

**''The Science of YOGA'' spillover from the Lotus Hand of
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To have a complete vision of anything, the aspirant must involve his intellect. Then first of all the gross cause of the object entails name and form. Then an inquiry emerges about their inter-relationships and inter-strategies. Afterwards we get direct experiences of all the activities related with these objects. When the aspirant is bent upon to witness the direct vision of **Muladhar Chakra**, his mind enlightens this **Chakra** (plexus) diffusing its own radiations. Here he gets the vision of a fire-altar (**Agni Kunda**) of the **chakra** with its dimension along with the knowledge of its activities. Here, three things become transparent:

1. The vision of the object with its meaning
2. The name of the object
3. Knowledge of mutual relationships of the objects and their names.

The aspirant becomes aware of name and meaning with the integrated knowledge of the object. He visualizes the scenario that the knower, knowledge and the object of knowledge are tending to become one (the formation of **Triputi**).

Methodology of practice

First of all, we should purify our Food sheath (**Annamaya Kosh**) through austere practice, following the approach of practical observations and performances of four limbs of system of **Maharshi Patanjali** to effectuate the mind in contemplation; then our mind must be directed towards the point of concentration where faith and inquisitiveness would engage in the pattern of constant and perennial practice. Positioned in the usual posture, in a serene and solitude place



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driving out the entire waves of positive and negative thoughts, when the mind appears almost unmoved even for a while, then through **Unmani Mudra** with our eyes closed, mind should be fixed with the concentration at the mid portion of the two eyebrows. Here, at the centre of our forehead, we should make effort to visualize a light with our imagination and feel that we are looking at this very place with our inner eyes opened. At this juncture, no thought should emerge and haunt us. And much stress also should not be exerted on the brain. Here, observation should be made at ease for 2-4 minutes. Again our sitting should continue with serene feelings, because the constant fixed gaze makes the brain exhausted and the accustomed mind also feels monotonous. Thus, a few seconds' relaxation with equanimity strengthens our mind and intellect. In this way as the flow of meditation enhances, emotions and will power of the aspirant will cause a light to appear in the mid portion of the forehead. Before this vision, light does exist over there but in the most dismal form. The emergence of light there sooner or later depends upon the intensity of our dedication and practice. Hastiness and impatient approach will be a fruitless exercise. The light that appears in the mid portion of our two eyebrows maybe like that of a candle or flickering like that of a firefly. Our attempt should be to keep that light whatever type it be, in an unmoved position. As the fixity increases, clarity of the light also increases and gets stabilized at one's command. By getting control over this light, the aspirant can take care of the inside materials simply by an act of his will. This light is called the divine eye or the subtle eye also and this can render the aspirant capable to observe the direct vision of the materials whether gross, subtle and even beyond our senses, mind and intellect.

Thus, a constant endeavor of individual's practice and dedication can manifest this divine light, yet an expert teacher



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on the subject matter is always regarded indispensable. Since the process is quite complicated and even beyond our anticipation, many constraints will appear on the way, which an expert teacher alone can sort out. The divine eye in the mid portion of the two eyebrows of every individual is a work of God's master plan and therefore, it is eternally present there. Without the practice of meditation, it remains dormant and functionless. This divine light is also called the divine knowledge of human personality. When an aspirant gains complete mastery over it, with this light he can visualize all objects beyond the senses, the mind and the intellect and become capable of gaining knowledge of their philosophies and sciences. Many deluded aspirants consider this divine light as "Mind" but in reality, it is something other than mind and intellect. This is itself a different entity, a supernatural material and the mind is its inspirer. Even mind, ego, intellect etc. are visualized through this divine eye. First of all, let us use this divine light to know the details of the Food sheath (**Annamaya Kosh**) of our personality through scientific, artistic and philosophical approaches.

Excercise of pran (vital air) in the Chakras (plexuses)

We must meditate upon **Muladhar Chakra**. We must notice the thing rising in the form of hot steam from this place and also where in the specific locations it touches and stops while creeping through our backbone and eventually passing through our nostrils. We can accomplish the process of this concept following and experiencing our life breath blowing in a natural, slow and steady method. We must not exhale our breath abruptly and forcefully. During meditation, we should try to hear a melodious sound like that of a bee-humming along with the '**Makaar**' sound accompanied in exhalation through our nostrils, and the mind should be

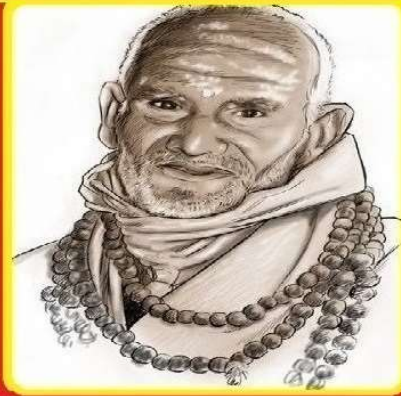


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dissolved in that itself. If the continuation of breath and divine sound gets disrupted in the midway itself, we must start our process again right from **Muladhar** on to **Saharshrar**. One should repeat this practice in a regular way with patience and faith, enjoying the melodious sound and a touch of spiritual joy. This practice must be continued until our ideas and realizations become concretized. This process will make the motion of our breath from slowing down to almost motionless. But the sensitivity of sound and vital touch becomes intensified. So long as the ground is not concretized and we do not feel the inner satisfaction, we must keep on sticking to this practice and keep on moving forward, otherwise another alternative projection would appear as a hindrance. At the time of inhaling (**Purak**), we must allow the entry of our breath slowly and in a controlled manner and at the same time we must assimilate '**Omkar**' with the mental sound and take the vital breathing upto **Muladhar** and retain them there motionless. Again, when we cast our vision on **Muladhar** through meditation, we can witness a triangular fire-altar there, the white flames moving upwards enlightening the spine and eventually passing outside through the door of **Bramharandra**. This work is being carried on through breathing process. Imagine that the entire process is accompanied by a melodious unmanifest music. Again, the breath that we inhale (**Purak**) intensifies the existing flames. The flames move upwards with the resounding of *Omkar* illuminating the entire scene. We can hear this divine sound coming from inside. One should feel that he himself is being assimilated in the divine fire.

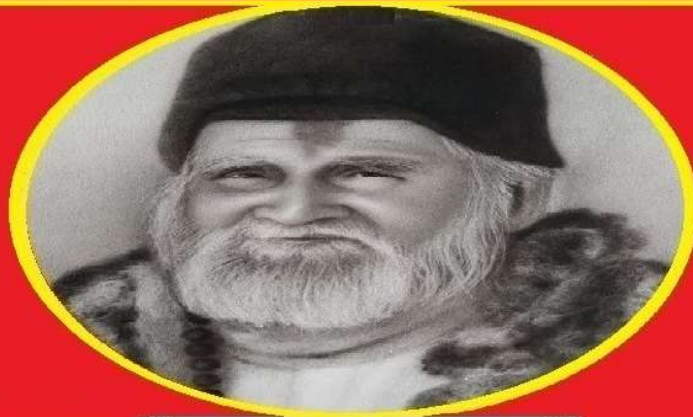
Again Back To Muladhar

Through a motionless state of meditation, we must try to visualize the form of our breath called "**Apan**" generating a sort of action or dynamism in the area where the anus is



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located. That motion activates our excretion to fall down. But when this “**Apan**” proceeds towards the navel, the excretion activity is stopped. The function area of **Apan** is from the navel to the toe of the foot. Therefore, we must attempt to see and experience the new purifying energy entering into our body along with the chanting of *Omkar* while inhaling and letting out all dirt through exhalation along with the chanting of '*Bhoo*'. With such an attentive restraint over the **Apan** breath, the period of retention and the subtlety automatically increases. One complete breathing must be the time- period of chanting '**Om Bhoo**'. We must also increase the duration of **Rechak**. The time required for one complete process of inhalation and exhalation would be a complete circle of— '**Om Bhoo**' ('ॐ भू:'). By raising our breath from the toe and allowing it to mingle with **Bhoo**, we can think that all the contaminations of the area are being driven out through exhaling. With such emotions we must traverse the various plexuses **Muladhar**, **Swadhisthan**, **Manipur** and the breath must envelope the brain, experiencing the breath flowing out through our nostrils. Again fill the vacuum of our personality with the divine sound **Omkar**, inhaling the breath through the nostrils and then passing through **Vishuddha**, **Aagyan** and eventually **Sahasrar** plexuses and again allowing it a back flow reaching the toe of our body. Thus, the continuous practice of this sort offers us the complete control of **Pran** and **Apan**. This way the aspirant gets the hypnotic power to attract the essence of **Pran** and **Apan** from the worlds below the earth and also from the worlds above the earth. This kind of action and interaction must be practiced in a constant manner. This way the penetration into different plexuses can be accomplished with ease and speed. This way, it shall bestow on us the direct vision of **Apan**, the science of its functions, the emergence of light in **Muladhar** centre and



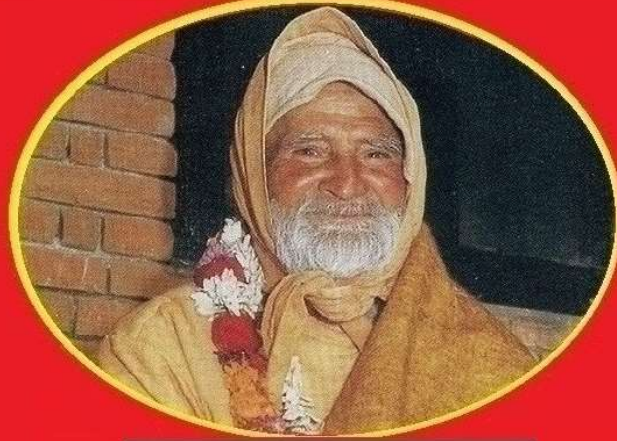
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also the awakening of the serpentine divine power. We must give continuity to the process of meditation till the period the light does not emerge from **Muladhar or Aagyan Chakra**. We must not remain satisfied with the uprising of our breath (**Pran**) and the explosion of **Anahat** alone because in absence of light, neither the vision of the interior section is possible nor the knowledge of its science.

This practice will gradually remove the covering of Tama (Inertia, Lethargy, and Ignorance). This way we must exercise the practice of our breath through **Swadhishtan** and other plexuses. After that, we can visualize the subtle science of the vital sheath of our personality. In the process of creation, the basic five elements of nature are created through the atoms of **Panch Tanmatras**, the fundamental roots of the basic five elements, **Prithvi** (Earth), **Jal** (Water), **Tej or Agni** (Fire), **Pran or Vayu** (Air) and **Akash** (Ether).

First Step

1. First of all **Akash** emerges. Only the atoms of **Akash Tanmatra** are present in Akash and since other elements like **Pran Tej, Jal, Prithvi** are grosser and emerge at a later stage and as such they are not present in **Akash**.
2. In **Pran Tattwa**, the atoms of **Pran Tanmatra** are mixed with atoms of **Akash tanmatra** (**Shavda tanmatra**)
3. In Fire element (**Agni Mahabhut**), the atoms of **Tanmatra of Agni** (**Rup tanmatra**), the atoms of **tanmatra of Pran** (**Sparsha tanmatra**) as well as the atoms of **Akash tanmatra** (**Shavda tanmatra**) are mixed together.



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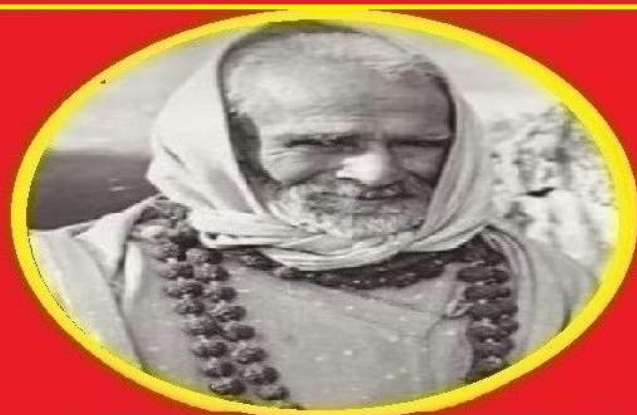
4. In the atoms of the **Tanmatras of Jal Mahabhut** (Water entity), the atoms of the **Tanmatras of Akash, Pran, Agni and Jal** are mixed together.
5. In the atoms of **Tanmatra of Prithvi Mahabhut**, the atoms of the **Tanmatras of Akash, Pran, Agni and Jal** are mixed.

Second Step

When the two atoms collide or encounter one molecule is formed; and when two molecules encounter, one bi-molecule is formed; and when two bi-molecules encounter, one tri-molecule is formed, when two tri-molecules collide with one another, one tetra molecule is formed. Again, when two tetra molecules collide with each other, one pentad molecule is formed and thus pentad molecule combine in countless numbers, colliding with one another and giving rise to grosser and grosser forms of **Pancha Mahabhut**.

Third Step

When two atoms of **Akash** combine together, that combination gives rise to the visible **Akash tattwa**. When two atoms of **Akash Tattwa** and two atoms of **Pran Tattwa** combine together, we get the visible form of **Pran**. When two atoms of **Akash**, two atoms of **Pran** and two atoms of **Agni** combine together, we get the visible form of **Agni** and again when two atoms of each **Akash, Pran, Agni and Jal** combine, we get the visible form of **Jal** and likewise when two atoms of each combine with two atoms of smell **Tanmatra**, we get the visible form of **Prithvi Tattwa** and again smaller units of the basic five elements combined together make the grosser forms of five basic elements. Thus, the elements in the descending order (from **Akash Tattwa to Prithvi Tattwa**) include in them the atoms of the **Tanmatras** of the previous elements.



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Fourth Step

When 60 atoms of **Akash tanmatras** combine and collide, the visible form of **Akash** is manifest. When 60 atoms of **Akash** and 60 atoms of **Pran** combine, a perceptible form of **Pran** is formed.

When 60 atoms of **Akash**, 60 atoms of **Pran** and 60 atoms of **Agni** combine, we get the perceptible form of **Agni**. When 60 atoms of **Akash**, 60 atoms of **Pran**, 60 atoms of **Agni** and 60 atoms of **Jal** combine, we get the form of **Jal Tattwa** and similarly when 60 atoms of each **Akash**, **Pran**, **Agni**, **Jal** and **Prithvi** entities combine, we get the visible form of **Prithvi Tattwa**.

Fifth Step

60 atoms (**Paramanu**) of **Akash** make one unimolecule. A combination of 60+60 atoms makes one bi-molecule. $120+120=240$ atoms combined makes one tri-molecule. $240+240=480$ atoms combined makes one tetra molecule. $480+480=960$ atoms combined makes one pentad molecule.

