

*मनोबल की वृद्धि :

सबके जीवन मे इतना मनोबल , आत्मबल एवं निश्ठा नहीं होती कि वो अपने बल बूते पर आगे बढ़ सके. इसीलिये उसको सर्वग्य , सर्वशक्ती परम दयालु परमेश्वर का आश्रय लेकर जीवन को अग्रगामी बनाना चाहिये. परमेश्वर के आश्रय से मनुष्य निरुत्साह , निर्बल एवं निराश्रय नहीं होता. जैसे कोई सैनिक युद्ध भूमि में गिर भी जाये और उसके मन मे यह विश्वास बना रहे कि मेरा सेनपति या सम्राट मेरी सहायता के लिये और सेना भेज रहा है , तो वो उस परिस्थिति में भी अपने को बलवान अनुभव करेगा और जीत की आशा बनी रहेगी. वैसे ही निर्बल से निर्बल मनुष्य के लिये परमेश्वर का आश्रय सर्वदा आशावान , बलवान तथा दृढ रहता है. ईश्वर सहारा असंभव को भी संभव बना देता है. ऐसा कोई कार्य नहीं है जो ईश्वर विश्वासी के लिये दुर्गम हो. उसके लिये सब सुगम हो जाता है.

ईश्वर दर्शन-

श्रीरामकृष्ण की पहली बात यह है कि ईश्वर दर्शन करना होगा । कुछ मन्त्र या श्लोकों का कण्ठस्थ कर लेने का नाम धर्म नहीं है । भक्त यदि व्याकुल होकर उन्हें पुकारने, तभी ईश्वर-दर्शन होता है । चाहे इस जन्म में हो या अगले जन्म में ।

श्रीरामकृष्णदेव भक्तों से- “शास्त्र कितने पढ़ोगे ? केवल विचार करने से क्या होगा ? पहले उन्हें प्राप्त करने की चेष्टा करो । पुस्तकें पढ़कर क्या जानोगे ? जब तक बाजार में नहीं पहुँचते तक तक दूर से केवल हो-हो शब्द सुनायी पड़ेगा, अन्त में बाजार के पास पहुँचकर साफ साफ देख सकोगे, सुन सकोगे ‘ आलू लो, पैसा दो ।’

‘ खाली पुस्तकें पढ़कर ठीक अनुभव नहीं होता । पढ़ने तथा अनुभव करने में बहुत अन्तर है । ईश्वर-दर्शन के बाद शास्त्र, विज्ञान आदि सब कूड़ा-कर्कट जैसे लगते हैं ।

SECRETS OF GOD - BY - YOGA SIDDHA DR.RUPNATHJI (DR.RUPAK NATH)

*The soul's relationship to God is described in religious traditions as an erotic play between male and female divine personalities. There are many examples. Sita and Ram, Radha and Krishna, Shiva and Shakti. These human stories do not by pass the extreme sensual pleasure of a love relationship. The 'erotic' quality is of course in the most positive use of the word. It is the eros or utter connection; the connection of the soul to the Lord, the individual to the universe. This Eros quality is 'eros ive' to the soul's obstructions (heavy like rock or soil) and allows the soul's reunion with its source. My personal research with the dying showed me that in death there is an utter pleasure for the person merging back to their Source. They describe it in terms like delicious, exquisite, utter peace. This religious, 're linking' point of view is clearly the opposite of other religious methodologies that teach the transcendence of desire as THE way. So we need to figure this out and take a personal position on what works for us.

Believe it or not, the participation with the obvious union of opposites in our own life, as simple as left to right, front to back, above to below, inhalation to exhalation, strength to receptivity, male to female, within and without IS your ancient religious, re linking, Eros, participation in the universe, you and source reality that is nothing other than nurturing, abundance, regeneration, continuity and healing. It is the soul's relationship to God (if that language is ok for you) and it is erotic and delightful. So what is the implication? "Do your Yoga," not just any Yoga but your Yoga, your participation in your own opposites. Elevate asana to the extreme religious priority, non-obsessive spiritual responsibility and practical means that it is. This exquisite participation in the opposites already in erotic union as your own life may very well result in the same Eros wonder, strength receiving in the outer polarity (that is with some one you love!) although it does not need to. But it will result in the certainty of your utter connection, absorption in the nurturing wonder of this total universe, arising as the sheer regenerative perfection and extreme intelligence of life that is YOU. There is definitely transmission from others and it cannot be dismissed and it is universal. This faith expressed in different languages and culture that everyOne has whatever the tradition needs to be honored respected and cannot be argued with. Yet these cultural identities only create fear and separation paradoxically and humanity has not even yet matured into seeing we are all the same despite wild and interesting differences. Argument never wins. The only thing to do, I find, is to give the faithful Yoga and then that takes them Somewhere beyond cultism.

