhyana* and *japa* should be done through cherishing this addiction to bliss.

The vishuddhakhya lotus (Labeled as 13 in Figure 13): This centre is located in the *brahmandi* inside the spine behind the throat. There are sixteen branches of this *chakra*: *aṃ*, *āṃ*, *iṃ*, *īṃ*, *uṃ*, *ūṃ*, *ṛṃ*, *ṝṃ*, *ḷṃ*, *ḹṃ*, *eṃ*, *aiṃ*, *oṃ*, *aum*, *aṃ* and *aḥ*. This is an

extremely Pure *chakra* without any lower level psychological element. Here rest seven fundamental notes of the octave of the Indian classical music system—*sā, re, gā, mā, pā, dhā, ni*—as well as poison, and seven fundamental *mantras*—*hūṃ, phaṭ, vauṣaṭ, vaṣaṭ, svadhā, svāhā, namaḥ* as well as nectar.

The vītarāgā (Labeled as 31 in Figure 13): This nerve connects the *vishuddhakhya* to the *Ganesha* centre. Its colour is greyish white and its vibration is upwardly directed. Along with the *viśokā*, this is also a nerve of the *daiva*-world. Man can be *asura* or supporter of an *asuric* party, if he has not been under the vibration of these nerves. *Sadhaka* enters the *jnana*-world permanently by being under the vibration of the *vītarāgā*.

The susthirā (Labeled as 34 in Figure 13): This nerve connects the *vishuddhakhya* to the *jnana*-dominated *Shiva* centre.

The sutrptā (Labeled as 34 in Figure 13): This nerve connects the *vishuddhakhya* to the *karma*-dominated *Shiva* centre.

Anubhuti of the *Shiva* stage consists of realisations from the *amṛtā*, the *susthirā* and the *sutrptā*. We see no need to elaborate them individually. In spite of small differences between their *anubhutis*, all of them are white-coloured and downward directed.

The vedāntā (Labeled as 33 in Figure 13): This nerve connects the *vishuddhakhya* to the *jnana*-dominated *mahat* centre.

The sāmāgā (Labeled as 33 in Figure 13): This nerve connects the *vishuddhakhya* to the *karma*-dominated *mahat* centre.

Rishis have introduced to us the guide to easily reach the *Shiva* stage. Our ancient religion was a *dharma* of the stages of *Shiva* and *Shakti*. Some noble men who have practised *bhavavada*, have dragged our ancient *dharma* down to a very low level so that it has become garbage of our present social life. It is next to impossible for those without *anubhuti* of the *visokā* to attain the *Shiva* stage, for which one should daily perform the *Vedic sandhya* in a regular manner. He should also lead a companionless ascetic life full of *tyaga*, practise *Shiva-puja*, and read the scripture of the *Rudrī*. Solitary life in the banks of the *Gangā* and *anubhuti* of the *visokā* are the key to enter the *Shiva* stage.

By the impact of some unknown power, stream of nectar flows from the *Shiva* centre of the brain during periods of *sandhya*, *Shiva-puja* and *Shakti-puja*. Even some time after performance of *sandhya*, this flow continues; afterwards, this flow diminishes. Performance of *dhyana* and *japa* should be done based on this flow. Performance of *japa* and *dhyana* based on cherishing addiction to sleep is helpful for attaining to the *Vishnu* stage; analogously, performance of *japa* and *dhyana* based on cherishing addiction to peace that is obtained during *sandhya*, *Shiva-puja* and *Shakti-puja*, facilitates attaining the *Shiva* stage.

Anubhuti of the *Shiva* stage is experienced after awakening of the *kundalini*. It may not be a difficult process to happen with proper connection of *guru* and disciple. However, rarely such a *guru* and such a disciple are spotted.

Classical singing can connect someone to the *Shiva* stage if the concerned person has *anubhuti* of the *viśokā*, and regularly practises *Vedic sandhya* and ascetic life.

The sukṛṣṇā and the sughorā (Labeled as 32 in Figure 13): These two nerves connect the *vishuddhakhya* to the *avyakta* centres.

All centres of *anubhuti* present in the brain are also present in the spine. We have not found any centre of memory in the spine. If a room for memory is allocated in the spine, we feel that headless *jiva* and headless human being, in a literal sense, is within the realms of possibility.

We have yet not discussed nerves joining the *avyakta* centre in the brain to other centres. Perception of nerves entering into various centres of the brain or the spine from the *avyakta* centre is extreme dark, in colour. With some insight, we can perceive the fact that all the time—irrespective of being awake, in the state of dream or asleep—a part of our mind remains paralysed. In many occasions, while walking or sitting we find the darkness of inertia engulf our mind or some special organ to render body or mind fatigued. During perception of every stage, it becomes clear on investigation that a part of the centre of that perception is infested with extreme *tamas* [darkness]. Perceptions of emptiness, *prema*, peace, *vijnana*, Absoluteness, all of them have that inertia and darkness of the *avyakta*, the Unmanifest, subsist in them. The cause of this universal observation lies in the fact that stream of darkness and the *tamas-guna* forever flows from the *avyakta*. The struggle between the Manifest and the Unmanifest is an eternal one. When the *avyakta* gets the upper hand, the entire Creation comes to a standstill. Again, when the Manifest dominates over the *avyakta*, all Creation reappears. This is referred in

the Gita: “bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā pralīyate; rātryāgame'vaśaḥ pārtha prabhavatyaharāgame.” [Chapter 8, verse 19; also see chapter 8, verse 18]. *Avyakta-shakti* does not like phenomenal manifestation of Creation and seeks to render this Creation standstill. However, this *shakti* does not have monopoly over Cosmos; so Creation also happens. *Avyakta-shakti* perpetually influences all centres; the Power of Manifestation (the *mahat*) also influences all centres. When we are fatigued, the *avyakta* overwhelms us at that weak moment. In a battle field, soldiers on duty became so exhausted after fighting for two to three days at a stretch that they are overwhelmed by deep sleep in front of weapons of enemies, disregarding all their training, responsibility, selfhood, enmity etc. Likewise, every *shakti* has its role in our evolution journey to *Atman*. The same principal dictates our bodily entity as well as the Cosmos.

The kālarātri: This nerve (number 34 in Figure 11) connects the *jnana*-dominated *avyakta* centre and the *jnana*-dominated *Shiva* centre.

The mahāmāyā: This nerve (number 34 in Figure 11) connects the *karma*-dominated *avyakta* centre and the *karma*-dominated *Shiva* centre.

The mahālayā: This nerve (number 26 in Figure 11) connects the *jnana*-dominated *avyakta* centre and the *jnana*-dominated *Vishnu* centre.

The mahāmedhā: This nerve (number 26 in Figure 11) connects the *karma*-dominated *avyakta* centre and the *karma*-dominated *Vishnu* centre.

The moharātri: This nerve (number 27 in Figure 11) connects the *jnana*-dominated *avyakta* centre and the *jnana*-dominated *Surya* centre.

The mahāmohā: This nerve (number 27 in Figure 11) connects the *karma*-dominated *avyakta* centre and the *karma*-dominated *Surya* centre.

The mahārātri: This nerve (number 28 in Figure 11) connects the *jnana*-dominated *avyakta* centre and the *karma* centre.

The mahāniśā: This nerve (number 28 in Figure 11) connects the *karma*-dominated *avyakta* centre and the *karma* centre. The *mana* subsists at the core of our *Karma-shakti*. There are various states of mind: wake, dream, sleep and *sushupti*. The part of our mind at the *Karma-shakti* centre is called the *mana* by our definition. The *mana* becomes inert during dream, sleep and *sushupti* by the impact of the mahārātri and the mahāniśā. The dream state of mind rests at the *Surya* stage. During sleep and *sushupti*, the dream (imagination) part of mind is deactivated by the mahārātri and the mahāmohā. The word “sleep” as defined in this context is used in the sense of blissful sleep of the *Vishnu* stage. During times of *sushupti*, this *chitta* part of mind is deactivated by the mahālayā and the mahāmedhā. Effect of the two nerves of the kālarātri and the mahāmāyā is not perceived unless one attains the state of *samadhi*.

The karālā: This nerve (number 33 in Figure 11) connects the *jnana*-dominated *avyakta* centre and the *Ganesha* centre.

The mahāghorā: This nerve (number 33 in Figure 11) connects the *karma*-dominated *avyakta* centre and the *Ganesha* centre. When Creation moves to the *avyakta*, there remains no function left for *Ganesha* as functions of *Ganesha* are restricted to the *mahat*. After dissolution of Creation into the *avyakta*, *Ganesha* is dissolved too by the karālā and the mahāghorā. There are 15 Manifest *kalas* of the *mahat* and 15 *avyakta*

kalas (cf. *Durga-dhyana* in Chapter 6). *Ganesha* remains conscious and active in the 15 Manifest *kalas*. Role of *Ganesha* persists even up to the fourteenth *kala* of 15 *avyakta kalas*. *Ganesha* is dissolved simultaneously with dissolution of 15 *kalas* of the *avyakta*. In spite of all powers of the *karālā* and the *mahāghorā*, *Ganesha* remains active until the Creation exists. Like the *mahat*, *Ganesha* too is dissolved gradually. *Ganesha* does not like Creation unlike *Surya*, *Vishnu*, *Shiva* and the *mana*. This partly explains why all nerves of the *avyakta* stage are not alike.

We desist from more detailed discussion of nerves of the *avyakta* stage including their roles at different stages.

There are precepts of *sandhya* at midnight and *pujas* during the nocturnal hours among advanced *yogis*. *Pujas* of ten forms of *Shakti* [Mahāvidyā] including *Kali* and *Tārā* as well as *puja* of *ardhanarishvara*, all these are *upasanas* of the *avyakta* stage. In one era, *devatas* like *Indra*, the *rishis*, *Manus*, the kings of India were *upasakas* of the Great *Shakti*. The State religion was founded upon *Shaktivada* and *Shakti-upasana*. Today, leaders who follow foreign doctrines, have abrogated the role of State religion and rendered royal dynasties into beggars. A few more days of this state of affairs will leave no philosophical and scientific *dharma* standing. Only prevalent signs of religion will be cults based on dancing and singing or ritual bell ringing by professional *puja*-conductors.

Purushottama and the brahmanadi

Different centres of *shakti* in the brain, namely, *a*, *i*, *u*, *r*, *l*, *o*, *m* and *h*, are based upon the *brahmanadi* (labeled 10 in Figures 11 and 13). *a* = *Desire-shakti*; *i* = *Vijnana-shakti* [Power of scientific thinking]; *u* = *Peace-shakti*; *r* = *Karma-shakti*; *l* = *Prana-*

shakti [Power of vitality]; *o* = *Bliss-shakti*; *m̐* = *Jnana-shakti*; *ḥ* = *Avyakta-shakti* (Power of authority). All these *shaktis* are beginning-less, hence eternal. In *pralaya*, none of these powers are dissolved. When everything is dissolved, *r* (*Karma-shakti*) remains as the *purushottama*. All other *shaktis* are spontaneously embedded in it; all *shaktis* subsist actively inside that particle of *Karma-shakti*. It may here be remembered that *Avyakta-shakti* containing all elements of Creation exist as an active form in the *purushottama*. In fact, any *shakti* can be detected at the stage of *purushottama*.

This *purushottama* as an active entity, is a visible *tattva*. He becomes inactive by dint of his own motion; then, it is perceived that He is indeed the viewer; there was not and has not been any visible *tattva* ever. The final outcome of the *tattva* of the *brahmanadi* is this inactive *tattva* of Absoluteness.

Sri Kṛṣṇa says in the Gita (Chapter 15) that He is superior to *kshara-purusha* and to *akshara-purusha*; He is the *purushottama*. We elaborate these words: When *atman* is confined by covers of the *aham*, the *chitta*, the *buddhi* and the *mana*, he is *kshara-purusha* or *jiva*. In moving through a few levels after overcoming the *granthi* of the *aham*, when *atman* is bound by Cosmological Laws of Creation and Dissolution, and is regulated by cycles of Manifest and Unmanifest, then he is called *akshara-purusha*. *Atman* beyond such laws is called the *purushottama*.

There are eight eternal *shaktis* in the stage of *purushottama*: *a*, *i*, *u*, *r*, *ḥ*, *o*, *aṁ* and *aḥ*. In the stage of *akshara-purusha*, each of these *shaktis* is developed into separate worlds: *ḥ* = the *avyakta*-world, *m̐* = the *jnana*-world, *u* = the peace-world, *i* = the *vijnana*-world, *r* = the *karma*-world; *ḥ* = the *prana*-world. Seeds of *jiva* are created by reflection

of the *purushottama* on the *mahat*. Phenomenon of Creation of *akshara-purusha* involves this seed travelling around various worlds and being gradually evolved. Activities of various worlds are regulated in a disciplined manner because of entrustment of authority of various worlds to various entities such as *Brahma (r)*, *Ganesha (i)*, *Surya (a)*, *Vishnu (o)*, *Shiva (u)*, Greater *Shiva (m)* and *Shakti (h)*.

When all these centres are viewed from the stage of *kshara-purusha*, we call them as: the *mana (Brahma = r)*, the *buddhi (Ganesha = i)*, the phenomenal part (*Surya = a*), the *chitta (Vishnu = o)*, the *aham (Shiva = u)*, *jnana (Greater Shiva = m)*, authority (*Shakti = h*). Power of *kshara-purusha* is quite feeble; therefore, his *mana*, *buddhi*, phenomenal part, *chitta*, *aham*, *jnana* and authority are extremely narrow and limited. Perceive how phenomenal part of *jiva*, *ishvara* and the *purushottama* are governed by the same Natural laws, and perform *dhyana* of the *brahmanadi*.

Dhyana of the Six chakras

We have already discussed *dhyana* of the *sahasrara*. A workable concept on *dhyana* of six *chakras* is necessary. The *sadhaka* should not prolong *dhyana* of any *chakra*. Rather it is desirable that he performs brief *dhyana* of each of the *chakras*. Five to seven seconds are sufficient time to devote to each *chakra*. What is important about *chakra-dhyana* is mind and nervous system should not be stressed in the process of *dhyana*; *dhyana* should be performed with mind being at ease. Many feel a lot of comfort in one particular *chakra*. Under such circumstances, more time could be devoted to that particular *chakra*. For performing six-*chakra-dhyana*, *dhyana* of the *kundalini* should be done for a short while at the *muladhara-chakra*. A particularly important point is that the

face of *chakras* should be viewed toward the back of the meditator. To perform *dhyana* of a *murti* in a *chakra*, the same rule is applicable, that is, the *murti* should be faced toward the back of the meditator. By grouping the phonemes of a *chakra* in two halves, the meditator should view them in the right side and the left side consecutively, in an easy-going manner. For example, there are four syllables at the *muladhara*: *vaṃ*, *śaṃ*, *ṣaṃ* and *saṃ*. Observe *vaṃ* and *śaṃ* in the right side, and *ṣaṃ* and *saṃ* at the left side. Phonemes of each *chakra* should be arranged by the principle as pursued in case of the *gurupaduka*.

As a *sadhaka* moves on from the *muladhara* to the *sahasrara* in the process of *dhyana* of phonemes, flow of nectar flourishes, which, promptly, forms corresponding phonemes in every *chakra*. When such *anubhuti* is experienced, it is indicative of *dhyana* of phonemes being performed in an anxiety-less natural manner. If such *anubhuti* is not experienced by *dhyana* of phonemes, you shall repeat *dhyana* of phonemes from the *sahasrara* to the *muladhara*, in the reverse direction; afterwards, enter the *gurupaduka* through the *brahmanadi* channel. It is not necessary to perform *dhyana* of phonemes profusely. One should be comfortable toward performing *dhyana* and degree of comfort should be augmented by *dhyana*. Otherwise, no meditation can be termed as *dhyana*. *Dhyana* of longer duration is fine as long as it does not pressurise the nervous system; but *dhyana* should not be performed with a wounded nervous system. Under all circumstances, *dhyana* of the *brahmanadi* is a good practice.

Dhyana of tattvas: In the *mānasa* [mental] part of *puja* [the “internal” part out of two parts of *puja*, internal and external], there is a ritual of *tattva-dhyana* which is to be performed in the six *chakras*. At one end of the six *chakras*, the *gurupaduka* remains, and at the other end the *kundalini-shakti*. For *tattva-dhyana*, contemplate *laṃ* seed-mantra at

the *muladhara*, *vaṃ* at the *svadhishthana*, *raṃ* at the *manipura*, *yaṃ* at the *anahata*, *haṃ* at the *vishuddhakhya* and *oṃ* at the *ajna*. If mind can properly be directed through *tattva-dhyana*, it will be found to have become as transparent and empty as the sky. Thereafter, no particular shape is manifested at the *ajna*. You shall not mix up between *dhyana* of phonemes and *tattva-dhyana*. For a few months *dhyana* of phonemes should, exclusively, be performed; again for some other few months, *tattva-dhyana* should exclusively be performed. The initial and terminal foundation for *sadhaka* is the *brahmanadi*.

Many techniques of *sadhana* demand *dhyana* of *ishvaras* such as Lord *Brahma* and Lord *Vishnu* as well as *dhyana* of *Shaktis* of *Ḍākinī*, *Rākinī*, *Lākinī*, *Kākinī*, *Śākinī* and *Hākinī* in the six *chakras*, respectively. We direct *sadhakas* not to perform *dhyana* of anything else in lieu of *dhyana* of an entity as mentioned in the precept. Sometimes, advent of marvellous *muris* of *Shaktis*, *devatas* and great men happens at a particular *chakra*. They often remain permanently visible to *sadhaka* for days. Disappearance of those *murtis* should be no reason for causing anxiety to *sadhaka*. We have no duty but to pay respect to those who appear before us without being imagined. *Sadhakas* should keep in mind that the six *chakras* represent different stages of Creation. As each of the *chakras* relate to a particular stage of Creation, a great deal of knowledge on any stage can be obtained by focusing on a true *anubhuti* or vision at a particular *chakra*. Many *jivas* in their *sukshma*-body are connected to those stages. The *sadhaka* benefit immensely from them, on their being satisfied by *sadhaka's* offering of eatables. *Ishvara* does not have eatables offered in a *puja*; however offerings of a *puja* satisfy *pranamaya kosha* of the *sukshma*-bodied and *sadhakas* of various stages who bless the *sadhaka* performing *puja*. The *sadhaka*, as a consequence, receives a positive boost regarding his health. This is the

reason why it is imperative to offer cooked rice with side dishes in *Shakti-puja*. Cleanliness of the place of *puja*, purification of mind and self-purification are to be particularly emphasised, which attracts pure *atmans* of advanced stages to bless the devotee. Want of purity causes wicked selves to descend upon, and sometime these *jiva-atmans* cause harm. Following of an unclean non-*Arya* ritual such as kissing, placates *pishachas*, demigods and wicked *jiva-atmans* who, in turn, help the *asuravadis*. Wicked *pishachas* are satisfied by rituals practiced in Mecca or in Tazia processions during Muharram festival.