Thus one proportion (attribute) of **Akash**, two proportions (attributes) of **Pran**, three proportions of **Agni**, four proportions of **Jal** and five proportions (attributes) of **Prithvi** — this kind of system, pervades the entire process of creation and this is in particular a noteworthy fact.

Prithvi Tattwa (Earth entity)

Now the intellect comes into action and issues orders to the mind. This mind through the divine eye starts witnessing uncountable atoms colliding and combining, and assuming grosser and grosser entities, and eventually becoming the



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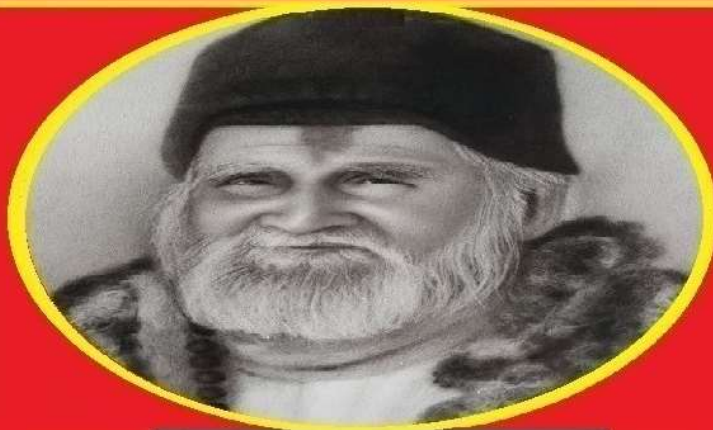


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earth. This gross earth, previously was the conglomerate of atoms, and in chain of actions and interactions, transformation takes place in a gradual manner and attains the present solid status. The encounters of numberless atoms provide the opportunity for the earth to assume its solid form, which becomes its first characteristic. When the earth is in the process of getting its shape and characteristics, it gets its innate nature of gravitation, which becomes its second characteristic. As a process of slow evolution, it gets its third characteristic-hardness. Thus the chain of evolution brings forth covering, stability, fragments, hardness, forgiveness and tolerance and thereby gives birth to living beings. The above characteristics transform the earth into a fertile land, which everyone can use and enjoy. This way a **Yogi** must carefully look into the fact that first of all, the causal atoms of the earth-entity are assimilated and then follows the outcome. In the process of such outcome there arises continuously new characteristics or features one after another. Then with the special attention focused on it, one's own divine eye should go on visualizing the facts and figures. Such process of consequential developments keeps on taking place all the time on the earth. The eventual outcome is an earth element for eternity.

The process of dissolution of gross objects and their transformations into subtle entities and causes and vice versa is a perennial system and an eternal flow. As it evolves following the innate nature, place, time, involution, its decay and annihilation also follow in the same order.

This way the status of the earth-entity must be witnessed in the process of its evolution, existence and decay. Like other objects, the earth is also made of triple qualities: **Sattwa**, **Raja** and **Tama**. Let us have the direct vision and experience of the three qualities **Sattwa**, **Raja** and **Tama** in the materials



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made of the earth entity. This provides us the knowledge of its causal form. In this very way, we should also know the form in its completeness.

Formation of the body

From the **Sattwic** portion of the earth entity (**Prithvi Tattwa**), the angels emerge and a less portion of that **Sattwa** results in the formation of human bodies and following the same chain, emerge the bodies of birds and animals absorbing the **Raja** and **Tama** as the predominating proportions. Besides this, the **Sattwic** portion of other entities like **Jal**, **Tej**, **Pran** and **Akash** provide completeness to the human body. Bones, flesh, skin, nail, hair etc. are the outputs of the earth entities. These entities are in more proportions in our body and the earth having more density of gravitation as compared with other entities, the objects made of predominating proportion of the earth entity are relatively heavier than other things.

Rajas Prithvi

The predominating **Rajas Prithvi** produces gold, silver, mercury and other similar metals. These radiating metals also include diamond, emerald etc.

Tamas Prithvi

The predominating **Tamas Prithvi** produces soil, sand, stone etc. Thus, material things, which emerge from the predominating portions of **Sattwa**, **Raja** and **Tama** of the earth element, extend their ranges to infinity.

Samskaras influenced by the qualities

The **Guna** of **Sankhya** philosophy is normally translated into English by the word 'quality'. But this translation does



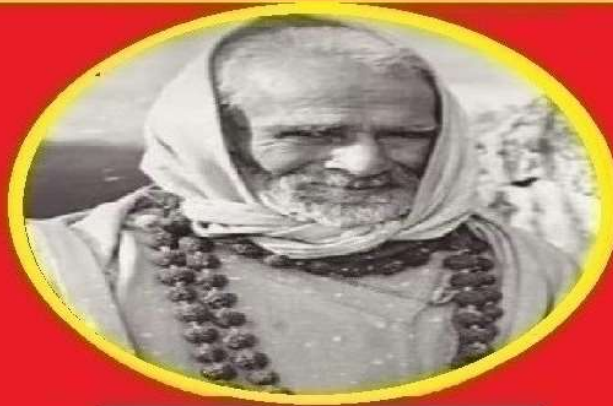
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not depict its full meaning. In English language, quality is an abstract entity different from matter. Matter is different and quality is different. But **Sankhya philosophy** presents the nomenclature “**Guna**” in a different modality. **Guna** here means the quality as well as the matter made of. It is more comprehensive. The **Gunas (Sattwic, Rajasic and Tamasic)** become the fundamental units of matter as well as their characteristics.

Karma means action and **Samskar** means accumulation of impressions made out of action. One is evolution and the other involution. As time passes, the gross **Karmas** pass leaving the impressions, which surround our soul in the sphere of the higher mind (**Chitta**). The divine light, which one gets after the awakening of the third eye (**Aagyan Chakra**), located at the mid portion of the two eyebrows, can visualize the subtle **Karma Samskars** as dazzling specks of sand. When the mind is in its transparent state, **Samskaras** also are seen crystal clear. By the influence of good impressions (**Sattwic Samskars**), the clean and subtle waves arise in the ocean of **Chitta** (Heart). This event invites a serene peace in the mind and heart of the aspirant. The **Rajasic** waves invite dynamism with the intentions of earning money and power and thereby unknowingly call for craving, grief and unhappiness. The **Tamasic Samskaras** give rise to dirty and dusty waves, which are relatively denser and less dynamic. It appears that from this the intellect is made blunt and that the flow of life has come to a stop.

Ignoring impressions

A man sitting on a side-road does not take notice of the travelers walking on the same road because of his ignoring attitude, even though it is all within his sight. Similarly, if we keep on practicing to hold on to such ignoring attitude in



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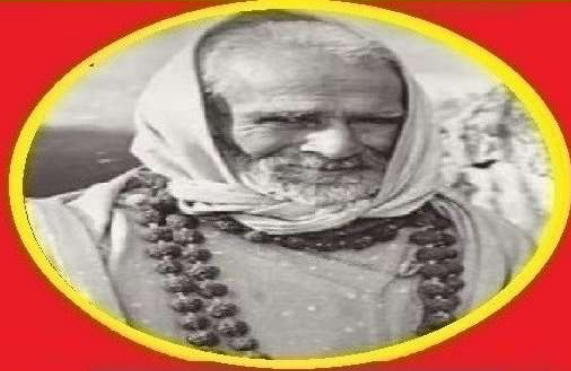
the wakening state as well as in meditative state, such Samskar can not cause any disturbance to meditation, Samadhi, penance and other daily activities.

Bliss (Ananda)

Regularly witnessing the interactions of the light of **Atma** reflected in the mirror of the highest mind (**chitta**) will bring about a higher **sattwic** feeling in the higher mind. This experiencing itself is called Bliss. This is the **Ashmita**, the subtle form of 'Ego' that will lead to experience and see all what is happening in the sphere of '**chitta**' (higher mind stuff) and the seer and experiencer of all these is the eternal conscious individual soul. An act of witnessing of our own luminous form being so reflected in the mirror of **chitta** (higher mind) itself is Bliss. Ahead of this stage is the stage of peace. When the individual soul gets saturated with this self asserting feeling, he abandons his '**Ashmita**' attitude also. As a result, each absolute rejection and renunciation will lead one to experience a unique and ineffable situation. Here one feels neither the presence of light nor any sort of knowledge so much so that one will not be aware of even one's own existence. This is the state of near-attainment of one's own real nature. After this, the aspirant really attains his real nature that is, he is in essence nothing but the divine principle "Soul".

Direct Vision of Subtle and Causal Bodies – Different from Gross Body

When a Yogi enters into **Bramharandra** through his meditation, a simple kind of light seems to arise. At that time, one feels the presence of an illuminated shadow of a bodily form in meditative posture right in front of him. At that time, the reflection of the shadow of our own body is felt as if some body else is in meditation. This is the very subtle body.



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This is divine and radiating. This subtle body seated in meditative posture is as dazzling as mercury. At this time, there will be complete absence of feeling of the gross body. Behind this subtle body, there appears another shadowy form of the causal body in meditation posture which is more radiating and illuminating. In such a brilliant white body there appears a small oval-shaped halo as white as snow.

Inside this oval structure, we find three orbs, one is white like butter and the others being bluish and smoky white. This causal body is also called the bliss sheath. The three orbs in this sheath are the orbs of higher mind stuff (**Chitta**) Ego Principle (**Ahamkar**) and subtle breath (**Sukshma Pran**). The yogi can visualize these entities in his meditation. The light emerging from this bliss sheath pervades and penetrates the entire sheath. It is beautiful, attractive, benign and full of divine light. We can visualize the higher mind, which is oval in shape and white as the mercury light is; it is conducive and soothing to the eyes. The centre of it contains a lump sparkling like a diamond. As the rays of the sun falling over the diamond makes it more effulgent; similar is the luster emerging from the central portion of this causal body. This atomic existence is devoid of radiations and is unmoved and inactive. The interior portion of oval mind is full of subtle motions. But its slow motion cannot influence that atomic existence. The diamond—like existence at the centre of the mind (**Chitta**) is called the soul entity (**Atma tattwa**). The three bodies—causal, subtle and gross are active because of this divine and illuminating power of **Atma tattwa**. This soul entity is fixed, unmovable and inactive. The causal body impregnates it. This causal body is also subject to contraction and expansion. Sometimes, it looks as big as the gross body and sometimes it becomes as small as our own image in the eyeball, or slightly greater. When impressions (samskars) arise, obscurity prevails of whereabouts of subtle body



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possessed of Bramharandra. Also it is felt that the radiation of light subtler than the hair is falling from above like tap-water down to the causal body or the higher mind. The forehead seems to be covered by the orbs of mind and intellect as small as the pieces of pearls. We should regard this as the subtle body. This way also a yogi visualizes the subtle body. These two bodies with the good or bad impressions (**samskaras**) of the individual pass on to the new opportunities of new births in due course of time.

Another Form of Visualization of the Subtle Body

Casually, a yogi does witness the subtle body in a way very different from the previous one. When a yogi through meditation enters into **Samadhi** by controlling the positive and negative thought waves, he witnesses a medium type of light spreading all around. Then the aspirant (**Sadhak**) gets the feeling of being in a trance and in the midst of that light. After sometime, a light like that of the moon or a beam of light from a torch seems to emerge from the right hand side. In this light, "I feel myself as if I am above the navel in my own heart, in an area of a little above 3" or 4" in length and breadth, meditating at a little distance away from the heart just above the navel." In this abode, we find an assembly of tetra circles of light.

Again, it is felt that the subtle body is of smoky color and I am witnessing my own luminous subtle body seated in this. Again, after sometime there appears another luminous body of the shape of a rupee, seated in the state of meditation. When we use our sharp vision in meditation, we find two personalities looking illuminated and in the sphere of heart of this illuminating transparent body a white luminous tiny entity appears. At this moment, it so seems that I am myself present over there in that tiny entity. I am emerging as a beam



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of light from the sphere of heart of that tiny body. Again, this tiny body disappears or becomes invisible, but the rest two bodies, the subtle and the causal remain as before. At that time, the yogi feels as if he is in the midst of the effulgence of light. At that time, name and form are not felt except that light. It so appears that the same light is illuminating the surroundings. At this moment, the yogi would not be aware of any location, time and direction. In this subtle condition of meditation, nothing comes under observation except the above scenario or science (experience). Yogi, at this very moment visualizes the divine principle "**Atman**" in his **Chitta**, in his causal body and this causal body is enveloped in his gross body. After this vision of "**Atman**" as the conglomerate mix up, the yogi comes across the state of **Nirbikalpa** or the state of one's own form. There is, at this state, nothing except divine light and divine bliss. At that moment there will be complete absence of any knowledge and causes of knowledge, memories and the causes of memories. At that time, **Atma** remains in its own real form. After awaking from this state, no memory exists of that ultimate, indescribable state or the state of one's own real form because that state is characterized by complete absence of all the causes.

Individual Encasement

The **Yogi**, who has been able to penetrate all the four sheaths of existence, eventually finds himself in the fifth sheath, in a luminous oval object of one inch thick and two inches long and wide. The yogi gets the feeling that the light radiating from that oval object has spread out to the far end of his view of the Sky or Ether and he is being fettered in a limited area. The question arises why I cannot go far away at my own sweet will. The chain that binds one in the narrow limitation is the system of the individual ego. The oval object

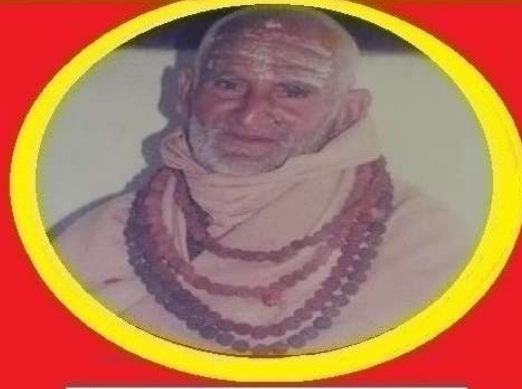


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throws the subtle beam of light. Then these sparks of light emerge in their involved and evolved states and a strange realization embraces. The body realizes the truth of expansion and contraction. During the vision period of this activity, we find the entire scenario as benign, white and throwing luster as the full moon throws. This peerless vision has no comparison in the entire creation. This divine element looking like a piece of dazzling diamond located at the center of the luminous body is the subtlest of the subtlest in size. Even its being so subtle, it is felt to be divine-slender-stable and inactive. All sides around this luminous body will be having perennially subtle, beautiful, waveless and slow motion. Its dazzling form can be compared with the dazzling of the specks of sand in the mid sunny day of the desert. In the region of this mobility, it shines in slow motion in the form of a circle reflecting a more beautiful and subtler than the cob-web encompassing a divine particle. This divine vision is very much pleasing, serene and blissful. The vision of this very common motion awakens a feeling that this luminous body is the element of the higher mind and because of the activity or motion created in this higher mind sphere, this is the combination of higher mind element with that of the mobility-less, activity-less and the subtler than the subtlest conscious soul and is a thinner shadowy-like Ashmita illuminated by the light of higher mind sphere. This is the indicator of one's own existence in the form of 'Ahamasmi' or 'I am'. This is the very vision of 'Ashmita'.