But dharma wise this is what I recon! It is a question of, "what is your spiritual priority" to abide as witness consciousness to all arising conditions until you reside only as consciousness itself in which all "things" arise, where these are no subject object relationships only Reality. OR merge / embrace your chosen direction or object with continuity until you are completely merged with that object. In so doing

you know the object but also synchronistically you know the knower of the object, consciousness itself, that in which all object / subject relations are arising. This was essentially Siddha Yogi Rupnathji's teaching and he taught that it was necessary to all religious practice. It is the practical means by which the first mentioned idea, the "residing as consciousness only" would arise as a spontaneous "given" siddhi. It cannot be practiced but is given. Just like in the analogy of sleep. You cannot put your self intentional to sleep. But sleep is surely "given" when you make the conditions right. So I maintain that the senior spiritual priority is an appropriate Yoga, intimacy with all ordinary conditions. Then dissociation from ordinary conditions will never arise in attempt to be "spiritually" accomplished. That is, if one is attempting to "reside as witness only" before a life of Yoga, a life of intimacy has been established it only causes dysfunction and dissociation from life itself, which I see is the entire cause of humanity's suffering, i.e. the lack of intimacy with life in all its forms. This has been forced on humanity too soon out by doctrine and power structure entirely out of the context of an actual Yoga, which now must be restored for everyOne. If the gift or siddhi arises genuinely, (the awareness that all is consciousness, or simply all IS One) in the life of Yogic intimacy it will never cause dissociation or cultism. And finally the merge with the object of choice is the age old anciently proven method of all the Great Traditions. The mutual love / affection between two real people IS the only method there really is in all the traditions. When it comes down to it, even in sophisticated dharma such as Vedanta or Buddhism they acknowledge that all insights arise in the fundamental relationship, one's love for another. For example in the Mahamudra cults of Tibetan Buddhism their fundamental meditation inquiry is "no object, no subject no action," but this meditation is gently given and practiced in the prior practice, which is mutual affection for an actual real life person, one's Guru and intimacy compassion in all relationships. This is why Siddha Yogi Rupnathji would say "the Buddha was a Yogi. and Yoga is required." That is, intimacy with all ordinary conditions. To be intimate with your own body and breath allows one to be intimate with another, one's spouse, one's Guru. That is body, breath and relationship in that order. And he would say Yoga is what one does as a practical response to the first sign of Grace. It enables us to stay intimate in our chosen direction, our "Ishta" with ease and continuity. Other wise we turn even Grace into an experience that has passed and the mind gets busy trying to grasp it again without the practical means of a search less Yoga.. direct participation in the Given life, which is only a nurturing regenerative continuity.

In the Great Tradition the avatar, Guru and Jivamukti appeared in a culture where Yoga was understood. It was mother's milk of culture, a given and there was always the acharya in cooperation with the avatar, that could guide each person in there appropriate Yoga, their appropriate response to Grace or Life itself without seeking. Except Yoga has almost disappeared and something else exaggerated is being taught. Those who are spiritually sensitive, when they see modern day yoga reject it as being irrelevant, which it is. Real Yoga for real people must be given now as the fundamental and practical means of a spiritual life or any kind of life that wants to feel all that there is to feel. The word Yoga comes from a Sanskrit word meaning roughly "to yoke or unite". The goal of Yoga is Samadhi, enlightenment or union with the Divine. This is one of the constants seen in every school as can be demonstrated by the following statements;

“Yoga is the union of the individual psyche with the transcendental Self.”

“Samadhi is the technique of unifying consciousness [with the object of meditation] and the resulting state of ecstatic union with the object of contemplation.”

In a chapter entitled, “Yoga is Your True Nature: Union with the Divine Self” (By- Siddha Yogi Rupnathji), Gannon and Life state, “The various yoga practices are like the yoking mechanism: they put you on the path, and direct you as you walk toward God. They make you available for the possibility that you might experience a graceful dissolution of the yoke and the merger with the Divine called Samadhi.”

