

## THE PATH FROM MRTYU TO AMRTATTWA

The problems of human life are essentially the problems of philosophy too. While the majority of human beings wilt under the weight of their own problems, a few intelligent and alert individuals take a rational path and grapple with the problems in an orderly way. The perception of the majority being limited they would attempt to wriggle out of the critical situation by inventing the readily available easy way out, resulting in the emergence of varieties of superstition.

Superstition is nothing but belief in the casual nexus. It has meaning only if causality were an inner necessity like that of logical inference. For instance, the connection between knowledge and what is known is that of logical necessity. This being so, the life, the experiences and their expression in any form that is being trotted out by the majority, has no bearing with the basic realities of life.

Wise men have appeared in different parts of the world from time to time and taught everything about life and its perfection. There is a remarkable identity in the teaching of all of them, who set a high goal to life and specify a path to reach it. But alas, mankind has bungled here, having lost sight both of the goal and the path leading to it. Man, indeed, has lost the tree for the wood.

We, in India, have a rich and profound spiritual heritage. In the course of several thousands of years, the wise men of the past have left behind us a comprehensive tattva-siddhanta and competent practical sadhana. This met physical mithuna (the blend of two) is prescribed on a panacea for all human misery, while at the same time rendering life immortal. These wise, whom we revere as maharshis, have bequeathed us a huge corpus of wisdom in the form of Vedic and the upanishadic mantras, the Bhagavad-Gita and the Brahma-sutras.

In the estimation of European scholars, Rig-Veda is the oldest literary monument of Indo-European languages. It is a body of sacrificial hymns and nature worshipment, out of bonds even to the scholars, since they are obscure and many times unrefined compositions. Nothing can be farther from the truth. The vedas and the Upanishads were not imported into India, nor did any Indo-Aryans bring them and later begin developing them gradually. Such a view is reflected by the Indian scholars, Sri Aurobindo being the foremost among them. For, according to him, they have been the reputed source, not only of some of the world's richest and profoundest religions but also of some of its subtlest metaphysical philosophies. Such profound and ultimate thought, such systems of subtle and elaborate psychology as are found in the substance of the Upanishads, do not spring out of a previous void(The secret of the Veda pp3)

The Upanishads are the supreme works of the Indian mind, and they are a record of the deepest spiritual experiences, documents of revelatory and intuitive philosophy. Maharishis did not compose them out of primitive imagination, but they were the seers (drasta) of the eternal truth. The language of vedopanishads is sruti, a rhythm not composed by the intellect but heard, a divine word that came vibrating out of the infinite to the inner audience of maharishis while in deep tapas. The words themselves, drsti and sruti, sight and hearing, are vedic expressions; these words signify in the esoteric terminology of the hymns, revelatory knowledge, not the normal activity of the limbs and senses.

For veda means knowledge of the highest reality.

The Bhagavad-Gita is the yogasastra itself. It is called an Upanishad – bhagavadgitasu upanisatsu – since it restates the central teachings of the Upanishads. What is more, the Gita clears the Upanisadic cobweb and sets down Indian philosophy in clearer tone and prescribe the spiritual sadhana. Sri Krishna, the Yogesvara, could achieve such a miracle. Shree Achyuta, our Master is a Yogi. The position of a yogi is much higher than that of maharishis. A maharishi is a brahmaavid – realizer of Brahman. Mundaka Upanishad describes a maharishi as sporting in the self, delighting in the self, ever active – such a one is the realizer of Brahman.

Who is yogi – we shall give a pithy description by saying that a yogi is Shree Achyuta; Yogis are rare in any age, perhaps one shining brilliantly once in a span of thousands of years. Siddhas, munis, maharishis, yetis, avadhutas, tapasvins, swamins and jagadgurus are found in each century, but a yogi is rarity. In fact, we may not have come across a genuine yogi since Shri Krishna.

How was Shree Yogi Achyuta about whose Yogavidya we are presenting through this seminar? What was he like? A look at his photograph would make us feel as though we are seeing an ancient Rishi. He was full of Jnana, vijnana and prajna; ever in what the Gita called Brahmisthiti(II.72), and jnanih – tattvadarsenah (IV-34), samatvam(II.48) sthithaprajna(II.55) samadarsi(V.18) sarvabhutatiteratah(V.25). Also, he always did karyam karma(VI.1), and was found in santih.

Well, Shri Yogi Achyuta had all the above qualities; in addition to many others we are unable to specify. His character and his great achievement can come out brilliantly in the course of presentation of our four papers. He has prescribed a rule to us that we never talk about him or write more about him. We have his permission to state his philosophy; and we pray to him to bless the sadhana to any seeker. In his opinion, it is a waste of time when we merely talk about the biographical details of great men without practicing what they preached.

In fact, we came to know his family and later visited them after he went into the state of Samadhi. We thus, believe that Shri Achyuta's philosophy and its practice constitute his biography. He is what his yoga purports to be.

Achyuta Yoga vidya is not our Master's innovation. It is similar to what Katha Upanishad has called as adhyatma – yoga.(I.2.12) and the svetasvatara Upanishad as dhyana yoga(I.2.3). In reality, the process of yoga and the technique of performing it is one universal and eternal. It is born with man and silently operates in him in small way without his knowing it.

But then, why do we use a separate name? Shree Yogi Achyuta was much pained to note the blatant misuse of the term yoga. He was astonished at the ignorance of the persons who blurt out as though there are many Yogis, which is patently not true. Yoga is one, and it operates in man in universally the same way. Men's external idiosyncrasies might be peculiar to each individual and hence the falsity of yogic multiplicity.

The Master, therefore, in order to avoid confusion, applied the Occam's maxim, which is relevant to the Upanishadic doctrines of Negative attribution of Brahman and the use of 'neti', neti – in everyday language, it very frequently happens that the same word has different modes of signification, and so belongs to different symbols, or that two words that have different modes of signification are employed in propositions in what is superficially the same way. In this way, the most fundamental confusions are easily produced and the whole of philosophy is full of them.

In order to recognize a symbol by its sign, we must observe how it is used with a sense. If a sign fails to convey a meaning meant for it, it is useless. That is the point of Occam's maxim.

The Master, therefore, began using a simple and single term JAPA in the place of Yoga Vida. By japa he means the sound of pranana produced in Vayumathana in the yogic practice. In the upward and the downwards movement of air, it will be moving with sound in the recoiling way. Chanting of some syllables in a repetitive way is no japa for him. JAPA means yogavidya or prana vidya or pranayama.

There is a very significant mantra in the chandogya Upanishad(III.17.6). Ghora Angirasa teaches the following to Devakiputra Krishna; that, at the end of each day's yoga, one should reinforce oneself with the enduring thought -

*Aksitam asi, achyutam asi, and pranasamsitam asi.*

By the practice of regular and disciplined yoga vidya, one could become akshaya, achyutah and pranasamsitah. Just to remind this, we have added Achyuta to yoga vidya. Achyuta means imperishable, akshaya means undecaying and inexhaustible,

and pranasamsitam means the potent and radiant pranam.

Any samkalpa retained by us and prayed for intensely during the pranayama stage of yoga, will bear fruits quickly. The Vedic offer is there to do so, and the above is the specimen of samkalpa and prayer that is uniformly fixed for the Achyuta yoga sadhakas. Jesus Christ also prescribes simple prayer:

*Our father who are in Heaven...*

Mankind does not know how to pray: the way it should be prayed so that it reaches god. What a pity:

It is believed that man has evolved better in the scale of evaluation that he is superior to other animal forms in determinant way. Yet he is sick in body and mind, while animals generally are not by contrast. Where has man gone wrong and what is needed to be done so that man maintains his lead over the other forms of life. What about sickness and suffering sorrow, and mental agony? Senility that goes with despondency?

Well, man is forced to think, out of curiosity, out of compulsion, and out of desperation. Suffering and crises make man philosophical. The Upanishads give us a lead in this regard too, and start by posing searching questions before themselves, thus ultimately exploding the revelation.

Swetasvatara Upanishad(I.1) starts with these questions:

*Kim karanam brahma kutah sma jata  
Jivama kena kva ca sampratistah  
Adhistitah kena sukhetaresu  
Vartamahe brahmavido vyavastham*

Is Brahman the cause of the world? Whence are we born? By what do we live? And on what are we established? Oh, Brahmaidah tell us what principles keep us in sukkah or other than it?

The kena Upanishad's famous first mantra poses questions like this:

*Kenasitam paatati presitam manah  
Kena pranah prathamah praiti yukta  
Kenasitam vacamimam vadanti  
Caksuh srotram ka vu devo unakti*

Under whose control does mind function? Under whose control does prathamah pranah function? Who manipulates the talking by the humans? And who deva is it

that keeps the sense organs functioning?

It should be the business of philosophy to find out answers to these basic questions, as also suggest a steady method of self actualization – the ultimate and the highest state of our becoming a state of human perfection. It is whence, when reached, one realizes that he is aksitamasi, achuyamasi, prana samsitamasi. It is no empty feeling, but the actual being.