Investigation of paths through which a yogi can traverse through different sheaths and bodies

When a yogi sits in meditation and enters into **Muladhar Chakra** or **Aagyan Chakra**, a divine light emerges and acquaints us about the food sheath or gross body with its arteries and veins and other interior organs, throat, navel etc.



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The yogi after visualizing all the parts of the gross body enters into the vital sheath (**Pranmaya Kosh**). In this state, the feeling of the absence of food sheath takes place giving the impression that his body has become very light. He realizes the fact that the food sheath is different from the vital sheath and holds it in its embryo. The yogi starts realizing the different activities of different organs of **pranmaya kosh** through the differentiation of breath such as **Apan, Udan, Saman and Vyan**. This is the way that leads an aspirant from the food sheath to the vital one. After that, the yogi crosses the vital sheath and enters into the mind and the intellect sheaths. The centre of these dimensions is **Bramharandra**. These sheaths, food and vital are completely encompassed by the rays of divine light. The subtle body is within the gross body and the causal body within the subtle body. The causal body is full of divine light and is made of seventeen entities and is subtler than the cobweb. After witnessing all the activities and motions, the yogi enters into the causal body or the Bliss sheath. The center of the Bliss sheath or the causal body is our heart. The beam of light here remains in an oval shape. A continuous flow of light emerges from it and reaches **Bramharandra**. This continuous flow of light establishes an eternal relation between the two bodies, the subtle and the causal. This very light is the path through which the impressions (**samskaras**) make a to-and-fro motion from heart to **Bramharandra**. Through these very rays, the **Yogi** with intense vision of meditation and observation reaches from **Bramharandra to Hridaya Pradesh**. This is the same path through which the yogi descends from the level of **Bramharandra**. This is the first route and the second route is to make a to-and-fro movement through sushumna. The third one is to descend by counting the ribs and bones of the backbone; the fourth way is when a yogi has a complete mastery of all the five sheaths, he with intense vision of meditation can go



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straightway from any sheath at his will. After awakening from **Samadhi**, when he aspires to come down to the earth plane, his action would be as follows:

The yogi remains in his real nature through **Samadhi** when he reaches the heart via the paths mentioned above. He wakes up from Samadhi exactly at the time fixed in terms of month, day, hour or minute as per his resolve made at the time of sitting for meditation. First of all, memory emerges, then it starts making the **samskaras** topsyturvy and the samskar dashing against the ego makes it activate. Afterwards, the knowledge of one's existence prevails and the subtle breath also starts throwing the current of consciousness. Then the gross breath (**Pran**) being dynamic starts the circulation of blood in a special way; before this the yogi passes through a dilemma; he aspires to speak out but speech would not come out and his hands and legs become almost motionless. Many minutes and hours may be required for relaxing the posture or for speaking out. The state of a yogi after he awakes from **Samadhi** is like an inert body. If any body is present over there, he can help such a yogi by massaging his body which brings back his consciousness; his breath and blood start their normal functions, making him quite capable to get up from the posture. The coming back from **Samadhi** means, first of all, coming back to the causal body, where the ego encompasses the impressions (**Samskaras**) in the orb of intellect. The mind getting the reflection from intellect becomes active. Then the memory of the resolve, which the Yogi had taken at the time of sitting for meditation, flashes back and he will come to know the exact time of duration of **Samadhi**. The mind activates the subtle parts of the senses, which in turn, make the gross senses dynamically active. On the other side, the subtle breath (**Sukshma Pran**) activates the gross breath in a special way. That time the gross body resumes its normal



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functioning as before. This is the state of affairs when a Yogi wakes up from Samadhi.

Subtle body and causal body jointly transmigrate into other world

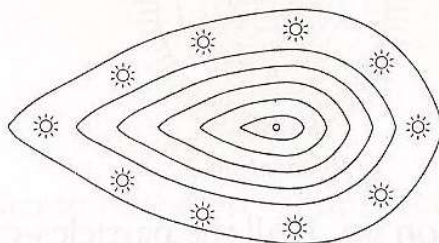


Illustration 1

The above illustration is like a conch, the innermost orb representing **Chitta** (Higher mind). At the centre of this orb there is the individual soul shaped like a white and dazzling piece of diamond. Outside the orb of **Chitta** is the orb of **Ahamkar** (Ego principle), which is bluish in color. Outside this orb is the orb of subtle **Pran**, which is of rosy color. Outside this orb of subtle **Pran** is the orb of intellect, yellowish in color and outside this orb is the orb of mind, whitish in color. Above the mental sheath, we find the senses of knowledge, bluish and whitish and the senses of action, orange in color and its group appearing like ten shining stars. All these orbs are included in the conch like embryo, which is made of two sheaths of **Panch Tanmatras**, full of effulgent rays. Contraction and expansion being the inherent characteristics of the subtle and causal bodies, this is a philosophy of contraction stage also.

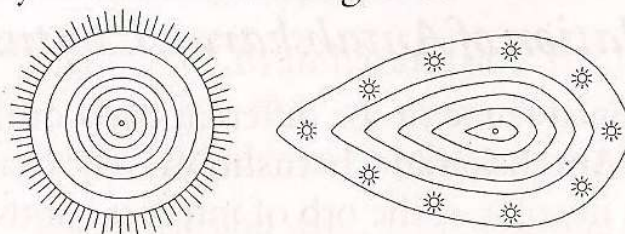


Illustration 2



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Sometimes, it assumes the shape and dimension of an atom, which cannot be represented through any illustration.

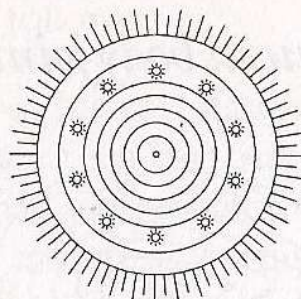


Illustration 3

Like in illustration no. 1, all the particles-causal or subtle body are shown round in the solar circle of effulgent rays.

Relation between Prannmaya Sheath with Sukshma and Karan Sharir (Subtle and Causal bodies)

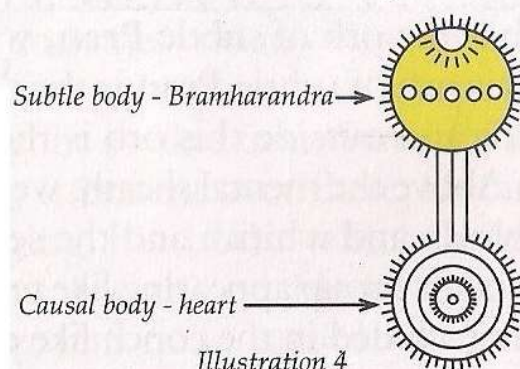


Illustration 4

The vital sheath (Prannmaya Kosh) through its rays has encompassed all other sheaths, Food, Mind, Intellect and Bliss--sheath.

Mutual relation of Antahskaran Chatushtaya

The combined name of the different parts of the inner world is called Antahskaran Chatushtaya. The oval shaped orb, yellowish in color, is the orb of intellect. At the top of this stands the orb of the mind like the evening star (Venus).



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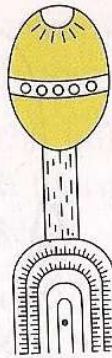
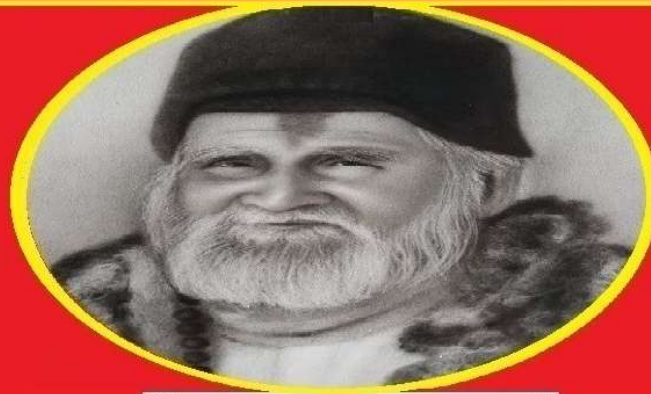


Illustration 5

In the mid portion of the orb of intellect, we find the centers of the senses of knowledge, white in color and also the centers of senses of action, which are of orange color. These are all located at **Bramharandra**. The whitish covering enveloping the outside portion of our heart is the orb of **Bramha**. The yellowish orb is the orb of Nature (**Prakriti**), orange is of subtle **Pran**, bluish is of Ego Principle, and dazzling and whitish is the orb of the higher mind (**Chitta**), which holds in its bosom the subtlest form of the individual soul. The rays between the six entities inhabited in the core of our heart, the seventeen entities located in food sheath and causal body or **Bramharandra** is shown in the illustration. The process of exchanges taking place between mutual subtle impressions of heart-centered higher mind and ego or Bramharandra -located intellect and mind through the rays of blue, white and red colours is in itself a great philosophy.

1. The above illustration gives us the cross section of the brain. The apex of the semi oval section is the orb of the mind.
2. The half of **Bramharandra** is the lower orb. The interior portion of mind contains the orb of **Bramharandra** in the shape of an atom.
3. The bluish and whitish orbs belong to the senses of knowledge and the orb of orange color is that of the senses of work.



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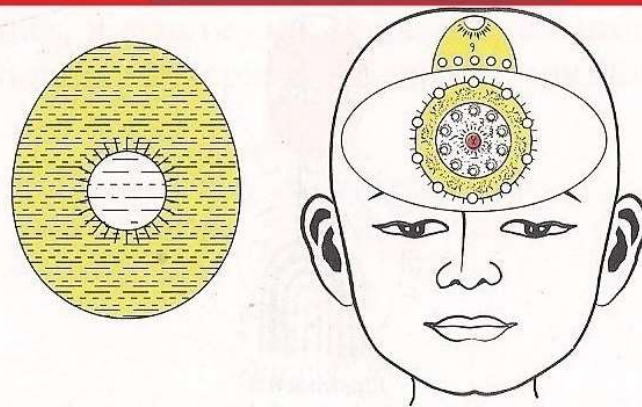
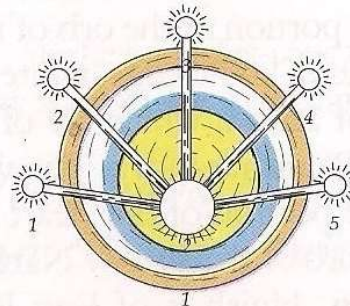


Illustration 6

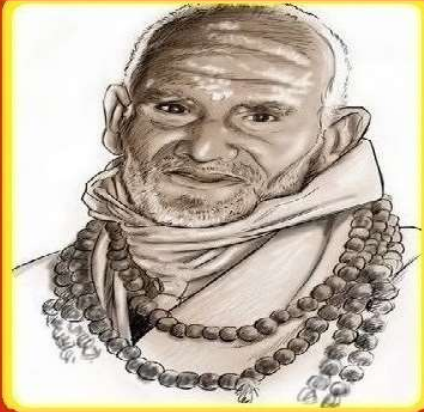


4. The yellowish orb is the orb of intellect.
5. The mind getting united with the senses of action through its rays is actuating the senses. Similarly, getting united with the senses of knowledge, it induces to adopt knowledge. The orb of mind is like that of an evening star (venus). It is always active passing dynamism to the group of senses and intellect to activate.
6. At the mid portion of the forehead between the two eyebrows is the light of **Pingala** nerve, reddish in color, the whitish nerve is the **Sushumna** nerve and the **Ida** nerve is yellowish in color. They appear as the flame of candle. Above this is semi- lunar, whitish forehead.

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Mind sheath influenced by desire, anger etc.

1. The illustration shows the emergences of anger,

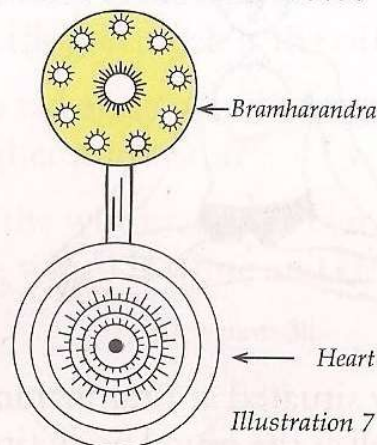


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desire and fear in yellowish intellect, in the form of waves, being influenced by the quality of *Raja*.

2. At the time of the influence of desire and anger, white mind with bluish tinge absorbs the objects through the senses.
3. The waves of desire and anger are causing a commotion to the senses of action and knowledge.
4. The active mind reflected through the objects produces waves in the orb of intellect.

Subtle body located at Bramharandra and the causal body housed in the heart



At Bramharandra, there is an orb made of *Panch tanmatras*, where we can find the orbs of the mind, intellect and senses. The orb of *chitta* is located at heart which is joined by a beam of subtle light waves with *Bramharandra*.

Vision of restraintment of sense organs

There is a depiction of the vision of the restrained state of sense organs of the spheres of mind, intellect and the tranquil, introverted indriyas, freed from worldly pleasures. The spheres of **indriyas**, mind and intellect will be in a similar



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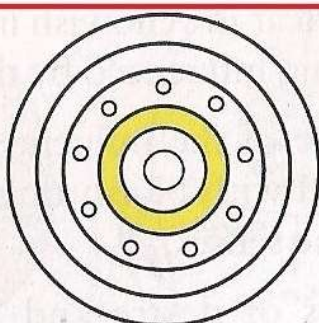


Illustration 8

situation in **Nirbikalpa** or **Asampragya** **Samadhi** also. But there **sattwagun** and light prevail in abundance.

Vision of the causal and the subtle bodies.