We cannot deny the existence of the soul or its difference from the body; but it is only when there is a complete cessation of sorrow that a person can be said to be happy. The soul is really without any attachment or Gunas; and it is only want of discrimination that brings about its bondage. But it can become free; and he who is liberated is not bound again; and it can do so by means of discrimination.

Prakrti is the original cause of all things, all except the soul; and there is a multiplicity of souls, because we see that all creatures are different from one another. At the same time we cannot deny that the world is real, and that the actor is ahankara and not the soul. But it is the soul that understands, and is the principle of life within us.

Thus we conclude that the efficient cause of action is Prakrti, and it is closely associated with the soul. But whatever the cause of this association, the chief object of a man's life is to put an end to it all, for it is the cause of our pain.

*The soul and the body: We cannot deny the existence of the soul or its difference from the body. The very idea of possession implies the existence of a possessor; and the latter can only be a living creature with a soul, and not a thing made of stone.

*Pleasure and pain: It is only when there is a complete cessation of sorrow that a person can be said to be happy. Pain arises from sorrow; but pleasure does not satisfy our desires; for we know that there is no one who is happy in this world. Sorrow is of many forms; and even pleasure may be said to be a kind of sorrow. But the absence of joy does not mean that action is not performed for the sake of the soul.

*The soul and the gunas: If the soul can be without attachment, it means that it cannot have any Gunas or the attributes of Nature, which do not belong to the soul, and are ascribed to it through want of discrimination.

*Lack of discrimination: This absence of discrimination is without a beginning; but it is not eternal like the soul, and can be destroyed by means of knowledge, as darkness is by light. But it is the cause of the soul's bondage, which cannot be explained otherwise.

*The meaning of freedom: He who is liberated cannot be bound again, for otherwise there would be no difference between freedom and bondage. Liberation is the same thing as the removal of obstacles; and it is only the best who can be free.

*Meditation: Meditation is more important than a particular posture of the body, for it alone can make for the suppression of the evil influences of our actions. Indeed, if there is want of discrimination, there can be a wrong course of action even if a person is without attachment; for discrimination alone can destroy attachment as well as confusion of thought.

*Prakrti and the soul: If we agree that Prakrti is the original cause, it can only be the cause of all, things other than the soul. When we examine and analyze objects up to the atom, we find that there is action similar to that of Prakrti in every case; and so we conclude that it is Prakrti that is supreme. But even when objects are combined with one another, we find that there is no destruction of any part, not even of an atom. But this does not mean that we should regard Prakrti as superior to everything; for we see that all its actions are meant for the sake of the soul; and when the latter is liberated, there is no need for any of its things, not even experience.

*Multiplicity of souls and dualism: There is a multiplicity of souls, because we see that they are all different from one another; and we have to admit a state of dualism, Prakrti and the souls, But this can lead to a conflict, for we cannot say which of the two comes first and which last. In any case we cannot regard the Universal Spirit, who is pure thought, as the creator of inanimate things; for were it possible, there would be no meaning in withdrawal from the objects of life.

*Reality of the world: We cannot deny that the world is a real one; that the actor is ahankara and not the soul; and that experience abides in thought, which partakes of its actions. The moon and other heavenly bodies revolve because the cause of their creation is real, and their knowledge arises as an

inference of an effect from a cause. The reality of the world is proved by means of an uninterrupted series of events; and that is the very basis of the idea of release from the bondage of life.

*The soul: There is an entity within us which understands the course of actions, and pervades everything; but, as it acts as a substitute for something else, it has knowledge of experience, place, and time. When it is not present, the body decays; and we cannot say that it is some unknown power, for we can easily know it. That is the soul; but, as it is without any Gunas, it cannot act; and so we conclude that all actions are performed by ahankara, and have nothing to do with God.

*Conclusion: The efficient cause of action is Prakrti, and its relation to the soul is like that of possession and possessor. There are some who say that the soul comes to be associated with Prakrti through want of discrimination, while others believe that it is so because of the "subtle body" which accompanies it throughout its series of births. But whatever the cause, the chief object of a man's life is to put an end to it.