The question 'what?' yields the answer 'that'. Uddalaki Aruni instructs his son by saying

*Svetaketo, tat tvamasi*  
*Sveteketo that thou art (Chandogya upanisad VI 8.7)*

That in which everything subsists, the subtle and the cause of everything, is the atman and it is the truth. 'That' refers to atman and tat tvam asi means, you are the atman. This is true and that is the truth – and that has been the Truth all the while in the past and that is going to be the truth in the ages to come. All the Indian tattvik texts categorically state that to realize one's own self shall be the ultimate goal of life and living. This realization brings in its wake the capacity to know everything. It is very interesting to note that while the modern sciences attempt to know everything through everything, which is an impossible task since the area to be known is (Latin Aphorism: Ars long; vita: brevis) limitless. The Vedic scientists – we mean the maharishis – made a fantastic discovery that one can know everything through one thing; and that one thing is the atman and that every individual possesses it.

Thus to the question

*kasminnu bhagavo vjna te sarvamidam vijnatam bhavatiti?*

*(Mundakopanishad I.1.3)*

O Bhagavan, what is that by knowing which every thing becomes known?

Yagnyavalkya replies

*Atmava are drstavyah srotavyo mantavyo*  
*Nidhi dhyasitavah; maitreyi atmanova are*  
*Darsanena sravanena matya vijnarenedam*  
*sarvam viditam* *Brihadaranyaka Up II.4.5*

it is the atman, O maitreyi, that should be seen, heard of, reflected on and meditated upon. Verily by seeing of, by the hearing of, by the thinking of, by the understanding of the atman everything is known.

This is the fantastic yogic science, of knowing everything through the one source of Atman. The name of the science is yoga and the Vedas are the records of knowledge derived through it. Veda, after all, means knowledge.

Shree Yogi Achyuta adopted motto of the Aashrama as '*Know thy self*'

He says emphatically that one cannot know anything unless one realises his own self and that the only method whereby one reaches it is yoga. Of the multiplicity of yogas and the systems prevalent around us in plenty. While rejecting all such practices, he invited our attention to the Kena Upanishad.(I.5)

*Yad vaca nabyuditam yena yag abhyudyate  
Tad eva brahmatvam viddhi nedam yad idam upasaate.*

That which is not expressed through *vak* but that by which *vani* is expressed, that is *Brahman*; what the people worship as *Brahman* is not Brahman.

The living for the human being is not meant only to enjoy *ksudra bhoga* (base enjoyment of pleasures) but to do public good (*loka kalyana*). Man has the capacity and competence to engage himself in *karma* which is of two kinds: the *sthula karma* and the *sukshma karma*. *Sthula karma* involves the physical aggregate and the *sukshma karma* the manasik aggregate. Doing of both these kinds is essential for the *samatvam* of life. Neglect or negation of even one leads to serious disturbances in the whole organism ending in diseases and death. *Karma* when orderly done, will be able to facilitate the *sukshma saktis* to do their *karma*.

More than the *sthula*, it is the *sukshma karma* that is needed for the realization of moksha. Yogic tapas is the *sukshma karma*. There appears to be a senseless debate whether being in *karma* is essential at all.

*Kurvanne vaha karmani  
Jijiviset satam samah  
(Isa upanisad(2))*

Since long, sri krishna's dictum is too well-known to require reminding

*Karmanaive hi samsiddhim asthita janakadayah  
Lokasangraham eva pi sampasyam kartum arhasi (III.20)*

Janaka and others attained *samsiddhi* by being in *karma*. One must follow them in this regard and thus serve the world.

*Na hi dehabrta sakyam tyaktum karmany asesatah  
Yas tu karmaphalatyage sa tyagi ty abhidhiyate. (18.11)*

It is impossible for the embodied being to abstain from karma altogether. But one who gives up the chasing karma altogether. But one who gives up the chasing for karma phala he truly is tyagi.

*Karmany eva dhikaras te ma phalesu kadachana  
Maa karmaphalahetur bhū ma te sango sty akarmany (2.47)*

One's duty is just the doing of karma, never at all to expect the end result. And yet one should never abstain from karma.

And finally Sri Krishna gives Arjuna the master key to moksha:

*Yogasthah kuru karmani (II. 48)*

Be in yoga and do the karma.

Gita terms the human body as ksetra and the atman as kshetrajna. That is atman the ksetrajna dwells in the ksetra the body.

*Idam sariram kaunteya ksetram iti abhidhiyate  
Etad yo vetti tan prahuh, ksetrajna iti tadvidah (13.1)*

Kshetra includes (a) the five gross elements (b) ten senses (c) five objects of the senses (d) manas (e) buddhi (f) ahamkara (g) the pran which is avyakta. Also included are iccha, dvesah, sukha dukha, samgatha, chetana, dhriti. It is puzzling as to why the mental categories are also included in the bodily aggregate. It is because they are always found bound with the senses – and behave as though they are physical and at the lower level.

Now it is everybody's experience that the entire ksetra is subjected to suffering and exhaustion. It fatigues easily and needs rest frequently. Sleep rejuvenates its fatigue and boredom, exhaustion and debilitating states, unless reversed, leads the body to crisis and death. A physician corrects the bodily imbalance by supplying the deficient elements, thereby restoring the body back to its health. This condition requires the yogic kayakalpa that the treatment is.

Tattva in its entirety can be realized by the understanding of this phenomenon; that hunger is a disease. Food is its treatment. How is hunger caused? What kind of food satiates the condition? All the organs of the body deplete their energy during their day-to-day activities and sufficient quantity of food needs to be supplied to them. Thereby body derives some energy during the course of sleep. There is an interesting

statement in the brhadaranyaka Upanishad (I.2.1)

*Asanaya hi mrityu*

Hunger is the death.

Hunger signifies a need, which requires to be satisfied. Failure to do so will kill it. Hunger, therefore is a disease which needs to be cured by the therapy of food. Each organ has its own form of hunger, but whatever thing that satiates it become its food. By understanding this, says our Master, philosophy in its entirety can be mastered. But there is one force called pranana which being subtle, needs food that should commensurate with its nature. The gross food that man eats will not reach pranana at all. Hence the gradual depletion of energy of pranana and the ultimate migration of its from the body. Thus man dies. Pranana is the arbiter of life and death.

For the hunger of pranana, asana is the food. Asanagatah pranah pranana derives its pusti and tusthi (nourishment and contentment) solely from asana. Asana is also called anna. Now where is asana available so that one could supply it daily? There is nothing physical in asana for it is a subtle energy produced by vayu the external air.

Vayu is the only source for the production of asana. How vayu produces asana? The answer is, through yoga. That the innumerable types of yogic meditation prevalent around us now are not the same as those of maharishis and Sri Krishna: this point becomes apparent when we notice the absence of the technique of asanotpatti, in every one of them. Asanotpatti and its consumption by pranana is absolutely essential for the survival and the continued stay of pranana. There is no logic in most of the systems in practice since they are not sure of the technique of asanotpatti.

Without the asana there cannot be pranana and without pranana there cannot be life and living without the practice of the right type of yoga, asanopathi is never possible. Aitareya (I.3.10-18) describes how anna was being produced at the foetal stage in natural way. After the birth its production was almost stopped, since the atmospheric air made its entry into the organism. Pranana tries all the agencies but fails to produce anna out of itself. Finally, he could do so only with the active agency of vayu, which is in turn apana.

*Tat apanena avayat. Saha esah yadvayuh  
Annasya grahah esah yad vayuh annaykuh vai.*

Pranana catches hold of the atmospheric air and by mathana, produces anna. Thus vayu is the keeper of anna and pranana is the consumer of anna; it survives through anna poshana.

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Pranayama is absolutely essential for the well being not only of pranana but of all the organs as well. Pranana, while regaining his tusthi and pusthi. Supplies the other organs under him with the needed strength and vigour so that they function at peak efficiency. Tiredness and fatigue are thus totally eliminated from the organs. For the attainment of moksha, a long span of life a peak-performing body is the starting base. Pranana is the mula-sutra for the twin purpose of a lengthy and healthy living as also for reaching the atman. It is also the sutra that links atman with parmatman. Thus pranana gets the highest encomium from the YOGIC scientists, as a functional agency.

*Piranha va ivia jhyestasya srestasya (ch. Upa. V 1.1)*

Just as vayu serves pranana without whom pranana cannot be associated with the bodily aggregate, pranana similarly serves atman the Master in the body. Aatman dwells in the body so long as pranana dwells in the body; similarly pranana dwells in the body so long as vayu serves him constantly. One cannot understand the technique expounded here by logic or reasoning. Yoga surely can grant us this experience. This yoga technique is accorded by the rishis and tapasvin the highest place and self-actualization as the supreme goal.

Human life should not be wasted away by reckless and illogical living. Death always keeps itself ready to claim us. Even a mighty mansion falls to the ground when its foundation becomes weak and shaky; similarly, unless the vayu by its vibratory action, produces the needed nutrient to the mighty pranana, the latter is not likely to prolong its stay; a weak pranana will be incapable of ruling the kshetra with the needed authority.

That pranana is the sum and substance of human living is emphasized by our texts in very many beautiful ways. Consider the following from Chandogya Upanishad (VII 15.1)

*Pranava asaya bhuyanyadha va ara nabhau samarpitah,  
evamasmin prane Sarvam samarpitan, pranah pranena yati,  
pranah pranam dadati, pranaya dadatri, prano ha pita  
Prano mata, prano bhrata, prano ha svasa prana Acaryah, prano brahmanah.*

Even as spikes are fastened to the hub, so on this pranana all this is fastened. Pranana moves by itself, it gives life to all as also life to itself. Pranana is pita, mata, bhrata, svasa(sister); pranana also is Acarya and brahmana – a kind of be-all and end all the motive force behind all the human activities – physical, mental and spiritual.