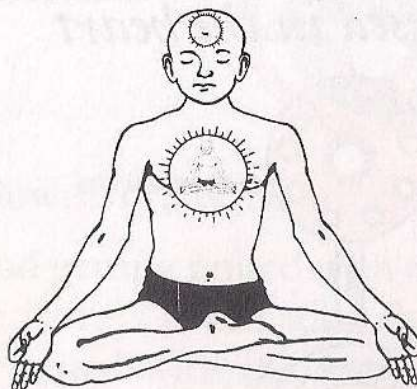


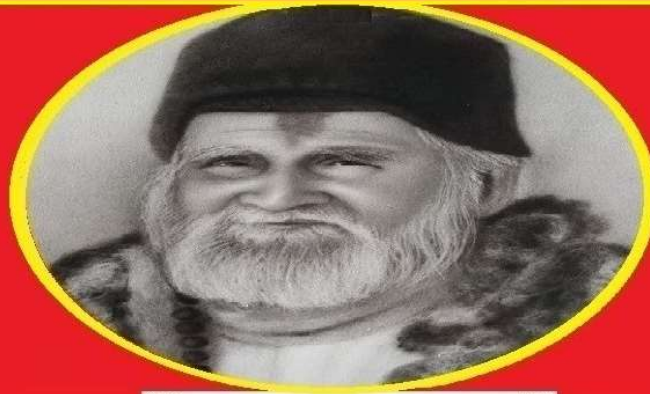
Illustration 9

The subtle body situated at **Bramharandra** has engulfed the gross body as well as the causal body situated at the heart centre with its brilliant divine rays.

There is a **Samadhi** called ***Hridaya Asmita Nugat***, which provides us a vision of the science of ego, how the pure individual soul gets entangled with the ego-principle, emerging thereby as a separate and autonomous individual entity.

Vision of six luminous entities in the province of heart.

1. The whitish orb has enveloped all other five orbs.



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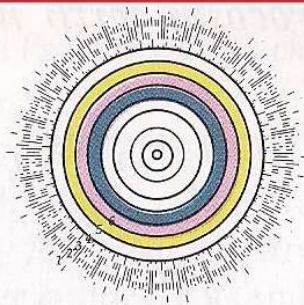


Illustration 10

This orb is the orb of the all-pervading *Bramha*.

2. The next orb, which is yellowish is the orb of *Prakriti* (Nature).
3. The orb of reddish colour is the orb of subtle *Pran* (Breath)
4. The bluish green orb is the orb of ego-principle.
5. The orb radiating whitish waves is the orb of *Chitta* (the higher mind-stuff)
6. Within the whitish orb of *chitta*, there is the orb of *jivatma*, which is white and effulgent.

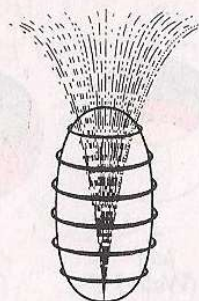


Illustration 11

In the mesh located at the heart, there is a lump of flesh of the shape of a grape where we can find the individual soul, *chitta*, ego-principle, subtle *Pran*, subtle *Prakriti* and *Bramha*; they are like the rings fitted in such a structure which we identify as *shiv-linga*. There radiations of divine light are emerging from inside and diffusing outside.



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Relation of microcosm with macrocosm in meditation. THE ILLUSTRATION SHOWS:

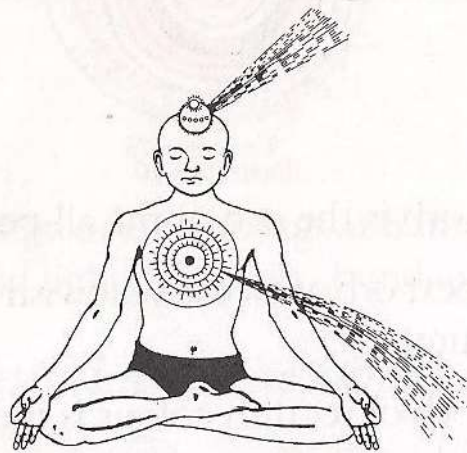


Illustration 12

1. Rain of divine rays coming down from the cosmic *Tanmatras* for the purpose of food or energy of our subtle body located at Bramharandra.
2. Vision of Samskaras exchanging from the individual chitta to the cosmic chitta in the form of rain of divine rays.

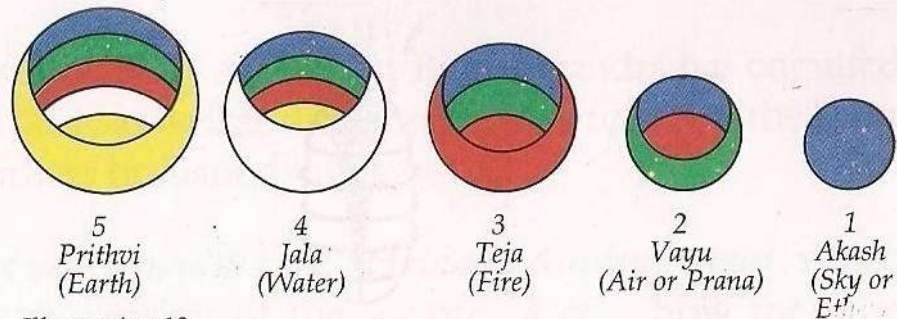
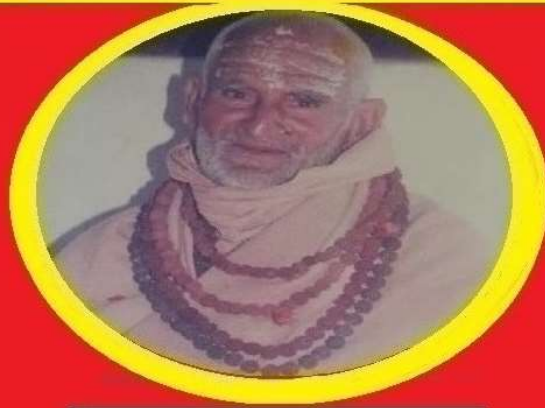


Illustration 13

The structural formation of five basic elements and their mutual collisions and encounters and their formations by *panch tanmatras*.

1. The Sky or Ether entity
2. The Sky or Ether entity is enveloped in the *Prana (Air)* entity.



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3. *Agni (Fire)* entity contains in it *Akash (Sky or Ether)* and *Pran tattwa (Air element)* because of their subtleties.
4. *Akash (Sky or Ether)*, *Pran (Air)*, *Agni (Fire)* are contained in *Jala (Water)*-entity, because of its grossness, *Jala (Water)*-tattwa could involve the above three entities in its embryo.
5. The earth element is the grossest of the five elements. Therefore it contains in its embryo, all the four elements. The five basic elements with their mutual and proportionate mixing constitute what is identified as body, and also the multiple objects, which are absorbed by the individual soul through the medium of its body equipped with various systems. The design of our body is made for a dual purpose, which can in one way enslave the individual soul and the other way, it can also offer the latitude of complete emancipation "MOKSHYA". The following illustrations exhibit this phenomenon. The *panchha tanmatras* collide with one another to form the gross materials.

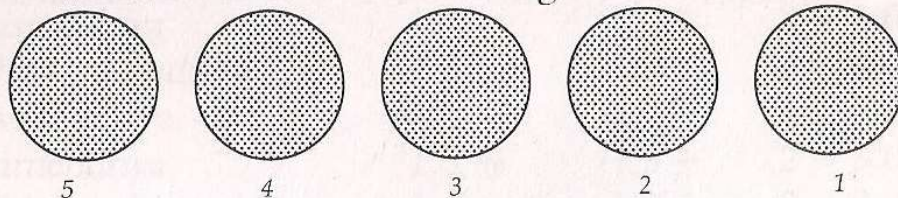


Illustration 14

First of all, the atoms of *Akash* entity, that is, the atoms of sound *tanmatras* mingle with the atoms of touch *tanmatras* in one and one proportion. These two together mix with the third orb with the atoms of *Rupa tanmatras*. Then two atoms of these mingle with the atoms of *Ras tanmatras*. Then again, all the atoms of the four combine with the atoms of *Gandha tanmatras*. All the atoms of the



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five *tanmatras* mix in different ratio and proportion to form the gross materials. Thus the pentad molecules interact with the visible elements of sky or ether, air, heat, water and earth and the basic five elements again mix with one another and bring forth the infinite varieties of the material world.

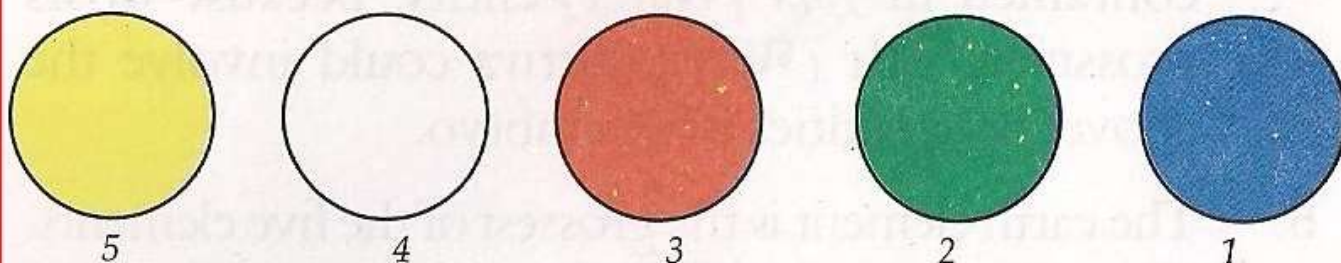
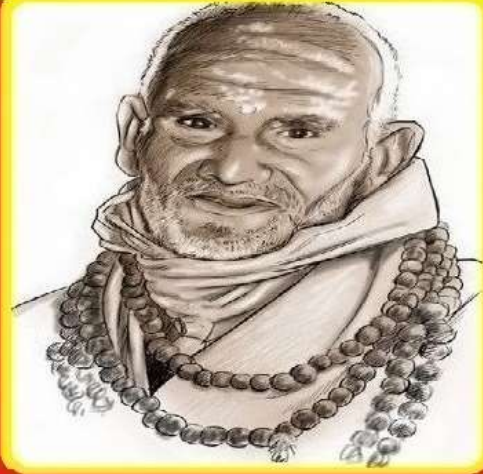


Illustration 15

Color, form and shape of the five tanmatras.

The no.1 sound **tanmatra** is unmixed. The no.2 touch **tanmatra** is mixed with no.1 sound *tanmatra*. In no.3 the sound **tanmatra**, touch **tanmatra** and form **tanmatra** are mixed as conglomerate and no. 4 represents the mixing up of sound, touch and form **tanmatra** with **taste-tanmatra**. In no.5, all the above **tanmatras** mix with the **smell-tanmatra**. Thus the combination and permutation of mathematics gives birth to the infinite material elements of multiple characteristics.



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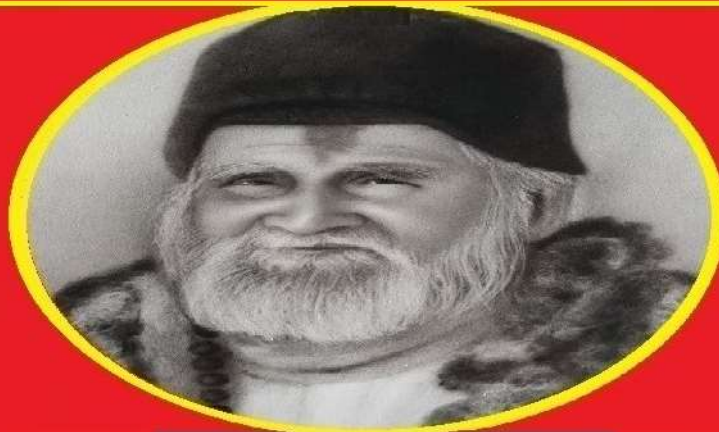
The Egoistic Creation

Tanmatras	Cosmic Sattwa Ahamkar	Cosmic Raja Ahamkar	Cosmic Tama Ahamkar
<i>Gandha (Smell) =</i>	.1 +	.3 +	2.6 = 3.0
<i>Rasa (Taste) =</i>	.2 +	.5 +	2.3 = 3.0
<i>Rupa (Form) =</i>	.3 +	.7 +	2.0 = 3.0
<i>Sparsha (Touch) =</i>	.4 +	.9 +	1.7 = 3.0
<i>Sabda (Sound) =</i>	.5 +	1.1 +	1.4 = 3.0

Karmenindriya

<i>Anus =</i>	.1 +	1.5 +	1.4 = 3.0
<i>*Genital =</i>	.2 +	1.7 +	1.1 = 3.0
<i>Feet =</i>	.4 +	1.8 +	.8 = 3.0
<i>Hands =</i>	.6 +	1.9 +	.5 = 3.0
<i>Mouth =</i>	.8 +	2.0 +	.2 = 3.0

Tanmatras	Cosmic Sattwa Ahamkar	Cosmic Raja Ahamkar	Cosmic Tama Ahamkar
<i>Ghranendriya</i>	1.1 +	.9 +	1.0 = 3.0
<i>Rasnendriya</i>	1.2 +	1.0 +	.8 = 3.0
<i>Chachhunindriya</i>	1.3 +	1.1 +	.6 = 3.0
<i>Twagendriya</i>	1.4 +	1.2 +	.4 = 3.0
<i>Karnendriya</i>	1.5 +	1.3 +	.2 = 3.0
<i>Ubhayendriya : Mana</i>	1.4 +	1.4 +	.2 = 3.0
<i>Byasti Ahamkar</i>	1.6 +	1.2 +	.2 = 3.0



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Three fold qualitative creation
(made of *Sattwa*, *Raja* and *Tama*)

Cosmic	Mahatsattwa	Mahatraja	Mahattamasic
	Part	Part	Part
Cosmic <i>Tamasic</i>			
<i>Ahamkar</i>	.5 +	.7 +	1.8 = 3.0
Cosmic <i>Rajasa</i>			
<i>Ahamkar</i>	.6 +	1.0 +	1.4 = 3.0
Cosmic <i>Sattwic</i>			
<i>Ahamkar</i>	.8 +	.9 +	1.3 = 3.0
Cosmic intelligence	1.4 +	1.5 +	.1 = 3.0

Sharing of ego in the formation of *tanmatras*

Tanmatras	Sattwa	Rajas	Tamas
	Ahamkar	Ahamkar	Ahamkar
<i>Sabda</i> (Sound) <i>tanmatra</i>	.5	1.1	1.4 = 3.0
<i>Sparsha</i> (Touch) <i>tanmatra</i>	.4	.9	1.7 = 3.0
<i>Rupa</i> (Form) <i>tanmatra</i>	.3	.7	2.0 = 3.0
<i>Rasa</i> (Taste) <i>tanmatra</i>	.2	.5	2.3 = 3.0
<i>Gandha</i> (Smell) <i>tanmatra</i>	.1	.3	2.6 = 3.0

Emergence of the gross earth-entity from panch tanmatras and of the individual worlds from the earth-entity

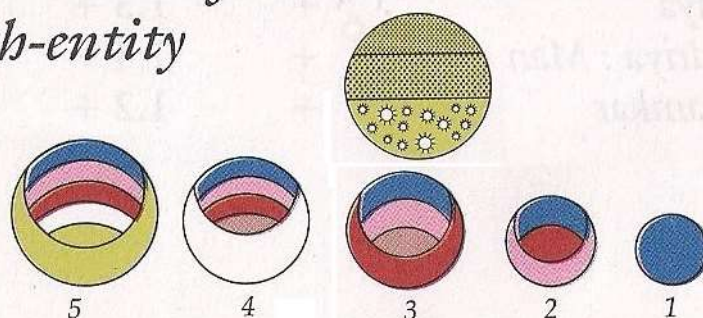
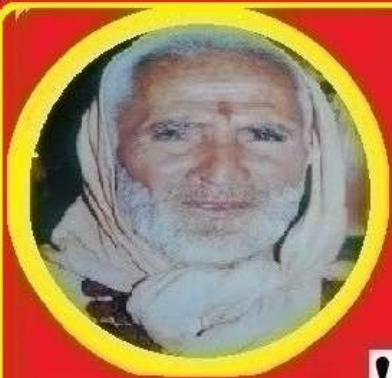


Illustration 16



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Creation of Tanmatras:

Illustration 1 shows the form of **Shavda tanmatra**. This is of bluish color and is made of the encounters of innumerable atoms.