*We have explained that the idea of Yoga is based on the creative energy of Buddhi. Corresponding to this we are told as follows:

"The highest form of matter is Citta. What the Sankhya calls Mahat (Buddhi), the Yoga calls Citta. It is the first product of Prakrti, though it is taken in a comprehensive sense, so as to include intellect, self-consciousness, and mind. Citta, as cause, is all-pervading like Akasa (Ether), and we have as many Cittas as there are Purushas (souls), since every purusha has a Citta connected with it. The Citta contracts or expands in the various kinds of abodes in the successive lives. ... This contracted or expanded Citta is called Karya-Citta (active Citta), which manifests itself in the states of consciousness. At death the Karana-Citta, always connected with the Purushas (individual souls), manifests itself as Karya-Citta, in the new body formed by the apura, or the filling in of Prakrti, on account of past merit or demerit. ... While Karana-Citta always remains all-pervading, the Karya-Citta appears contracted or expanded according to the body which it occupies. ... The Yogin acquires omniscience when the all-pervading state of Citta is restored. When it becomes as pure as the purusha itself, the latter is liberated. It is by means of Citta that the self (purusha) becomes aware of objects and enters into relation with the world. ... Citta may undergo modifications and assume the form of the objects presented to it; but it cannot perceive what it sees, since it is unconscious in its nature. It is the reflection of the self acting on it that makes it perceive what is presented to it. ... When the Citta is affected by some external object, through the sense-organs, we have a case of perception".

*Purusha and Prakrti: We have pointed out that, according to our theory, Yoga gives a small place to Nature or Prakrti as a separate entity but associated with God. Their relation, as defined in the Sutras, is as follows:

"The Yoga accounts for creation by the two agencies of God and Avidya. Avidya is unintelligent. ... God is the intelligence adjusting the modifications of Prakrti to the ends of Purushas (individual souls). The jiva (individual soul) is found to be involved in matter, and this constitutes his fall from his purity and innocence. The individual, in the Yoga, is not so much at the mercy of Prakrti as in the Sankhya. He has greater freedom, and, with the help of God, he can affect his deliverance. ... God has a perfect nature. ... Patanjali proves the omniscience of God by means of the law of continuity. ... The blind tendency of non-intelligent Prakrti cannot bring forth the order and the harmony of the universe where men suffer according to their karmas (actions) God is the guide of the evolution of Prakrti. He is ever solicitous that the development of Prakrti may serve the interests of Purushas (individual souls) God is not, however, the creator of the world. ... He is said to be a special kind of self, untouched by the taint of imperfection and above the law of karma. ... God lives in eternal bliss, he is omniscient, the teacher of the ancient Rishis. If God is to help toiling souls on the upward way to freedom and light, he must in some degree subject himself to the experience of samsara (changing world) ... God is ever free. ... Unlike the liberated souls, who have no further connection with the world, God is everlastingly in connection with it. ... He in his mercy enters into the scene of change by assuming the quality of Sattva. ... The personal God of Yoga is very loosely connected with the rest of the system. ... God is only a particular self, and not the creator and preserver of the universe. He does not reward or punish the actions of men. But some work had to be devised for him when once he was on the scene. He is said to aid those who are devoted to him in removing the obstacles to their upward progress. ... Isvara (God) facilitates the attainment of liberation, but does not directly grant it. ... In the later Yoga, the universal needs of the human heart prove stronger, and God begins to occupy a more central place. The reality of God is seen in the purified life of man. The witness of God is the religious experience of man. The Over-soul speaks to the soul, and those who seek for truth find the answer in their hearts".

*Prakrti: According to our theory, Nature or Prakrti is conceived as co-eternal with God in Yoga. Where Yoga is, for practical purposes, identified with Vedanta, Prakrti is regarded as a mere spectator of God's work; but Yoga in itself assigns a small share of creative work to Prakrti too. The idea of Prakrti in Yoga is as follows:

"The universe is uncreated and eternal. It undergoes changes. In its noumenal state it is called Prakrti, which is associated with Gunas, and is always the same. Regarding the development of Prakrti, the Yoga holds that there are two parallel lines of evolution, starting from Mahat (Buddhi) which, on the one side, develops into Ahankara (Egoism), Manas (Mind), the five senses of cognition and the five of action¹ and,

on the other, develops into the five gross elements through the five tanmatras (subtle qualities of elements)".