Note the words: pranah pranam dadati, pranah gives life to pranah itself. How come this? One must understand this in the light of what was explained just above: in the yogic parlance, vayu is the product of pranah with nature quite similar to its progenitor pranah. Upanisadic texts talk as though they are one and the same. Yet they are separate and distinct. A striking illustration comes from the Holy Bible: Jesus Christ Said 'I and the father are one' (John 10.30) Substitute vayu to Jesus and pranah to father, we have a perfect similarity. As Jesus said further, whosoever understands Jesus (vayu) he understands the father (the pranah) Jesus is the way to the father, as vayu is the way to the pranah. Who says Jesus Christ was not a Yogi? Truly he was.

It is the vayu which, after all, is of the nature of pranah, and which produces asana in its mathana in. Yoga and supplies it to pranah. Since asana is life itself, pranah is said to give life to itself.

In another passage, the same Upanishad (Chandogya VI.24.5) compares pranah to; a mother and all the organs that need sustenance for their survival to her children:

*Yathaiha ksudhit ba ah mataram paryupasate  
Evan sarvani butani agni-hotram uapsate ity  
Agni\_hotram upasate ity.*

As the hungry children sit around the mother in expectation of food so also the organs of the body sit around the mother pranah for their daily sustenance.

*Pranasyedam vase sarvam tri-dive yat pratisthitam  
Mateva putran raksasva sris ca prajnam ca videhi nahiti  
– prasna(II.13)*

All this is under the control of pranah; which is well established in the three worlds. Protect us as a mother does her sons. Grant us prosperity and prajna (wisdom).

Thus it is maintained (Ch.Up. VII. 15.4)(401) that

*Prano hieva etani sarvani bhavati, sa ve esa  
Evam pasyan, evam manavanah, evam vijnanam ativadi  
Bhavati, tam ced bruyuh ativady asiti,  
Ativady asmiti bruyat, napahnuvita.*

Pranah is all this. He who is associated with it constantly who sees it. Thinks of it and understands it, becomes an ativadi, that is highly assertive and stubborn regarding pranah's metaphysical power and reality. Having attained this state, should he not proudly proclaim this to the world? He should, says the Upanishad. Even when accused of vanity and stubbornness, one should not deny it, says the Upanishad. Following this metaphysical licence, we should like to become ativadins too.

*Atmana esa prano jayate, yathaisa puruse  
chayaitasminn etadd atatam,  
Manokrtenayety asmin sarire (prasna III.3)  
Brihadaranyaka IV.4.6*

This pranana is born of the atman. Like a shadow the pranana is connected with the atman. It comes to life into this body by the sankalpa of atman.

Pranana is a cosmic energy, having emerged from the super reality as the first outcome. It is the primordial building material of the brahmanda. It works ceaselessly in the abstract, and in the human organism, which it has created it as per the guidance supplied by the other reality, atman. Atman is a chetana endowed with the jnana (awareness) while pranana is a power which keeps on pulsating under the control and guidance of atman. Sankhya philosophy's purusa and pradhana strongly resemble atman and pranana in identification:

*Purusasya darsanartham kaivalyartham tatha pradhanasya  
Pamgv-adhavad ubhaya or api samyogas taatkrta h sargah!!*

*The association of purusa and pradhana is for the dual purpose of darsanartham (enjoyment) and kaivalyartham (moksha). Their association is comparable to that of a lame man ( the atman) and the blind one (the pradhana or pranah). Atman can see, but cannot act by itself; whereas pranana can act, but cannot see, being acetana.*

Of the two, our Master prefers atman and states; atma sarvottamah, since it has gnana while the Upanishads are found to give more weight of importance to pranana calling it as jyestah and srestah. It is all a matter of different (out looks) attitude and interpretations – how and what you take them for. The Upanishads (Ch. Up VII.26.1) derive pranana from the atman – atmatah – pranana since every direction flows from atman to pranana. Their inter-relationship is one of deep intimacy and the texts try to bring out their cosmic characteristics in the following way:

*Dva suparna sayuja sakhaya  
Samanam vrksam parisvasjate  
Tayor anayah pippalam svadv atty  
Anasnannanyo bhicakasiti (Mundaka Upanisad III.1.3)  
Svetasvatara IV.6*

Two birds, always found in constant companionship cling to the same tree. Of these two one eats the fruits of life while the other simply bears witness to it.

*Rtam pibainthau sukrtasya loke  
Guhaam pravistau parame parardhe  
Chaya-tapam brahmavido vadanti,  
Pancagnayo ye ca tri-naciketah (Katha Upanishad I.3.1)*

There are two cosmic realities lodged in a cerebral cavity just under the two hemispheres of the brain. They act in accordance with the cosmic laws and exhibit their individual variation and characteristic differentiation. Together they give unity and purpose to the organism. They are inseparable from each other, hence the epithet, that they are like the light and the shade – the two inseparable entities but one is the cause of another in special circumstances.

What the vrksah of the mundaka is, is explained further by both the katha Upanishad and the gita.

*Urdhwomulah avc sakyah eso asvatthah sanatanah* (katha VI.1 & Gita XI.1)

With roots above and branches below, this tree of life is eternal. This truth, says katha, is a sanatanah (ancient), sukram(pure). That is Brahman and that is immortal. In it all the worlds have taken refuge and no one can go beyond it. This is that, which is to be realized.

Atman as Brahman is the patterner of everything and thus they cling to it for their survival and sustenance. The station and the duties of each life-form is determined not by themselves, but by the all embracing cosmic – creating chetana called parabrahman. The Brahman in each individual is but a ray of Para Brahman. Gita says:

*Karma brahmodbhavam viddhi  
Brahma 'ksrasamudbhavam  
Tasmat sarvagatan brahama  
Nityam yajne pratisthitam.*

Karma is determined by the Brahman, but the Brahman rises from aksara(imperishable). That all encompassing Brahman is rooted in pranayajna which needs to be done daily.

The equation is

*Karma is determined by Brahman  
Brahman is determined by aksara  
Kshara is realized through pranayajna.*

Thus like the branches and the leaves that spread from the roots to the entire life-forms and their karma spreads downwards from the Para Brahman. We have our roots embedded in Brahman. Atman, Brahman and purusa are three words that are used as synonyms for one another. Man has descended from a condition to which state of condition he should ascend again.

The descent of man can be called the samsara while his ascent again brings liberation from samsara. Sri Aurobindo, Hietzsche and many others envisage such a course to man. The only drag in the suggestion is, the lack of yoga without which true rise to its

origin is just not possible. The descent was yogic, the parabrahman emitting the two forces of pranana and atman and setting them down to start the creation of brahmāṇḍa there and pīṇḍa here. Here in the womb of the mother live in the yogic state of Samādhi. This state gets disturbed only upon the birth. What yoga does now is to get us back to the original position and grant us the eternal yogic embrace of these two cosmic realities.

To go back to the state from whence we came: we have to analyse the case of human birth. Find out what fascinating facts emerge from observation. Shree Yogi Achyuta, a *brahmacarai* describes in detail the mechanism of conception, foetal growth and the birth. To the skeptics doubting his competency, he retorted; as a yogi, he can enter a patient and diagnose the disease and penetrate the womb and observe the foetal condition. Nothing is impossible to an Yogi.

In the blissful Union of the couple, the vāyu takes an inward course and breathing becomes quicker. While the mind experiences bliss and air moves up and touches pranana, who, together, excite the indrasthāna. Inidra controls kama. Pranana and jīvaṇ, both together descend and enter the semen and from thence the union of pranana and jīva enter the vagina.

*Aum puruse he va ayam adito garbho bhavaty, yad  
Etad retas tad etat sarvebhyo ngebhyas tejah\  
Sambhutam, atmany evatmanam vibhlarty, tad yatha  
Striyamk sincaty athainaj janayaati, tad asya prathamam janma.*

In the male first the unborn jīva appears in the form of retas. The retas is formed out of tejas and tejas is drawn from all the organs. Thus the atman carries the unborn jīva by himself and the retas is cast into the woman, it is himself he begets. And this is the first birth of atman. Father is born as son.