We have not discussed the *prana*-centre (Labelled 9 in Figures 11 and 13) and its branches and sub-branches. Functions of *Prana-shakti* can be compared to that of electricity. Its power is all pervasive in the nervous system except the *brahmanadi*. Without existence of *Prana-shakti*, a nerve is not capable of connecting one centre to another.

Vayu, pitta and kapha

Physicians of the *Ayurveda* School have profound knowledge on these three humours. Flux of these three humours are associated with the nervous system. The principal origin of *kapha* is the *Shiva* centre of the brain. We have discussed nerves of the spine connected to this centre. From this centre, a subtle variety of *kapha* is distributed in the nervous system and consequently to all bodily organs. A bodily organ becomes dysfunctional by excessive accumulation or desiccation of *kapha* in it. Channels that carry excretions, semen, fluid and blood remain functional as *kapha* makes them slippery. Unavailability of *kapha* in those channels as well as in all outlets and joints of the body

renders those bodily organs dysfunctional, which, in turn, prevents transmission of the bodily humours and also sensory information. Excretion of *kapha* occurs from the lymph-glands which are spread across all bodily organs and sub-organs. The *Shiva* centre is the origin of these lymph-glands.

The humour of *pitta* originates from the *karma* centre in the brain (labelled as 1 in Figures 11 and 13). We have elaborated nerves connected to centres of the spine from this centre. Bodily fire in its gross form is called *pitta*. Fire, in this gross form, is transmitted to all organs through blood. Its main function is manifested in the digestive system.

The humour of *vayu* originates from the *prana* centre in the brain (9 in Figures 11 and 13). Nerves joining this centre to various centres in the spine have also been elaborated. Its gross activities are ten fold: the vital currents of the *prana*, the *apana*, the *samana*, the *udana* and the *vyana* and various forms of *vayus* such as the *nāga*, the *kūrma*, the *kṛkara*, the *devadatta* and the *dhanañjaya*. The *prana*, in its subtle form, pervades the entire nervous system. Messages are transmitted from one centre to another centre through the *prana* in the nervous system. Keeping nerves soft and soothing is the function of the *kapha* humour in its subtle form. In the absence of this function being properly executed, the nervous system becomes dry and transmission between centres becomes troublesome and painful. Fire has its subtle and gross functions. No bodily function is possible without proper temperature in the nervous system and in physical systems. Diminish in “fire” at a certain place of the body creates pain in that location. Readers may note that *vayu*, *pitta* and *kapha* accomplishes all activities, with due collaboration, in the psychological world, in the *jnana*-world and in the physical systems. If one's mind and intellect is subtle enough to perceive functions of one of these three

humours, he will perceive functions of other humours as well. If any of these humours is dysfunctional, then body and mind will definitely suffer. A state of their malfunction in the *sukshma* psychological world causes mental imbalance and insanity as well as breakdown of senses. A dysfunctional psychological world in most cases stems from an indisciplined state of affairs in the nervous system. Consequently, some organs, sub-organs and bodily parts can become inoperative.

The citriṇī nerve that connects the *muladhara* and the *Shiva* centre of the brain, is a nerve of *kapha*. The brahmasūtrī extends from the *muladhara* to the *prana* centre in the brain. The sūtvīrā joins the *muladhara* to the *karma* centre in the brain. In sum, the *muladhara* is the centre of all power, health and bliss, in entirety. Therefore, *dhyana* of the *muladhara* keeps functioning of *vayu*, *pitta* and *kapha* in balance. *Dhyana* of this centre is beneficial in normal soothing condition. *Dhyana* of the navel is recommended in case of imbalance of fire being manifested through digestive problems. *Dhyana* of the *Shiva* centre in the brain is suggested for a dysfunctional *vayu*. An alternative is *dhyana* of the *brahmanadi* behind the uvula. Fixation of mind at the navel also helps in balancing *vayu* and mind. *Dhyana* of the *Shiva-pinda* in the *sahasrara* keeps all the organs and sub-organs healthy and *vayu* in balanced condition. It is far more beneficial to perform *dhyana* of the physical navel to *dhyana* of the *manipura* centre. Never meditate anything in the chest which leads to accumulation of *vayu* at the chest and weakens the chest. Thoughts of sexual love also cause accumulation of *vayu* at the chest. These kinds of *vayu* are painful. *Dhyana* of the *anahata* centre is viable not from *dhyana* at the physical chest which will cause nervous weakness to grow. Patients suffering from high blood pressure will feel better on performing *dhyana* of the navel, the *brahmanadi* behind the

uvula, the *Shiva-pinda* or the *Shiva* centre; gradually they will heal in continuing this practice. There can simply not be peace in people's mind when the deceitful, the wicked, keepers of interest of own faction and ruiners of innocent public rule over the land. There will be rise of disturbances and misery in the world; consequently, disturbances in human mind and their restlessness will augment too. Therefore, it is imperative for men to strive for receiving the flow of nectar from the *Shiva* centre. Whenever convenient, perform *dhyana* of the navel even for five seconds at least 10 times a day. If the *mana* [mind] over-spends the flow from the *Shiva* centre, the *prana* does not remain soothing any more. Consequently, there appear diseases such as burning sensation over the body and the head, high blood pressure, restlessness etc. Everyone shall let the *prana*-world enjoy the flow of nectar in abundance and also maintain purity of mind. Abundance of food in the world and peace in human mind are ensured by the administration conducted by the *rishis* + the king. By the rule of the deceitful and the wicked who are disconnected from thinking of the *rishi*, human mind is deprived of peace, and the earth of crops. Heat in the mind causes heating up of the *samana* (the navel), which again leads to sicknesses related to urine and stool. *Dhyana* of the navel resists heating up of the *samana*.

Functions of *prana* have been discussed adequately in our scriptures. We quote a few lines:

Dhāraṇaṃ cālanaṃ kṣepa saṃkocaṃ prasarastathā;

Vāyoḥ pañcaguṇāḥ proktā brahmajñānen bhāṣyate. 23

Hṛdi prāṇaḥ sthito vāyurapāno gudasamsthitaḥ;

Samāno nābhideśe tu udānaḥ kaṇṭhamāśritaḥ. 70

Vyāna sarvagato dehe sarva gātreṣu samsthitaḥ;

Nāga ūrddhagato vāyuh kūrmasīrthāni samsthitaḥ. 71

Kṛkaraḥ kṣobhite caiva devadatto'pi jṛmbhaṇe;

Dhanañjayo nādaghoṣe nivīseccaiva sāmyati. 72

Eṣa vāyu nirālambo yogināṃ yogasammataḥ. 73

The Jñāna Saṃkalanī Tantram

English Translation: According to *brahmajñana*, holding, shaking, throwing, expanding and contracting are the five qualities of *vāyu*. (23) The *prana* is in the heart, the *apana* is in the anus, the *samana* is in the navel region and the *udana* is situated in the throat. (70) The *vyana* is spread throughout the body. The *nāga* moves upward; the *kūrma* is situated in the excretory and sexual systems [tīrthas]. (71) The *kṛkara* is in shaking [for example, sneezing and crying], the *devadatta* is in yawning, the *dhanañjaya* is in making high volume sounds [for example, singing and roaring]. (72) According to the *yogis*, these vital currents are Fundamental. (73)

Prana, brahmacharya and bhoga

Prana-shakti is mainly nourished through *brahmacharya*, which can be defined as blissful feeling in living devoid of spouse (woman for man and vice versa). This, we think, is the toughest life ever conceivable. *Prana-shakti* [vital power] has its unrestricted motion from the upper most centre of the brain to the smallest finger of a foot. A little disharmony at any location causes accumulation of *vāyu* at that location instantly, that is

manifested through mild pain and which requires attendance. If you sit for long hanging your legs, then you will have mild ache in your leg. If you cannot sleep comfortably alone spreading your hands and feet, then your body will suffer. If you do not take food when hungry, then there will be accumulation of *vayu* at your stomach. If you love someone, then there will be accumulation of *vayu* at your chest. If you indulge in unjust behaviour toward your affectionate one or your darling, then you will again incur accumulation of *vayu* at your chest. If you devote your affection, love and respect to someone unworthy, then you will be severely hurt. Our *aham*, misguided by *samskaras*, *moha*, desire and mistake, creates pressure of *vayu* at different centres that perform *karma* in our body. Consequently, we are forced to proceed to the path of *bhoga*. If this *bhoga* goes against our conscience and also causes decay to our body rather than nurturing the body, then this *bhoga* will operate as an anti-*brahmacharya* power.

Inner pain originates at different inner centres due to pressure from accumulation of *vayu* at those centres, which again happens because of dysfunctional *indriyas* and physical organs, or on account of psychological reasons. Sexual intercourse is often found to mitigate most of these pains. However, this is not the case always. It is also observed that sexual intercourse engenders *vayu* of dissatisfaction which gives rise to anti-*jnana* *vayu* at different inner centres eventually leading to malfunctioning of those centres. Across households, we find restlessness and disturbances between man and woman; we observe hysterical mania for cleanliness and sanctity, hatred, suspicion, jealousy, cruelty, deep sorrow, all of which are indicative of malfunctioning *Prana-shakti* at different inner centres. Purity of inner centres is not restored without awakening of the

kundalini. On the other hand, awakening of the *kundalini* does not take place without enough purity of mind and *vayu*.

Simple and solitary life (sacred life of *brahmacharya*) of the *Shiva* stage is the most blissful life for man. Only *Prana-shakti* can award such a life to man. The dedicated practitioners of *brahmacharya* perform a ritual of offering to *Prana-shakti* before having their meals. They offer oblation to five *vayus* of the *nāga*, the *kūrma*, the *kṛkara*, the *devadatta* and the *dhanañjaya* as well to the *prana*, the *apana*, the *samana*, the *udana* and the *vyana*. *Brahmacharya* is defined as the purity of *vayu*. Pollution of *vayu* for a long time compels *sadhaka* to have a living with consort; his life will then be unsuitable for cultivation of *jnana*. Before having a meal, you shall think about the functions of these ten forms of *vayus* for about 10 to 15 seconds.

Prarabdha compels many Great Men of advanced stages to adopt of a life of *bhoga*, temporarily. However this, no doubt, is a life of extreme misery. Only *prarabdha* can inflict defeat to a Great *Yogi* in His struggle against unnatural pressure of *vayu* at particular inner centres. O *Prana Devata*! Thou possess infinite power. Thou indeed are *brahmacharya* that facilitates awakening of the *kundalini*, and the *vayu* called *Kandarpa*. Thou engender the pressure at the *karma* centre of a Great *Yogi* induced by intense impact of *prarabdha*, and make Him, temporarily, do what is unthinkable for Him. O *Prana Devata*! I offer thou *pranamas*.

We have dealt with many nerves. *Anubhutis* of the *viśokā*, the *vimalayaśā* and the *dhyānaśrīyā* are of advanced stages. The *sadhakas* may experience these *anubhutis* even without awakening of the *kundalini*. However, there is no way but vibration of the

kundalini for overcoming the *aham* centre. In other words, overcoming the *Rudra-granthi* is impossible in the absence of *kundalini*-awakening. Permanence of *jnana* is impossible without overcoming the *Rudra-granthi*; otherwise *jnana* is transient. A sudden occurrence of Buddha-hood or *jnana* is nothing but action of the *kundalini*.

Reaction to malfunction of inner centres is transmitted to subsequent births as well. There are three centres of psychological malfunctioning: *bhoga*, expectation and love. Insatiability in *bhoga*, shattering of expectations and being hurt by love, all three are inevitable. Therefore, man incurs a obligation to firmly overcome these three psychological forces. *Dhyana* of “*kāyākāśa*”, as discussed in the context of the *viśokā* nerve, needs to be practised well; this will dispel any malfunction caused by a dysfunctional *vayu* at any inner centre and restore purity of those inner centres. In our childhood, the *prana* rests in our body, uniformly and pervasively. For both man and woman, adolescence is accompanied by concentration of *prana's* desire for vital pleasure at sexual organs. Even before this happens, various types of surprising expectations and desires are engendered at the *manipura* centre, which create fanciful dreams of pleasure. At the pinnacle of youth, impact of the *prana* becomes concentrated at the *anahata* centre too. We borrow the language of the *yogis* to sum up: The *prana* is unjustifiably concentrated at these three centres and loses its natural pervasiveness. This unnatural distribution of the *prana* is responsible for immense attraction of *jiva* toward *bhoga* and his entry into the family life. “*Kāyākāśa*”-*dhyana* is redistribution of *prana* in the entire body and in the *brahmanadi* using the medium of mind. This redistribution of the *prana* is not a difficult thing to implement. It is important to pursue *dhyana* of “*kāyākāśa*” and *dhyana* of the *brahmanadi* firmly for all those who want to pursue *brahmacharya* in

family life along with *bhoga*; also for those who strive to live celibate life without discomfort; and lastly for those who seek to understand *brahmacharya* as a science. For success in pursuit of *brahmacharya* and attainment of *brahmajnana*, efforts should always be made to disallow concentration of the *prana* at any particular centre. In spite of pursuit of this path, a *sadhaka* may observe heating up of his body. Under those circumstances, he should focus his mind for having the flow of the *Shiva* centre along with *dhyana* of the *brahmanadi*. For having *jnana*, you shall not pester *yogis* of the advanced stages and assist them in their living; such patient practise will lead to acquisition of *jnana*. Malfunctioning and miseries related to inner centres can easily be overcome if the situation is not related to other births; otherwise a continued effort for a long time is required. Pursuit of the path of *jnana* requires every obstacle be overcome; you shall be firm and tough for that requirement. Many women with malfunctioning inner centres conceive that they have done their husband a huge favour by choosing to love him. This conception leads to immense misery for both husband and wife.

The context of Nerves in scriptures like the *Vedas* and the *Upanishads*

In the *Vedic sandhya* and *yajna*, words like “*vyāhṛti*” and “*mahāvyaṛti*” are noted. All those *mantras* are related to the *brahmanadi* and centres in it.

In the *Upanishads*, *brahmanadi* and other nerves have been discussed, for example:

“Om śatañcaikā ca hṛdayasya nāḍya
stāsāṃ mūrddhāna mabhiniṣṛtaikā;

tayorddhamāyannamṛtattva meti
viṣvañ nānyā utkramaṇe bhavanti.”

The Kaṭha Upanishad 125

“There are hundred and one nerves at the nucleus (in the brain and in the region inside the spine) of our body. Among them, one nerve (the *brahmanadi*) extends up to the central pore of the palate. Pursuit of this nerve grants *sadhaka* immortality. The other nerves take us to other *lokas*.

The *Tantra* is essentially focused on nerves. We quote a sample:

Devyuvāca: Nāḍībhedañcame vrūhi sarvagātreṣu saṁsthitam;

Śaktiḥ kuṇḍalinī caiva prasūtā daśanāḍikā. 74

Īśvara uvāca: Īḍā ca piṅgalā caiva suṣumnā corddhagāminī;

Gāndhārī hastijihvā ca prasavā gamanāyatā. 75

Alambuṣā yaśāḥ caiva dakṣiṇāṅge ca saṁsthitāḥ;

Kuḥuśca śaṅkhinī caiva vāmāṅge ca vyavasthitāḥ. 76

Etāṣu daśanāḍīṣu nānāḍī prasūtikā;

Dvisaptati sahasrāṇi śarīre nāḍikāḥ smṛtā. 77

Etā yo vindate yogīḥ sayogīḥ yogalakṣaṇaḥ;

Jñānanāḍī bhaveddevi yogināṃ siddhidṛyini. 78

— The Jñāna Saṁkalanī Tantram

English Translation:

Goddess [Devī] said: Speak to me of the characteristics of the *nadis* spread throughout the body. Tell me of the ten *nadis* arising from *kundalini-shakti*. (74)

Ishvara said: The *idā*, the *piṅgalā* and the *sushumna* go upwards. The *gāndhārī*, the *hastijihvā* and the *prasavā* move below. (75) The *alambuṣā* and the *yaśāḥ* are situated to the right. The *kuhu* and the *śaṅkhinī* are situated to the left. (76) Various *nadis*, amounting to seventy two thousand, arise from these ten and exist in the body. (77) Only a *yogi* with knowledge of the *nadis* is a true *yogi*. Devī! Knowledge of *nadi* grants *siddhi* for *yogis*. (78)

Nerves and Deities at Different Centres

All kinds of deities—male and female alike—have been developed in conformity with placement of nerves. Some discussion already took place on this to which we add a few more words.

Mahākālī, Mahālakṣmī and Mahāsarasvatī of the *Chandi*: The *brahmanadi* is the Great *shakti*. When this great power is experienced from the *avyakta* centre of the brain, it is called Mahākālī. When it is experienced from the *Vishnu* centre, it assumes the form of Mahālakṣmī. When experienced from the *mahat* centre, it is called Mahāsarasvatī. All these *Shaktis* grant wealth, *jnana*, reputation, standing and authority. All of them are destroyers of *asuras* and carried by lions.

Kali, Lakṣmī and Sarasvatī: *Kali* and Mahākālī are the same stage, as the *avyakta* stage and the *Shakti* stage are essentially the same. Lakṣmī is a power of the

Vishnu stage without any connection to the *brahmanadi*. She does not like warfare and *jnana* but has a penchant for luxury; this is why Lakṣmī is two-eyed and has owl (a creature without sight during daytime; light is *jnana*) as her carrier. In our land, *Sarasvati*, a power of the higher *Shiva (mahat)* stage, is also worshipped. She is fond of *jnana* and *yoga*. If men of the stages of *Ganesha*, *Surya* and *Vishnu* remain without the company of Great Men of the higher *Shiva* stage, then the former's social contribution facilitates *asuravada*. This is the reason that deities of the stages of higher *Shiva*, the *mahat*, the *avyakta* and *Shakti* are all destroyers of *asuras*. In particular, *Sarasvati* and Mahāsarasvatī are both anti-*asuric*.

Gayatri: All are aware of the three forms of *Gayatri*. *Gayatri* is *upasana* of the Great *Shakti*. When the *brahmanadi* is realised from the *prana* centre (9 in Figures 11 and 13) of the brain, it is known as Brahmānī—female practitioner of *brahmacharya*—representing the power of virginity [celibacy]. Impact of the *prana* centre is felt throughout the body. When the *brahmanadi* is experienced from the *Vishnu* centre (3 in Figures 11 and 13) of the brain, it is known as Vaiṣṇavī. Mahālakṣmī is tantamount to Vaiṣṇavī who is worshipped in *Durga-puja*. *Sandhya* in the evening concerns *upasana* of Rudrānī, the realisation of the *brahmanadi* from the *Shiva* centre (4 in Figures 11 and 13) in the brain. In *Tantric dikshas*, the *turiya-shakti* is worshipped. This is again the *upasana* of the *avyakta* and the *brahmanadi*. The ritual of “Bodhana” [awakening] is *upasana* of the *muladhara* situated at the *brahmanadi* which is the location of awakening of the Great *Shakti* namely the *kundalini*-awakening.