The same soul is born again and again, and it alone can comprehend Brahma. We can understand the idea of the soul in several ways; and when a person attains to knowledge of the soul; all his sins are removed. According to some the highest action is that which is characterized by knowledge; and they believe that the highest goal can be attained by means of renunciation of all actions.

*Re-birth: The revolution of birth takes place again and again; and we say so because of the characteristics of creatures; and it is the same soul that is born again and again.

Essential character of the soul: The soul does not consist in its outward form or the body; and it may be described as the faculty of seeing or understanding Brahma.

*How to understand the soul: We can understand the idea of the soul in several ways. A person is said to exist because of the existence of the soul. We can grasp its idea by means of contemplation too. It is the one thing within the body that does not change; and we can grasp its idea in a state of one-pointedness, for then there is no difference between the seer (the soul) and the object seen. We also see that it abides in the body up to the time of death.

*Removal of sin: When a person attains to knowledge of the soul, all his sins are removed. Death also puts an end to sin; but that applies to actions not yet begun; and so far as previous actions are concerned, their sin is removed only when their effect comes to an end.

*The highest action and the highest end: According to some there is also another class of actions besides those that are good or bad, and they are actions characterized by knowledge. They also believe that it is only when a person destroys both good and evil actions by means of Yoga that he can attain to the highest goal.

*The soul and its goal: It is a law that the lower abides in the higher; and so all things abide in the soul. Real immortality consists in doing heroic deeds without injury to any one; but there are some who believe that it consists in being merged in the Supreme; and that the soul follows the path of light in the world beyond.

*All things abide in the soul: It is a law that the lower abides in the higher; and so speech and the other sense-organs abide in the mind, the mind in prana or vital breath, and that again in the soul.

*Real immortality: The soul cannot be seen; but all souls are essentially alike. Real immortality consists in doing heroic deeds without injury to any one; but there are some who have another idea of immortality, that is, when the soul, after passing through a number of births, is merged in the Supreme.

The soul is minute, but, at the same time, full of ardour and glow, which arise not from self-denial or prohibition, but rather from its association with the body.

*We are told that all souls are at last merged in the Highest; and the Highest is without any division, as the sacred books declare.

It is said that when the soul attains to perfection, it is filled with light, realizes its own self, and becomes full of joy. All its sense-organs are illuminated because of the strength of knowledge; and the remainder of its course on earth becomes sweet; and it values its own purity more than anything else. And when it passes away from this earth, it follows the path of light into the world beyond.

*The highest end of the soul: Those who believe in this idea of immortality of the soul maintain that the soul passes through light, and comes into the presence of the Deity; and, as all its actions have come to an end, it is merged in the Highest, and thereafter has no desire for further action.

*The end of the soul: Those who believe in this idea of immortality of the soul tell us that it goes on and on through light, from cloud to air, and then into lightning that is above the sky, accompanied by its "subtle body"; and then it is led by something that is of the nature of lightning itself, and comes into the presence of the Deity. All its actions having come to an end, the soul, together with the "subtle body", is merged in the Highest; and after this it can have no intention of gaining anything through further actions. This is what we are told, and the excellence of the idea is obvious.

*Real freedom: It is said that when the soul arrives there, it becomes free for ever afterwards. But we are unable to think of the soul except in terms of the intellect; and so we must think of the problem of

freedom too in its light. If we do so, we find that real freedom consists in a state of equilibrium in the midst of all actions, or the experience of pleasure and pain.

*Into the highest: It is said that when the soul arrives there, it becomes free, and lives on for evermore in the Highest; and this, we are told, is due to the fact that its own nature is like that of the Highest.

*A rational view: But we are unable to think of the soul except in terms of the intellect; for even when we try to think of it as soul, it appears to be full of reflection.

We have accordingly to think of the problem of freedom of the soul in terms of the intellect. There are some who believe that this can be achieved by means of renunciation of all actions in the world. But we find that there can be absence of action only if things were not connected with one another. But we find that they are all connected with the soul, though the soul itself is not subject to change. Hence the soul cannot refrain from all kinds of actions. On the other hand, it can be proved that it can attain to a state of evenness or equilibrium in the midst of all actions, or the experience of pleasure and pain. And this, according to the Scriptures, is the state of one who is said to be free from all revolutions of birth.