Does not the pranana of the father figure get reduced by the conception. Our Master maintains that it is not so. The pranana found in the organism of each individuals acts as lamps. Any number of lamps can be lighted from the one lamp, nothing – no damage to it nor its energy depleted in the process. He used to say that one can understand this mechanism with yogic perception to be gained only through yoga. It is interesting and profitable to note that fetus grows without the help of the external air. Instead, it is served by pranana, which will be engaged in the building-up of the body. The point to note is that when pranana takes charge of the body, external air may not be needed. At birth and soon thereafter it is found that the body does not use its nose for respiration; rather, its breathing is totally aside moving up and down in the wind-pipe rapidly, the eyes always fixed up a gentle touch on the brahma-randhra is enough to feel the pulsation of pranana. This is the state of yoga found naturally among new-born babies. It is to get back this state that one has to resort to the practice of yoga. Hence the saying that yogic technique is not man made but god-

given. Jesus Christ said “unless you turn and become like children, you will never enter into the kingdom of heaven. (Mathew 18.3)

The external air-vayu is called apana. It is made up of many gases and its movement is always downwards. It is impure in its composition. Its oxygen content is around 20%. In the fetus, as said earlier, there is no external air. There the pranana creates vayu. By its very pulsation pranana pushes vayu downwards and pulls it up upwards. This is the sahaja gatagati of vayu, and also called pranapanagati. This gatagati takes place within the body, infact, from nabhi to brahmarandhra. The common respiration wherein the external air is taken in through the nose and sent out through the same channel, starts after the birth of the baby. In the foetal stage life and growth is carried out sans the external air. In this regard, gita says:

Apane juhvati pranana prane panam tathapare  
Pranapangati ruddhva pranayamaparayahah (Gita IV.29)

Apana is the downward movement and pranana the upwards movement. Apana (the vayu in downward motion) enters pranana in the form of annah, and pranana enters apana by sucking it in the yogic process and releasing it after nourishing it. This vayumathana when done in a restrained and systematic way, gets the name pranayama. Pantanjali is totally misunderstood by the modern scholars since they all lacked the experience of yoga. He described pranayama as:

*Svasa prasvasayor gativicchedah pranayama (II.29)*

It is pranayama when prana and apana (as svasa and prasvasa) is kept as under by pushing out the atmospheric air after annaprasana. This description is similar to what is explained elsewhere by us. The enigmatic first mantra of Isavasya Upanishad, has received the worst treatment from the over-enthusiastic arm-chair theorists. For doing anything, certain qualifications are prescribed. Not so here: the ancient Indian tattvic texts are mercilessly maltreated without caring for the norms attached to them. May we ask how many of the commentators are the tapasvins, who have crossed the state of Samadhi? How many have acquired a jnanachakshu? Philosophy here seems to be an unlicensed area of lucrative business.

*Isavasyam idam sarvam yat kim ca jagatyam jagat  
Tena tyaktena bhunjitha, ma gradhah kasyasvid dhanam.*

What is Isa by the way? Who has not taken it to mean God? It is improper and illogical to attribute these interpretations. God cannot be associated with the mortal body and the world here, nor the brahmanda there. Isa refers only to vayu which is all-pervasive and undying:

*Vayuh sarvatra go maham (Gita IX.6)*

Every simple movement needs vayu, without whose benevolence and benediction, life is impossible. After the *vayumathana* after the pranapanagati is gone through, pranana consumes asana but pushes down apana. This is the yogic meaning of *tena tyaktena bhunjitha*. Any other anana, other than the asana, brings on jara and mrtyu. So one must not covet dhanah other than asana.

The natural inclination of pranana, after asana is to clamour for its mate, atman, in a cavity called brahmarandra and sahasrara. They cannot put up with viyoga and virah. Kenopanisad terms pranana as Uma, which significantly lives under the same akasa, besides atman. When you take Atman as Maheswara, pranana become Haimavati Uma. Very significantly, Shree Yogi Achyuta has added to Aashrama's santi mantra patha the following:

*Aum namo parahbramacidatmakam  
Vande paramananda santakaram, sarvatma sobhitam,  
Sadvande santam umesamisam, ragadirogan  
Satatanu sasta gurpraviraya namah.*

Salutations to parabrahma, who has cit as his nature(cit atmakam) salutation to him who has param ananda, is of the nature of santih, and he shines in every atman: salutation to him is santam, umesam, isam etc., Here by umesa he means atman and by isam vayu, uma of course means pranana.

In any analysis of yoga, manas has occupied a very high place. Manas is so mighty a concept that its functional analysis needs not a mere science of psychology; may be fresh science of yogic metaphysics, would be required, since it plays a multi-dynamic role stretching from the aggregate bodily dynamics to the subtlest atomic reality.

Shree Yogi Achyuta suggests a two-way approach to its study: one is avarohana approach, where we start studying the highest and come down to the lowest. The other one is arohana where we go up from the lowest to its highest state. It is thought proper to take up Manas for analysis from the arohana approach. Manas at its lowest level is called Manendriya. Its next higher state is manas and its highest is known as manasa.

The very term manendriya connotes manas as if it is a bodily sense-organ, which in reality is not. It is manendriya for the reason that it function in constant association with the body and the senses, at the same time while sharing with them the associated experiences, which might be good, bad or indifferent.

The manendriya has three operational characteristics, such as vikalpa, sukalpa and sankalpa. Vikalpa implies bad thought, words and deeds, while sukalpa implies good thoughts, words and deeds. Sankalpa means powerful determination. It very much

lacks viveka and buddhi, instead it has ignorance and delusion. Brhadaranyaka Upanisad in I.5.3 states that it possesses kamah (iccha) sankalpa, vicikitsa (doubt) sraddha and asraddha (faith and lack of faith), dhrtir and adhrtir (steadfastness and lack of it) hrir (lajja, shame) buddhi (intellect) and bhaya (fear).

Manendriya during its wakeful hours, is found to swing between the two extremities of vikalpa and sukalpa. The powerful sense organs, aided by imagination and the emotional states such as kama, krodha, moha, lobha, mada, matsara, iccha and dvesa, will be disturbing and distracting it outward. So much so, that it gets deluded as though their pursuit is the goal of life. This downward and outward trend depletes its energy and renders it fatigued quickly. Sensual enjoyment brings in its wake aversion to it soon. The initial enthusiasm with the use of sense-organs soon brings on its opposite effect. Thus, every day the body, senses and the manendriya get tired with exhaustion. They all need rest badly and sleep is their blessing.

Deep sleep to some extent rejuvenates them but let us ask here a simple question, as to what is it that sustains our body when everything within it is under deep slumber? It is pranana. It is pranana which sustains the body during all the states such as jagrut, svapna, susupti and even in turiya. It functions ceaselessly and nourishes the organs, including manendriya, to the best extent possible. The bhrat manas, because of bad company, has to seek from pranana its daily quote of strength and nourishment; the gross food one eats no doubt helps, but not much it just sustains but does not enlighten.

Pranana on the other hand, needs food and nourishment for its peak performance and it needs the vigorous efforts of vayu in yoga for its anna and bala. When guaranteed of it every day, pranana can be seen to nourish the body and every other organ within it, including manendriya.

This manendriya with its constant association with pranana will be able to chart a new path by disengaging itself from the wild indriyas. Yogic meditation is a sure method, wherein this manas gets charmed by the sound of pranana and moves closer to it in the pranana's upwards journey. Their association called mano-prana-milana, is precursor to all that is supposed to happen in yoga. Without their togetherness (yoga-blend) Yogic experiences are not possible. Therefore, the upanisadic maharishi, states the obvious in this way:

*Sa ha nav avatu, saha nav bhunaktu,  
Sa ha viryam karvavahai,  
Tejasvi nav adhitam astu,  
Ma vidvisa*

May the atman protect us both; may he sustain us both, may us produce bala and virya; may our association bring us tejas; may we never stay separated/severed.



When sukalpa becomes active and vikalpas are eliminated the sankalpasakti makes manendriya rise up from its metaphysical slumber and steadies its journey in togetherness with pranana.

This upward movement of manendriya aided by grit and determination in the comforting company of pranana, promotes it and it now is manas. Manas, thus is the higher state of manasthattva, while manendriya was its lower state. Pranayama when done vigorously, tires manas in such a way that now it disinclines even to think of, let alone get itself associated, with the sense-organs, we have found that the mercurial manas could slowly be steadied and tamed with the help of pranana and by no other agency. In the ensuing yogic dhyana, with the pranana slowly rising up, there occurs mano-prana milana and together they travel henceforth.

Let us now pose a question as to where they want to go together. Towards atman, is the answer. Just as vayu is consumed by its progenitor in the form of anna and which by a natural tendency, is found to move upwards, similarly pranana is gravitated towards the lord of the body. This merger of pranana and manas with atman is what our yoga vidya brings about. This is the famous triveni, whose sangama is supposed to grant us moksha, which takes place in the abode of atman, called Brahman.

Prana+manas+atma = triveni – sangama in brahmarandhra.

In the steadied journey, of manas with pranana, in yoga, certain physical and chemical changes takes place of particular interest are the secretions of certain juices. In the initial practice of Yoga, saliva is increased which aids the body. In a later date, when the mano-pranas are nearer their target, madhu and somarasa are produced. They induce a state of intoxication, which is liable to be mistaken as Samadhi. It is not.

In the Rg-veda trikala sandhya vandana, their chant regarding teerthaprasada is like this :

*Prathamam kayasuddhartham,  
Dvitiyam dhamasadhanam,  
Thrtiyam moksamapnoti,  
Evam tirtham trividhe pidet.*

In this state of mind is occasionally found to lose its bahya prajna and get into antahprajnya. This leads some persons to fancy as though manas is held under control or totally lost to their great relief. They coined words like amanaska and manolaya. What do they think of manas? A tumor which can be dissolved by chemotherapy or surgery? Tell us, what we should do with a person who comes and tells us that his mind is lost? Well, you all know the answer.

Mano via gaganakaram, said sri dutta. Can we bottle the space?