Pecuniary power and food: Pecuniary aspect and food are quintessential powers in human life. Want of food will be no more on awakening of *anubhuti* of a single nerve

connecting the *Shiva* centre to some centre in the brain or in the spine. There is no lament for food in a land ruled by a *Shaktivadi* and anti-*asuric* Head of the State who possesses *anubhuti* of a single nerve connecting the *Shiva* centre to some other centre. You shall embellish the *puja*-seat by means of the *Vedas*, the *Gita*, the *Upanishad* and the *Chandi* on Thursday evenings and shall perform *upasana* along with *dhyana* of stream of nectar at the *Shiva* centre for wealth. It is a ceremony which caters to enhancement of learning, wealth, *dharma* and *jnana*. For annihilation of *asuras*, you shall perform such ceremony on Tuesdays with *dhyana* of the *brahmanadi*; for dispelling sorrow, perform it on Saturday evenings. You shall invite your friends as well in these ceremonies. Also, you shall carry out *dhyana* of stream of nectar from the *Shiva* centre at the time of your daily offering of incense and light to deities in the morning and the evening, or during visits to temples. At the end of *upasana*, you shall offer *pranama* with *dhyana* of the *muladhara* which leads to enhancement in wealth, learning, health and longevity.

For developing *Shaktivadi* character, you shall practise *dhyana* of the *muladhara* and the *brahmanadi*; for abundance regarding *karma*, bliss, peace, food and wealth, practise meditation of streams of *Shiva*, *Vishnu* and *Surya*.

Location of nerves and *yantra-tattva*

There are many types of *yantras* [geometrical shape based designs] mentioned in the *Tantra*. *Yantra-tattva* is associated with very lofty psychological development. Drawing a *yantra* influences mind in a certain way. All techniques of writing languages are connected to *yantra-tattva*. The shapes of letters for different alphabets such as Devanāgarī (the name being derived from the fact that this was an alphabet in practice in

the cities resided by the *devatas*), Latin, Arabic, Farsi and Bengali are not at all same. Analysis of script helps us decide the underlying thinking embedded in an alphabet. Psychological development of planners of an alphabet are manifested through the alphabet. Let's say in a land, three scientific thinkers put forward their suggestions for three different alphabets; however the country accepted one of these three alphabets. The reason why the country rejected the other two is that a country would accept an alphabet of a stage that is prominently manifested in the character of its Head of the State. This secret science of *yantra-tattva* is equally pervasive in the *bhava*-world as well. There is no real surprise in activities of the *durbalavadi* Congress party such as deformation and eventual expulsion of “Vande Mātaram” that was penned down by *Shaktivadi* Bankim Chandra Chattopadhyay. The overall tremendous fall that once *Shaktivadi* Bengal is now experiencing on account of leaning toward *bhavavada*, is manifested in overall culture of Bengal. There is a pervasive impact of *bhavavada* in religious sphere, songs, politics, society, individual character everywhere. At this juncture, if Bengal is advised to accept English alphabet—an alphabet of round characters resembling musical instruments used in *kirtana*—then there will be hardly a few to protest that move.

There are considerable differences between an alphabet introduced by a Great Man of advanced stage and its counterpart introduced by a talented person of weak stages. A workable introduction to alphabets of different stages such as *Shakti*, *Shiva*, *Vishnu*, *Surya* and *Ganesha* will clarify *yantra-tattva* to readers to some extent.

An alphabet of the *Shakti* stage is dominated by triangles. This is the most powerful alphabet. Triangle represents fire-*tattva*. An alphabet induced by extremely spirited [*tejas*-imbibed] anti-*asuric* persons is full of triangular shapes. The Bengali

alphabet is such an alphabet. This alphabet is adopted by the authors of the *tantric* scripture on alphabet, namely the *Varnamālā Tantra*. Who knows whether the present decadent state of prevalence of ignorance and *bhavavada* in Bengal may pave the way to a circular alphabet here instead of the present *Shaktivadi* one? We suggested this Bengali alphabet as universal alphabet of writing for India along with the Devanāgarī alphabet as the universal alphabet of print for India. For details, refer to our work “Empowering Society”.

An alphabet of the *Shiva* stage is made of square-like shapes. Readers of this work are aware of two divisions of the *Shiva* stage: the higher *Shiva* stage and the lower *Shiva* stage. The Devanāgarī alphabet has preponderance of squares. It is a balanced and cool alphabet. It is a pleasant alphabet for *rishis* of the higher *Shiva* stage and the populace of the lower *Shiva* stage. Persons other than those who are very patient and calm-natured, do not find it convenient to write in this alphabet. This is an alphabet introduced by *rishis* or Great Men of the *Shiva* stage.

An alphabet of the *Vishnu* stage is dominated by curved lines. The principal expressions of the *Vishnu* stage are the *daivi Vishnu* and the *asuric Vishnu*. The ill-nourished *Vishnu* is essentially ill-nourished *asuric* development. The direction of thought for the *Vishnu* stage is always crooked. If the script is written from left to right, it becomes a *daivi Vishnu* alphabet; on the other hand, a reverse way for writing the script, from right to left, indicates an *asuric Vishnu* script, which the *asuric Vishnu*, the ill-nourished *Vishnu* and slaves of *asuras* become fond of. Script of the *Vishnu* stage is suitable for prompt writing. This type of alphabet was introduced by anti-*Vedic* anti-*Arya* Hindus in the ancient times.

Script of the *Surya* stage is full of circles. It can be termed as a circular and egg-shaped alphabet. It is a good and pleasant alphabet for the purpose of writing. It is popular, yet a weak-natured alphabet. The Latin alphabet is one example of this type.

An alphabet of the *Ganesha* stage is dominated by straight lines. It is not at all a convenient alphabet and is used in China.

The *Tantra* provides guidelines for application of *yantra* both in worldly activities as well as in beyond-worldly functions. A *yantra* is created through use of points, lines, circles, triangles, quadrangles, pentagons etc. Application of points, lines and angles in geometry and architecture is quite well-known. However, it is amazing to note how these points, lines and angles can be applied in the psychological world and also in the *shakti*-world; how the incredible can be achieved by means of *yantra*. The undeniable benefits of application of *yantra* are observed in many occasions spanning over a variety of activities such as exorcising practices for the purpose of destruction, ruination and subjugation of an enemy, achieving sexual prowess, conducting rituals for the purpose of peace and making mind receptive to *jnana* and *yoga*, bringing relief to ailments.

The *Tantra* has articulated many types of *yantras* for creating an understanding of *shakti-tattva* of the advanced stages. The *Tantric* scriptures accept *puja* of *yantra* as a part of rituals of *puja*. The ultimate word of *yantra-tattva* is *yantras* of triangles. Wherever concentration of mind is necessary, all such cases the *Tantra* has opted for a triangle-based *yantra*. The *Tantra* has suggested triangular *yantra* for concentration of mind in the *muladhara*, the *svadhishtana*, the *manipura*, the *vishuddhakhya*, the *ajna*, the *gurupaduka* and the *sahasrara*. This signifies transformation of mind into power of that

centre by means of the suggested *yantra*. The application of triangular *yantra* has been adopted inseparably in *upasanas* of *Durga*, *Kali*, *Tārā*, *Tripurā* etc. There are six nerves at the *gurupaduka* of the brain: the *vimalayaśā*, the *dhyānaśrīyā*, the *amṛtā*, the *nirvāṇā*, the *niṣkalā* and the *atimānasā*. There are formations of many *shakti*-worlds based on these six nerves—of both types, one, pro-instinct, and two, anti-instinct. Each of these *shakti*-worlds constitutes a triangular *yantra* or a world of *anubhuti*.

The *vimalayaśā* in the brain = the first line; the *jnana*-dominated centre of the *vimalayaśā* + the *Ganesha* centre = the second line (14 in Figure 11); the *karma*-dominated centre of the *vimalayaśā* + the *Ganesha* centre = the third line (14 in Figure 11). These three lines constitute a triangle based on the *vimalayaśā* and the *Ganesha* centre. The motion along the three lines of the triangle gives rise to an *anubhuti* and a *shakti*-world.

Similarly, there are two other triangles being comprised of the *dhyānaśrīyā* and the *amṛtā* respectively (in addition to the *Ganesha* centre). All these three triangle-*yantras* are directed upward and these can be termed as anti-instinct triangles.

Again, conceiving each of nerves of the *vimalayaśā*, the *dhyānaśrīyā* and the *amṛtā* as separate lines, there are three other triangles focusing on the *mana* centre. We will call these three triangles as downward triangles. The rich, the *jnani* or the king, all are committed to triangles, consciously or unconsciously.

Again, consider the *vimalayaśā*, the *dhyānaśrīyā* and the *amṛtā* as three different lines. Assuming the *vishuddhakhya* as an angle, we can conceive of a pair of lines joining

the *vishuddhakhya* to two different ends of the vimalayaśā; a triangle is thus formed. Altogether we will have three such triangles, directed downward.

We conceive the vimalayaśā and the dhyānaśrīyā each a line. From the angle of the *anahata* centre, a pair of nerves connect to both ends of the vimalayaśā to form a triangle. Similarly, another triangle is formed by the *anahata* and the dhyānaśrīyā. These are two triangle-*yantras* denoting two worlds of *anubhuti*.

There exist *shakti*-worlds (triangle-worlds, *anubhuti*-worlds) focused on the nirvāṇā and the niṣkalā. These are *anubhuti*-worlds of very advanced stages. Triangles focused on the *Ganesha* are upward directed and anti-instinct. Triangles associated with the *mana*, the *anahata*, the *manipura* and the *svadhishthana* are downward directed and pro-instinct.

A triangle concerning any of the six nerves of the cerebrum and the *vishuddhakhya* is also upward directed and anti-instinct. Direction of activities in the world of thought is pro-instinct for all of us. All *yantras* formed by centres except *Ganesha* and the *vishuddhakhya* are of advanced *anubhuti*s, but downward directed. On the other hand, triangle-*yantras* formed of *Ganesha* and the *vishuddhakhya* are upward directed and anti-instinct.

In the *Kali-yantra*, there are five triangles; In the *Tārā-yantra* and the *Sri-yantra*, there are two and nine triangles, respectively. The nine triangles of the *Sri-yantra* engender many more triangles (readers may look at the *Sri-yantra*). The *Tantric sadhakas* consider the *Sri-yantra* as the best *yantra*. The True Manifestation of the Great *Shakti* is an agglomeration of many pro-instinct triangles and many anti-instinct ones. How many

actual *sadhakas* do exist in today's world who would experience *anubhuti* of *tattva* even for a single triangle?

In any *yantra*, the triangles are located in the middle. Outside the triangles, there is a layer of lotus with eight petals. These eight petals are eight Fundamental *shaktis*. There is another lotus with sixteen petals outside this eight-petalled lotus in the *Sri-yantra*. These sixteen petals represent the *mahat* + the *avyakta* stage. In essence, the stage of the Great *Shakti* lies at the *purushottama* stage beyond the stages of the *mahat* and the *avyakta*. The entry doors are located outside these sixteen petals. In each *yantra*, there are four doors which differ in their structure across *yantras*. In this volume, the paucity of printing space prohibits us to engage the reader into the detailed discussion on doors. A symbol that resembles a part of the *Durga-yantra* is still found at a corner in Christian churches. The symbolic door at one side of mosques bears similarity to a part of the *Sri-yantra*. This kind of partial application of a *yantra* goes utterly against *jnana* and is hallmark of a ceremony full of ignorance.

There are *yantra*-symbols for *kshiti*, *ap*, *tejas*, *marut* and *vyom*. No doubt, they suggest deep *anubhutis*. *Kshiti* = quadrangle; *ap* = circular; *tejas* = triangle, *marut* = *nada*-shaped (dot-shape or ∪); *vyom* = empty-shaped. We conclude this topic with the last word that these *yantras* are subtle symbolic differentiated forms of mind and the perception-world, in touch with various *tattvas* and *anubhutis*. We desire the revival of a *Tantric Age* but seek no hypocrisy and deception in the veil of *tantric sadhana*. May *Shakti-upasana*—accompanied with practising of *daivi sampads*, *dhyana* of the *brahmanadi* and intent of annihilation of *asuravada*—be successful in India and in the world!

Daivi Sampads and relinquishing bhoga

The *daivi sampads* are the basis for the *Vedic* civilization, the *Vedic* society and the *Vedic dharma*. The *daivi sampads* are founded upon *atman*. Foundation of *asuric sampads* are the *aham*, ignorance and material pursuit. The sixteenth chapter of the Gita elaborates this concept. We plan an elaborate discussion in the *Shaktivada* commentary of the Gita. Here we will present the idea, in short. The foundation of *Shaktivada* is *dhyana* of the *brahmanadi* and the *daivi sampads*. The foundation of an *asuravada* is the *asuric sampads*, the *aham* and material pursuit.

Shaktivada is founded upon matter and consciousness (*atman*). The basis of the *daivi sampads* is *atman*. In the present age, nationalism and socialism with the foundation of materialism have gained ground. These doctrines are essentially based upon communism and democracy. We put forward our opinion about them to the world—Trust not those deceivers who are at the root of decadence for the world. Practitioners of these doctrines can be termed as thieves, swindlers and bands of thugs. You may go through the *Shaktivada* commentary of the Gita.

The psychological elements of the *muladhara* centre are joy [*ananda*] of *yoga*, great fulfilling joy, joy of simplicity and joy of valour, all of which are traits of a *Shaktivadi* character.

In the *vishuddhakhya* centre, there rest seven fundamental notes of the octave of the Indian classical music system—*sā*, *re*, *gā*, *mā*, *pā*, *dhā*, *ni*—as well as seven poisons, and seven fundamental *mantras*—*hūṃ*, *phaṭ*, *vauṣaṭ*, *vaṣaṭ*, *svadhā*, *svāhā*, *namaḥ* as well as nectar. We cannot take up a discussion on seven notes and seven fundamental *mantras*

here. Nectar is sociology, governance and religion founded upon *atman*-rooted *jnana*, *yoga* and spirituality [*atman*-rooted doctrine]. Toughness of Great *Jnanis* against *asuravada*, materialism and the swindlers is poison. Those who are established on *atman* (the *brahmanadi*), exhibit traits of the *muladhara* and the *vishuddhakhya* in their character. These are men of the *rishi* stage. Character of the great men of the stages of *Ganesha*, *Surya* and *Vishnu* definitely betray weakness and fondness for *asuras* in an explicit manner if they are grounded in the *aham* rather than *atman*. Those who acquiesce to or approve of *asuravada*, are all *asuras* and enemies of the world. For this reason, Śukrācārya, a great *yogi* and great *upasaka* of *Shakti*, has been denounced as *asura-guru* in scriptures.

The six traits of ignorance at the *svadhisthana* centre are: indulgence, suspicion, neglect, stupor, total ruination and hard-heartedness. These are psychological ailments originating from sexual desire. No satisfaction in *bhoga* or uninhibited *bhoga* leads to these acute maladies, on many occasions.

The ten traits of ignorance at the *manipura* centre are: shame, slandering, jealousy, thirst, deep sleep, sorrow, astringency, *moha* [attachment], contempt and fear. These maladies become prominent in shattering of expectations. Man fancies many peculiar expectations around his own life. If he considers those expectations being shattered by some particular incidence, then these psychological maladies become acute in him.

The twelve traits of ignorance at the *anahata* centre are expectation, contemplation, attempt, compassion, *dambha*, futility, conscience, arrogance,

unsteadiness, deception, *vitarka* [debated analysis] and repentance. If man is hurt by his love or should he repress his love, then these maladies of ignorance manifest themselves acutely in that person.

We have come in contact with many man and woman who have been compelled to suppress *bhoga*, expectation and love in their life; we have taken note of their behaviour too. Maladies of these three *granthis* of ignorance in human life leave no choice before a man but suffering from insanity and suicide. Most of the sexual diseases of man are engendered by extreme abuse of sexual energy or unnatural abstinence. Almost all diseases related to bowel and digestion originate from peculiar expectations and dashed hopes as well as from excessive activity of mind [the *mana*]. Many ailments of the heart can be traced to abuse of the energy of love. All these diseases and these *granthis* of ignorance can be overcome by seeking refuge to the *brahmanadi*. All these traits of ignorance function based on the *aham*. However, they become dormant and are eventually weeded out by the light of *atman*. *Aham* and *atman* both are inseparably associated with our life. Should you seek *aham*, you will have it; should you seek *atman*, you will have *atman*.

All types of traits of ignorance, materialism and *asuric* traits subsist on the *aham* (it is located at the *Shiva* centre in the brain); all kinds of *jnana*-traits of divine *bhavas* are invigorated by *atman*. The *daivi sampads* are based on the centres of *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti*. On our being focused on *atman*, these *daivi sampads* are rejuvenated. We state below the centres (stages) of the *daivi sampads* enlisted in the Gita (Chapter 16, verse 1–3).

From the *Ganesha* centre (7 in Figure 11) there come the *daivi sampads* of fearlessness [*abhaya*], suppression of the temptation of carnal pleasures [*dama*], austerities [*tapasya*], truth, renunciation [*tyaga*], absence of arrogance.

From the *Surya* centre (2 in Figure 11) there come the *daivi sampads* of study of relevant scriptures for *vikash* [Svādhyāya], simple-mindedness, absence of injury [*ahimsa*], mildness [mṛdutā], cleanliness, absence of jealousy.

From the *Vishnu* centre (3 in Figure 11) there come the *daivi sampads* of charitable disposition and philanthropic contribution [dāna], work for the benefit of the society [*yajna*], compassion [dayā], mildness [mṛdutā], unwavering-ness, forgiveness, patience.

From the *Shiva* centre (4 in Figure 11) there come the *daivi sampads* of fearlessness [*abhaya*], purification of psyche, devotion towards *jnana* and *yoga*, suppression of the temptation of carnal pleasures [*dama*], austerities [*tapasya*], simple-mindedness, truth, absence of anger, lack of malignity, peace, cleanliness, absence of arrogance.

From the *brahmanadi* (6 and 10 in Figure 11) there come the *daivi sampads* of fearlessness [*abhaya*], truth, absence of anger, spirited opposition to *asuras* [*tejas*].