Illustration 2 shows the form of **Sparsha tanmatra**. Here we find the movement taking place of infinite atoms of greenish like color.

Illustration 3 shows the form of **Rupa-tanmatra**. Here we find the formation taking place of greenish-like atoms.

Illustration 4 shows the form of **Rasa tanmatra**. This will become the object of taste indriyas. Here in the collision of somewhat bluish atoms forms the part of the subtle body.

Illustration 5 shows the **Gandha tanmatra** yellowish in color. These atoms after collisions transform themselves into the objects of the sense of smell.

All these **tanmatras** together form the subtle body of each individual and also the kind of enjoyments either in this form or the other. These **tanmatras** are the instrumental causes of the gross five elements **Aakash, Pran, Tej, Jal** and **Prithivi**.

Emergence of the subtle bodies:

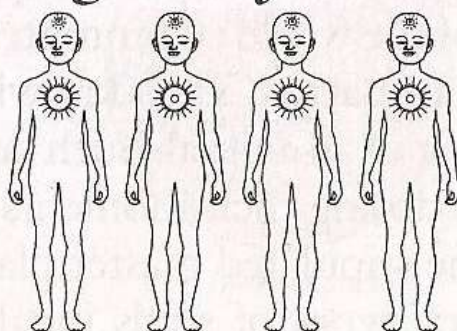


Illustration 17

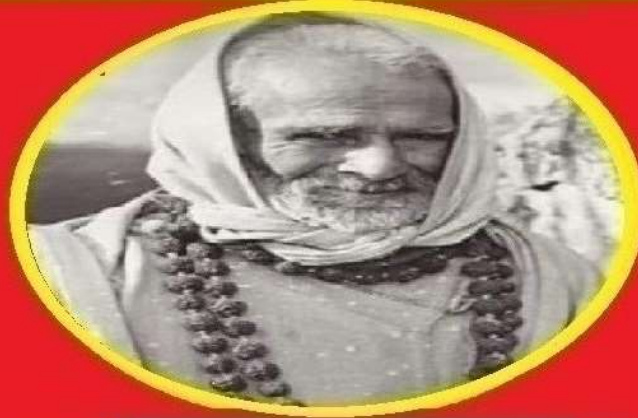


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Subtle bodies are formed out of subtle **tanmatras** and these bodies also enjoy these **tanmatras**. In the above illustrations, the causal body is shown at the heart and the brain is the abode of mind, intellect and **tanmatras**. Here we find their action and interaction. The subtle body, which is made of **tanmatras**, enjoys these **tanmatras**. The above illustrations show the existence of our soul as a dot in our heart.

Vision of the saints in meditation

While in meditation, the vision takes place of many subtle-bodied gods. Some spiritual saints are seen in the Sky or Ether for long during meditation. They seem to have come for giving divine sermons. Such visions are always conducive gestures bringing untold peace. Such visions enhance our faith and our spiritual practice moves onward. We must not neglect and evade such visions during our practice session. Those who meditate on **Aagyan chakra** will have access to the vision of the subtle-bodied saints and seers. Many of the saints glitter like gold or the sun. Others are seen as faintly bluish. Some others are of dim coloured bodies also. Such personalities also traverse over the earth, because the world of five **tanmatra** is everywhere, extending from the earth to the remotest corner of infinite space. There is little difference between the subtle bodies of such saints and the subtle bodies of those persons, which they hold after their physical deaths. Those bodies unlike those of the heavenly angels and saints remain quite ignorant of the world of **tanmatras** and also of the objects made up of **tanmatras**. Their knowledge remains at the lowest level like that of an animal. Such departed subtle bodies feel as if they are dosing their moments in the Sky or Ether according to some stipulated master plan. This gross world also contains such types of souls inhabited in their subtle bodies, but those who are well-versed in the science



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of yoga after their deaths, become absolutely free tourists, enjoying everything in accordance with their will; they transcend all the constraints, which are found in the gross as well as **tanmatric** world.

A yogi can gain the details of the subtle **tanmatric** world through meditation but he must not enjoy such aspirations. The science of **tanmatric** world is also very fascinating. If the aspirant's practice does not contain the will and intention of having any vision in meditation but even then happened to be confronted with a vision, at that time he should not consider it as fallacies and hallucinations, but should think that the aspirant's mind and intellect have evolved thus being capable to enter into the subtle worlds. At that time the intellect must be left free to roam about and make new possible explorations, with keen and comprehensive observations, so that the genuineness of the objects, which the aspirant perceives in his meditation can be tested and verified. The world of fancy and imagination always follows one's will and aspirations whereas here in meditation varieties of subtle things appear without any effort, possibly never seen or heard of before.

Emergence of individual senses of action from the total Cosmic Ego

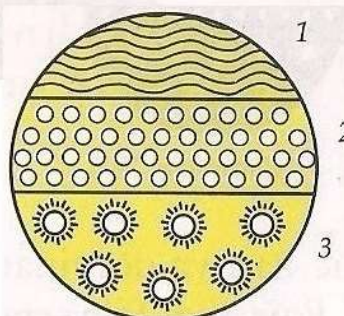


Illustration 18



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In no.1 the cosmic Raja-dominating ego with the supports of Sattwic and Tamasic qualities splits up into infinite numbers of individual senses of action.

In no.2 the emergences of individual senses of action are shown in their silent and inactive conditions.

In no.3 the individual senses of action are shown, active and dynamic, in subtle and gross bodies.

The illustration shows the condition of one sense of action. Similar are the workings of other senses of action.

Proportions of three kinds of ego in cosmic senses of action

Cosmic sense	Cosmic <i>sattwic</i> ego	Cosmic rajasic	Cosmic tamasic	Total
Anus	.1	1.5	1.4	3.0
Genital	.2	1.7	1.1	3.0
Feet	.4	1.8	0.8	3.0.
Hands	.6	1.9	0.5	3.0
Mouth	.8	2.0	0.2	3.0

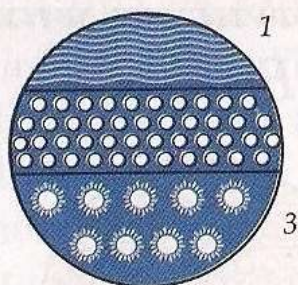


Illustration 19

No.1 The Cosmic *sattwa*-dominating ego with its subordinate causes of *Raja* and *Tama* ego-principles in the process of transformations produces more and more waves, thereby producing the individual senses of knowledge.



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In no.2 are shown the silent and inactive individual senses of knowledge.

In no.3 are shown the active senses of knowledge, which are strong and capable enough to bestow salvation. They inhabit the subtle and gross bodies, enjoying and eventually seeking the destination of complete emancipation. In the illustration only one cosmic sense of knowledge is shown; the actions of other senses also are the same.

Portions of the Cosmic Ego

Cosmic sense of knowledge	Cosmic <i>Sattwic</i> Ahamkar	Cosmic <i>Rajasa</i> Ahamkar	Cosmic <i>Tamasa</i> Ahamkar	Total
Cosmic Smell	1.1	0.9	1.0	3.0
Cosmic Taste	1.2	1.0	0.8	3.0
Cosmic Sight	1.3	1.1	0.6	3.0
Cosmic Touch	1.4	1.2	0.4	3.0
Cosmic Hearing	1.5	1.3	0.2	3.0

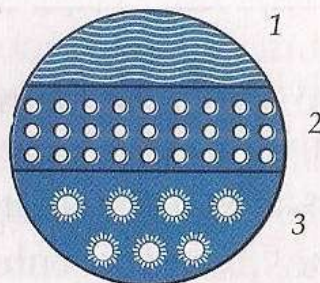


Illustration 20

In No.1 is shown the individual mind being transformed and mild waves being created.

In No.2 is shown the tranquil state of mind being created in inert form.

In No.3 is shown the reflection of sense-objects and creation of vibrations being active in the individual mind.



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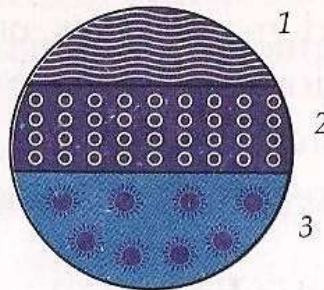


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Every individual mind is meant for enjoyment and emancipation.

Emergence Of Cosmic Ego

Illustration 21



No. 1 shows the workings in the Cosmic Ego, producing waves and resulting in the output of infinite individual ego.

In no. 2 the three kinds of Cosmic Ego combine together and a special working- modality produces the individual ego. These entities initially are silent and stable. They one by one enter into the personality of every individual and assume the dual characteristics of enjoyment and emancipation.

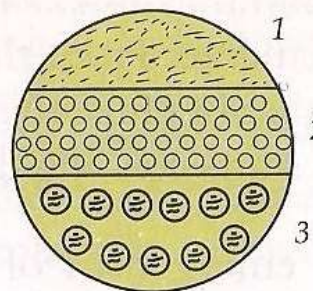
In no. 3 The individual ego-principle enters into the personality of every living creature enveloping both the subtle and gross bodies and creates an impression of "Iness" "ममेदम्" or "Ahamasmi", ready to enter into the world of actions and interactions, which can be either the causes of agonies and pleasures, and eventually of emancipation too - the emancipation from the fetters of the continuing process of births and deaths. The illustration above shows only one ego working, which is similar to the working of other types of ego. The three types of ego, *Sattwic*, *Rajasic* and *Tamasic* combine in multiple combinations and permutations thereby producing infinite ego-principles in the infinite number of individuals.



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Emergence of the individual intelligence from the cosmic intelligence:

Illustration 22



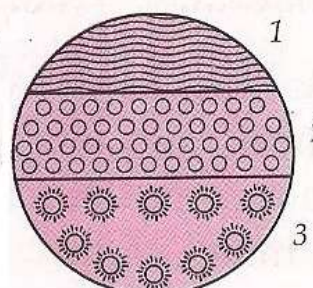
No. 1 shows the causal form of the Cosmic Intelligence, where at the outset, are seen the small waves of vibration. The Cosmic Intelligence being dynamic and active is being transformed itself from the causal form into the evolved expansion.

No. 2 the intellect emerging in the individual has remained quietly in the Sky or Ether zone (*aakash mandal*)

No. 3 shows how this individual intelligence enters into the personality of a living creature and becomes active and ready to share the agony, pleasure and emancipation in this relative world. When these fragmented pieces of cosmic intelligences combine with the individual minds, the waves of different wave lengths are produced. A flash analogous to the electric light is produced. The illustration shows the active individual intelligences in their dynamic conditions.

Emergence of individual heart (chitta) from the cosmic heart (chitta).

Illustration 23





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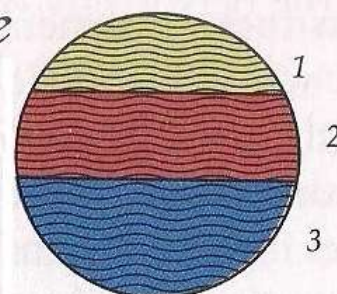
In No. 1 the cosmic chitta being transformed into existence starts creating individual chittas and at that time there being an intense commotion such waves emerge. Then the individual chittas emerge. From the close proximity of the conscious being of that Brahma, this cosmic chitta sphere becomes activated and starts creating the individual chittas.

No. 2 shows the emergences of the individual and fragmented hearts in their peaceful status suspending themselves in the Sky or Ether from this place, these individual fragments of cosmic *chitta* enter into the personalities of the individual souls.

No. 3 shows its action and interaction in the gross and subtle bodies of the individual souls. The whitish space within this is the abode of the individual soul.

Three fundamental entities Sattwa, Raja and Tama are born out of the Nature

Illustration 24



The illustration shows the three fundamental entities of the Nature in different colours, which become dynamic and active in the form of vibrations.

No. 1 shows the cosmic *Sattwa* evolving into the consequences in the form of cosmic *chitta* (Higher mind-stuff). This cosmic *chitta* becomes the material cause of the infinite individual higher mind (*chitta*).

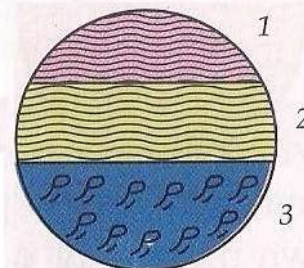


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In no. 2; the cosmic *Rajas* getting the reflection of the individual soul, because of the will of *Bramha*, produces cosmic intelligence, which becomes the instrumental cause of the infinite individual intelligences of the infinite individual personalities of the living world.

No. 3 shows the cosmic *Tamas* likely to produce three kinds of ego-principles. These three kinds of ego (*Ahamkar*) are the instrumental causes of the emergences of the seventeen entities. The ego-principle either *Sattwic* or *Rajasic* or *Tamasic* encompasses the entire relative world (*Mayic-world*). In this cosmic *Tamas*, great waves are arising consequent upon an intense commotion created from the close vicinity to *Brahma*. This has made the whole creation vibrating, thus causing the transformation into the world of activity and this will create all three categories of ego. All the three categories have been depicted in a single illustration in order to avoid too many illustrations.

Illustration 25



In order to decrease the number of illustrations, only one is shown as a representative illustration. The illustration shows how at the beginning emerges the great Sky or Ether (*Mahakash*), direction, time and other material entities from the bosom of Nature.