There is a saying to the effect that he who 'knows' the self gets himself transformed into the self atmana atmanam samvisati (mandukya 12) (he joins himself by himself). This type of 'knowing by being it' is the yogic meaning of realization. Thus only by the contact with the real shall you know reality. We become self in self realization. It is precisely for this reason that it is said that we are not 'THIS' meaning the body and its aggregates, but 'THAT' meaning the atman. How can I be atman and yet be away from it? Yes, the viyoga is our fallen state from the garden of Eden, which occurred at the time of our birth into this world of mrytyuh. The separation of three ultimates of our body – the pranana, the manas and the atman – from their saha-jasthiti is the root cause of our downfall. What yoga does for us is to bring about the merger of the three ultimates so that we again attain to the immortal beings. This was our original state of being, but it was disturbed after our birth. Since we come down from the unified atman, we have to go up once again and again and recover our original state of super being. This is termed yoga.

Shree yogi achyuta used to say that mukti consists in reaching back the state from whence we came down. Take the same route and reach the same place from whence we came in the beginning. When my 'I' (the knowing mind) merges the object of my enquiry that is atman, I actually become one with the atman, having lost my identity. That is only to be experienced and that is our ultimate experience. Since atman is amrta, we too become amrta, deathless. This is the teaching of Vedanta. It has proved a raddhanata full of ridicule only because of people talking as though they are atman's without the actual self-realization. When philosophy is divorced from the sadhana, the result is a mere arm-chair theorizing and endless debates without any useful purpose being served. Philosophy in India has come down to this level during quite a few centuries in the past. Let us remember this gem from our master. He said

When tattva is merely talked about, it becomes gossiping but when realized it becomes gnana.

Another gem from him is:

Advaita is experience, dvaita is gnana. Self realization is advaita, its awareness is dvaita. In advaita the knower and the known stand as one, while in dvaita, they already stand apart. We thus go from dvaita to advaita. In yoga both the states alternate. When understood this way, can there be 'isms' in philosophy?

The atman being in itself is one, and the one without a second this is the supreme state, and this is the brahmi state, it is in its supreme state of being. It is its parama sampat, paramloka and parama anandah. All else live in the body by sharing a part of its glory (Brihadaranyaka IV 3.32) The whole nature reverses and attends to the atman. Whatever it desires, it gets them fulfilled.

*Yada sarve pramukccchante kama ye sya hrdisritah!  
Atha marthyo mrto bhavaty atra brahma samasnuta!!  
(Brhadaranyaka IV 4.7)*

When all the desires of the heart are cast away, they does the mortal become immortal: also, he attains Brahman here in this very mortal body.

*Atmanam ced vijaniyad ayam asmiti purusah  
Kim icchan kasya kamaya saariram anusamjvaret  
(Ibid IV4.12)*

If a person knows the atman as ‘I am this’, then wishing what, and for desire of what should he suffer in the body?

*Yasyanuvittah pratibuddha atmasmin samdehnye gahane pravistah,  
Sa visva-krt sa hi ssvasya karta, tasya lokah sa u loka eva,*

Atman has entered the perilous body. Atman is the maker of the universe and also everything within it. He who realizes this atman as his, himself becomes the master of everything.

*Manasaivanudrstavyam* = it should be understood by manas alone. Atman is the unitary principle without diversity or multiplicity. Any one who sees it otherwise, meets his end by mrtyu. One cannot sever pranana from it, manas from it, even when both are in the state of union. (ibid IV 4.19)

Atman after realization can travel to any lokas, can get anything that it desires and can do anything. In fact, it is master to itself.

We would like to draw your attention to a peculiar language barrier while explaining one experience. It is a riddle; the thing is this. When I stand alone as atman, without a thought of ‘I’ of me it is atman being atman, one without a second. I cannot talk of my atman, since the ‘I’ is one with it. Thus, in the state of oneness, talk is not possible. That is why great thinkers just say ‘neti’ ‘,’ ‘neti’. It is annirvachaniyah – the unexpressable.

The atma is ajaro, amaro, amrto, abhayo and Brahman(ibid IV 4.25). It is called chit and it is generated by the yogagni. Chit is the source of jnana, which means that the all knowing capacity to atman comes only when this chit is seen to arise as a glow. This is described as chit-prabha or chit kato. It acquires an aura around itself. Without chit-prabha, jnana is not possible. That is why gita identified it with atman and not with pranana. All such knowledge will be gained when one acquires yogadrsti.

Yogadrsti is gained when the individual becomes yogarudha and stays in brahmisthiti. It is they alone who can live in dharma and rtu. What we routinely understood by dharma. Atharva-veda compares dharma to vrishabha and attributes it four padas or aspects such as

	Satya	
Tapas	dharma	saucha
	Daya	

Atman too, is described as suklambaradhara and chaturbhuj. Just as parabhraman is in mulambara above, atman is in ambara(space) in the brahmarandhra, with four agencies that serve him in all aspects.

	Ambara	
Manas	Chit prabha	budhi
	Atman	
Ahankara		pranan

Note how Chit is not taken as one aspect of atman, but as atman's very nature itself. It is this which yields us jnana, grants us yogadrsti and makes us the master of our own destiny. This whole process is yoga. He who has reached that state is a yogi, and gita insists that one should become a yogi 'Yogibhava Arjuna'. In the estimation of Gita, as yogi is higher placed as compared to tapasvies, jnanis and the karmis (VI.46). because he is sthitaprajna, he remains in atman by atman and be in divine bliss of the atman.

This is the state of immortality – a life freed from the limitations such as ageing, diseases, ignorance and even death. All the religions talk of such a state but a serious attempt to reach that state has been made only here and named it yoga. This in India philosophy is taken to mean both as a doctrine and sadhana. Wherein sadhana is the application of philosophy. If philosophy prescribes that we should know our own selves. Yoga is also prescribed as a means to reach our self. This happy blend is what gives philogophy here its unique character. Chandogya (VII.26.2) understands a philosopher in the following way:

*Na pasyo mrtyum pasyati, na yogam nota dukkhatam  
Savam ha pasyah pasyat srvamapnoti sarvasah*

A philosopher will never encounter death, nor diseases nor dukkha. He will comprehend everything, as also get every desire of his fulfilled. He is not simply an abstract thinker, an impractical theorizer, propounder, but one who has ingrained into himself experience through sadhana – a compendium of everything. When great

things are promised and a great path is shown it is wise that we take to the path and reach the goal before death claims us. Logical reasoning and arguments must help us in resolving our doubts. Wasting life, instead, in the logical exercise alone proves ruinous and fatal. We echo the rishis: uttisthita, jagruta, prapyavaranni bodhita – arise and awake, get the initiation from the right persons. Actualise the self and thus reach the highest state, which is waiting to receive us all. All the great souls are already there to welcome us. Let them bless us to reach there.

*Aum Achyuta paarahbramane namah*

*Aum parama risbhyo namah*

*Aum santih santih santih!!*

# YOGA AND PRANAVA

## THE PRIMORDIAL SOUND IN ACTION

Aum santih! Santih! Santih!

The Aum is revered in our country as a sacred mystical syllable and sound that symbolises and signifies the supreme reality. The ceremonies invariably involve the incitation of sacred mantras but all of them start invoking the syllable Aum. The repeated use of it is taken as godly benediction and blessing. Its utterance and written symbol is deemed to be the font in-head of all the creative sound. In all the main tattva granthas(philosophical texts) such as the Upanishads, the Brahma Sutras and the Bhagavad-Gita, the major portion is devoted to the description of the Aum and the exposition of its secret and the sacred meaning. Except a few terms such as Atman, Brahman, pranana and vaayu, it is the syllable Aum that receives the highest attention in these texts.

Now let us pray Aum and invoke its blessing. Let the sacred syllable shine on our buddhi (the intellect) and grant us the power of expression. Aum santih!

*Sarve veda yat padam amananti  
Tapamsi sarvani ca yad vadanti  
Yad icchanto brahmacaryan caranti  
Tat te padam samgrahan bravimi:  
Aum ity etat (Katha Upanisad I.2.15)*

With in all the vedas in proclaimed as parama padavi (the supreme state), and what is explained after its experience in the tapas, and that which is consolidated by, and meditated upon, through the tapas. I call it Aum and its taken as Aum:

*Yad aksaram vedavido vadanti  
Visanti yad yatayo vitaragah  
Yad icchanto brahmacaryam caranti  
Tat te padam samgrahena pravaksye(Gita VIII.11)*

He who realises the way, this single syllable Aum files the cosmos and vanishes when one thinks of it, he alone can obtain the paramagati (the movement to the highest state);

*Etadd hy evaksaram brahma  
Etadd hy evaksaram param  
Etadd hy evaksaram jnetva  
Yo yad icchat tasya tat(kathaUpanisadI.2.16)*

This aksara(the imperishable) is Brahman. This aksara is para(i.e., the most high). If

one knows this aksara, whatsoever one dreams of, one can realize every bit of his dream.

The meaning of the mantras cited above can be stated in three propositions:

- the Aum is sacred, mystical indivisible syllable representing the supreme Being.
- The Aum is aksara.
- The Aum is pranava.