Some *daivi sampads* come from two or three stages. However, this does not mean that this particular *daivi sampad* originate from two or three centres. Wherever the same *daivi sampad* has been enlisted in two or three stages, it originates from the most advanced stage. However, the other centres too contribute to the extent of this *daivi*

sampad by means of nerves. That is why we have indicated two or three centres corresponding to that *daivi sampad*. For example, fearlessness subsists at the centres of *Ganesha*, *Shiva* and *Shakti*. Here, it should be noted that fearlessness is the divine *bhava* of the *Shakti* stage. Only *atman* is truly fearless. The stage nearest to the *Shakti* stage is the greater *Shiva* stage (5 in Figure 11). That is why this divine *bhava* is reflected to the *Shiva* stage. It is also reflected to the *Ganesha* stage; hence, *Ganesha* is called the son of *Shiva* and *Shakti*.

Readers may note that divine traits, *asuric* traits and traits of ignorance all are present in our body. We will reap the fruits of whatever kind of traits we sow in our personal, social or national life.

The Gita says (Chapter 10),

buddhirjñānāmasaṃmohaḥ kṣamā satyaṃ damaḥ śamaḥ;
 sukhaṃ duḥkhaṃ bhavo'bhāvo bhayaṃ cābhayameva ca.4
 ahiṃsā samatā tuṣṭistapo dānaṃ yaśo'yaśaḥ;
 bhavanti bhāvā bhūtānāṃ matta eva pṛthagvidhāḥ. 5

In a *jīva*, the following *bhavas* are cultivated by me (*atman*): rationality [*buddhi*], *jnana*, absence of *moha*, forgiveness, truth, suppression of the temptation of carnal pleasures [*dama*], inner calm [*śama*], bliss (in welfare of others), grief (in misery of others), *bhava*, lack of *bhava*, fear (in unjust activities), fearlessness (in destroying *asuravada*), absence of injury [*ahimsa*], empathy, contentment, *tapasya*, charitable disposition and contribution for the society [*dāna*], fame, infamy.

The Gita defines the *asuric* characteristics in Chapter 16:

dambho darpo'bhimānaśca krodhaḥ pārūṣyameva ca;

ajñānaṃ cābhijātasya pārtha saṃpadamāsurīm. 4

na śaucaṃ nāpi cācāro na satyaṃ teṣu vidyate.7

asatyamapraṭiṣṭhaṃ te jagadāhuraṇīśvaram;

aparasparasambhūtaṃ kimanyatkāmahaitukam. 8

ātmasambhāvitāḥ stabdhā dhanamānamadānvitāḥ. 17

Ignorance begets the *asuric sampads*: *dambha* [inflicting injustice without caring about morality], *darpa* [derivation of self-satisfaction out of repeated persecution of the innocent], *abhimana* [egoism], anger [*krodha*] and cruelty. 4. They do not possess purity of mind and good conduct (*brahmacharya*). They do not believe in truth. 7. They opine that this world is established on untruth and there is no pervasive conscious entity [*ishvara*]. They further feel that sexual intercourse is the root cause of creation and there is no higher truth beyond this root cause of creation. 8. They are not receptive to thinking related to *atman*; they are drunk with wealth, power, position and arrogance.

The Gita also says (Chapter 2):

dhyāyato viṣayānpuṃsaḥ saṅgasteṣūpajāyate;

saṅgātsaṃjāyate kāmaḥ kāmātkrodho'bhi jāyate. 62

krodhādbhavati saṃmohaḥ saṃmohātsmṛtivibhramah;

smṛtibhramśād buddhināśo buddhināśātpraṇāsyati. 63

Those who ponder over material pleasure, become tied to materialism; consequently, they yearn for material pleasure. When their desire is thwarted, anger possesses them. Anger, in turn, engenders massive *moha* which engulfs self-consciousness. As a result, *buddhi* [rationality and logical analysis] is eclipsed and gradually destruction follows. (*Sri Kṛṣṇa* describes how a nation or a man embraces destruction on relinquishing *dhyana* of *atman*; This occurs as the nation or the man is deceived by hypocrites to adopt equality of rights (democracy) or equality of income and wealth (communism).)

Further, the Gita states (Chapter 12, verse 12):

śreyo hi jñānamabhyāsājñānāddhyānaṃ viśiṣyate;
dhyānātkarmaphalatyāgastyāgācchāmtiranantaram.

Dhyana of *jnana* (which is tantamount to *dhyana* of the *brahmanadi*) is superior to occupations of *jnana* (study etc.); such *dhyana* induces the power to repudiate fruits of *karma* which leads to peace (in personal and national life). (If those who are great politicians by dint of material thinking instead of *dhyana* of *jnana*, are enthroned, then their action will resemble of monkeys with open access to fruit orchard.)

The *Shaktivadis* shall attempt to perceive how the ancient India was built through the rigorous rules imposed by the tough doctrine of *karma*, *upasana* and *jnana*, for the purpose of banishing *asuravada* from society; being firm, you shall take the similar avenue to reform society and the world.

Death and *Utkramana*

Leaving the physical body is called *utkramana*. Various centres of the brain and the body are different worlds or *lokas*. These *lokas* are known as seven lokas: the *bhuh-loka*, the *bhuvah-loka*, the *svah-loka*, the *mahah-loka*, the *janah-loka*, the *tapah-loka* and the *satya-loka*. We have also specified before that soaring off the physical body based on a particular nerve causes subsequent movement to a particular *loka*. Abandoning the body based on the *brahmanadi* causes no further birth.

There are some inhuman beings or superhuman beings among the youth who do not subscribe to the belief in existence of *atman* or cycle of births. They are essentially followers of Karl Marx. There were *rishis* in our land who did not accept existence of *atman* or cycle of births. Who do not recognise the names of great *rishis* of Jābāli [a sage mentioned in the Rāmāyaṇa] and Cārvāka [a philosopher]? Even though they were sceptic about the cycle of births, they relinquished neither *sandhya-upasana* nor truth. We explicitly convey this message to hirelings of Moscow: A State without belief in the doctrine of cycle of births cannot gain permanence. A spirituality-less State becomes a hotbed of thieves and thugs. Society is not only governed by the State but inculcation of *dharma* and honesty are also essential for social governance. The Christians and the Muslims accept existence of *atman* [soul] through fantasies which are largely untrue and unscientific; however they do not subscribe to the belief in the cycle of births. These two are peculiar religions in this earth. Acceptance of something unfounded in the Quran (the Bible) makes one infidel and consequently he will be repudiated by Glorious and Exalted Allah (Jehovah the Lord) to hellfire. Nonacceptance of all unscientific and unphilosophical words outlined in the heavenly scripture of Glorious and Exalted Allah

(Jehovah the Lord) will also make way for the wretched sceptic to hellfire instead of enjoyment of women in the paradise. We affirm that there is neither fire nor women for the ignorant. The Eternal Law of fruits of *karma* dictates bliss for good *karma* and misery for bad *karma*. Therefore, those wicked and ignorant persons who have spread anti-*dharma* teachings as well as have propagated prevarication and ignorance, will have no pleasure but pain written in their fate.

Our words on *utkramana* are entirely based on experimentally verified truth. Two types of *utkramana* have been observed: With pain and without any kind of pain. In my life, I had encountered *utkramana* with pain many times. There persists a feeble thread-like connection between one of the inner centres of the physical body and the *sukshma-atman* carried by the *pranamaya kosha*, which soars up in the sky a little far. Generally, *atman* is connected to the navel, the heart or the eyebrow centre while soaring up or flying. All functions of the brain and thinking happen in the *sukshma* form of *atman*, outside the body. The bodily functions are guided by that *atman* through this connecting thread. At the point of contact (the navel, the heart or the eyebrow centre), it inflicts a lot of pain and suffering which spreads to the entire physical body. Then, the body feels as soft as a baked aubergine. It seems, under those circumstances, that all organs of the body including the bones has become soft like a pomelo which, on being pounded for a long time, becomes like a small soft football. Once I entered a cave with low roof, for night stay. I could not put myself to sleep. I incurred a terrible pain in my entire body. I repeatedly tried to concentrate in *japa* and *dhyana*. As soon as I focussed my mind, it became apparent that mind moved outside the body. There was a small door through which *atman* emigrated outside and created a bodily entity composed of an admixture of

light and shade in the same shape as this physical body. I had workable understanding: what and why is this pain in my body, what is *utkramana*, why does *utkramana* of *atman* happen accompanied by the *pranamaya kosha*. I came out of the cave afterwards and my misery started diminishing. I have witnessed such *utkramana* time and again while taking shelter in a low roof house or in such a cave. On one occasion, I arrived at a low roof room. At that time, I was still recuperating from fever after a prolonged period of ailment. I was, indeed, very weak and distressed. By dint of my experience of being at that room, I request everybody to arrange to carry a person who is on his deathbed, to open sky; cold or hot whatever that dying person wishes, let that be arranged. I suffered on account of my long stay in low-roofed rail compartment during railway travels throughout my life. When the State took over the operation of East Indian Railways Company, the height of the compartments was reduced by a foot for cutting down on the cost of wood. This incidence paved the way for my understanding that human misery and human suffering will augment as the State continues to take over all departments and activities. Those thinkers who live in a low-roof house, will definitely suffer from ailments of head or rheumatism. A person who dwells under the open sky, or under very high ceiling comfortably until death, has lived happily in this world till the end.

A body constituted of *jyoti* encircles our physical body and it is—though subtler compared to our gross body—less subtle compared to other *sukshma* entities. A lamp with chimney appears as big as the chimney from afar; however a closer view suggests a comparatively smaller size for the lamp. Likewise, the *jyoti*-body around our body is much larger compared to the physical body. The roof of a room or of a vehicle when it is not spacious enough for accommodating this *jyoti*-body, pressurises the *jyoti*-body;

consequently this increases the exertion on this *jyoti* -body. This exertion affects our inner experiential world and troubles us. We sum up: A tall line of *jyoti* exists over the human head whose size varies from person to person. Pressure of the roof of the dwelling unit induces pain in the body, especially for those whose line of *jyoti* is comparatively longer. The *jyoti* -sphere around the body is related to the *jyoti* -line above the head. This line of *jyoti* is the centre of the *jyoti* -sphere around the body.

We specially emphasise to let a person on the deathbed have a comfortable death. This dying person should be taken out in the open sky sufficiently prior to his death. When the breath is found to extend longer than the navel, it is indicative of the *sukshma* -body being out of the physical body through the heart. With five to seven minutes of this observation, the *sukshma* -body will be focused on the brain. Prior to that, the dying person should be carried out to the open sky.

We will now deal with *utkramana* without any pain. If the state of mind is suitable for comfortable *utkramana* , then this can happen at any moment. This state of mind requires solitary stay for the concerned person in an empty and sacred place, without his being attracted to or being disgusted with someone. Mind will be free from thoughts of the present and the past; mind will be without any idea about the future. Consider a person's state of mind at the time of his death. At that time, none is of his own; nothing is of his own. He is destitute then. *Utkramana* is natural after this state becomes the permanent state of affairs for one's mind. The *Shiva* -stage *yogi* requires no explanation that this destituteness is the most comfortable state. *Atman* will leave the body at any moment when the appropriate state of mind is matched with conducive location and circumstances. At that time too, *atman* is connected to the body by means of a connecting

thread. *Atman* travels far and wide being connected to the body by that thread. How will a man—overwhelmed by hundreds and thousands of expectations and restricted by hundreds and thousands of unreal and *moha*-based relations—perceive this Liberated state? Comfortable natural *utkramana* is tantamount to traits of *jnana* of the *Shiva* stage. Nature will let *sadhaka* have the joy of Liberation in *utkramana* on the day when he finds supreme contentment in having a company-less destitute life without food, clothing and shelter. Under these circumstances, the *sadhaka* even does not know how the act of *utkramana* happens. After *utkramana* he will also notice his own body during pleasant wandering in the pure world. However as long as he does not consider that body as his own, he will stay outside that body. He will enter the connecting thread to come back to the body at the very moment he conceives the body as his own and its separation from him. During times of *utkramana* like this, the body subsists like a cadaver but does not perish. At the time of entering the connecting thread, it feels like a giant elephant entering the hole of a needle. Comfortable *utkramana* and company-less living of the advanced *Shiva* stage are two sides of the same coin. If the worldly aspect of such living is mastered, then advent of the supernatural aspect will be inevitable.

Taking Birth

Mind has four types of functions: the *mana*, the *buddhi*, the *chitta* and the *aham*, which are, mind engrossed in worldly hopes, mind engrossed in judgement and analysis, mind engrossed in reminiscence of past events and solitary mind without any connection, respectively. The *mana* = partial aspect of *Brahma*; the *buddhi* = partial aspect of *Ganesha*; the *chitta* = partial aspect of *Surya* and *Vishnu*; the *aham* = partial aspect of *Shiva*. As mind is active at a particular stage, *sukshma jiva-atmans* of the corresponding

stage become connected to mind. Unconsciously, we become associated with *sukshma jiva-atmans* of various stages on account of activity of our mind. Some of them become fond of us and desire to descend to us. From our childhood, *atmans* of various stages come in contact with us because of activity of our mind spanning over different stages, who become our companions. They remain with us and if opportunity is presented, they take birth as our offsprings. An *atman* that takes birth after remaining with a man or a woman for a long period of time, takes after his/her father or mother regarding childhood demeanour and behaviour. *Jiva-atmans* (male or female) who come to womb being as mental companion to woman are, by nature, mostly similar to their mother. On the other hand, their counterparts (male or female) who come to womb being as mental companion to man are, by nature, mostly similar to their fathers. Settling for a womb does not happen overnight. An *atman* receives the opportunity to come to womb after being in contact with a man or a woman for many long years. On many occasions, these *sukshma atmans* sufficiently influence incidences like marriage, separation, love, adultery, attraction etc. Many do not find the opportunity to come to womb even after attempts for years. Many *atmans* assume the physical form for a short duration after arriving at womb. In other words, abortion may occur under adverse circumstances.

All *atmans* who come to womb from the *Shiva* stage, assume their physical body from the seed state. *Atmans* of the vegetation, the birds and the animals all originate from the seed-world and after death, are transformed into seed-stage entities. *Atman* of man may descend from the stages of *Surya*, *Vishnu* or *Shiva*. *Atmans* of the stages of *Surya* and *Vishnu* assume the seed state being influenced by a man's mind or a woman's mind or minds of both man and woman. *Ananda* [joy] of a *jiva* during sexual intercourse—natural

one or artificial stimulation—is connected to the *prana*-world for some time, afterwards at the *Surya* stage, subsequently at the *Vishnu* stage and during ejaculation at the *Shiva* stage. For this reason, the *atmans*, irrespective of their origin, must assume the seed-form at the *Shiva* stage, for being attached to the cycle of pleasure of human mind during sexual intercourse. It is impossible for the *atmans* who are stymied to assume the seed form, to come to womb. Many *atmans* of *Surya*, *Vishnu* or *Shiva* stage yearn for taking a birth during sexual intercourse or artificial sexual stimulation. Among them, only those with most favourable circumstances are born. Hereby we explicitly state that *pretas* do not take birth even though they are eager to be born. After death, many are unduly attached to relatives, wealth and house because of their lack of *jnana*. They remain as *pretas* as long as their *moha* subsists; they do not take birth. Being *preta* is extremely painful state which can be overcome very easily and should be overcome too.

In many creatures and plants, seeds naturally rest at the location of *prana granthis*. Therefore, those parts when severed along with *prana granthis* engender new *jivas*. Seeds of *jiva* exist at the *prana granthis* of immotile *jivas* such as rocks and pebbles. That is why new immotile *jivas* originate from the fragments with those *granthis*. There exist *jiva*-seeds too in man's inner experiential *granthis*.

Fall after being Mounted

Many human *atmans* take births as lower-tier *jivas* such as animals and birds. They remember everything about their previous life. After death, they attain the human destiny but not animal destiny. *Atmans* of lower stage *jivas* sometimes descend to human

womb. These *atmans* arrive from the *Shiva* stage (the seed-world) to womb. Development of these embryos happens gradually contingent on the evolutionary development of the *atman*.

If a man is more attracted to his woman than the woman to that particular man, then under such circumstances offspring of the couple will be female. In the other case, when a woman is more attracted to her man than the man to her, then offspring of the couple in question will be male. It is apparently the case that wife mistreats her husband; however offsprings of the concerned couple are all male. In this case, it can be concluded that the woman is more attracted to her man than vice versa. If the reverse were true, the couple would have daughters. The apparent demeanour may not be reflective of the depth of attraction for *bhoga* in mind but sex of the offspring is. Attraction is not indeed synonymous with demeanour.

Advent of an *atman* at womb is an extremely complicated and elaborate subject in itself. There are hundreds of issues and matters concerned with its incidence. If feminine power is prevalent [masculine attraction is more] and the *atman* of a male arrives at the womb, then the foetus will not last long. The vice versa is also true. Unnatural disease at the sexual organs of man and woman will not be conducive for survival of the foetus. All the time *atmans* are drawn from the *sukshma*-world and they descend to us being attracted by us; however they cannot be held long back unless a conducive environment is available. Many intelligent women have been found to attempt for a good offspring by having sexual intercourse with a man from superior family or with a highly evolved man, with husband's permission or in secret. None knows how and where highly evolved *atmans* take birth. None should break the social regulations motivated by own plans

based on these theories. The quintessential basis of social regulations are pleasant behaviour, love, *samyama*, virtuousness and chastity, which must be maintained at all times. Men of inferior stage take birth in famous families; again, great men are born in inferior families; it is difficult to elucidate why these things happen.

There is no law that a woman will necessarily be born as a woman in the next birth or a man as a man for that matter. A woman can become a man or a man can become a woman. At the time of death, if Authority-*shakti* (*h*) is predominant on account of the natural laws, then the physical body in the next birth will be one of male and by the predominance of the Desire-*shakti* (*a*), the physical body will be one of female. The ancient India witnessed examples of men becoming women and women becoming men. The *Tantric* scriptures mentions birth of a boneless offspring by union of two women. Bhagīrath, the king and *rishi*, was such an offspring. King Ilā became a woman, by the curse of Lord *Shiva*.

Some men are found to practise *sadhana* by being dressed in female attires to induce in them feminine *bhava*. There is no hope of their ever being woman in this birth or in the next birth. Masculinity or femininity of someone is not a matter to be decided in the world of emotions. This is determined by the *Shakti* stage. It is not easy to elaborate the laws of the *Shakti* stage which make Authority-*shakti* (*h*) predominant or Desire-*shakti* (*a*) predominant. Many perform *sadhana* with the emotional outlook of a female and decorate themselves in various attires of woman. We retort to those practices that the *shakti*-world does not alter through change in emotion and attire. *Bhava* is not a real thing either. Man's attire and woman's attire in today's world may well be reversed tomorrow; women may wear man's garments and men may wear woman's garments. However, that

will not render women as men or men as women; this is a matter of the *shakti*-world without bearing any relation to hypocrisy of devotees.