*The Individual Soul: The idea of the individual soul in each system corresponds to its idea of God. Yoga, based on the character of Buddhi, can understand the soul only in the light of Buddhi, and so it does not know the true character of the soul which Vedanta alone, based on the essence of the soul, can grasp. Yoga understands the individual soul as follows:

"There are countless individual souls which animate living beings and are by nature pure, eternal and immutable. But through the association with the universe, they become indirectly the experiencers of joys and sorrows, and assume innumerable embodied forms in the course of samsara. ... The jiva is found to be involved in matter, and this constitutes his fall from his purity and innocence. ... He has freedom, and with the help of God, can effect his deliverance. As in the Sankhya, so in the Yoga, the round of re-births, with its many pains, is that which is to be escaped from; the conjunction of pradhana (Prakrti) and self is the cause of this samsara; the destruction of this conjunction is the escape, and perfect insight is the means of escape. The end of liberation is the isolation of purusha (individual soul) from Prakrti, to be attained by discrimination between the two. While the Sankhya holds that knowledge is the means of liberation, the Yoga insists on the methods of concentration and active striving. ... Sankhya is the way of salvation by knowledge, while Yoga is that of active striving, of dutiful action in a spirit of disinterestedness".

*Knowledge and Action: Yoga, as we have explained, admits the supreme necessity of action, but gives almost an equal, if not a greater, importance to knowledge. Corresponding to this we are told as follows:

"The body is the instrument for the expression of spiritual life. So, instead of renouncing the material basis, the Yoga accepts it as part of the spiritual problem. To overcome the hindrances, the Yoga gives us the eightfold method, consisting of yama (abstention), niyama (observance), Asana (posture), pranayama (regulation of breath), pratyahara (withdrawal of the senses), dhyana (fixed attention), dharana (contemplation), and samadhi (concentration) ... The first two, yama and niyama, (abstention and observances), lay stress on the ethical preparation necessary for the practice of Yoga. We should practise ahimsa or non-violence, truthfulness, honesty, continence, and non-acceptance of gifts. ... The yamas are of universal validity, regardless of differences of caste and country, age and condition. ... The observances (niyamas) are purification, external and internal, contentment, austerity (tapas), and devotion to God".

"Freedom in the Yoga is kaivalya, or absolute independence. It is not a mere negation, but is the eternal life of the purusha, when it is freed from the fetters of Prakrti. ... So long as avidya (ignorance) remains, the individual does not shake off his burden. Avidya can be removed by discriminative knowledge. ... The goal of jiva is detachment and independence. ... Salvation is the realization of the true nature of the self which is obscured by so many impurities. We can get rid of them by effort and discipline. The Yoga is much more emphatic than many other systems in holding that philosophy cannot save us. What we stand in need of is not subtleties of disquisition but control of will. We must subdue the inner turmoil of emotion and passion. The Yoga recognises that all men are not capable of the discipline it insists on. ... For them the Yoga of Action (kriya-yoga), consisting of austerities (tapas), study, and devotion to God (Isvara-pranidhana) is prescribed".

*Conclusion: We see that the general line of thought, as indicated in these quotations, agrees with what we have observed in regard to the character of the Yoga system of Philosophy. The highest form of energy is Citta which is identified with Buddhi. It is associated with the individual soul and makes itself manifest in different states of consciousness. Then God and Prakrti are conceived as existing side by side, and God is not the creator of Prakrti. He is everlastingly in connection with Prakrti and guides its evolution; and it is he who helps the individual soul to escape from the trammels of Prakrti. Then we are told that action (karma) is necessary, but it should be performed in a spirit of disinterestedness (sacrifice); but the ultimate goal of freedom can be attained only by means of discriminative knowledge.

*A Criticism: But the idea of God as an actor is not so clearly defined by Sir S. Radhakrishnan as it should be in the light of our theory and the Sutras in the original. We are told that Citta is "taken in a

comprehensive sense, so as to include intellect, self-consciousness and mind", and that the Karya-Citta "manifests itself in the states of consciousness"; but this is followed by the statement that, "it cannot perceive what it sees, since it is unconscious in its nature". It is difficult to reconcile the two if they correctly interpret the original Sutras. Further, the author emphasizes the aspect of God as a Teacher or Guru as being the most important of all; but that can be accepted only if the idea of a Teacher is understood in its widest sense, as one who teaches by precept and example both.