Let us take the last proposition first. Dr. S. Radhakrishnan( the principal Upanishads, pp.615) states that Aum is pranav, which by the time of the Upanishads, had acquired a connotation signifying the entire universe. This sacred word first occurs in taittiriya samhita of the krishna yajur-veda, III.2.9.6, where it is called pranava and indicates the prolongation of the last syllable of the offering mantra uttered by the hotr. In the Brahmanas, it occurs more frequently as a response by the adhvaryu to each Rg-vedic mantra uttered by the hotr, meaning 'yes' – 'so be it' . The christian 'Amen' has the same intent if not the content.

In the Aitereya Brahmana V.32, Aum is treated as a mystic syllable representing the essence of the Vedas and the Universe. It is taken as the symbol of the unmanifested Brahman, as well as the unmanifested beyond Upanishad, IV.32) Mandukya Upanishad.

That the Achyuta Yoga Vidya is a perfect technique, which can lead the individuals from here to eternity, must be taken as a cardinal truth. Not an iota of untruth is built around the system. The Maharishis, siddhas, tapasvins and yogis have brought glory to this divine science by their practice, performance and their achievements, thereby our Master Shree Achyuta has attained the Yogi hood through this Vidya of the Divine Origin.

The Achyuta Yoga Vidya that we the members of shree Achyutaashrama are practising is very ancient indeed, as it has a glorious past; what with the rishis and the tapasvins acting as spiritual teachers and queries even to kings as also to common man. A sort of spiritual democracy existed in the past. The ancient Indian yogic society was based on satya, dharma, tapas, budhi and jnana. Their life was the harmonious blend of all the above, by and large in the entire society that relied upon values.

Shree Yogi Achyuta substituted the term JAPA for Achyuta Yoga Vidya to avoid any confusion. The reason that must have compelled him to prefer a simple term JAPA was perhaps guided by the intention of distinguishing his method from the multiple misuse of the term yoga. He was sickened by the so-called pundits talk as though

there are many types of yoga. But yoga should be one that takes us to the supreme state. Any talk of multiplicity has no sense. Shri Krishna's ultimate advise to Arjuna was that he should become a Yogi. He never added any prefix to Yoga. Others qualified it in their own way.

We shall routinely use the term JAPA or YOGA in place of Achyuta yoga vidya. Our Master used to enquire us 'did you do the Japa? Did you sit in DHYANA? He used to say 'This is BRAHMA-VIDYA'. The term PRANAYAMA was used by him with utmost caution.

The japa that we are doing has two very distinguishing features such as :

That pranayama is done without the agency of nose, and  
That while doing Japa, some peculiar loud sound is produced.

The term pranayama by definition implies that aayama(exercise)be given to pranana. Aayama means movement, the upward and downward movement. Further the pranana is found well within the body having its sphere of activity quite above the nasal level, from within.

The external air is called by two terms by the yogic scientists:

1 Vayu and 2 Apana

Vayu is the air of the atmosphere. At the level of troposphere, in general air contains 78% nitrogen, 20% oxygen, 0.9% organ and 0.03% carbon dioxide together with other noble gases. The breathing movements are associated with lungs, where the intake of oxygen and the release and expulsion of carbon dioxide take place. This is called external respiration Apana refers to 'internal respiration' or 'tissue respiration'. Energy locked in food materials is transported to energy-rich organic molecules for utilization in the multitude of energy – requiring processes which occur in the organism. Breathing movement and the energy releasing processes which utilize oxygen and produce carbon dioxide are termed internal respiration. Tissue respiration involves the combination of oxygen with glucose or other nutrients to form high-energy compounds. This reaction also produces carbon dioxide and water. Expiration is a passive process that allows the release of the air, which is by now depleted of oxygen and enriched with carbon dioxide. Apana means unconsumable waste product.

The atmospheric air is absolutely essential for living as also for doing yogic pranayama. The way we do pranayama involves the atmospheric air drawn into the lungs via nose or mouth, the pharynx, trachea and bronchi, in the natural way. We never draw the air in but utilize the air that finds its way into the 'swasanalika'(the wind-pipe or air passage between the larynx and the bronchi).



A reference to Uvula is relevant here. It is the soft fleshy conical dome suspended from palate over the back part of the tongue. This is called prati-jihva. It resembles the conch(sankha) in shape and function, since conch-shells are used as trumpets; it is also the starting point of sound production in japa. Perhaps the vibrations here would send up vibratory impulses upward so as to reach the hypothalamus. Before plunging into the intricacies of yoga, its practice and its perfection, let us make you familiar with the ritual called upadesa. Upadesa should mean the process of initiation into the practice of yoga. It is a serious task performed by a competent yogic guru, who always happens to be an experienced senior practitioner of yoga.

The seeker of sadhana should wear kaupina settle down in sukhasana(which is an easiest of all other bodily postures), keep jnan-mudra, fix the gaze at the mid-point between the eye-brows, and just listen to the roaring sound of pranana as produced by the initiator. The vibratory roaring sound of pranana produced by the initiating guru near the right ear of the disciple (sisya) attracts the pranana in the disciple and becomes alert. He is then asked to do as is being done by the guru. He would be struggling no doubt, to do as done by the guru which is not easily possible. The production of sound in rhythmic way takes a long time. No amount of verbal explanation as to the nature and origin of sound within one's body can make any one do the yog-sadhana without a guru's direct initiation. It is not for nothing that the Indian tradition insists on getting or receiving the initiation through a competent guru until faltering, at least, the sadhaka does get the sound to start with. If the yogic sadhana was not this type of doing, to be shown by a guru by himself doing it, or if it consisted in the chanting of some mantra a guru would not have been insisted upon. There is no exchange of words nor the chanting of any upasana-mantra to be taught at the time of upadesa.

This is a fair picture of upadesa. In the ancient time adolescents were routinely initiated into yoga sadhana and called it upanayana. This term mean 'the third eye'. Yoga opens up in the dormant third eye. Today the upanayana has just become meaningless ceremony of a mere ritual. Thus Yoga is the causality here. The giver gives it not, the getter gets it not. Both have missed the important point of the ceremony. Before giving you the mechanism of sound-production in JAPA and its necessity, let us look round for evidence supporting our contention that JAPA involves sound and that the involvement of nose in pranayama is patently wrong.

*Aum ity etad akshram udgitam upasita,  
Aum iti hrd gayati tasyopavyakhyanam*

*...Chandogya upanishadI.1.1.*

Aum, it should be meditated upon through udgita. Udgita is auam, and udgita is loud chant beginning with aum. Aum is aksara udgita is possible by the mithuna of vak

and pranana. That is, vak is the sabda and pranana is producer thus pranana is vak-pati(ibid.I.1.5)

Udgita and samagana are for the propitiation of aksara the aum(ibid I.1.9). Both the knower of Aum and the unknower of Aum are engaged in karma. But anything done with vidya, sraddha and yoga yields powerful results. Nasal pranayama is dismissed with as sinful as is seen in the passages of chandogya Upanishad(I.2.1.=13)

*The ha nasikkyam pranam udgitam upasancakrire  
Tam hasurah papmana vividhu. ....esa papmana viddha*

Gods did udgita through the nose, taking it to mean pranana. Demons destroyed them with evil. But when the gods did udgita with the pranana found in the mouth, demons could not destroy them.

Similar passages are found in the 'bruhadaranyaka Upanishad(I.3.7)' also. Demons could destroy every one found doing pranayama with other organs than the specified. Only that one done with pranana found in the mouth is the real one. Demons themselves got destroyed when they attempt to destroy pranayama done in the right way.

*tasmat apranena napranena sam gayati*

Udgita is sung without the air taken in and taken out. We have two clues here

1. that doing of pranayama involving nose etc., is dangerous, since it is built with an element of destruction,. And
2. that doing so is sinful.

The names for the sound produced in yoga are udgita svara and pranava.

Let us now look into the mechanism of sound produced in JAPA.

Gita analyses the contents of the human organism this way;

*Idam sariram kaunteya  
Ksetram ity abhidhiyate  
Etad yo vetti tam prahuh  
Ksetrajna iti tadvidah.*

This organism is the ksetra (the field) and the controller of it is explained by the wise as the ksetrajna.

Further (XIII.5-6) it is explained that ksetra includes;

1. mahabhuta (the five gross elements)
2. indriyas (the five organs of senses, the five motor organs)
3. indriya gocharam(five objects of senses)
4. pranam
5. manas
6. buddhi
7. ahamkara

atman is taken as the ksetrajna in this context.

The entire organism of man's body is being sustained by pranam. Though it controls the physical aggregate it remains a subtle power. The atman is above it, but the vayu serves him by being under it. The intimacy, that the pranam and the vayu have, is similar to that which exists between the pranam and the atman.

Just as the body needs feed and nourishment for its functioning, pranam, too, needs nourishment. It being a subtle power, its nourisher need be subtle. All the internal organs, including manas depend upon pranam for everything. Nature is so designed that subordinate agency is seen to sustain super agency. The vayu, apart from and other than controlling the organs, it is also charged with the task of producing and supplying the nourishment to its Master, pranam. Vayu alone cannot succeed in this mission. It needs pranam's support and help.

Our JAPA starts from this scenario. Taking up jihva as the starting point, we put the vayu in gatagati(movement). Slow, steady lengthy, orderly, rhythmic and vigorous movement of vayu produces a loud and clear sound. It could be melodious to hear as days pass by, and one gets charmed by it too. This svara(sound) is termed pranava and its doing so is Udgita.