“All-religions-are-equal”-ists believe that *Sri Rāmakṛṣṇa* [a nineteenth century religious personality] used to have menstrual period; he grew tail; and he performed *sadhana* by Islamic tenets. We raise our doubts. Whether Rāmakṛṣṇa was a female for a few days or for the rest of his life? There are other physical characteristic of women in addition to menstrual period; were those in place for him? He grew tail; was his face turned into a monkey's face? He performed *sadhana* going by Islamic tenet; did he perform his circumcision too?

Will those disciples who, after being disciple of Rāmakṛṣṇa Maṭh, perform *upasana* bowing to Rāmakṛṣṇa instead of *Shakti-upasana*, turn into women, monkeys or circumcised males? If *upasakas* of Hanumān and Rāma could develop tail in this birth, then they would surely become monkeys in the next birth. Nevertheless, practitioners of circumcision could not yet give birth to one born-circumcised child during even two thousand years. Why did Vālmīki [the author of the Rāmāyaṇa] not grow tail? If, by the virtue of *sadhana*, a man becomes a woman or a monkey, what is the utility of this *sadhana* for him?

Chapter Nine

Fruits of Karma

Understanding fruits of *karma* is very complex. Grasp of science of evolution will facilitate understanding of fruits of *karma*. Fruits of *karma* can be gathered from the repository of past *karmas* by virtue of development of the stages of *Ganesh*, *Surya*, *Vishnu*, *Shiva* and *Shakti*. *Tapasya* is the best path to bring the past *karmas* to fruition.

Man himself is the creator of all his miseries and blissful experiences. Perpetrators of atrocities should also discard the policy of hurting the Great Men of advanced stages and the truthful. When endowed with virtuous *prarabdha*, even perpetrators of atrocities will not be aggrieved in spite of their many acts of atrocities if they avoid hurting the truthful and the righteous who are devoted to *dharma*. A wicked person will escape natural retribution even after ruining countless lives if his victims are among the wicked only. However wicked acts concerning the truthful and the *sadhaka* will lead to poisonous consequences for the perpetrators if the victim is pained and hold the perpetrators guilty.

Karma has three broad divisions: Stored, active and *prarabdha*. We have previously stated that *samskaras* and fruits of our past *karmas* performed over many previous births are stored in the *Vishnu* stage. Nerves connecting the *Vishnu* stage to the *mana* and the *manipura* centre stimulate the *Vishnu* stage. Nerves joining the *Vishnu* stage to the *Shiva* stage carry bliss to the *Vishnu* stage and bring the stored *karmas* of the *Vishnu* stage to fruition. If you remain in close company of the privileged and the happy, then you will find a stream of satisfaction and self-confidence in them. They are not

yogis; yet they maintain the flow of bliss of the *Vishnu* stage by means of some unknown power or their own virtue. This flow of bliss makes them happy. We have observed many businessmen making money by corrupt practises, and they possess such satisfaction in their mind. Many businessmen deceive a lot of people; however they maintain their integrity and trustworthiness utterly regarding many dealings of their business. When man's good *karmas* are brought to fruition, irrespective of his occupation—student, businessman, serviceman, labourer—it becomes apparent from his facial expression; he does have flow of virtues in him at the time of materialisation of fruits of good deeds. This flow of virtues happens from the *Vishnu* centre.

Along with taking care of duties and responsibilities, one should be guided by anti-*asuric* mentality; scientific and philosophical *upasana* should be performed daily; pursuit of rationality is required; all these are virtuous *karmas*. Ill-developed characteristics and *asuric* characteristics are traits of evil *karma*. With good *prarabdha*, persons with such characteristics also receive happiness, advantageous position and good fortune in life. However, if these persons persecute the virtuous person who is pained by the persecution, then the miscreant will suffer from fruition of his atrocities irrespective of all his good *prarabdha*.

Virtuous *karma* also includes *yajna*, *dāna* [charitable disposition and contribution for the society] and *tapasya*. Offering of food with a sacred purpose in a sacred manner is *yajna*. Oblation to the fire following due procedures is also called *yajna*. Consequence of *yajna* is bliss. Offering something to someone is called *dāna*. Fruits of *dāna* are greater if it is made to the *yogi* who is extremely content by nature and those who are satisfied by whatever they get. *Dāna* to those whose discontentment augments in having received

something from others, bears relatively less fruit. Dāna results in receiving or acquisition of things. *Tapasya* is defined as the following activities: *Sadhana*, study of relevant scriptures [svādhyāya], waking up during dawn hours, performance of *yoga* and *puja*, service to *guru*, service to elderly persons and the respected. *Tapasya* facilitates acquisition of *jnana*. Consider a particular well-to-do person with well-maintained house; if you investigate into his family life, you will find that he has pleasant relation neither with wife, nor with son, nor with daughter. Delicious dishes are cooked in the main kitchen of the household; however turbulent relationship and disturbances compel him to cook his own simple meal of kedgerree somewhere and have it. He is a self-made person who has earned every penny of his wealth himself and made all his property. However, there is no peace in his fate. This situation leads you to the following conclusion: This person performed dāna whose fruit he reaped in acquiring all the wealth. However he did not perform *yajna* and therefore, he is not happy even after having everything. A closer inspection will also reveal that even after being completely suffocated by family life, he has no power to stand beyond this life severing his *moha*. This observation means that he did not have any *tapasya* either.

Consider another individual who is a saint by name. However he has neither saintly attributes nor renunciation. He has plenty of wealth and many devotees and disciples. On conversation with him, you would find out that he knows neither scriptures nor scientific study of *dharma*. He conducts ceremonies of *diksha* and assigns *japa* of some deity in an arbitrary unscientific manner. He is happy being served by great scholars and having received contributions from many rich persons. No intelligent well-versed person praises him as *jnani* after having his company. Even then, he has no dearth

of happiness and receipt of contribution. This indicates that the person-in-question performed *yajna* and *dāna* whose fruits he has reaped; nonetheless he had no *tapasya*. Those who govern over people, lead people and have established their authority over hundreds, thousands or millions of people, do so by virtue of their *dāna*. Here issues like morality, immorality, truth or untruth are irrelevant. The person could be leader of a country; his ignorance has caused downfall of that country. Everyone criticises this person; yet casts the vote in favour of him during election time. This person had no *tapasya*, and his intellect is not refined and far-sighted; however fruits of *dāna* and *yajna* have become effective.

Stored, Active and *Prarabdha Karma*

Stored karma: We have repeatedly mentioned that *karmas* and *samskaras* of previous births are all stored at the *Vishnu* centre. Natural law always bring these stored *karmas* to fruition. In spite of all good *prarabdhas*, those who can not bring stored *karmas* to fruition, will suffer from consequences of stored wicked *karmas*. Being in contact with extremely barbaric, oppressive and wicked-natured fortunate persons, we have observed that they perform some *karmas* and rituals, in secret, so as to bring virtuous *karmas* from the repository to fruition. In a movement, many intelligent *karmis* participate; however many good-natured *karmis* are often found among the unfortunate at the time of reaping the fruits of the movement. A few fortunate wicked-natured persons rule the roost. In this situation, what is the reason of having differential impact from the same *karma*? This proves that the present *karma* and its fruits do not explain the entire scenario. None can expect happiness and achievement without the might of *prarabdha karmas* and stored *karmas* of previous births.

Fruits of *karmas* from the repository of *karma* always proceed toward fruition. Those who perceive the mystery of conscious and sub-conscious parts of mind, will find some indication how fruits of *karmas* arise and how they disappear back again. On the one hand, fruits of *karmas* arise at the *Vishnu* stage (functional area of *chitta*); on the other hand, they disappear back there. *Prarabdha* of a person is defined as *karmas* and fruits of *karmas* which wake up at the time of that person's death. None knows which particular fruit of *karma* will be in the forefront at the time of someone's death.

During our act of stealing, we are empowered by fruits of our past acts of stealing; during thuggish and barbaric acts, effects of past thuggish acts empower us; fruits of past acts of *dāna*, *yajna* and *tapsya* facilitate our present acts of *dāna*, *yajna* and *tapsya*, respectively. This explains why thieves gradually become better thieves; effect of past acts of theft adds expertise to their present act. Thieves and thugs should avoid persecuting virtuous human beings of advanced stages. This will not promptly call for retribution of these atrocities. When a society falls to the level of jackals and dogs, or becomes stupid and weak, then it takes a lot of time for natural retribution to happen for thuggishness of the *asuric* and the ill-developed *asuric*. Nobody listen to words of the virtuous. When it becomes apparent that society and nation are replete with *adharma*, from the king to a beggar everybody considers selfishness, theft and wickedness as proper, under these circumstances the virtuous lead their lives very cautiously and do not cooperate the sinful populace. They surely understand that society and nation are replete with sins and the natural retribution is imminent. They view the fallen society and the sinful king with contempt.

Active karma: The ongoing *karma* is called the active *karma* which is composed of both *prarabdha* part of *karma* and circumstantial part of *karma*. Consider a situation when the force of external pleasure and pain might induce me to form some expectations which again might make me initiate some *karma*. I did not incur any gain on account of my *karma* but toiled hard for this purpose. It would indicate that my *prarabdha* is not favourable for this *karma* and stored virtuous *karmas* were not brought to fruition too. From the horoscope, appropriate time for reaping fruits of *prarabdha* can be inferred. No active *karma* would bear fruit unless results of virtuous *prarabdha* materialises in near future. Neither *yajna* nor *puja* nor service to a Great Man will bring stored *karma* to fruition if the direction of *prarabdha* is not favourable. Without a proper harmony of *prarabdha*-, stored- and active- *karmas*, only one of them will not make life blissful.

Stored karma: Whatever we do, its fruit is stored in a repository. A perpetrator of great atrocities, in case of his being a *jnani*, can keep in check the consequence of his atrocities by bringing his stored virtuous deeds to fruition. Consequences of stored misdeeds do not come to fruition in the life of a *siddha* Great Man, accomplished in *tapasya*. Even if his *prarabdha* involves misery, insult and harassment, he passes his life comfortably in spite of his *prarabdha* by invoking fruits of many stored good deeds.

Nature, Longevity and *Bhoga* Determined by *Prarabdha*

Jāti [inherited nature], longevity and *bhoga* of the next birth can be perceived by analysing streams of thoughts at the time of death. Again nature of an individual at the

present birth helps one understand his *jāti* as determined by *prarabdha*. From horoscope, we can determine some aspects of longevity and *bhoga*.

Viśvāmitra, a *maharshi*, was a man of *tejas*-induced nature from his childhood. Even during *siddha*-hood, he retained his *tejas*-induced and *ishvara*-like nature. These indicate that fruit of his *karma* which had become his *prarabdha* at the time of death in his previous birth, was of *sattva+rajas* nature. Consider now Vaśiṣṭha, another *maharshi*, and Buddha. These two great men were of *sattva*-induced nature and calm throughout their life. Judging from the perspective of *jnana*, Viśvāmitra was no lesser than Vaśiṣṭha. However, by nature one was *rajas*-induced and the other purely *sattva*-induced. Think about Hanumān, the great valiant person with infinite *tejas* that befits a *Kshatriya*. He was servant-natured from his birth. He was a Great Personality possessing tremendous *jnana* as well, but his nature was *Shudra*-like by dint of his *prarabdha*.

I was contemplating about miseries and pains of the world out of lack of *jnana* as well as remedies for them; just at this moment, someone slew my head. Under these circumstances, I would be endowed with a *sattva*-natured *prarabdha* in my next birth.

I was thinking about miseries and pains of the world and also I was deliberating on ways to make this world a better place by wrecking vengeance on the *asuric*, the thugs, the barbaric and the swindlers who create all miseries and pains of this world. At this juncture, I embraced death. Consequently, my *prarabdha* for the next birth would be of *Kshatriya jāti*.

I was conceiving means to be worshipped as a great man in the world; how would I make a nation submit to barbaric forces; how would I facilitate obliteration of a great

civilisation from the world by false propaganda of turning truth into untruth and vice versa; how would I be worshipped in the entire world by means of sheer hypocrisy; how would I glorify thieves, oppressors, *asuras* and the barbaric, and through hoodwinking the populace be respected as a great man by both sides in a conflict. Meanwhile, I was killed by a brave warrior when I was conceiving such schemes in the garb of *dharmā*. Consequently, I would take birth with the psyche of a *Vaishya* and a fraud saint.

Jāti, the “Inherited” [from previous births not necessarily from ancestors] human nature, which is characterised by *prarabdha*, is of five types: (1) *Brahmin* or *sattva*-induced nature, (2) *Kshatriya* or *sattva+rajas*-induced nature, (3) *Vaishya* or *rajas+tamas*-induced nature, (4) *Shudra* or *tamas*-induced nature, (5) *tamas* dominated *rajas* nature or the *asuras*, the barbaric, the oppressors, the frauds, the deceivers etc. My experience is these “Inherited” natures from birth change for none. Men characterised by natures from (1)–(4) can become great men accomplished in *jnana*, *yoga* and *tapasya*. Men characterised by the 5th nature can acquire impetus for *bhoga* by means of *sadhana* and *tapasya* but not *siddhi* in their pursuit of *jnana*. Human natures as “inherited” through *prarabdha* do not change without the incidence of death.

We have discussed “jāti”, one of the three branches of *prarabdha*; now, to longevity and *bhoga*. The human nature at the time of death involves other dimensions of thinking as well, which facilitate awakening of fruits of *karma* in favour of the correspondingly “Inherited” human nature. I desire to build a house which requires provision of money, cement, bricks, sand, wood, nails, plastering material, artisans, labourers and land. Once my desire comes and so comes my act of building a house, I would be arrange for everything else required. Likewise with the inspiration of *Brahmin-*

hood, *Kshatriya*-hood, *Vaishya*-hood, *Shudra*-hood and *asuric* nature, corresponding elements of *bhoga* are brought to fruition from the repository of *karma*. If I die before this invoked fruits of *karma* subside (or move to the sub-conscious), then these invoked *karmas* are what constitute my *prarabdha*. I perpetrated atrocities throughout my life, however good thinking prevailed during my death; consequently my *prarabdha* for the next birth would be good. For those who become *jnani*, only good deeds are brought to fruition from the repository of *karma*; therefore, they do not incur suffering. Reaping fruits of *karma* that are invoked during the time of death, requires time; the requisite time is called “longevity”. Advanced *yogis* can enhance their longevity by consuming *prarabdha-karma* slowly. The longevity of a battery used in an electric torch is, say, six to seven hours. However, we can use a pair of batteries for even nine months if we can control its use cautiously. *Jāti*, longevity and *bhoga* of *prarabdha* do not constitute the entirety of our life but only a part of it. On the contrary, stored and active *karmas* have rather high impact on our life. We should clearly conceive, how we can be happier by invoking stored *karma* along with *prarabdha-karma*.

Weak *karmas* [*karmas* that constitute *durbalavada*] approving *asuric* and barbaric forces are tantamount to misdeeds and atrocities as far as fruits of those *karmas* are concerned. Those who practise action strategies of weak [*durbala*] stages are frauds of extremely lower tier.

Welfare of the World by *Karma*

Many types of social thinking have arrived in the earth to ensure world’s welfare. Democracy, Communism and Socialism are now schemes employed by some *asuric*-

natured persons to grab the power by hoodwinking the populace. Islamism is loot of wealth and land of infidels as well as abuse of chaste women in the name of Allah. Those who pursue an action strategy of the weak stage and appease *asuras* and the barbaric in the name of equality of all religions, perform *karmas* which are equivalent to *asuric karmas*. When the world is replete with *asuric* doctrines and society is woven by the fabric of *durbalavada*, you can serve followers of any doctrine for the sake of fulfilling your basic needs in life; however, you should regulate your living through understanding of *shaktivada*, *asuravada* and *durbalavada*, and should also air this perspective. Consequently, your *karma* will be exalted and suitable for bringing fruition to your good deeds. With State Power and organisational support at my control, I can easily run propaganda to render truth as falsehood and falsehood as truth; I can poison societal thinking by preaching *devata* as *asura* and vice versa. However this only hastens destruction of my State, fall of my nation and personal ruin. Emperor Yudhiṣṭhira had appeased *asuravada* in the disguise of brotherhood; he had brought fruition to own misdeeds; he had caused insult to his chaste wife and also paved the way for immeasurable suffering for himself and his clan. When he moved back to the right track by adopting *shaktivada*-based policies, it was too late and caused havoc to India. The *asuras* became too mighty by then. It is a mystery how (wrong) direction of *karma* facilitates destruction of a person, a society and a nation and how (proper) direction of *karma* makes a person, a society and a nation great. *Rishis* of India have arrived at a perfect solution to this quest. You shall regulate society, State, *dharma*, daily life and daily activities by the science of *shaktivada*. Also you shall perform occasional *yajna* and

dāna [charity] inspired by that science; you shall not contribute to the *asuric* and *durbalavadi karmis* in any manner. Consequently, you will attain greatness.

Different *karmas* related to various doctrines that have been put forward to secure welfare of the world, have different consequences. The *Vedas* suggest *shaktivada*-inspired *karmas* as the best for the welfare of the world. The *Vedas* explain traits of *asuravada* in a clear, lucid and rational manner. Human hatred should be channelised against injustice and *asuravada* to make the populace organised and of high moral character. Readers should keep in mind that no organisation persists without cultivation of hatred. Hate what are anti-evolution, anti-*jnana* and *asuric*, and be organised in this manner. This is *shaktivada* or *Veda-ism*. Consider some human beings as superior and some as inferior based on the family of their birth; create hatred based on this policy of discrimination and thereby be organised. This is called *paurohitya-vada*. Glorify Allah, a peculiar *pishacha*, to the utmost; accept his supremacy and perform his *upasana*. Hate those who do not subscribe to this belief, seize their wealth, lives and women, and rule over the land. This is called Islamism. Define those who possess wealth and land, who lives a better living on account of superior intelligence and hard work as “bourgeois”. Instruct all labourers, peasants and the unemployed to kill the bourgeois for their happiness and welfare. This propaganda of hatred helps you organise your political party. Let the leaders of that party rule over the populace; rob wealth from the wealthy; let party members be empowered with an authority over the robbed wealthy persons; plan new and newer schemes everyday; no need to consider what is virtue and what is vice and to distinguish between the guilty and the innocent; maintain your party by any means; accumulate money without caring about truth, *dharma* and dishonour from unethical conduct; slay members

of the bourgeois and also unsatisfied party members by declaring them as “enemies of the State”. This is known as “Communism”.