No. 1 shows how first of all the great Sky or Ether (*Mahakash*) emerges from Nature and renders itself active in the form of vibrating waves, thereby giving chances for the other ingredients of creation to emerge and evolve. We



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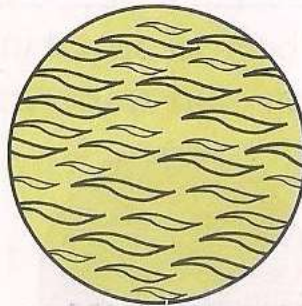
should remember this clue, that the multiple particles of creation, which come through the process of emergence and evolution, are already in nature as involved principles.

No. 2 shows the emergence of directions from Nature. Thus the entire creation is divided and subdivided in ten directions.

No. 3 shows the emergence of Time-entity. First of all, one has to build-up the concept of time and then determine the exactness of time taken or to be taken for creation of a particular matter.

The unmanifest Nature (Aryakta Prakriti) gives births to the qualities of knowledge and action.

Illustration 26



In this orb is shown that firstly, causing a commotion from the close proximity of Brahma to nature, the creation is going to take place willingly. There being vibration in nature with intense commotion, two dharmas or quality are created. They are knowledge and action. In this orb, white-like waves are emerging; firstly in the form of knowledge and action. Secondly, yellow-like waves are emerging, they are quality or dharma emerging in the form of action.

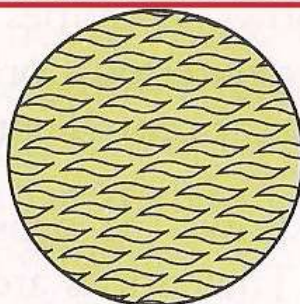
Equanimity of the Nature

When the consequential dharma emerged from the divine will in the equanimity stage of nature, firstly two forces



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Illustration 27

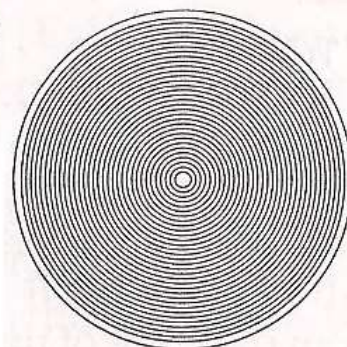


— knowledge and action emerged in the form of qualities.

The illustration shows the nature in equanimity. Upon close proximity to Brahma, the subtle action is taking place subtly even in the equanimity stage of annihilation. Even from too feeble subtlety, vibration accompanies the subtle nature. Since the consciousness of *Bramha* is All-pervading and inter-penetrating every element, white vibrating waves of macrocosm and microcosm are seen on the yellowish base. These white vibratory waves indicate that *Bramha* Himself is present in every encounter of creation and annihilation. Existence of Bramhic consciousness is being experienced. This realization is the Summe cum laude of every yogi's aspiration. The true clue that exists between *Purush* and *Prakriti* unfolds and the aspirant finds the fulfillment of the purpose of life; all the anguish and agonies of life transform themselves into light and bliss.

Structural forms of 34 entities

Illustration 28





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The illustration shows 34 entities right from *Bramha* to the earth-element. The outermost orb, which is whitish, is the orb of *Bramha* and the central entity is the earth entity.

The illustration shows the orbs of 34 entities from *Bramha* to the earth. The entities are Cosmic *Earth* entity, Cosmic Water-element, Cosmic *Teja*-element, Cosmic *Pran* element, Cosmic *Akash* element, Cosmic *smell tanmatra*, Cosmic *ras tanmatra*, Cosmic *form tanmatra*, Cosmic *touch tanmatra*, Cosmic *sound tanmatra*, Cosmic *anus*, Cosmic *genital*, Cosmic *hands*, Cosmic *feet*, Cosmic *mouth*, Cosmic *eye*, Cosmic *nose*, Cosmic *ear*, Cosmic *skin*, Cosmic *tongue*, Cosmic *mind*, Cosmic *Tama Ahamkar*, Cosmic *Raja Ahamkar*, Cosmic *Sattwic Ahamkar*, Cosmic *Intelligence*, Cosmic *Chitta*, Cosmic *Mahatattwa*, Cosmic *Raja Tattwa*, Cosmic *Sattwic Mahat*, Cosmic *Time*, Cosmic *Direction*, Cosmic *Mahakash*, Cosmic *Nature (Avyakta Prakriti)*, The total number is 34 including *Bramha*.

They all are presented here in circular form. *Brahma* being the subtlest has been depicted in the embryo of all and in the outermost is shown the orb of *Prithivi Mahabhut*, *Jal*, *Agni* etc. serially. Every orb has its own specific colour. This is a sort of stepping world to proceed further to attainment of liberation. One reaches *Brahmalok* via all these *Lokas* (Worlds). In this illustration, the orb is shown from outside directed towards the innerside.

References to Pranayam

Agni Pradeepta Pranayam

Sit down in the lotus posture. By closing the right nostril, inhale the breath (*Pran*) through the left nostril in such a way that the space right from the point of throat to the lowest plexus called *Muladhar* is completely filled with air, creating



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no vacuum at all. Then comes the turn of *Kumbhak* (retention) - an intensified breath-retention so that the chest gets expanded and the face becomes reddish. The vigilance to be observed is this that at the initial stage excessive *Kumbhak* must not be performed. Let it not be given an unmeasured treatment. The frequency of *Kumbhak* (breath-retention) must be increased gradually, otherwise we may suffer from headache or feel giddy or may faint. If any kind of nervousness overtakes, we must release our breath immediately by "*Rechak*" through the other nostril. If too much air occupies the space between the throat and above, there is a great probability of fainting. Therefore, the upper portion above the throat must not be filled with excessive air.

Benefit

The practice of this sort of *Pranayam* brings out the sweat in our body immediately. Even in the cold season, the body starts sweating. Therefore, the yogis make use of this kind of *Pranayam* to get over the cold. This *Pranayam* enhances the vigour and strength in the body. This kind of *Pranayam* can be accomplished even without pressing and closing the nostrils.

Agni Prasaran Pranayam

Sit down in *Siddhasan* keeping the spine and neck perfectly straight. Place both the hands on the knees and perform *Rechak* (Exhaling) speedily through both the nostrils by contracting the abdomen below the navel point. In the same way inhaling must also be performed (*Purak*) immediately. Thus *Purak* and *Rechak* must be performed alternately; in *Purak* expand the stomach and in *Rechak* contract it. In both these practices, the nostrils must be used. This must be done fifty or sixty times.



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Benefit

Increases the digestive power; this kind of *Pranayam* reduces the unnatural bulging of our stomach and also reduces the fat-content. Afterwards *Nauli* uprises. This *Pranayam* is regarded best for reducing the size of the stomach and uprising of *Nauli*.

Tribandharechak Pranayam

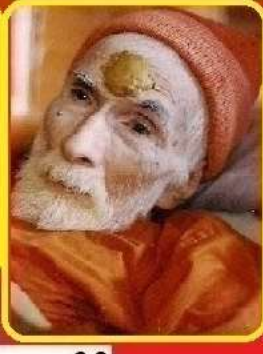
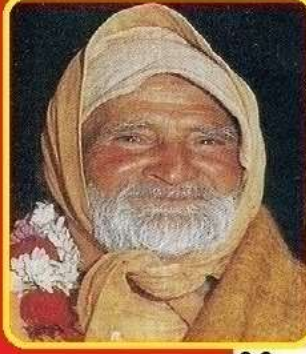
Tribandha means closure of the three exits — throat, navel and anus. Sit down in the usual and easy posture. Then with the thumb of the right hand, press the nostril of the nose. The air right from the navel to the throat should be drawn upwards and while doing this we must close all the three valves-anus, navel and the throat-point. And after a few seconds of withholding the breath, slowly exhale (*Rechak*). Our both hands must rest on the knees with the palms open and our gaze directed towards the tip of the nose.

Benefit

This kind of *Pranayam* quickens the awakening of our *Kundalini Shakti* and the valve that leads to *Sushumna Nadi* opens up. The upthrust of *Pran* makes the movement of *Kundalini Shakti* move upwards in the spine, giving a sense of feeling of the movement of an ant in the spine. As it moves upwards through *Sushumna*, it brings forth with it the waves of serene peace and bliss, culminating at *Sahasrar*, catching up the saturation-status.

Shadmukhi Rechak Pranayam

Shadmukhi means opening at six places-having six mouths. Sit down in the posture of *swastikasan*; press the right nostril and throw the entire breath (*Pran*) stretched right



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from **Muladhar** upto our throat through the left nostril. This practice is called *Rechak*. Then close the cavities of the ears with the thumbs of both hands; close both the nostrils with the third fingers and close the lips with the little fingers. Then use the *Jalandhar Bandha* and at the time controlling the breath outside itself, try to meditate on the mid portion of the eyebrows. After doing the external breath control (External *Kumbhak*), if we feel that we must breathe, perform *Purak Pranayam* by keeping the midfinger of the left hand a little bit raised. And again without *Kumbhak*, we must perform *Rechak* in a fast way. Similar should be the practice of external *Kumbhak*. This sort of practice must be done in a sufficient manner from right and left end. **Benefit:**

This practice helps open our divine eye. Divine light starts emerging and mind being serene becomes quickly engrossed.

Hridayastambha Pranayam

We should sit in *Swastikasan*, straightening our spine, chest and neck. Thereafter, by pressing the right nostril of the nose by the second finger, the lungs must be filled with air by performing *Purak* through the left nostril of the nose. Then by pressing the internal vital air with the *Kumbhak Pranayam*, we must endeavor to keep our heart still. This would happen only when the breath can be inflated and the chest be filled completely by it. This activity can make our heart stable and peaceful. Again with a strong will power, the practice should be continued. But one must keep vigil that the air does not enter into *Bramharandra* through the great hole located in the throat, otherwise it may cause even faint.



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The regular practice of this kind of *Pranayam* will reduce the rate of pulsation of the heart, almost to a halt. And at the end, even with an effort of listening the heart-beat will not be traced. While practicing, if we feel like fainting or giddy, as a precaution we must breathe out inside air through *Rechak*. If by mistake, we fail to take precaution and become the victim of faint and giddiness, the teacher sitting nearby must massage the ears and shake him. A few drops of cold water must be sprinkled over the aspirant's face. But if even these activities did not awaken him from the fainting condition it is advisable even to give one-two slaps on the face of the aspirant, who has fainted and we should instruct him loudly into his ears to be careful. This activity would awaken him from the faint. At that time he will appear cross-eyed and abnormal.

Painful sounds may come from the aspirant and he may fall down from his posture or dash his head on floor or keep on dashing against repeatedly. Hence it is desirable that the aspirant of the science of yoga should always remain careful. At that time, any hasty attempt to suppress the heart should be abandoned and neither should we allow the breath to move above the throat. If the breath is on the way to move higher than the throat, we must perform *Rechak Pranayam* immediately. But our performance must not be erratic and speedy, lest the possibility is there of causing damage to our lungs and heart. The campaign of our practice must be slow and steady, handled with great perseverance. At the initial stage of practice for performing this *Pranayam*, we should have a stop watch before us and go on increasing the rate by 5 seconds at a time.

I also used to do it the same way. One day my attention escaped from the watch lying in front and I happened to close my eyes. A strong force of the "breath" lifted me higher



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and higher from the earth. I could not get the idea of how high I was raised. The next moment I had the fall down from above. I remained fainted for 2 – 2½ hours at my own hut. When the faint was over, I found myself in a pool of blood, tired and weak and found a big wound on my head. Therefore, a second man should compulsorily accompany the aspirant while practicing this sort of *pranayam* so that any unwanted situation could be controlled. One or two hours practice made me capable enough to hold my heart in a standstill status. Again one day I forgot to notice the watch and the excessive control of the breath threw me down with a great force. When I got up, I came to know that I had fainted for three and a half hours.

Benefit:

This *Pranayam* helps us attain *sunya-samadhi* but there will be complete absence of knowledge. *Pran* becomes then the most powerful and comes under the mastery of the aspirant. Slow going is the parameter for success in this practice; never make haste. A controlled diet also is another parameter. After two or four days the duration of *Kumbhak Pranayam* must be enhanced by two seconds everyday. Then, it being long and subtle gets sufficiently retained.

Pranavdhwanyatmak Pranayam ***(The sounding of omkar and pranayam)***

Sit down in Kubhalasan or in any other easy posture and through “*Purak*” fill up the space of our interior body with vital air right up to *Muladhar Chakra*. With the opening of mouth a little bit, perform *Rechak Pranayam* with the sounding and resounding of *Omkar*. We must close our eyes rejoicing in the resounding sound of *Omkar* and this practice must be observed everyday in a regular way and the count



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must increase everyday. We can divide the frequencies thus - 40 seconds to the pronouncement of O (ओ) and 20 seconds to the pronouncement of M (म). This process should intensify and evolve.

Benefit :

When the aspirant gets absorbed in the pronouncement of this *Nad*, he starts forgetting this world. A strange type of waves of bliss starts overlapping his personality. When this practice is carried out everyday continually and slowly increasing the span, our personality absorbs it as its integral part and spontaneously we feel this *Pranav* sound emerging from our inner personality continuously.

Sukshma Shwas – Prashwas Pranayam (The subtle kind of breathing)

Sit down in the easy posture (*Sukhasan*) with your backbone erect. Keep a tripod about one foot away and put a small piece of cotton over there just in front of your nose. Try to find out by normal “*Rechak*”, whether that cotton piece shakes or not. This practice must be performed in a place where there is no wind.

For 5-7 days *Rechak* should be performed keeping the cotton at a distance up to where normal exhalation keeps it move. *Rechak* should not be performed with strong force. Now, the cotton should be brought nearer by about 2 inches and *Rechak* should be done so faint and short that the cotton does not flicker at all. With such practices on, a situation will come when the cotton fixed on the nostril even remains totally unshaken by *Rechak*.

During the practice session, vegetarian and scanty diet should be taken. Attention be drawn towards the fact that



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the length of *Rechak-Purak* could be made shorter, subtler and faint and the mind remain concentrated. This should cause the pace of *Pran* to be so subtle and short that it is almost completely absent and the mind also gets absorbed.

Pranapan Samyukta Pranayam (Pranayam integrating Pran and Apan)

Let us sit down in *siddhasan* and perform *Purak* to the maximum right from our nostrils up to the point of our navel and *Kumbhak* through *Jalandhar Bandha*. Then we must lift our breath (*Pran*) from *Muladhar Chakra* to our navel and the rising *Apan* must meet the normal *pran* in the navel. That time we must close our anus "*Mulbandha*"

At the time of joining of *Pran* and *Apan* while contracting our anus, we must use the techniques of *Uddiyan*. The combination of these two kinds of breath produces a sort of energy, which makes the entire body effulgent. This is the hour when we must endeavor to slow down the speed of *Pran* and *Apan*. We must control this with diligence followed by "*Rechak*". This practice should be increased regularly. Then the encounter, which is used to equalize *Pran* and *Apan*, gives rise to such an effulgence of energy which renders our body amazingly divine and this practice accelerates the uprising and evolution of our *Pran*.