Vayu needs pranam in this task, and when both of them join together cooperatively and practice gatagati, it is termed a praanapana mathana (a kind of churning). The sphere of movement of the atmospheric air vayu is from the nose downwards. We in JAPA do take the vayu up and up much higher than the nose. The gatagati is done by taking the prati jihva as the starting point; slowly we move the air upwards steadily then push the air downwards. As much you go up so much you come down, apply vigor and continue without missing the point of prati jihva. Loud and clear sound is produced. Do this continuously. Body sweats, saliva is produced more. Ten minutes of this could exhaust any one. So powerful and so involved this practice is that it is to be learnt only by initiation. Vayu is vayu so long as it does the work of the atmospheric air and carries out the task of external respiration. In the gatagati of pranam and vayu, the needed anna for the pranam is produced by it and the same is consumed by it.

In our experience we have realised that pranam will be acting as a magnet and it

begins to pull the vayu and then push it upwards and it is at this stage that vayu is termed as pranana by its activity. Pranana never comes down from his position, but can attract anything up towards itself. When vayu gets itself pushed down and is expedited, it is called apana. The pranana sucks its apana from the vayu and pushes it downwards and outwards as apana. This entire activity constitutes yoga.

It thus should become clear by now that for the production of anna vayuprana mathana is a must. For the strengthening of the ever-pulsating pranana, annaprasana (consumption of anna) is a must. To bring this all about, doing JAPA accompanied by svara is a must.

Our Master shree yogi Achyuta shunned the term anna, since it is denigrated by everyday's use to mean the gross food. He, therefore, preferred another vedic term asana to mean anna, the special sustaining energising food. He quoted *Asanagatah Pranah*.

It is sustained by asana. Chandogya Upanisad(I.3.1.12) says that one is able to produce the sound without the air being taken in or taken out. That is to hold the jaws pressed against each other by closing the mouth tight and by producing the sound of pranava. It is stated there (I 3.6)

*Atha khaludgithaksarany upasitodgitha iti prana  
Evot pranend hy uttisthati; vag gir vaco he  
Gira ity acaksate'nnam tham anne hidam  
Sarvam sthitam.*

Now one should meditate on the sound of the udgitha ut, gi, tha. Pranana is ut, since it lifts everything up by way of sustenance. Gi is vak (the speech) tha means annam, since on anna is all this fed, nourished, strengthened and finally established.

Further (I.3.7.) the following equations are given just to prove the importance of udgitha;

ut	gi	tha
1. Dhyuloka	antariksa	prthivi
2. aditya	vayu	agni
3. samaveda	yajurveda	Rig-Veda
4. pranana	vak	anna

Realisation makes one annavan, annadah, bhavati; that is he becomes a possessor of anna and the consumer of anna, as well, after realisation of the self.

JAPA takes us nearer to atman through pranana and manas. He keeps no gods for

worshippment and needs follow no external rituals. For us, who are the pranopasakas and the atmopasakas we meditate on atman through aum and we pray to it for the fulfilment of our kamas and icchas.

Chandogya (I.3.12) guides us here too:

*Atmanam antate upasrtya stuvita;  
Kama inadhyayanna apramatto bhyaso ha yad  
Asmai no kamah, samrdhyeta yat-kamah,  
Stuviteti, yat-kamah stuviteti;*

Finally one should enter into oneself, meditate steadily and pray for fulfillment of his desires. All his desires will quickly be fulfilled, provided his singing(udgita) is right as required.

The issue of svara is treated in two different ways by the chandogya (I.4 onwards) and the Bhrhadaranyaka(I.3.9). The gods fearing death, began performing those karmas described by the vedas. They thought they were going to be adequately protected by the efficacy of the karmas. But this trust proved wrong as death could ever power them. The gods, then realising this futility, took shelter in the pranam and began producing the svara.

Thus they became immune to jara(ageing) and mrtyu. As a consequence without the pranayama being practiced properly such esoteric blessings can never be had, not even one can dream of these esoteric but personal experiences are not to be generalised. Then what is this pranam over which so much praise is heaped? But then the sthula (the subtle) might prove impossible. The key to understanding however, is pranam. The pranam is vayugatah. When it deserts the bodily organism, it causes death for it. Generally, the term sat is used for the supreme being in the sense of ever existing reality. We find that the pranam is also called as sat. It can be 'sat' but no anadi(beggingless). Gita says, kutastho aksaram ucchate. Pranam acts as a layer that brings about the union of atman with parahbrahman, thus it is called kutastha. Since it has supplied bhutas and dhatus out of which creative processes started. It is also called brahma meaning very big. Huge, gigantic.

Those who called vayu as brahman (*tvam eva pratyaksam brahmasi* – Taittiriya santipatham) called pranam as parahbrahman; but it is better we call it distinctively parabrahma-vasthu, and call the supreme being as parabrahman; the Para Brahman is the source of pranam.

Pranam is sometimes identified as (1) jyestah (2) srestah (3) prajapatihi. Of course, as the senior most in the order of birth, pranam is justifiably called as jyestah. Shree Yogi Achuta reserves the term 'srestah' for atman, since it is chetana, full of jnana, ananda and santi. Logic and reason are on the side of our Master, since pranam is

achetana without consciousness. Yet it is the pranana which is the primordial builder of the cosmos, as an entity there, and the body here but it is atman alone who provides it with, a plan for creation.

Let us be clear about their separate and individual nature: while pranana is a vibrant cetana; pranana is both matter and energy, the atman is pure consciousness. Pranana is dynamic and energetic, the atman is static and uninvolved and detached. Atman prefers to stay in its secret abode guhyasthana – in a cavity in the brain. Pranana stays just a step below it- ready for any activity. As a dynamic principle, it is the pranana that moves upwards and reaches atman and moves downwards by proxy in the shape of vayu. They are functional names for identification. We have already seen how the vayu is known as pranana when it moves upwards. It is to be referred to as apana when it is pushed downwards and existed outward.

What is this mysterious food of the prana, which we call asana? We have made the observation that the pranana, though a mahat sakti needs adequate nourishment. The gross food that we consume contains little that reaches pranana. The atmospheric air is almost bereft of it as it contains negligible part of asana in nature. What then, should pranana do? All the organs of the body depend on pranana for rejuvenation and nourishment and general tone-up. In reality vayu is the inexhaustible source of asana. But without 'friction' energy is not produced. At this point, nature provides us with a clue but it never spoon-feeds us. We have to derive our own solution further to achieve salvation, based on nature's clue.

Vayu is described as one of the products of pranana – *pranath vayu rajayata*. In a way the pranana cooks its food by churning and engaging itself with vayu. This is what, in fact, is being done by both the forces in our sleep. A study of sleep presents us with a clearer picture of what yogic pranayama could be like. Observe a man in sleep; his breathing is far within, rhythmic, deep and slow, calm too, nose is dismissed with a stertorous sound is often heard; which is called snoring; saliva is produced and many a time it oozes out of mouth while yet in sleep. A deep sleep produces thick sweet saliva in a minute quantity.

O, this appears to be just like a perfect copy of yogic pranayama; Sleep rejuvenates us every day. But sleep provides just a little of what remains the real need of the organism. Yoga does this and infinitely more than this; and does this consciously. What goes on during sleep is just what is consciously and volitionally practiced in yoga. For this very reason a man without sleep feels fatigued and dull; he frequently yawns. It is signal from the pranana that it is time for it to get asana for itself as also to the organs. It is an indication that he is hungry and needs refreshing. Our Master used to say that any patient who does not yawn dies soon. How true.

That sleep resembles yoga should not lead you to conclude sleep is yoga! Similar, if not the same, process is seen at the time of death too. We find the patient struggling to

breath often forced into stuttering in breathing. His eyes would be pulled upwards. All this indicates the final efforts on the part of the pranah to move up and reach its Master in Brahmapuri. Alas, if it fails in its efforts it quits the body for ever. This results in death.

These two examples are enough for any intelligent being to understand the natural mechanism which needs to be set into motion by each individual to get a healthy, happy and accident free living. We are all sick in body and mind and the malady has gone deep enough. Yoga alone can cure us and lift us up to the original state of life. Are we born only to die? A yogic sadhaka will not believe so. Death need not be inevitable and life need not be uncertain.

Asanagatah pranah, so invokes our Master. Prana needs food in the form of asana. One cannot see it since it will be like an electrical charge. Friction is needed for its production, and vayu-prana mathana provides the needed friction. Yoga provides a platform for these forces to play the game on and thus derive and drink the desired ambrosia. Seen from this angle, svara becomes the key to the production of it. Tremendous changes do take place in us after the asanotpatti and annaprasana begins.

We often come across a term yajna and Gita prescribes that we be involved in karma derived from yajna. Gita specifies

*Yajnarthat karmano nyatra  
Loko'yam karmabandhanah  
Tadartham karma kaunteya  
Muktasangah samacara (Gita III.9)*

Karma is to be indulged in for yajna. For karma done for any other purpose ties us down. One should, therefore, do karma without desires and attachment.

*Sahayajnah prajah srstva (Geeta III.10)*

Prajapathi the lord of creatures created men with yajna.