Congress-ists of our land devised a wonderful way of hatred for Hindus. They too expect to rule for long years as they are focused on hatred for Hindus. Any word on present and past atrocities of those who perpetrated barbarism in Calcutta and Noakhali is defined as “communalism” by Congress-ists. Congress-ists have already evicted kings and landlords so as to weaken these “communalists”. We submit to followers of all doctrines that let whatever doctrine other than *Shaktivada* be implemented, it will cause repercussions in society and the *daiva*-world; consequently, society will suffer from many types of sufferings and grievances such as over abundance of rain, lack of rain, shortage of food, famine, epidemic diseases, lies, frauds and atrocities. Man suffers for his personal wrongdoings in a subsequent birth; however he suffers for social wrongdoings here. A mistaken path for welfare of the world is dangerous. Keep always in mind that no organisation functions without cultivation of hatred. Therefore, organisation based on hatred of the *asuras*, as prescribed by the *Vedas*, is the most scientific and the best ism for welfare of the world. You can look into “Empowering Society” for details. The pro-Evolutionary-Developmentists shall stick to this doctrine which will lead to their own and world’s welfare.

Order of Evolution of Creation

We have charted the evolutionary path, how a *jiva* attains the *purushottama* stage. This terminal stage is “hari om” which constitutes the entire Cosmos, all the *jivas*, all *shaktis* and all worlds. We have named Him “cid-atom” [consciousness-atom] who is also

the “sat-particle” [matter-particle]. Since this particle is in motion, it is the “particle of view” or matter or the “sat-particle”. If motion of the particle reduces, it is clearly understood that He is viewer or consciousness. If the particle is accepted to be motionless, then He is neither the view nor the viewer. There is no pressing need to be involved into the discussion whether He is completely motionless or not.

Eight particles of eight *shaktis* constitute eight worlds: 1. The *avyakta*-world (*h*) 2. The *jnana*-world (*m*) 3. The peace-world (*u*) 4. The *vijnana*-world (*i*) 5. The bliss-world (*o*) 6. The desire-world (*a*) 7. The *karma*-world (*r*) 8. The *prana*-world (*l*).

Eight *shaktis*, the elements of the *Shakti* stage, constitute eight worlds. These eight worlds are beginning-less like eight *shaktis*. For the sake of understanding, visualise a star with eight rays; the star is the Great *Purusha* or “Hari Om” who is Creation-Continuation-Dissolution, all *jivas*, all *shaktis* and all worlds. He is sat-particle or cid-atom. The entire Creation rests in Him.

We have stated the equivalence between the Fundamental phonemes—*a, i, u, r, l, o, m, h*—and eight fundamental *shaktis*. Now, we also extend this equivalence to eight worlds. These eight *shaktis* and eight worlds are beginning-less. They belong to the same cid-atom. The beginning-less *shakti*-particle which is the agglomeration of eight Fundamental *shaktis* and eight eternal worlds too, has motion; hence, it is called sat-particle [matter]. Once this eternal *shakti* comes to a motionless state, it is realised that He is not view but viewer Himself or consciousness; hence He is called the cid-atom. This beginning-less *shakti* is sometimes viewer, sometimes view. That is why the

Brahman-mantra say: “Saccidekam Brahma” that is, “Sat and cid” (matter and consciousness) are selfsame *Brahman*.

When these eight particles or eight worlds are separated, they never become viewer. They always remain as view. The *purushottama* particle is both view and viewer, that is, both matter and consciousness; however eight *shaktis* (seven *shaktis* in another notation) remain always as view or as matter; they never become viewer.

We have explained the beginning-less and immutable part of Creation. Now to mutable parts of Creation; it is divided into *jiva*-particles and matter-particles that travel to seven (or eight) worlds of Fundamental Nature and evolve into various forms in that process. In one direction, they are transformed from the *jnana*-world to the *prana*-world into various forms; again in the reverse motion, they are transformed from the *prana*-world to the *avyakta*-world. Both motions of mutation constitute Creation.

Elements of *mahat-tattva* are: $a + \text{ṃ} = a\text{ṃ}$ Desire-*shakti* + *Jnana*--*shakti* = the *mahat-tattva*. The *avyakta* rests at the opposite end of the *mahat-tattva*. The *avyakta* or *ḥ* is the substrate for the mutable part of Creation. The *mahat* is located in the form $a + \text{ṃ} = a\text{ṃ}$ in the substrate of the *avyakta*. We narrated the science of creation of phonemes in Chapter 7. There Creation was viewed from the stage of *kshara-purusha* + *akshara-purusha*. The five *tanmatras* were also described there. It was written there that the elements of the *tanmatras* of *vyom* [sound], *marut* [touch], *tejas* [sight], *ap* [taste] and *kshiti* [smell] are *haṃ*, *yaṃ*, *raṃ*, *vaṃ* and *laṃ*, which, if analysed, are found to be transformations of *ḥ*, *i*, *r*, *u* and *l*. In the seventh chapter, we looked at Creation from the stage of *akshara-purusha*; here we view Creation directly from the *purushottama* stage,

which is the final perspective of Cosmology. Perfect analysis of Cosmology is possible only from the *purushottama* stage.

The *purushottama* is reflected at the *mahat-tattva*; this reflection is *jiva*-seed. At the *mahat-tattva*, *Avyakta-shakti (h)*, *Vijnana-shakti (i)*, *Karma-shakti (r)*, *Peace-shakti (u)* and *Prana-shakti (l)* are processed; these *shaktis* are phonemes corresponding to the five *tanmatras*. As long as they are at the *mahat* stage, they are indivisible and subsist as the same entity of *jnana*. In this stage, we can call them the *jnana-tanmatras*.

Seeds of *jivas* are developed from 1st *kala* to 7½th *kala*. Millions of stages of *jivas* exist in between these evolutionary stages of 1st *kala* and 7½th *kalas*. All these seeds of *jivas* are brought into Creation by reflection of the *purushottama* at the *mahat*. They are divided into different forms in the *vijnana*-world. They are preserved in the peace-world. They become suitable for feeling pleasure and pain in the bliss-world, and assume the form of strings from dots. Not all seeds come to the bliss-world but some of them do. In the phenomenal world, they assume various visible forms. Not all seeds arrive at the phenomenal world, on the contrary very few do. Most of the seeds move straight to the *sthula*-world (*prana*-world) from the peace-world. Advent of seeds to the *sthula*-world is facilitated by sexual reproduction or some other mechanism of reproduction. Since these seeds pass through sexual bliss and sexual activity (or some other natural bliss and *karma*), Bliss-*shakti (o)* and Karma-*shakti (r)* are incorporated into these seeds. (Pleasure from sexual intercourse is tantamount to “bliss” of the bliss-world.) These seeds on reaching the *karma*-world (*r*) are incorporated with the *mana* and become *karmi*. At the advent of seeds to the *prana*-world, they acquire their gross physical body.

Like *jiva*-seeds descend from the *mahat* to the *prana*-world, *jnana-tanmatras* too descend to various worlds—from the sound-world (*m*) to the *vijnana*-world (*i*), then to the peace-world (*u*). When they arrive at the *vijnana*-world, they are divided into five divisions. They are stabilised in coming to the peace-world and they are called the five *tanmatras* at this stage. On arriving at the bliss-world, they are transformed into the five *mahabhutas*. They become suitable for activities of *jiva* on arriving at the *karma*-world (*r*). On their advent into the *prana*-world, they become mixed [pañcīkṛta] *mahabhutas*—earth, water, fire, air and space (sound). *Jiva*-seeds and *jnana-tanmatras* move from the *mahat* stage to the *sthula* and again from the *sthula* to the *mahat*; this process is Creation. During a Great *Pralaya* when Creation in entirety is dissolved into the *avyakta*, only *jiva*-seeds move to the *avyakta* but *jnana-tanmatras* are merged into respective Fundamental *shaktis*. These subtle Cosmological details are of no use to common readers. Our hints are sufficient for the *sadhakas* and the philosophers of advanced stages. You may look into Chapters 5, 6 and 7 of this work as well as in “A Primer to *Dharma*”.

In the selfsame *tattva* of the *purushottama* stage, there subsist the “cid-atom” and the “sat-particle”. Next stage, seven *shakti*-particles as part of the “sat-particle”. Seven *shaktis* include seven corresponding worlds. These are core and immutable elements of Creation.

Afterwards comes the mutable part of Creation. In this part, the *mahat* originates from *Jnana-shakti* and Desire-*shakti*. The *purushottama* (the cid-atom) is reflected at the *mahat* to engender *jiva*-seeds and five fundamental *shaktis* are evolved into *jnana-tanmatra*. *Jnana-tanmatra* is divided into five divisions at the *vijnana*-world and becomes five *tanmatras* at the peace-world. These five *tanmatras* are converted to five

mahabhutas at the bliss-world. They are transformed into elements for creation of the world after coming to *karma*-world (psychological world) and again to gross earth, water, fire, air and space in the *prana*-world. After coming to *prana*-world (physical world) travelling through various worlds, *jiva*-seeds too become *jivas* with physical existence. Dwelling places of the physical *jivas*, namely “*viśva*”s such as the earth, are made of these gross forms of *mahabhutas*.

Cosmology says that the *Shakti* stage is beginning-less. The worlds of *jnana*, *avyakta*, *vijnana*, peace, bliss, *karma* and *prana* are beginning-less too. The mutable part of Creation sometime comes to physical world (*prana*-world) and again goes back to the *avyakta*, other times. This part is known as *akshara-purusha*.

All the secrets of *purusha*, *prakriti* and mutable parts, from the perspective of *Shaktivada*, have been summarily mentioned.

Now, I reflect upon my dearest revered *Guru*; I bow down to His feet; and, declare this work of “The Path to Evolution” concluded.

Om haṃsaḥ ṣaṭ śrīmad gurave namaḥ.

Glossary

abhaya [abhaya]

Absence of fear or any kind of insecurity.

abhimana [abhimāna]

1. In the purest form, it is the existence of the self; the ego.
2. The psychology of considering the self as the most important part which is an *asuric sampad*; vanity, egoism. Men without the touch of love are full of *abhimana*. Men full of *abhimana* consider themselves to be too big and their intellect too sharp. They equip themselves with bestial force; they belittle men with *dharma*. Other *asuric* endowments function upon *abhimana*.

adharna [adharna]

Opposite of *dharma*; injustice.

aham [ahaṃ]

ego. Synonym of *abhimana*.

ahimsa [ahiṃsā]

Absence of injury. It is often translated and interpreted as non-violence; however *ahimsa* is about absence of malice in heart whereas non-violence is physical abstinence from violence. Violence without malice for the sake of curbing an aggression is part of *ahimsa* but not part of non-violence.

ajapa-japa [ajapā-japa]

Ajapa-japa means constant awareness of the *mantra*, or of what it represents. It is the practice of *japa* without any mental effort.

ajna [ājñā]

One of the six *chakras* mentioned in the scriptures of *Yoga*. It is located in the brain, directly behind the eyebrow centre. In the physiology, it is known as the hypothalamus. In the *Shiva-murti*, it is the place called Gaurīpīṭha.

akshara-purusha [akṣara-puruṣa]

A type of *purusha* described in the Gita (Chapter 15, verse 16). It is an immutable imperishable entity.

akshara-prakriti [akṣarā-prakṛti]

The part of *prakriti* corresponding to *akshara-purusha*.

anahata [anāhata]

One of the six chakras mentioned in the *Yoga* scriptures. It is positioned in the *brahmanadi* (spinal cord) by the heart.

ananda [ānanda]

Pure feeling of joy or cheerfulness without memory.

anandamaya kosha [ānandamaya koṣa]

The last one of the five *koshas*; it is the *Shakti* stage in our terminology.

andaja [aṇḍaja]

Born out of an egg, oviparous.

annamaya kosha [annamaya koṣa]

The physical body of skin, flesh, bone, fat, blood and filth is called *annamaya kosha*.

antara [antara]

The inner world in us comprising of mind and the various other centres of power inside us, such as *Ganesha*, *Surya*, *Vishnu*, *Shiva* and *Shakti*.

anubhuti [anubhūti]

Realisations experienced in a tranquil mind without any external material aid.

anuloma [anuloma]

Literally means the straight motion or comfortable motion. *Jivas* coming from the *karana* stage directly are known as *anuloma jiva*.

ap [ap]

The *sukshma*-most part of water is called *ap*. It is one of the five *mahabhutas*. The *tanmatra* of taste is associated with *ap*.

apana [apāna]

One of the five *pranas*—vital currents—responsible for the elimination of excretory products from the body through the lungs and the excretory system.

arati [ārati]

Arati is a particular ritual of *puja* descended from the idea of fire-worship in *Vedic* times.

ardhanarishvara [ardhanārīśvara]

It is a composite androgynous form of *Shiva* and *Shakti*.

artha [artha]

Artha denotes “purpose, cause, motive, meaning, notion, wealth, economy or gain”. Essentially, it refers to the idea of material prosperity.

arun [aruṇa]

It is the reddish glow in the morning sky, before sunrise — the colour of dawn.

Arya [ārya]

1. According to *Shaktivada*, the *Aryas* are not a particular race, but the people pursuing the path of *Veda* and the path of *Shaktivada* have been called as the *Aryas* in our ancient texts and ones deviating from this path were known as the non-*Aryas*.

2. Pertaining to the *Aryas*.

asmita [asmitā]

It is the pure feeling of existence of selfhood.

asura [asura]

The *asuras* are demons in Hindu mythology who constantly struggle to dislodge the *devatas* from their heavenly seats. It is close to the term evil but not exactly. In the terminology of *Shaktivada*, it indicates people who want to deprive and exploit others for their own enjoyment. Possession of the *asuric sampads* defines the *asura*.

asuravada [asuravāda]

A doctrine with *asuric* traits and promoting *asuric* thinking is termed as *asuravada*.

asuravadi [asuravādī]

Follower of an *asuravada*.

asuric [āsurika]

Pertaining to *asura*; trait of *asura*.

asuric sampad [āsurika sampad]

The endowments an *asura* possesses or needs to possess for success such as *dambha*, *darpa*, *abhimana*, *krodha* and cruelty.

atman [ātman]

1. The perpetual immutable conscious entity inside every being is called *atman*. Not only it is the True Self of a person but also that of the Cosmos. In the terminology of *Shaktivada*, *atman* is the *Shakti* stage in the path to evolution.
2. An individual at the core; loosely speaking, the soul of a *jiva*, often called *jiva-atman*.

avatar [avatāra]

A God incarnate. A bodily manifestation of Supreme Being is known as an *avatar*. According to *Shaktivada*, if somebody takes up the course of *karma*, after having the realisation of the *Shiva* stage, he is an expression of the *Shakti*. Such a person is called an *avatar*. The purpose of his descending to this earth is to destroy the *asura* and thus, remove the obstacles placed in the path of the evolutionary development for man.

avyakta [avyakta]

Literally means the Unmanifest. The stage of Creation not explicitly manifested in Creation is known as the *avyakta*. It is the beginning of the *Shakti* stage and after the end of *mahat* stage.

Ayurveda [āyurveda]

Ayurveda is a system of traditional medicine (alternative medicine) native to India. This traces its origin to the *Vedas*. Three elemental humours described in *Ayurveda* are: *vayu*, *pitta* and *kapha*.

baddha-purusha [baddha-puruṣa]

A fettered being without any direction to *mukti*.

bhava [bhāva]

The pure forms of the nature are known as *bhava*. We possess all of them, but often not in the purest form, as different *bhavas* mix up together. They are basically emotions as commonly understood in the level of mind.

bhavavada [bhāvavāda]

A doctrine based upon the supremacy of *bhavas*; predominance of sentiments over reality and reason; sentimentalism.

bhavavadi [bhāvavādī]

Follower of *bhavavada*.

bhagavan [bhagavān]

A Great one. God in the sense of possessor of Great Wealth.

bhakti [bhakti]

Literally means devotion. It is active involvement of a devotee in worship of the divine or the love felt by a worshipper toward a personal God.

Bharat [bhārata], ***Bharatavarsha*** [bhāratavarṣa]

The land of undivided India, Indian sub-continent, spread from the river banks of the Sindhu and the Sarasvati to the oceans has been known as *Bharat* or *Bharatavarsha*. This land is the cradle of human civilisation, according to *Shaktivada*. We refer it as India in our translation.

bhoga [bhoga]

Enjoyment of material pleasure through the five senses of vision, hearing, smell, taste and touch. Sexual intercourse is one of the best means of having enjoyment, as it pleases all the five senses.

bhuh-loka [bhūh-loka]

The world of *bhoga* as mentioned in *Gayatri*; the earth.

bhuta-shuddhi [bhūta-śuddhi]

A *yogic* procedure before performing japa and also part of the ritual of *puja*. It involves cleansing of physical elements of the body.

bhuvah-loka [bhuvah-loka]

The world of *karma* as mentioned in *Gayatri*; the *daiva*-world.

Brahma [brahmā]

The first member of the Hindu trinity —god of Creation.

brahmacharya [brahmacarya]

Etymologically, it means moving forward to *Brahman* or *atman*. It is commonly translated as celibacy that is abstinence from sexual pleasure in body and mind. The ability to derive joy in life without a consort is the basis for *brahmacharya*.

brahma-granthi [brahma-granthi]

The *granthi* of desire for *bhoga*.

brahmajnana [brahmajñāna]

The Supreme *Jnana*. One may perceive this as the end of all the knowledge, and is equivalent to perceiving *atman*.

brahmajnani [brahmajñānī]

One possessing *brahmajnana*– supremely knowledgeable person.

brahmakoti [brahmakoṭi]

A term coined in the scriptures to which stage Great Men belong. This refers to persons of the Absolute Stage with no desire to move to the *Shakti* stage.

Brahman [brahmaṇ]

The pantheistic/panentheistic God. *Atman*, when described, objectively.

Brahmin for **Brahmana** [brāhmaṇa]

A person actively engaged in cultivation of *jnana* is called a *Brahmin*. They are typically engaged in studies, teaching, practice of rituals like *puja* and *yajna*—for cultivation of knowledge in themselves and others. The priestly caste is usually referred as the *Brahmins* (the anglicized version of *Brahmana*). However, the priestly caste is identified by birth, whereas a *Brahmin* may be identified by his *karma*.

brahmanadi [brahmanādī]

The principal fine nerve (*nadi*) running through the innermost part of the spinal cord is known as the *brahmanadi*. *Atman* resides in the *brahmanadi*.

buddhi [buddhi]

Literally means the intellect. The *buddhi* is not limited to a particular faculty but comprises of various different perspectives of intellect—the willingness to listen, listening, acceptance, assimilation, argument, debated analysis, political thinking and understanding of *tattva*—including but not limited to the scientific thinking of abstraction.

chakra [cakra]

1. A disk-like weapon in the shape of a circle; war-quoits.
2. A coherent organisation of considerable power.
3. In *Yoga* scriptures, some particular points—six in number, namely the *muladhara*, the *svadhisthana*, the *manipura*, the *anahata*, the *vishuddhakhya* and the *ajna*—in the spinal cord are called *chakras*. These are a sort of nerve centres controlling particular aspects of physiology and psychology in man.

Chandi [caṇḍī]

1. It is a short—seven hundred versed—yet widely respected scripture of the Hindus, often used to worship *Shakti*. The *Chandi* consists of mainly three stories on eventual victory of the *devatas* to defeat *asuric* rules.