*An Examination of the Sutras: Indeed, if we examine the Sutras in the original we find that one of the principal means of attaining to the highest point of Yoga is by "Isvara-pranidhana"; and this expression is usually rendered as "devotion to God". But it may also be taken to mean "acting or exerting like God". This expression is repeated a number of times in the Sutras, and may be said to form the central idea of the Yoga system. We have observed that it may be said to mean "acting or exerting like God"; and Vyasa in his commentary on the Yoga Sutras defines it as *tasmin param guru sarva karmarpanam* or "assigning all actions to the Supreme Guru". Indeed, this "Isvara-pranidhana" is said to constitute one of the chief niyamas (observances or actions) or kriyas (actions) according to Yoga; and the whole idea would appear to be that we are required to regard God as the chief actor in the universe, and assign our own actions to him. Indeed, as God is free from all effects of actions, even so should we be, by acting in the spirit of sacrifice.

Further, we have observed that, according to our theory, Buddhi is an active energy of creation, and it expresses itself in Tapas (heat, austerities) and makes itself manifest in different forms of life. Corresponding to this we find that Tapas is referred to as the principal kriya (action) according to Yoga as well as one of the chief niyamas or actions. Further, we are told that Citta (Buddhi) is associated with other objects and acts for their sake, and that all objects are dependent on it. Then it is said that the knowledge of Citta is possible only in the light of the Heart or Soul dwelling in it. Finally, we notice that there is no contradiction in the text in regard to the character of Citta as being described as self-conscious and unconscious in different places. The literal meaning of the Sutra under reference is that the "Citta is not self-illuminated because it is manifest"; and here is compared to the Soul, which in its true conception refers to the energy of the Heart and is unmanifest. The Soul is unmanifest, and self-illuminated; while Buddhi is not, being manifest. In this connection we have already explained that Buddhi is the first manifest state of the unmanifest energy of the Soul and the two are, for practical purposes, identified; and it is for this reason that the correct idea of Buddhi can be gained only in the light of the character of the Soul.

Thus we may conclude that the idea of Yoga is based on the creative energy of Buddhi, which is closely allied to that of the Soul and can be understood fully only in its light; and it is this that transforms itself into the different phenomena of life. Further, we see that Purusha and Prakrti (God and Nature) exist side by side, and both of them are uncreated and eternal; and Purusha is in everlasting connection with

Prakrti, and guides its course of evolution, and is an active creator though free from the effects of action. The individual (soul) too is associated with Prakrti, and acts through it in various ways. He can make himself free when he understands his true nature as different from Prakrti, and this he can do by means of discriminative knowledge. But he must act, only in such a manner as to be free from its effects; and this can be achieved if his actions are performed in a spirit of disinterested sacrifice, in the manner of God himself. We can understand the idea of the remaining three means of attaining to Yoga, concentration (dharana), meditation (dhyana), and samadhi, when the contemplator and the object contemplated become identified in the same manner. These three can be taken together, and are called samyama or deep concentration; and, as compared with the preceding three, refer to the inner organ of man, beyond which there is a state called nirbija, where there is no action and no result.

Restraint can achieve many things, and makes for one-pointedness; but a really pious man follows the law of life, and is not affected by the changing conditions of things. But samyama can achieve even more, leading ultimately to perfect knowledge, born of discriminations which makes a person free.

*Dharana or concentration: Dharana or concentration consists in the fixation of the mind in one place.

*Dhyana or meditation: Dhyana or meditation arises when, in a state of concentration, a person fixes his attention on one and one object only.

*Samadhi: Samadhi is said to be a state when the object of contemplation alone appears to exist, and one's own self, as it were, ceases to be.

*Samyama: These three, dharana, dhyana, and samadhi constitute what is called samyama or deep concentration of the mind; and when that is attained, a person becomes supremely wise; and this samyama can be made use of in various ways.

These three, as compared with the five preceding means of attaining to Yoga, refer to the interior of the body; but even these belong to a state which is outside the range of what is called nirbija or that which is not followed by any result or action.

*Powers of restraint: A person is said to have developed his powers of restraint when, though his consciousness has been fully awakened, he is able to control himself; when he permits his powers to

express themselves and even to prevail, but knows the suitable time for exercising restraint and can control his mind, which, having been purified, functions with calmness. When he attains to this state, all search after objects of the senses comes to an end, and he becomes one-pointed; and that is called oneness of the mind and the objects it seeks.