Nadi Abrodh Pranayam (Breath-discipline that obstructs nerves)

Sit down in lotus posture and by closing the right nostril, perform *Purak Pranayam* through the left nostril filling the entire space from throat to *Muladhar Chakra* with *Pran-Vayu*.



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Place the closed fists on the knees and now the *Pran-Vayu*, which is filled through *Purak*, is moved towards the chest and from there towards the right hand. The extension of breath over the areas is carried through our will power. This practice must be continued in a constant manner, until the hands are not found swelled up and nervous system almost becomes standstill. Through a little *Purak* and a little *Kumbhak*, the *Pran-Vayu* must be eventually forced towards the hands.

When the hands are completely filled with *Pran-Vayu*, the blood circulation comes to a halt and all the nerves of the body attain the state of dormancy like in sleep. A constant practice will teach and train us the technique of filling the hands with our breath (*Pran-Vayu*). This *Pranayam* can be performed in a standing posture too. For demonstration first of all, one hand is filled with *Pran-Vayu*. The remaining body remains in its normal condition. The blocking of blood circulation is indicated by the change of color of the hand; the hand assumes a dark-bluish color. This discipline provides us a complete control over *Pran* and by accumulating *Pran* in any particular place of our body, which we can do through intense and pure *sankalpa*, we can perform the heaviest and complicated adventurous works without feeling any exhaustion and weakness. We can demonstrate the lifting of unprecedentedly heavy weights. This practice can be shared by both hands on equal footing without any kind of disparity.

Jal Neti

1. Take a *Karuwa* (Nepali water pot) and fill it with water, slightly hot in winter and cold in summer. Pour that water into one of the nostrils and if mouth is kept open, water will automatically come out of it. This way, water poured into the nose should come out of the mouth. The same process must be carried



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out through the other nostril. After perfection of this practice, one can take any other pot or we can use our palm itself and try to draw the water through the nose.

2. After cleaning the nose and without opening the cavity of the mouth, our nose should draw water or in its place we can even draw milk, ghee or oil of the almond.
3. Fill a pot with water mixed with some salt. With our mouth closed, let us draw water through the nostrils. Mouth must be inclined in the opposite direction and water automatically starts coming out of the nostril. We must press the nostril through which water is being inserted well with the help of our fingers. This way we can prevent air from entering nose through the nostril. We can use water even mixed with salt. When suffering from cough and cold, we can use slightly hot water for this purpose and this practice clears the ailment immediately. This practice of Jal Neti is very helpful to clear cough and bile; it improves and cures chronic sinocitis, headache, the weakness of eyes and even tonsillitis and pharyngitis. The power of eyesight increases and remains stable.
4. With the help of *karuwa* or other such pots, take in water from the nose and expel it through the mouth. After that, by closing the mouth let the water be drawn through one nostril and out through the other. And again fill the cavity of mouth with water and let that come like a fountain through the nostrils of the nose. This way “Jal Neti” must be practiced many times. This will strengthen our brain and eyes. Our face gains a halo and effulgence.



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Unmani Mudra First method:

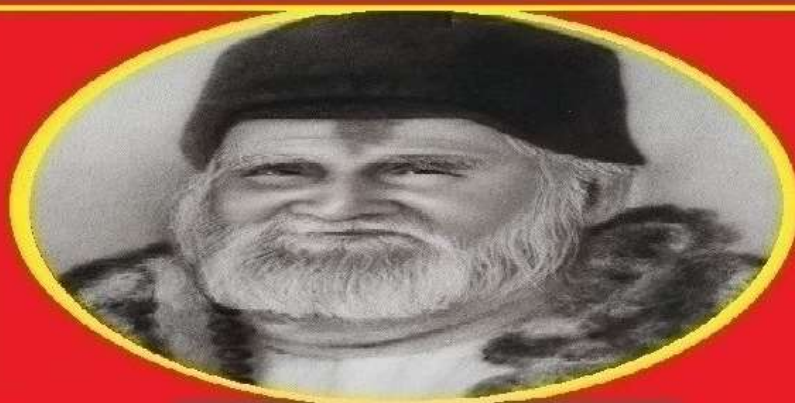
Sit in the lotus posture and stabilize your gaze in the mid of the two eyebrows. Keep your eyes open without aiming at anything. Meditation should be fixed on *Aagyan Chakra* and firm without any resolution. We can meditate on *Bramharandra* too.

Second method:

Try to concentrate our gaze, without any thought and aim in our mind, at the tip of our nose or a little far from it, with our eyes-only half-closed. Now the aspirant must try to stabilize in his real nature, which is "soul", slowly by controlling the activity of his senses, breath, mind and all kinds of positive and negative thought waves. This practice will make the aspirant feel oblivious of his body. The senses along with breath and mind start getting the state of complete forgetfulness. The withdrawal of all senses stabilizes and purifies the intellect. Then comes the state of trance (*samadhi*), and the light of knowledge becomes manifest and the discriminating wisdom starts its self-generation.

Sambhavi Mudra:

Sit in the posture of your usual practice, straightening the backbone and neck. Sit aimlessly with your eyes open. The concentration should be upon the ingredients of our *Ling Sharir* and must be without any aim and aspiration. A *sadhak*, who is a good practitioner of *Tratak*, can practice this *Shambhavi Mudra* easily. The clue and success of this *Mudra* is that the aspirant will not see anything outside even if he keeps his eyes open. The real focus is on towards the inner part of the inner body. This sort of meditation very



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quickly unfolds the science of the inner world. Mind remains calm and meditation penetrates into the region of the heart. It would facilitate to get acquainted with the subtle entities and the workings of the inner world along with perfection in Samadhi. It is said that the result to be obtained from this mode of meditation is many times more compared to that type of meditation done with the closed eyes.

Ashwini Mudra

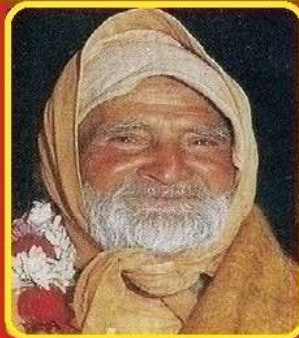
Sit in the easy posture "*Sukhasan*". Now start the practice of this *mudra*; *Ashwa* means "Horse". A horse while excreting moves its anus inside and outside, a sort of contraction and expansion. This activity is called *Ashwini Mudra*. This *mudra* has its threefold benefits as well. The constant practice of *Ashwini Mudra* heals piles and works as its preventive treatment too. This also helps the uprising of our breath (*pran*). The spiritual benefit it affords is the help in the uprising of our *Kundalini Shakti*. It helps to purify our *Mulhadhar chakra* making its science an easy knowledge. By the constant practice of this *mudra*, the light of *Muladhar chakra* becomes visible very quickly.

Jalandhar Bandha

Press the chin over the outer portion of the throat, at the base of the neck. This way the valve of the throat becomes closed for the time being.

Uddiyan Bandha

Press the stomach below the navel centre and try to come to the spine as closely as possible.



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Mul Bandha

Try to close the opening of the anus with an attempt to pull the position of testicles upwards.

When the above three systems of closing are followed in a regular way, vital air (*pran*) starts entering into *Sushumna Nadi* and helps to awaken the divine energy (*Kundalini Shakti*), which is located at *Muladhar Chakra*. All the plexuses also start getting illuminated in a gradual way.

Sadhana – An episode between the teacher the taught.

Swami Khaptad Baba is presented as the taught, where as Maharajji stands for his teacher. This episode is an incident actualized in the days of spiritual practice of Swamiji himself and gives an indication that the achievement of the divine entity is not just utopian theory but a stern reality, which can be attained in this life itself.

Now the episode begins:

Yogi Raj orders the aspirant to sit in the posture of *Siddhasan* for two hours. First of all, the aspirant must perform *Tratak* and then the meditation must be focused on *Bramharandra*. By this meditation, a divine light will emerge. It is not advisable for the aspirant to be nervous or get scared at this vision. We must try to stabilize this divine light, dominate it and throw this light through our strong will towards *Muladhar Chakra*. The colour of this divine light resembles the electric-flash. With the help of this light, there emerges in *Muladhar* a special light, which appears to be an admixture of red, yellow and white light. This is a special light, which enlightens every corner of the inner world. As a doctor after operation can see the internal organs and their



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workings within the body, exactly in the same way, the aspirant can see inside the gross body all the details with the help of this light. You can see directly all the things inside the body and will have real knowledge of it and what it is all about the body which man holds so dearly.

When *Swamiji* entered into *Bramharandra* after *Tratak*, a great divine light emerged. *Swamiji* felt a great push, he was levitated two or three feet high and then fell down with a jerk. His posture was intact even in this incident. He did not get hurt but his eyes were opened. *Maharajji* asked, "What happened?" *Swamiji* replied, "By your grace *Guruji*, a divine light entered into my body. This divine light was of a great strength, which I could not endure. Therefore it levitated and threw me down. But I was unhurt and now my body is feeling quite light." *Maharajji* ordered, "Sit down with great vigilance, because this time a little more force would be applied."

Swamiji sat calm as usual. First of all, a dim light emerged through *Bramharandra* and slowly it became effulgent. This light entered into *Muladhar Chakra* and enlightened the entire body. The next day's practice made all the plexuses (*chakras*) directly visible. During the third day's practice the science of breath, its activities and its function, colour, form etc at ten places were witnessed. The fourth day's practice acquainted him with the divine light of *Bramharandra* and the mental sheath of the subtle body. The fifth day was the day of visualization of the basic units of *tanmatras* and also the basic five entities made of these *tanmatras*. Every action, interaction and reaction of these elements were visible in detail. The sixth day was the day of visualization of the intellectual sheath located at *Bramharandra*, clear and transparent, and also the senses of knowledge and action were transparent with their sciences. The seventh day's practice took *Swamiji* to the bliss-



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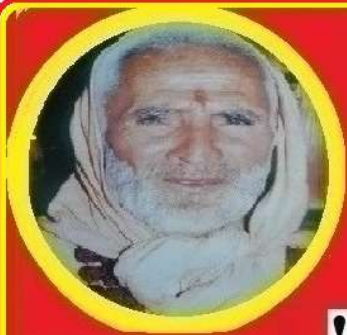
sheath, where the forms and activities of the subtle *Pran*, Ego-Principle and *Chitta* were perceived. The eighth day was the day of introduction with the causal *Prakriti* and also the visualization of *Atman* within the ocean of *Chitta*. That day was the day of *Samadhi* when he remained absorbed for long in his own genuine divine nature. After many hours' *Samadhi*, *Swamiji* got up and was in normal condition. He then touched the feet of *Maharajji* and said, "I am today absolutely obliged by your boundless grace. You have quenched the thirst of my spiritual pursuit, which has come down from my countless births. Today with the soul-realization, I feel serene without having to wander hither and thither. Please *Maharajji*, bestow on me, one more boon that the science, which I have achieved through your grace and aid, remain stable in my mind and heart." *Maharajji* spoke out, "your achievement will get solid anchorage after constant and intense practice. Now what is awaiting you is the highest form of renunciation (*Param Vairagya*) and this you have to achieve yourself. This time you have achieved and acquainted yourself with the half-science alone. When you become strong enough like a solid rock in this, then only you would be given *Bramha Vigyan*. When this science becomes rock solid, then only you should impart this knowledge to those only who are competent enough to receive it, not that to anyone whosoever comes. An inspiring and aspiring soul, who is expert in the four-fold modality of penance (*sadhana*), becomes the real authority to obtain the knowledge of *Bramha* or *Atman*." *Three forts of Atman*

There are three gateways to our soul. First gateway is our gross body. The second is our subtle body and the third is our causal body. These three gates work as strong forts to hide the genuine abode of the soul. The causal body is called



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Chitta, where abides the divine principle called soul. The first frontier is our gross body, which has its two valves, one is *Muladhar* and the other is *Trikuti* or the third eye. When an aspirant sits down in meditation, the senses must be absorbed in the mind and the mind must be left open with eyes closed. We must cast a serene, sweet and soft glance at the mid of the eyebrows, trying to awaken a sort of divine light there. On the basis of this pure will and its practice, a genuine divine light will emerge at this point. What is this light, from where it comes and whither it goes ? This divine light is actually our subtle eye - the inner eye. When the gross eyes open, the external objects are perceived. In reality, the light of the gross eyes is also the light of the inner eye. When the gross eyes are closed, the divine eye starts seeing the objects of the inner world. When we see the external objects through our external eyes, the external sources of light like the sun, the moon, the lamp, etc. work as the subordinates to the main source, which is our divine light. When the external eyes are closed, the lights existing in the inner world co-ordinate themselves to help the inner eye. The same fire-element (*Agni tattwa*), which works as heat and light in the external world works in the inner world too. The *Tej Tanmatra* is also within us. The openings of the external as well as the internal eyes acquaint us about the things lying in both the worlds external and internal as well. The practice of this meditation gives rise to a purified intellectual power called *Vishoka Jyotishmati*. This intellect introduces us to the science and philosophy of the inner world. Thus the practice of meditation where the third eye is awakened renders our intellect knowledgeable and illuminating and the things are presented in their natural status. An aspirant in the ascending days of his penance feels the opening of the third eye or the awakening of the clarified intellect, which works as a real instrument for the achievement of spirituality. When the meditation is carried with our external eyes opened, the posture (*Mudra*) is called *Unmani Mudra*.



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If the aspirant does not aspire to use this *Unmani Mudra* to enter into the inner world, let him proceed in his journey of the inner world through the illuminating intellect called *Ashoka*. He can use this light of intellect to study the things of the external world too, like our heart, lungs, kidneys, nerves and etc. With the help of this light of intellect, one can see and learn even the science of breath and breath-control. When the aspirant gets more and more absorbed in the inner world, the external world slowly pales into insignificance. The *yogi* then starts feeling that even his external body is slowly getting transformed into a piece of divine art. He feels as it were, he is rising above the world of mutations and deaths; that his heart and mind are overwhelmed with the sense of good emotions and ideas.

Access into the subtle body

After directly visualising the internal entities of the gross personality, the *yogi* with the help of this divine light enters into the subtle body. This subtle body is made of 17 entities, 5 senses of knowledge, 5 senses of action, 5 subtle *pranas*, the mind and the intellect.