2. Goddess described the above scripture.

chhanda [chanda]

1. Literally rhythm; the verses of the *Vedas* have different metres, known as *chhanda*.
2. The study of rhythm, an element of *Vedic* study.

chitta [citta]

The part of mind which collects memories without the detailed accounts is known as the *chitta*. While experiencing great pleasure or great distress, if one can stay at the feeling sacrificing the phenomenal details, he will arrive at the *chitta*.

daitya [daitya]

A brave clan/ race primarily inclined toward *asuravada*.

daivi/daiva [daivī/ daiva]

Pertaining to *devata*.

daivi sampad [daivī sampad]

Divine endowments or virtues that emanate from *atman* and *devatas* possess at least one of them. In the sixteenth chapter of the Gita, Śrī Kṛṣṇa elaborated them. *Shaktivada* recognizes five of them most important: truth (*satya*), love (*prema*), peace, fearlessness (*abhaya*) and *tejas* (Spirited opposition to the *asuric*).

dambha [dambha]

Dambha is the mentality of arrogant men to not bow to morality. Any kind of injustice perpetrated by these men over the innocent is bred from *dambha*.

darpa [darpa]

To derive self-satisfaction out of repeated persecution of the innocent is known as *darpa*. In a way, *darpa* is more intensive form of *dambha*.

devata [devatā]

Often translated as the divine. In Hindu scriptures, the *devatas* (gods) are the rightful owners of the heaven. They are in constant war with the *asuras*. When arrogance engulfs

them, they become weak and lose to the *asuras*. By the *devata* we denote the *karmi* serving to the cause of *atman*, fighting against injustice and the *asuric*. The inspiration that encourages man to perform selfless activities for the benefit of the world or to wage war for that cause, and thus assists in the self-development, is known as *devata-hood*. The *daivi sampads* are the key possessions of a *devata*.

dharana [dhāraṇā]

Literally means the act of holding, supporting, retaining, keeping back (in remembrance). It is the initial step of *dhyana*, where the object being meditated upon is held in the mind without consciousness wavering from it.

dharma [dharma]

The science for attaining peace and developing oneself toward *atman*. Methods (often rituals) for acquiring peace are, collectively, known as *dharma*. In India, the philosophies and directives are called *dharma* as well. It is different from the term of “religion” (as is often mistakenly translated) in the sense that there is no element of “Faith” in *dharma*. It is absolutely based upon *anubhuti*.

dhyana [dhyāna]

1. Usually translated as meditation. We use this word in a much deeper sense. Just closing the eyelids for sometime imagining something does not mean *dhyana*. The contemplation of *ishvara* is *dhyana*, not that of a *murti*. *Dhyana* is attainment to the centre of *chitta*.
2. Hymns describing a particular *devata* is known as the *dhyana* of that *devata*.

diksha [dīkṣā]

Spiritual initiation; preparation or consecration for a ceremony in the beginning of a course of *sadhana*.

Divyachara [divyāchāra]

Literally means divine practices; the most advanced and sophisticated of the three schools of *Tantric sadhana*, the other two being *Vīrāchāra* and *Paśvāchāra*.

durbala [durbala]

Weak; suffering from lack of strength.

durbalavada [durbalavāda]

‘*durbala*’ literally means weak and feeble; ‘*vada*’ is a term which grossly translates to ‘ism’ (as in Communism). The word “*durbalavada*” here takes a much specific meaning in this philosophy of *Shaktivada*: it refers to a doctrine which glorifies submission to and appeasement of injustice (*asuras*) instead of the unpleasant (and justified) task of confronting and opposing *asuric* acts. It is an ideology characterised by lofty talks and little action. Non-violence and peace are their usual lines of defence, even though their inner feelings are based on their weakness for their possessions and excessive craving for name and fame.

durbalavadi [durbalavādī]

One following *durbalavada*.

Durga [durgā]

Durga meaning “the invincible” is a form of *Shakti*. She was created from the *tejas* of all *devatas* to subvert an *asuric* rule destroying *asuras*.

Dvaitavada [dvaitavāda] (Dualism)

Dvaidavada is a philosophy propounded by Madhvāchārya, a medieval age Indian philosopher. Under this doctrine, God is distinct from a devotee.

Ganesh [gaṇeśa]

One of the five *devatas* worshipped before every *puja*. An elephant headed *devata* coloured in blood.

Gayatri [gāyatrī]

1. The greatest *mantra* of the Vedas, used in the Hindu *upasana*, namely *sandhya*.
2. Goddess worshiped during *sandhya*.

granthi [granthī]

1. Literally means knot. In *yogic* terminology, the obstacle to spiritual growth.
2. A gland.

guna [guṇa]

Universal Attributes; there are three *gunas*—*sattva*, *rajas* and *tamas*—that serve as the fundamental operating principles or ‘tendencies’ of the universal nature.

guru [guru]

A spiritual teacher; realised master. *Guru* is more like father than teacher. He helps the disciple to attain *jnana* and peace. A true *guru* comes from the *Shiva* stage.

gurupaduka [gurupādukā]

The upper part of the *shiva-pinda*, called the thalamus in anatomy, is defined as the *gurupaduka* by the *yogis*. It is extensively used in esoteric *yogic* procedures.

Hara [hara]

Another name of Lord *Shiva*.

Hari [hari]

Another name of Lord *Vishnu*.

Harihara [harihara]

A combined deity form of both *Vishnu* and *Shiva*.

hatha-yoga [haṭha-yoga]

Hatha refers to the use of persistence or force, and *hatha-yoga* is the preparatory stage of physical purification that the body practises for higher meditation. It is based on *āsanas* (*yogic* postures) and *pranayama*.

hiranyagarbha [hiranyagarbha]

Literally means the bright golden coloured womb of the universe.

indriya [indriya]

The best parts of body—ten in number—used in reception of *jnana* or performance of *karma*. The *jnana-indriyas* are called senses—vision, hearing, smell, taste and touch. *Karma-indriyas* are speech, motion, holding, defecating and sexual function. These *indriyas* prevail in all stages of Creation—*sthula*, *sukshma* and *karana*.

ishakoti [īśakoti]

A term coined in the scriptures to denote a stage of Great Men. This refers of persons of sixteenth *kala* with development of the *Shakti* stage.

Ishana [Īśāna]

The greatest face of Lord *Shiva*.

ishvara [Īśvara, Īśvarī in feminine]

An entity comprising of *daivi sampads* in their pure forms; Absolute Manifestation of the divinity; *Atman*—in entirety or in part.

ishvariya [Īśvariya]

Pertaining to the *ishvara*.

janah-loka [janaḥ-loka]

The fifth *loka* which is the *anahata* centre.

japa [japa]

A conventionalised utterance of *mantra* repeated without other thoughts or aptness. It helps in acquiring the powers embedded in that particular piece of *mantra*.

jarayuja [jarāyuja]

Born out of ovary, mammals.

jiva [jīva]

A sentient being subsisting in any stage of the Creation—the *sthula*, the *sukshma* and the *karana*.

jivanmukta [jīvanmukta]

A person who lives Liberated Living in the sense that he has attained *mukti* in life. He is not bound by any forces.

jivanmukti [jīvanmukti]

The state of being *jivanmukta*.

jnana [jñāna]

Literally, knowledge, wisdom or gnosis. We have used this word in a much deeper sense of a realisation (*anubhuti*) attained in a tranquil mind. The apparent words of wisdom without any realised feelings are mere figments of one's imagination or utterances with little connection to the truth.

jnani [jñānī]

Those who are settled with *jnana*; wise. There is a salient difference between *jnani* and the english word knowledgeable or intellectual. An intellectual is much less expected to practise implications of his knowledge in life, whereas a *jnani* almost always bears that expectation.

jnata [jñātā]

Receiver of perceptions in the *mahat*—the ultimate development of *jnana*—is termed as *jnata*. Since, the realisation can only happen after stepping outside the boundary defined by the *aham*, words like “I” expressing selfhood are not meaningful in their usual sense.

jyoti [jyoti]

Halo; soothing shining glow without any source of illumination as perceived by a *sadhaka*. The sight of *jyoti* with inner eye dispels the darkness of ignorance.

kala [kalā]

From the new moon to the full moon, the appearance of moon is divided into sixteen phrases, each being called a *kala*. Allegorically, when we analyse the evolution of consciousness, we divide the total journey from the inanimate beings to *atman* in sixteen *kalas*.

Kali [kālī]

A Hindu goddess; a form of *Shakti*.

kama [kāma]

1. Desire for self-enjoyment, often in the sense of sexual desire.
2. Attempt to derive something through immoral means for satisfaction of own enjoyment.

kapha [kapha]

One of the three humours defines in *ayurveda* that defined traits of a person. It can be understood to be “phlegm” (water and earth) in the body.

karana [kāraṇa]

The third stage of Creation—the stage of causation. The basic elements of this stage are phonemes. This corresponds to the *vijnana*-world and the *vijnanamaya kosha*. This is often referred as the seed-world.

karma [karma]

1. Literally, it means any piece of action or any kind of activity.
2. Activities that shape the trajectory for a *jiva*, often incorrectly interpreted as ‘destiny’ in English.
3. Activity in the path to evolutionary development; selfless action.

karma-yoga [karma-yoga]

A term used by *Sri Kṛṣṇa* in the Gita. denoting pursuit of *karma* as part of *yoga*. *Karma-yoga* is the state of performing all the *karmas* as part of ones duty and never ever cherishing any result for oneself out of those actions. This is the pinnacle of selfless *karma*.

karma-yogi [karma-yogī]

One who performs *karma-yoga*.

karmi [karmī]

Pursuers of the path of *karma*; selfless great man of action.

kirtana [kīrtana]

A particular kind of devotional songs involving chanting of *mantras* and hymns. This is part of a ritual of group worship. They are particularly popular in Indian devotional traditions, especially among the *Vaishnavites*.

kosha [koṣa]

Kosha is one of the five coverings (*annamaya*, *pranamaya*, *manomaya*, *vijnamaya* and *anandamaya*) of *atman*. A particular *kosha* denotes a particular dimension of our existence, a body, a sheath.

kriya [kriyā]

1. Literally, the activity.
2. The aspect of *shakti* helps us to perform *karma*.

krodha [krodha]

Emotion of vengeance when one's ego has been hurt. It is translated as anger, throughout. Often, people confuse by considering *tejas* as *krodha*. *Krodha* is a dominant component in the mindset of an *asura*, whereas *tejas* is the greatest *daivi sampad*.

kshara-purusha [kṣara-puruṣa]

A type of *purusha* described in the Gita (Chapter 15, verse 16). It is a mutable perishable entity.

kshara-prakriti [kṣarā-prakṛti]

The part of *prakriti* corresponding to *kshara-purusha*.

Kshatriya [kṣatriya]

The warrior class in the *Arya* society fulfilling military related and administrative responsibilities.

kshiti [kṣiti]

The subtlest part of earth—one of the five *mahabhutas*—is called *kshiti*. It is associated with the *tanmatra* of taste.

kundalini [kuṇḍalinī]

Literally means coiled. In *yoga*, the corporeal energy lies coiled at the *muladhara-chakra* is called the *kundalini*.

laya [laya]

Deconstruction. When something of creation disintegrates back to the more rudimentary elements, the phenomenon is known as *laya*. It is essentially the process of *jnana*.

laya-yoga [laya-yoga]

A particular technique of *yoga* to deconstruct thoughts back into the *brahmanadi*.

loka [loka]

World. Any world at any stage of Creation—*sthula*, *sukshma* and *karana*—is called a *loka*.

mahabhuta [mahābhūta]

The Gross Elements of Creation are called the *mahabhutas*, namely *kshiti*, *ap*, *tejas*, *marut* and *vyom*. In the *sukshma* stage, they exist in their purest form having been originated from *tanmatras* of the *karana* stage. In the *sthula* stage, they combine with one another to engender the gross forms of *mahabhutas*.

mahah-loka [mahah-loka]

The fourth *loka* which is the centre of *anahata*.

maharshi [maharṣi]

A Great *rishi* who has attained to the centre of the *mahat*.

mahat [mahat]

1. *jnana* absolute; the state of absolute *jnana* (as noun); the fifteenth *kala* of evolutionary development.
2. The quality of someone who has attained the *mahat* stage.
3. One who has reached the stage of *mahat*.
4. The world of *mahat*

mana [mana]

The gross restless mind is known as the *mana*.

manipura [maṇipura]

One of the six *chakras* mentioned in scriptures of *yoga*. It is located in the *brahmanadi* directly behind the navel.

manomaya kosha [manomaya koṣa]

The mental body stemming from the *mana* is called the *manomaya kosha*. It contains the centres of *Ganesha*, *Surya*, *Vishnu* etc. The *abhimana* demarcates the upper boundary of this *kosha*.

mantra [mantra]

A *mantra* is a sound, a syllable, a word, or a group of words (combination of Syllables), which is repeated in *upasana*, *dhyana* (meditation), or *japa* (incantation) and contains mystical potentialities. A **seed-mantra** is a *mantra* based on single syllable sound which acts as seed for more elaborate *mantras* for an entity. It is the core of a *mantra* which has its origin in the seed state of Creation—the *karana*.

mantra-yoga [mantra-yoga]

Yoga with *japa* of *mantras*.

mantra-yogi [mantra-yogī]

One performing *mantra-yoga*.

marut [marut]

The subtlest part of air is called *marut*. It is one of the five *mahabhutas*. The *tanmatra* of touch is associated with *marut*.

matra [mātrā]

The amount of time devoted to normal short syllable; roughly translated as *mora*.

maya [māyā]

The Great Illusion that encompasses everybody and make one incapable of doing things, he would have done with his intellect alone.

moha [moha]

We know that we shall die in one day; then we shall not carry any of our worldly things with us. Still, we show excessive interest in worldly things, which is why It hurts us badly even to sacrifice a tiny bit. This attachment part of human nature that produces this excessive fondness of worldly things is called *moha*. It comes from the *Vishnu* centre as a vice of the same. It can be overcome by *Ganesha*.

moksha [mokṣa]

Synonym of *mukti*.

mudra [mudrā]

1. A *mudra* (literally means seal, mark, or gesture) is a symbolic or ritual gesture widely used in Indian classical dance-forms, iconography and spiritual practice. While some *mudras* involve the entire body, most are performed with the hands and fingers. These are sophisticated ways to express body language.

2. Bodily postures used in *hatha-yoga*.

mukti [mukti]

Literally means “liberation”; *mukti* is the Liberation from *samsara* and the concomitant suffering involved in being subject to the cycle of repeated birth, death and reincarnation.

muladhara [mūlādhāra]

One of the six *chakras* mentioned in scriptures of the *Yoga*. It is located in the *brahmanadi* (spinal cord) at the base of the spine.

murti [mūrti]

It typically refers to an image which expresses a Divine Spirit. Meaning literally “embodiment”, a *murti* is a representation of (usually) a divinity (*devata*), made usually of stone, wood, or metal, which serves as a means through which a divinity may be worshiped. The word “idol”, used in typical translations, is one often implied in a derogatory sense to imply some kind of ignorance by *murti*-worshipping people who consider the Lord of the World confined in an idol.

nada [nāda]

The fundamental or subtlest phoneme—roughly equivalent to the sound of *m*.

nadi [nāḍi]

Nerve in human body; subtle channels for transmission of *anubhuti*.

Narayana [nārāyaṇa]

Another name of Lord *Vishnu*.

nirvikalpa-samadhi [nirvikalpa samādhi]

A kind of *samadhi* lasting perpetually not admitting any other alternative. The self-consciousness deconstructs into the *avyakta* by this kind of *samadhi*.

om [om / aum]

The sacred sound of Hindu scriptures denoting the Cosmos and *atman*.

para-prakriti [parā-prakṛti]

The part of *prakriti* corresponding to the *purushottama*.

parushya [pāruṣya]

Brutality. *Parushya* could be through unnecessary cruel words or through cruel acts which are only for the purpose of torturing others. For example, a soldier killing others in a war may not have anything to do with *parushya* but an intellectual needlessly taunting another person may be under *parushya*.

pasha [pāśa]

Literally means bondage. There is mention of eight bondages— hatred, shame, fear, contempt, descent, proper disposition, lament and inherited nature—of man from manifesting his True Nature.

paurohitya-vada [paurohitya-vāda]

It is the doctrine enforced by priests and *Brahmins* in Hindu society after the fall of Buddhism. This doctrine talks about the caste system and special favours for the *Brahmins* to the extent that everybody other than the *Brahmins* is like a servant of *Brahmins*.

pishacha [piśāca]

Low level *preta* with devilish mentality; ghoul.

pitta [pitta]

One of the three humours defines in the *Ayurveda*. It can be understood to be “bile” (fire and water) in the body.

pralaya [pralaya]

Literally means Great Dissolution. *Pralaya*, in Hindu cosmology, is an eon in which all entities are deconstructed followed by a period of non-activity. A new Creation spawns after a *pralaya*.

prakriti [prakṛti]

Universal Nature.

prana [prāṇa]

1. The centre of vitality which drives the *karma-indriyas*.
2. The world in which the *pranamaya kosha* belongs.
3. Five types of vital currents inside a living being which keeps him alive. They are: the *prana*, the *apana*, the *samana*, the *udana* and the *vyana*.
4. A type of vital current, which is responsible for the beating of the heart and breathing. The *prana* enters the body through the breath and is sent to every cell through the circulatory system.

pranama [praṇāma]

A sign of respect; also an integral part of a *puja*.

pranamaya kosha [prāṇamaya koṣa]

The astral body stemming from the *prana* is called the *pranamaya kosha*. After death, this leaves our material body. The *pranamaya kosha* can permeate through solid matter like wood and metal but not through living entities. This *kosha* belongs to the *sukshma*-world.

pranava [praṇava]

The Fundamental syllable; the sound of *om* or *a-u-m*.

pranayama [prāṇāyama]

Pranayama means “extension of *prana*” or more accurately, “extension of the vital force”. It is a *yogic* technique. Breathing exercises constitute a basis for this technique.

prarabdha [prārabdha]

Something inherent in a person from his pre-birth entity.

pratiloma [pratiloṃa]

Literally means the reverse motion or uncomfortable motion. The *jiva* with previous birth experience in this Creation are known as *pratiloma jiva*.

prema [prema]

In translation, *prema* is rendered as love. However, there may be a subtle difference. In *prema*, we do not expect anything in return for our love. There is no such thing like unrequited *prema*.

preta [preta]

After death, the *pranamaya kosha* of any person leaves the material body. If that person suffers from unnatural *moha*, he cannot mentally accept the occurrence of death. His *pranamaya kosha* wanders near the earth and suffers tremendously. As long as, he cannot become habituated with his new state, he is called a *preta*.

puja [pujā]

Literally means worship. It is constituted of rituals defined by *rishis*. The performer of *puja* conducts *puja* for the purpose of acquiring certain powers. This is a part of *sadhana* to worship the *devatas* and helps us to realise the *anubhuti* of the *devata* being worshipped.