A pious person is he who follows the law of life irrespective of whether an object is calm or full of excitement; but the development of different persons is different, and that is the cause of the different methods they adopt.

*Powers of samyama: The powers of samyama or the combination of dharana, dhyana, and samadhi are of various kinds. It enables a person to have knowledge of the past and future, the proper meaning of words, his own previous state of birth, and the approach of death, as well as of what is minute, concealed, or remote and of his body, and the whole world. A person can, by its means, put an end to hunger and thirst, become steady, have knowledge of the mind and soul, and attain to perfection. He can penetrate into the minds of others, make his body light, hear wonderful sounds, pass through space, and remove the veil and see the light. He can have knowledge of the "elements", and control his senses, leading to perfect knowledge and freedom from the bondage of life. It is this knowledge born of the faculty of discrimination that can make him free.

*Freedom from bondage: The different objects of life can be attained by means of various kinds of actions; but all actions, consciously performed by the mind, are characterized by a purpose. These actions produce their own results which, in their turn, are the cause of future actions, which again produce their own results; and so the chain of action goes on from birth to birth.

We know that Time exists; and need to distinguish between mind and matter, and the mind and the soul.

It is also necessary to understand the character of the functions of the intellect, and the mind; and that will enable us to attain to discrimination and put an end to all attachment. That will be the end of all affliction, and the soul will be forever free.

*Attainment of objects: Objects can be attained in various ways, conditions of birth, medicines, application of the mind, exercise of the intellect, and samadhi. But when the original stage of a

substance is completely developed, it changes into another in its natural course. Nevertheless, we cannot know the purpose of the first action in the first substance in Nature.

*The mind: But the human mind acts with a purpose, which arises from a state of consciousness when it acts. A person has only one mind, though it prompts a number of senses to action; but when it is associated with the intellect, it becomes free from all vice.

*Actions and their results: The actions of a Yogi are neither good nor bad; while those of others are of three kinds, good, bad, and a mixture of the two. As a result of these actions, a number of impressions are made on the minds of those who are susceptible to them, so that there is an immediate store of future actions and their results, even though this may be in different births, places, and times; and that is so because memory and these impressions mean one and the same thing. But we cannot know the beginning of these actions, because desire, which is their cause, is eternal, and has no beginning. But, as all actions are governed by motive, result, attachment, and the interdependence of things, they come to an end when the latter disappear.

*Time: The past and future exist as real because their course has different characteristics. The difference between them is subtle, but clear; and it is of the nature of the Gunas or the attributes of Prakrti itself.

*Mind and matter: We can understand the real state of a substance from the unity of its development. But its idea is also affected by the mind; for even if the substance be the same, if it is associated with different minds, the idea of any two of them may be different.

*Mind and the soul: The actions of the mind are always known to its "master" or the soul, because it is always subject to change, while the soul is not. The mind is not self-illuminated, because it cannot see itself.

*Intellect: We can form an idea of the function of our intellect when we see how thought-impressions are formed, and try to grasp the disposition of the mind from the expression of the face.

*Mind as a suitable instrument: As the mind is colored by both the seer (soul) and the object seen, it is suitable for all purposes. But even that mind, with its innumerable desires, acts for the sake of the soul.

*Discrimination: So far as the soul or the seer is concerned, there comes a time when all thought of attachment must come to an end; and, then the mind is inclined towards discrimination, and is not far from freedom from the bondage of life. So long as it is weak, it has desires arising from the impressions of previous actions; but all affliction ends with the end of these impressions.

*End of affliction: When a person has no interest even in reflection or meditation, he attains to a state of discrimination, and rises to a state of samadhi; and after that pain and action both come to an end. Then the perfectly pure one knows how infinite is knowledge, and how small the objects of Nature in the world. Then, as the Gunas or the attributes of Nature have done their work, and displayed all that they had to display, the succession of changes, connected with the moments of Time and lasting till the extreme end of change is grasped, comes to an end.

*Freedom and the soul: This is the state of freedom of the soul. It means a return of the Gunas or the attributes of the objects of Nature, which have no further concern with the soul to their original state of association with Prakrti, dissociated from the soul. Or we might say that the Mental Power is established in its own true nature.