Formation of the subtle body

How is this subtle body formed? When God wishes, out of this pure will the creation is made in three categories - *Sattwic*, *Rajasic* and *Tamasic*. The *Sattwic* and *Rajasic* portions of ego combine in equal proportion to produce the mind. The *Sattwa* predominating ego produces the senses of knowledge which are five in number. The *Raja* predominating ego gives birth to the senses of action and *Tama*-predominating ego in chain process gives rise to the five *tanmatras*. First of all, creation follows in its cosmic pattern and then from cosmic designs emerge the individual entities. Thus we get the worlds of macrocosm and microcosm, both following the uniform and systematic process of science.



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The *tanmatras*, which are produced from the *tama*-predominating ego-principle or the subtle entities, are the instrumental causes of the formations of our bodies. After this, out of these subtle entities called *tanmatras*, the five gross elements, earth, air, heat, water and ether (*akash*, *pran*, *tej*, *jal*, *prithivi*) are produced. This body, which emerges out of combination and permutation of five *tanmatras*, is subject to expansion and contraction or evolution and involution. This subtle body assumes the same design and pattern of the gross body when it enters into it. When a newly born baby grows bigger and bigger, this subtle body also increases proportionately. This subtle body is housed in the gross body and the subtle senses of the subtle body make the external sources of action and knowledge activate. At the time of death, this subtle body abandons the gross body, carrying with it the positive and the negative impressions of one's actions in life. The relation of the subtle and causal bodies exists even after death of the physical body. So long as the gross body remains, the subtle and causal bodies also remain with it attached as homogeneous admixtures. When the subtle body leaves the gross body, causal body accompanies it. When the death of the subtle body approaches, the causal body alone remains. This causal body is unlike the gross and subtle bodies. It is the body made of subtle impressions of our gross actions performed by the gross body. These impressions are given a special name in Hindu religion and philosophy as *Samskaras*. These impressions are the fundamental causes of the cycles of creation in the form of recurring births and deaths, blocking the valve of emancipation of the individual soul. *Chitta* is the gamut where all sorts of impressions are stored. It can be compared to an ocean with the uproars of ebbs and tides, made of (+) and (-) *Karma-Samskars*. (59)



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A Yogi entering into the Subtle Body

When a *yogi* aspires to perceive the soul direct, awareness of gross body will be on the decline and its obliviousness will prevail. Then only he can have a higher flight into the subtle and subtler bodies. The realization at this moment is this that the whole body becomes effulgent. The yogis describe this subtle access and vision “मुर्दा ज्योतिसि सिद्ध दर्शनम्” By meditating on *Murdha* for a long time, we can perceive the yogis who traverse in the open Sky or Ether. At the time of meditation, the inner eye sees the angels in divine bodies and also the seers. As the gross world exists in the world of gross five elements, exactly in the same way, the subtle world exists in the world of five *tanmatras* and the individual souls do exist over there in their subtle bodies.

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The worlds of Panch Tanmatras

The individual souls in their subtle bodies also enjoy the subtle particles of the subtle worlds. It is a world of result-orientation, the outputs of actions performed in the gross bodies of human lives. Actions and enjoyments are also found in the subtle worlds but they are unlike our gross bodies. The strategies and systems are different. The will power is the only prime-motive power through which the subtle bodies enjoy the divine smell, divine touch, divine hearing etc. The subtle world like so many fortune-oriented categories is one. Here, the quality of *sattwa* predominates. In the world of insects, birds and animals, the domination of *Tama* quality prevails. The divine souls, also known as angels reside in heaven in their subtle bodies made of *tanmatras*, enjoying the pleasures of divine *tanmatras* for a long time extending to billions and billions of years, maybe *manwantars* and *Kalpas*, and then once again they come down to the earth assuming human bodies, in order to achieve the eventual goal of life in the form of complete emancipation from the



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fetters and shackles of *Maya* by awakening the feeling of *Param Vairagya*, through the practical and theoretical knowledge in the form of experiences, visions and realisations. At the state of complete emancipation, not a single body does exist- neither the gross body nor the subtle one nor even the causal one. This is the state of complete freedom of the soul. At this juncture, there is neither the feeling of enjoyment nor of agony nor of any sort of pleasure. The soul at that time resides in its own form. This is also called *Kaivalya- Bhav*.

In the journey of the pursuit of *Atman*, we have crossed the first frontier and reached the second frontier, which is the voyage of the subtle world through our subtle bodies. In meditation whenever we find and feel that our body is emitting the radiations of light, we must know that we are entering into the subtle body. At that time various scenes of extraordinary qualities do appear. Divine beauty over-floods every scene comprising of green forest, gardens, rivers, waterfalls, divine lights emitting multiple colours and shades. At this time, divine personalities in the form of angels and saints walking in the limitless expanse of the Sky or Ether are clearly visible. A yogi in his meditation can perceive so many subtle entities along with his own subtle body. Those subtle living creatures, who have not yet chosen their parents, places, times for their rebirths, are also found wandering in the egoistic divine personalities called angels, traversing in their subtle bodies in the open expanse of the infinite Sky or Ether. What are the differences among these different subtle personalities and why do they traverse the Sky or Ether is a matter of science and philosophy, which a *yogi* if he aspires can know.

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Entrance into Bramharandra

In this subtle body the *yogi* first of all must enter into *Bramharandra*. At the outset itself he witnesses the centers



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of sources of knowledge and action. He can witness these radiations, which are smaller enough. In this abode, the senses of knowledge and action, mind and intellect are seen as the effulgent particles. Divine light emanates from all of these. A *yogi* is amazed when he witnesses their dynamism and their mutual actions and interactions. Their actions are found very fast. In a very small unit of time, they perform their functions, which are systematic and dynamic. The *yogi* feels their movements as the rotation of a flame of fire. We must observe well in our meditation the functions of our gross senses. For example, in order to find out the working of our tongue directly, we must keep our tongue in the palate and look at *Bramharandra* through our divine eye. This way, we come to know about the workings of the subtle sense of touch; we can find out the speed, the vibration and how the gross senses accept the things and pass on to the subtle sense of touch. This subtle sense of touch then passes the information to the mind and again to the intellect and within no time, the intellect decides and the same information comes to the gross senses via mind and the subtle sense of touch. The whole thing happens within the fraction of a fraction of a second. Thus the visualization of the subtle workings of the subtle units of matter evolves us to the capability of visualization of our soul. At *Bramharandra*, we witness the subtle workings of the senses of the subtle body and also of mind and intellect. This science renders our intellect absolutely pure called *Ritam bhara* as our evolution ascends and becomes the sole instrument for the direct perception of *Atman*. Since our *Atman* is the subtlest of the subtle entities, this clarified intellect alone can open up the valve of the world of *Atman*. When the genuine forms and structures of the senses, mind and intellect are identified at *Bramharandra* and when the *yogi* achieves complete mastery over them, we get what is known as *Param Vairagya*, where not even a little trace of *Karma-Samskar* exists. After complete



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knowledge of the subtle body, if the aspirant is not capable of achieving *Param Vairagya*, then desire to enjoy heavenly things arises. So what is imperative for a *yogi* is to evolve the sentiments and ideas of detachment and indifference even towards divine things. First step is to abandon the desire of enjoying grosser things with our grosser senses and the second step is to abandon even divine things of our subtle body. Both these attachments are regarded as constraints for complete emancipation of the soul.

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The western scientists are fed up and worried about the enjoyments, which emerge from spatio-temporal things. All such kinds of enjoyments are of double nature, moving in the manner of ebbs and tides. The western affluent society looks at the Hindu *yogis* for the attainment of eternal light and bliss. They are eager enough to learn the lessons of *yoga*. A strong inquisitiveness has embraced them. But even today, many of them mistake *yoga* as mere physical exercises. The physical aspect of *yoga* is called *yogasan*, which actually is one of the steps in the comprehensive package of *yoga*-system. The other vital steps of *yoga* are unknown to them. The western world is now on the way to understanding that *yoga* is a unique discipline of knowledge, which includes in it not only physical exercises known as *Asans* and *Mudras* but also ethics, concentration, meditation and trance. India is the birthplace of *yoga* and it has a historical legacy of this divine discipline. To learn this unique discipline, the foreigners from all over the world assemble here. The westerners are found to be very much committed to things once they find the possibility of genuineness in them. Hard labour and dedication eventually crowns them with achievement. The Eastern people of this age lack this quality of knowledge and commitment. A new scenario of awareness and inquiry must be created to reorient and rehabilitate the lost episodes of cultural and spiritual legacies of all Hindus.



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Access into the causal body and its knowledge

There are six entities in the causal body: 1. *Jivatma* 2. *Chitta* 3. *Ahamkar* 4. Subtle *Pran* 5. Subtle *Prakriti* 6. *Bramha*
Bramha has pervaded or encompassed all the five entities.

When a *yogi* enters into the causal body, which is located at the heart, there emerges a grandeur divine light before him. In the state of trance (*samadhi*), he experiences the causal body as a beam of light, effulgent and illuminating. The *yogi* feels the impulse of energy which radiates from inside in the form of subtle *Pran*. When he moves a little forward, he feels the presence of the covering of Ego-principle over *Chitta* and *Atman*. At that time, the *yogi* removes that super-imposition of *Ahamkar* through the strength of his meditation and moves on forward surpassing it. Then he enters into the abode of *chitta*, which is pure, white and illuminating, i.e. it is absolutely *sattwa* predominating. A constant and long practice shatters away the old-age impressions of actions sheltered in our *chitta* and the same becomes as white as the crystal is. In that pure state of *chitta*, the *yogi* makes an exhaustive and meaningful search of his own soul-entity. The search is done through a certain type of trance (*samadhi*) known as *Sampragya Samadhi*. This *Samadhi* is designed to clear the subtle impressions, which are embedded in our *chitta*.

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Chitta is the storehouse of negative and positive impressions, which are the causes of the up-roars like the waves of the ocean. By the process of elimination, negative impressions (*samskars*) are first eliminated but the pure and positive *samskars* remain. So long as the relation between *Chitta* and *Atman* exists, the *samskars* do remain for the sake of the positive play as designed by God. The pure *samskars*



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do not constitute the membrane, which hides the divine principle - the *Atman*. The *sattwic samskars* work as strong parameters of achieving true knowledge of *Atman* and eventually help us to enter into the transcendent state. (65)

When the soul is directly perceived, we get another type of trance (*samadhi*) known as *Asampragya Samadhi*, which bestows on us the absolute renunciation, 100% detachment from the worldly things. But it takes its own course through a gradual process because *chitta* is like a vast ocean and to search the *Atman* from the undersurface of *chitta* means to search a precious piece of pearl from the sub-surface of the ocean. How extensive and detailed search it would be, everyone can imagine and guess. Let us imagine our *chitta* to be a conglomerate of millions of atoms and our soul is a very very subtle thing in that assemblage. Though *Atman* is beyond mind and intellect, yet it often becomes an entity of the approach of philosophy. Philosophy may not be capable enough to carry us to its exact domain, but it provides us sufficient hints, provided the philosophy of our acceptance is a rational philosophy, believing in the manifest and the unmanifest aspects of the truth. Thus rational philosophy can take us to the borderline of the domain of *Atman*. The structural formation of the *Atman*, its form and colour, shape and size, light and radiation and its awareness are totally of different categories when we compare it with the billions of atoms that form the conglomerate of *chitta*. This atomic *Atman* is uniquely different compared with other atoms of *chitta*. If it had not been so, it would have been a Himalayan task to identify and achieve it. The *Sattwic chitta* though crystal clear, is the membrane, which hides the *Atman*. Therefore, the direct perception of *Atman* remains very much problematic even at the state of *samadhi*. *Chitta* in its *Sattwic* state is itself clear, pure, transparent, effulgent, illuminating and uniformly one in all conditions. Then how and where



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the form and entities of *Bramharandra* with the aid of this divine light. This practice gives rise to *Ritambhara Buddhi*. The divine light that first appeared in the mid of eyebrows helps to perceive various subtle objects and the *Ritambhara Buddhi* decides the other characteristics of the objects and provides us a decisive vision. This is a transparent vision without any possibility of illusion. This *Ritambhara Buddhi* provides us complete vision and recognition of the subtle entities of the subtle body located at *Bramharandra*. After this achievement, the aspirant who is an expert in four kinds of practices (*Sadhana chatushtaya*) and equipped with this enlightened knowledge along with the divine light must enter into the domain of his heart. 67

Three Membranes of Soul

There are three membranes of the soul: Subtle *Pran*, Ego-Principle and *Chitta*. We can visualize directly Subtle *Pran* through *Ritambhara Buddhi*. Then we can look into our Ego-Principle. After that we come to identify ourselves as “*Ahamasmi*”, which is a special evolute of our individual soul. The aspirant first, must penetrate the orb of this ego-principle and with the aid of *Ritambhara Buddhi* the aspirant should enter into the orb of *Chitta*.

Search for Atman in Chitta

We must search our divine principle (*Atman*) in the cave of our *Chitta* through the help of *Ritambhara Buddhi*. We must look and find out in which corner is located this divine principle as an entity which is seemingly passive and unmoved, and smaller than the smallest atom, because this *Chitta* in its expanding status, sometimes, looks very very big. If this *Chitta* be divided and sub-divided, the existence of *Atman* will be dimensionally subtler than the billionth part of this. When this *chitta* assumes its expanding state it



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becomes like a vast ocean and to search the divine *Atman* would be just like to search for a valuable pearl under its surface. The search of the subtler entity in the midst of subtler and subtler entities would be a most difficult and arduous task. But when this *Chitta* is in its state of contraction, it is really microscopic and a little bigger than the *Atman*. Then, the soul realization would be within accessibility. This microscopic state of *Chitta* is the *sattwic chitta* and as it enlarges, it becomes *raja* predominating. Therefore, a yogi finds it easy to fix a line of demarcation between *chitta* and *Atman* and thus a correct realization can take place.

At such a stage, when self-realization is directly perceived, the bliss to be experienced at the time can neither be expressed in writing nor can be described in words. The yogi realizes four entities together- Subtle *Pran*, Ego-Principle, *Chitta* and *Atman*. There are two more entities beyond these four microscopic entities. They are the subtle *prakriti* and the all-pervading *Bramha*. Subtle *Prakriti* and *Bramha* are the eternal pairs, the mother and the father of the *Atman*, the individual soul. (68)

This knowledge belongs to the Bliss-sheath also known as the casual body. If the *yogi* aspires to perceive *Bramha*, he must attain *Dharma-megh Samadhi* and through this must surpass the different orbs of Nature and get himself established in the orb of *Bramha*. At this stage, the aspirant must realize them as separate and autonomous entities. When a *yogi* finds himself between *Prakriti* and *Purush* he is like a lost tourist. Then he moves forward to be established in his real nature and slowly attains unification with *Bramha*. This is called the state of complete emancipation. You may take it as the establishment in your own self or the unification of *Prakriti* and *Purush* or the attainment of *Bramhic* state.