Purana [purāṇa]

A type of Hindu mythological texts which are largely anecdotal narrative of history.

purashcharana [puraścaraṇa]

A ritual of extensive performance of *mantra-japa*.

purohita [purohita]

Etymologically, one who brings good things to the household. The priest of Hindu religion in charge of conducting all the rituals are known as the *purohita*. They are always from the caste of the *Brahmins*.

purusha [puruṣa]

1. Literally means a male being.

2. Philosophically indicates a living entity, a *jīva*, a conscious entity.
3. *Atman*.

purushartha [puruṣārtha]

Goal of a *purusha*. There are four of them — *dharma*, *artha*, *kama* and *moksha*.

purushottama [puruṣottama]

Literally means the Greatest *purusha*. A being of the *Shakti* stage (sixteenth *kala*) is called the *purushottama* in the parlance of the Gita.

raga [rāga]

1. A traditional melodic mode in Indian classical music, consisting of a theme that expresses an aspect of realised feeling and sets forth a tonal system on which variations are improvised within a prescribed framework of typical progressions, melodic formulas, and rhythmic patterns.
2. A manifestation of the melodic note as a male being. There are six of them.
3. Enamoured-ness; redness.

ragini [rāginī]

1. Feminine of *raga*.
2. Consort of a *raga*. Each of the six *ragas* has six consorts.

raja-yoga [rāja-yoga]

The greatest of all *yogic* procedures which is a combination of *mantra-yoga*, *laya-yoga* and *hatha-yoga*.

rajas [rajas]

One of the three *gunas*, responsible for motion, passion, energy and change.

rajarshi [rājarṣi]

One, who is both a king and a *rishi* (seer).

rakshasa [rākṣasa]

A race of mythological humanoid beings or unrighteous spirit, who often drinks human blood. Essentially, the *rakshasas* are some kind of warrior race, who have turned oppressive. That is why this term is often interchangeable with the *asuric*.

ripu [ripu]

Literally, it means enemy. It is the enemy in us founded upon the centre of the *aham* acting against the evolutionary development in us. They tempt our senses to do inappropriate things. There are six of them – *kama* (temptation of sex), *krodha* (anger), *moha* (infatuation), *lobha* (greed), *mad* (arrogance) and *mātsarya* (envy).

rishi [r̥ṣi]

The seers of ancient India are known as *rishis*. They were the ancestors of all human beings. They belong to the higher development of *Shiva* and discoverer of all aspects of knowledge, imbibed in the *Vedas*.

Rudra-granthi [rudra-granthi]

The *granthi* of *abhimana*.

sadhana [sādhanā]

Literally “a means of accomplishing something”. It is a discipline undertaken in the pursuit of a goal, under which body, mind and words are engaged in certain practice towards a goal. Acquisition of power is the goal.

sadhaka [sādhaka]

One who performs *sadhana* with due diligence is known as *sadhaka*.

sahasrara [sahasrāra]

The *sahasrara* is the ultimate repository of *jnana* located at the top of the head. The *brahmanadi* becomes like an umbrella here. The *sahasrara* is described with 1,000 multi-coloured petals which are arranged in 20 layers, each of the layers having 50 petals.

samadhi [samādhi]

Any worldly matter or a particular deep esoteric theory (*tattva*) has to be mastered and be well-perceived so that no further doubt can come about that imbibed knowledge. Then,

that idea becomes deep-rooted In the character of the perceiver. This pure state of perception is known as *samadhi*.

samana [samāna]

One of the five vital currents responsible for the digestion of food and metabolism.

Samkhya [sāmkhya]

One of the six philosophies of the Vedic literature.

samsara [saṃsāra]

The Creation is known as *samsara*, in entirety. Also, this very word, *samsara*, is used to denote the family of an individual.

samskara [saṃskāra]

Samskaras are the imprints left on the subconscious mind by experiences of the current and the previous lives, which then colour all of life, one's nature, responses, states of mind etc. These are defining traits and convictions in a person. It is stored in the *chitta* part of our mind.

samyama [saṃyama]

A rigorous practice of some basic rules to increase self-restraint is called *samyama*. The scope of these restraints varies depending on the context.

sandhya [sandhyā]

1. A practice of *upasana* performed by Hindu men initiated into the rite by the ceremony of *upanayana*. There are Vedic and *Tantric* variants of this practice. This is an association with Nature in pre-defined periods. There are five periods in a day-night cycle when *sandhya* can be performed: dawn, pre-noon morning hours, evening, midnight and pre-dawn hours.

2. The pre-defined periods for performance of the above-mentioned *upasana*.

sannyasi [sannyāsī]

A renunciate with the vow of *brahmacharya* and without any property, often mendicant by nature.

Sarasvati [sarasvatī]

Goddess of arts, *Vedas*, learning and knowledge.

sattva [sattva]

Most rarefied of the three *gunas*. It is the template of *jnana*.

satya [satya]

Etymologically means which has existence or which is real. Usually considered a synonym of truth. *Satya*—dissemination of truth—is a *daivi sampad*.

satya-loka [satya-loka]

The seventh *loka*; ultimate destination of *yogis*.

shabda-brahman (śabda-brahman)

“*Shabda*” means sound or syllable. *Shabda-brahman* is a term found in Hindu scriptures denoting that phonemes and syllables are tantamount to *Brahman*.

shakti (śakti)

1. Generally means power, force, energy, capability etc. The eight Fundamental Powers are called *shaktis*.
2. *Shakti* may mean *atman*. As told in the *Chandi*, matter or consciousness, both are full of energy which essentially comes from *atman*.
3. *Shakti* as proper noun is the name of the Supreme Goddess in Hindu culture; Since the Supreme Goddess is ubiquitous and the ultimate source of all powers, both and *shakti* as common noun/abstract noun means power. *Shakti* has a plethora of forms and She is one of the five *devatas* worshipped before every Hindu *puja*.

Shaktivada [śaktivāda]

Shaktivada is the doctrine empowered by *atman* or *Shakti*. Swami Satyananda Saraswati rediscovered this doctrine – which, we believe, to be the nectar of the *Vedas* and the *Gita*. It is based upon five principal *daivi sampads* of truth, love, peace, fearlessness and *tejas*. It's by no means a pacifist philosophy; on the contrary, it awards highest regard to the last divine element. Last but not least, we believe, a *durbalavada* (any doctrine preaching appeasement of the *asuric*) is worse than an *asuravada*.

Shaktivadi [śaktivādī]

The follower(s) of *Shaktivada*.

shankha [śaṅkha]

Indian war-trumpet made from conch shells. In rituals of *puja*, it is still used.

shanta [śānta]

Literally means calm, tranquil, one possessing the virtue of *shanti*. A person of the eighth *kala* used to be known as *shanta*.

shanti [śānti]

Literally means peace. However, in the common understanding of the age, peace is often held synonymous with love; and appeasement of the *asuric* to avoid any confrontation. Peace is absence of any attachment; therefore, it goes beyond the notions of love and hatred which is nothing but antagonism of love. It is not related to avoidance of any confrontation despite having a negative feeling for something, but associated with not having any urge for interaction.

Shiva [śiva]

The third member of the Hindu trinity who is the god of deconstruction. Mythology describes him as one who lives in cremation grounds with scanty loin cloth as his sole possession. He is white and has a trident in his hand. He is one of the five *devatas* worshipped before every Hindu *puja*.

shiva-pinda [śiva-piṇḍa]

1. It is the part of brain in between two hemispheres and most nerves pass through here. It is what is known as the thalamus in modern anatomy.
2. The rotund part in the *Shiva-linga*.

shiva-linga [śiva-liṅga]

The manifestation of the *Shiva* expressed through specially curved structure often described as a phallic symbol of *Shiva*; most commonly worshipped Hindu symbol. Going by *Shaktivada*, it is essentially a replica of the brain.

Shudra [śūdra]

The worker class—one of the four classes of the Indian society.

siddha [siddha]

An accomplished *sadhaka* steady in the path of *atman*; one who has acquired *siddhi*.

siddhi [siddhi]

An accomplishment achieved during *karma* or *sadhana*. In *sadhana*, there are eight primary *siddhis* such as *aṇimā*, *mahimā*, *garimā*, *laghimā*, *prāpti*, *prākāmya*, *iṣṭva* and *vaśtva*.

sikha [śikhā]

A mark of *brahmacharya* in a traditional hindu male. It is a lock of hair left on top or on the back of the shaven head indicating the centre of *Vishnu* in the brain.

Smṛiti [smṛti]

Smṛiti, literally “that which is remembered,” refers to a specific body of Hindu religious scripture, and is a codified component of Hindu customary law. The *Smṛiti* also denotes non-*Vedic* texts and is generally seen as secondary in authority to the *Vedas*. Composed after the *Vedas*, *Smṛiti* also denotes tradition in the sense that it portrays the traditions of *dharma*.

sri [śrī]

1. An honorific title.
2. As proper noun, *Sri* is a form of *Shakti*

sthula [sthūla]

1. Literally means gross.
2. The physical world, the first state of Creation, containing the *annamaya kosha*.

stotra [stotra]

A hymn praising some virtues in someone/some conscious entity. The difference between a *stotra* and the words of flattery is that the sayer of a *stotra* is actively in pursuit of the

praised virtues, whereas a flatterer is merely articulating and has no desire to imbibe those virtues in his character.

sukshma [sūkṣma]

1. Literally means subtle.
2. The second stage of Creation containing the *pranamaya kosha* and the *manomaya kosha*.

Surya [sūrya]

The sun-god; one of the five *devatas* worshipped before every *puja*. He is *arun*-coloured and holds lotus.

sushupti [suṣṭi]

Very Deep sleep. In this state, we remain connected to our *abhimana*.

sushumna [suṣumnā]

The principal nerve, described in the *Yoga*, going through the middle of the spinal cord.

svah-loka [svah-loka]

The world of *jnana* as mentioned in *Gayantri*; the *karana* world.

svadhina [svādhīna]

Svadhina means under the True Self. As the True Self of us is *atman* (truth), it means being subordinate to the truth. It is often translated as independent or free. *Svadhina* does not imply indisciplined-ness.

svadhisthana [svādhiṣṭhāna]

One of the six *chakras* mentioned in scriptures of *yoga*. It is positioned in the *brahmanadi* at the tailbone, two finger-widths above the *muladhara* directly behind the sex organ.

svarupa [svarūpa]

Svarupa is composed of two words—*sva* and *rupa*. The first denotes the True Self or *atman* and the latter form or manifestation. Overall, this word means the form of one's true self.

svedaja [svedaja]

Born out of sweat (dirt) meaning the microbes and the worms.

taijas [taijas]

Related to *tejas*; the world of *devatas*. Synonym of the *sukshma* world.

tala [tāla]

Rhythm in Indian music performs the function of a time counter. A *tala* is a rhythmic cycle of beats with ebbs and flows of various types of intonations resounded on a percussive instrument. Each such pattern has its own name.

tamas [tāmas]

One of the three *gunas* of this world. It is the template for inertia or resistance to change and the matrix for ignorance.

tanmatra [tanmātrā]

The genesis of five *mahabhutas* in the subtlest form (the *sukshma* stage) can be traced to what we call *tanmatras*—smell, taste, sight, touch and sound—of the *karana* stage (*vijnana*-world). These are rudimentary elements and building blocks of the world in the most refined form.

Tantra [tantra]

1. Literally web; the web of spiritual practices leading to self-realisation and discovered by advanced *sadhakas* are collectively called the *Tantra*. There is a notion that the *Tantra* is radically different from what the *Vedas* preach, to which we do not subscribe. The *Vedas* constitute the realisations; various schools of the *Tantra* outline manifold avenues to explore the path of Self-Realisation.

2. The scriptures describing these above-mentioned spiritual practices.

Tantric [tāntrik]

Pertaining to the *Tantra*.

tapah-loka [tapah-loka]

The sixth *loka* which is the *ajna* centre.

tapasya [tapasyā]

To pursue certain undertaken principles with the involvement of body, mind and words is called *tapasya*. *Brahmacharya* is known to be the best possible *tapasya*.

tapasvi [tapasvī]

One performing *tapasya*.

tattva [tattva]

Tattva is a Sanskrit word meaning ‘that-ness’, ‘principle’, ‘reality’ or ‘truth’. A *tattva* is an element or aspect of reality. The *tattvas* together are thought to form the basis of all our experience. These are different ways to perceive the *atman*.

tejas [tejas]

1. The emotion of seeking vengeance when truth or justice has been hurt is called *tejas*. We translate it as spirited opposition to *asuras*. It is often confused with *krodha* (anger). *Tejas* is the principal divine endowment, while *krodha* is an *asuric* endowment. A person with *tejas* do not exhibit any sign of *parushya* such as unnecessary aggressive words which is the hallmark of *krodha* or anger.
2. The subtlest part of fire is called *tejas*. It is one of the five *mahabhutas*. The *tanmatra* of sight is associated with *tejas*.

turiya [turīya]

The fourth stage of creation beyond the *sthula*, the *sukshma* and the *karana*. It is equivalent to the *avyakta* stage or the *Shakti* stage.

tyaga [tyāga]

Renunciation of some or all earthly pleasures for the sake of some belief or principle is called *tyaga*. It is part of *sadhana* or *tapasya*. However, *tyaga* may not include grudging renunciation but renunciation on a voluntary basis.

tyagi [tyāgī]

One who performs *tyaga*; recluse.

udana [udāna]

One of the five vital currents responsible for producing sounds through the vocal apparatus, as in speaking, singing, laughing, and crying.

upanayana [upanayana]

The ritual for being close to *jnana* is called *upanayana*. This ritual initiates someone into regular performance of *sandhya*. This is the first *diksha*.

Upanishad(s) [upaniṣad]

The *Upanishads* are primary philosophical texts of Hinduism and part of the *Vedas*.

upasaka [upāsaka]

One performing *upasana*.

upasana [upāsana]

Literally means close to the seat. This means a scientific method to be closer to *atman*. The daily attrition of mind is reverted by this method. Both Vedic and *Tantric sandhya* are good examples of *upasana*. This is the stepping stone of *sadhana*. Prayer may not convey the idea because *upasana* may not imply asking for something.

utkramana [utkramaṇa]

Soaring adrift of the *pranamaya kosha* leaving the *annamaya kosha* behind.

vairagya [vairāgya]

The detachment towards *vishaya* and inclination towards *atman* is known as *vairagya*.

Vaishnavism [vaiṣṇava-ism]

A doctrine with *Vishnu* as the principal deity; a middle age *Bhakti* movement mainly in India.

Vaishnavite [vaiṣṇava-ite]

Followers of *Vaishnavism*.

Vaishya [vaiśya]

The merchant class, one of the four classes of the Indian society. Their occupation were farming, animal husbandry and trade.

vara [vara]

The grace of a *devata* is known as *vara*. When a *devata* appears inside a *sadhaka*, He/She grants the *vara* to the *sadhaka*.

vayu [vāyu]

One of the three humours defined in the *Ayurveda*; it can be understood to be “wind” (air and space) in the body.

Veda(s) [veda]

The *Vedas* are the primary Hindu scripture, which literally means embodiment of knowledge. The *Vedas* are full of hymns about the realisations of the seers; they also eulogise the *devatas* who fight the *asuras*. There are four branches, not to include the countless sub-branches.

Vedanta [Vedānta]

Part of the Vedic literature full of philosophical underpinnings. Same as *Upanishads*.

vichara [vichāra]

Roughly translated as judgemental reflection or judgemental analysis. Judgement for perceiving truth alone, without egoistic attachment, performed with special care — purest form of judgement whose logical conclusions are practised by the pursuer of this path.

vijnana [vijñāna]

Literally means refined form of knowledge or science; the stage of Creation in which the *vijnanamaya kosha* exist is called the *vijnana*. This is synonymous with the *karana* stage.

vijnanamaya kosha [vijñānamaya koṣa]

The *kosha* which causes mental and physical attributes in man is known as the *vijnanamaya kosha*. This is tantamount to the entity of a *jiva* in the *karana* stage of creation. Its *anubhuti* can only happen after overcoming the *aham*.

vijnata [vijñātā]

The receiver of perceptions in the *vijnanamaya kosha* is termed as *vijnata*. Since, the realisation can only happen after stepping outside the boundary defined by *aham*, words

like “I” expressing selfhood are not meaningful in their usual sense. Though an external entity does not yield to same thought in the *manomaya kosha* across individuals, in the *vijnamaya kosha* the perception is same across individuals.

vikash [vikāśa]

The natural progression of consciousness is known as *vikash* and translated as “evolutionary development”. A higher consciousness manifests itself through superior *jnana* and superior ability to perform *karma*.

vishaya [viśaya]

External objects or themes of desire are collectively called *vishaya*. It can be some material object of desire, some love-interest, or even fame or power for satisfying our *aham*.

Vishnu [viṣṇu]

One of the five *devatas* worshipped before every *puja*. He is blue in complexion, with four arms holding *shankha*, *chakra*, mace and lotus. The second god of the Hindu trinity.

vishnu-granthi [viṣṇu-granthi]

The *granthi* of *moha*.

vishuddhakhya [viśuddhākhyā]

One of the six *chakras* mentioned in scriptures of *yoga*. It is positioned in the *brahmanadi* at in the pit of the throat near the neck.

vitarka [vitarka]

Debated analysis through argument and counter-argument for perceiving truth alone; the purest form of debate where the motivation lies not in establishing own opinion but searching for truth.

vyana [vyāna]

One of the five *pranas*—vital currents—responsible for the expansion and contraction processes of the body including the voluntary muscular system.

vyom [vyom]

The subtlest part of space is called *vyom*. It is one of the five *mahabhutas*. The *tanmatra* of sound is associated with *vyom*.

yajna [yajña]

Ritual for some special purpose in the benefit of society. This ritual uses natural elements, fire, water, earth etc. More generally, any activity in the welfare of society requiring sacrifice can be ascribed as *yajna*.

yantra [yantra]

Literally, a device or an instrument. In the spiritual context, it can stand for symbols, processes, geometric design and machinery to express ideas.

yoga [yoga]

1. *Yoga* means union with *atman*. Typically, anything which leads to union with *atman* is referred as *yoga*. For example, practice of *jnana* is part of *yoga*; selfless activity is also part of *yoga*, more specifically constitutes *karma-yoga*. There are four types of *yoga* that are practised: *mantra-yoga*, *laya-yoga*, *raja-yoga* and *hatha-yoga*.

2. The path of *karma-yoga*.

3. As proper noun, one of the six philosophical schools mentioned in the *Vedas*.

yogi [yogī]

One performing *yoga*.

yogic [yogik]

Pertaining to *yoga*.