*Annad bhavanti bhutani  
Parjanya annasambhavah  
Yajnat bhavati parjanyo  
Yajnah karmasamudbhava (III. 14)*

It is from anna that creatures come into existence. From the rains comes anna. From the yajna comes the rain, and yajna comes from karma. Karma is determined by brahma and brahma is established in yajna eternally.

*Evam pravartitam cakram*

*Na nu vartyanti hayah,  
Aghayur indriyaramo  
Mogham partha sa jivati (III.16)*

He who does not follow this cyclical movement set in motion by nature, will surely deviate himself unto the sensual in his delight and evil in his nature. It thus becomes imperative on our part to be in prana-yajna and purusa-yajna. All the Upanishads detail everything about prana-yajna, while the purusa sukta of Rig-Veda and Gita deal with purusa-yajna. For the performance of both these yajnas, yoga is the sutra. Infact, Yoga is yajna. Yoga is sine qua non.

The yajna, performed through yoga and involving vayu, pranana, manas, agni, indra etc., brings on unbelievable and amazing changes - physical, chemical, and electromagnetic. Ultimately the body is purged of its impurities. Manas from its moody disposition moves away upwards along with pranana and becomes steady and calm. It also acquires manodrsti, develops buddhi and gets jnana and manobala(will power). Rains from yajna means the appearance of various juices, such as tatarasa(the saliva), madhu, soma, and finally amrta which makes man immortal as the word itself says a (non) mrta(death).

We come across beautiful passages where anna and yajna are sung potentially, Taittiriya has some famous mantras; high-lighting these;

*Annam brahmeti vyajnanat – anna is brahman*

*Anna jatani jivanti – being live by anna*

*Annam na nindyat tad vrtam,  
Prano ya annam, sariram annadam,  
Prane sariram pratisthitam  
Sarire pranah pratishitah,  
Tad etad annam anna pratisthitam (Bhruguvalli 7)*

Do not speak ill of annam. This is the commandment. In fact pranana is annam and the sarira (the body) is the eater. The body is established upon pranana and pranana is established up on the body. Since both are on, we say anna is established in itself.

JAPA has three gatis(steps), all involving sound. They are:

### **Deergha gati:**

The pranapana gatagati is done forcefully, powerfully and lengthily. This is important. At the upper end, the air should stimulate the olfactory bulbs in the nasal



cavity. The heat generated in the gatagati pushes up the heated and purified air, since it expands under heat.

At the lower end, the air must reach where the main bronchi of the lung are located. In this process, the vagus nerve and the autonomic nervous system (ANS) get stimulated both of whom control, stir and guide the functioning of the organs during Japa.

### **Madhyagati:**

Here the length and sound are reduced and it is done very briskly. Body perspires and we feel heat all over, gatagati is shortened. We descend from sound to hissing and after a few minutes we start frictioning into a point at the gurusthana.

### **Santigati:**

this is the final gati-less state, when we start the dhyana in total silence. Breath is never controlled. We allow it freedom to go where it naturally goes. It is an effortless calm, in which the dhyanestha will observe very many experiences. These three gatis should be done according to the ground rules.

The prasnopanisad (V.6) states:

*tisro-matra mrtyumatyah prayukta  
anyonya-sakta navliprayuktah  
kriyasu bahabhyantara – madhyamanu  
samyak – prayukaasu na kanpate jnah*

The three gatis are inter-connected, and when each gati is use alone, separated from the other two gatis, we cannot prevent death over-powering us. When we do all the three gatis together and do them well enough, there cannot be any doubt about the results, that follow and the improvements that are caused. Even the type of sound is analysed as to its quality and content by the chandogya Upanishad(II.22.1 onwards); It is our experience that the sound of each sadhaka in JAPA will bear individual characteristics. No two sounds are like. Let us look at the clue as suggested by an observant reading:

The sound that charms the organs, loud and clear, belongs to agni,  
The undefined sound (aniruktak) belongs to prajapaati,  
The soft and smooth belongs to vayu,  
The smooth, effortful and strong belongs to Indra,  
The heron- like (kraunchapakshi) belongs to Brhaspati  
The sound like that produced by a broken kamsya-vessel quite ill sounding belongs to varuna.

The last one should be avoided.

*'devebhyah amrtattavam agayani iti agayet'*

produce amrtah for the deas by the singing through pranava(brahdaranya I.3.15 chandogya II 22.2).

*etani manas dhyayat, apramattah sthuvita'*

One should meditate steadily with the self-engrossing taught;

'I will produce anna for my consumption through sound'.

Sarve svara indrasyatmanah, sarve svara

ghosavanto balavanto vaktavya indre balam dodaniti...

all the swaras belong to Indra. Svaras must be produced loud and strong. They should be pronounced well, open and free without being slurred ever and distinctly clear. Ever alert with the thought that I am escaping from bonds of death.

We are helped by positive thoughts; that way shyana done with samkalpa and sukama bears fruits to us quickly and unfailingly sadhakas performing the Achyuta Yoga Vidya are enjoined to do the japa with the following three positive thoughts; so that these powerfully potentised thoughts would penetrate all through the being and manifest themselves in every activity of a man.

*asato ma sadgamaya*

*tamaso ma jyotirgamaya*

*mrityorma amrtam gamaya (brah daranyaka I.3.28)*

we should steady the sankalpa and pray that 'I go from asat to sat' 'I go from tamas to jyotieh' 'I go from mrtyuh to amrtam'. Asat and tamas both mean mrtyu. We should reinforce ourselves with the recurrent thought that we cross ever from death to immortality. The eternal, the imperishable in the sat.

It is indeed yoga when the pranana and the manas together make their mandatory ascent and dip into atma chaitanya. There is ananda in that state of merger into unification. A samadhi like slumber is experienced. The juices like madhu and soma would release themselves and act like ambrosia, and render the body immune to diseases and accidents, and liberate it from unforeseen events.

Shree Yogi Achyuta used to say that liberation is achieved when we get back into our original state of being before being a body. We have to take the same path back from whence we came. There is no alternative to this. Thus the yoga does for us, since it is by the yogic process that we got our birth and it is by the same yoga that we get back to our state of origin. Tell us by what other method can you reach atman from whence we came? We maintain and maintain emphatically that there can be some possibility that you tap pranana and reach up to it.

But atman cannot be reached by any other method. Since realisation of our self should be the goal of man, and since yoga is a science of self realisation yoga is eminently suited to achieve this goal for us. Nature has not offered us any other path other than the path of yoga, strange to say from this stage of the one way development of man, yoga can reverse this process and take you back: spiritually to you birth and even beyond. The real pilgrimage of atman starts only after the samoyga of jiva+ atman manas. This original state of undifferentiated samyoga is what one's ultimate goal in life should be. We have descended from that state and we have to ascend back to the same state, this is yoga. This is the state of atma in yoga. Atma can therefore be called on yogarudhah. The atman has yoga in him (literally atman rides yoga);

It is such atman alone who has the right and inclination to do tapas. Vacika or manasika tapas done without atmajnana carries us no where. It is the yogarudha atman, after the mandatory jivatma samyoga, that carves out a right for itself to do tapas. Tapas means intense paritapana that is, intense prayer of the atman. Atman prays for whom? The answer is, that the atman prays for paramatman, from whom he has derived. Atman's prayer to paramatman is quite unlike what the humans do in ignorance. The prayer of men in ignorance, without the necessary atmajnana, reaches nowhere in case we believe otherwise, there cannot be greater fools than we, prayer is not merely speaking words, uttering the tongue words – mind words.

How foolish it is to think that we can reach the supremen being without selfrealisation. By believing so we have not only deluded ourselves, but have contributed towards the building of false, belief systems and this degradation is plaguing the mankind. 'Gnoti' said even the ancient Greeks. Knowing the self which is possible through yoga. Sanatsujatiya is right when it said.

*Yoginasyam prapasyanti bhagavantam sanatanam.*

Only the yogis can preceive god. Like worms in dirt, sick man with death waiting to devour him, how is it ever possible even to understand something regarding god? It is all a foolish venture without the necessary equipment of the elementary possessions and a clear idea.

The present situation is anticipated by the maharsis who said:

*Avidyayam antare vartamanah  
Svayam dhirah panditaim manyamanah  
Damdramya manah pariayanati mundhah  
Andhenaiva niyamana yathandhah (katha I 2.5)  
(mundak (I.2.8))*

Rooted in ignorance, but deluded into believing as though they are the real philosophers, living illogically these fools are like the blind leading the other blinds.

*Nayam atama pravacanana labhyo  
Na medhkaya, na bahuna srutena  
Yam evaisa vrnute tena labhyas tasyaisa  
Atma vivrnute tanum syam (Mundaka III 2.3)*

This atman cannot be realised through lectures, nor by the intellect, never by attending the lectures. When with intense desire, he seeks his atman, the atman in return reveals himself to the intense seeker.

*Satyene labhas tapasa hy eso atma  
Samyag-jnanena brahmacaryena nityam  
Antah – satire jyotimaye hi subhro yam  
Pasyanti yatah, krisnadosah (Mundaka III 1.5)*

This atman is attainable everyday by tapas by samyag-jnana(all comprehensive knowledge) and by brahmacarya. This atman is Suddhah and jyotirmayah, residing at akasa. These ascetics who are pure alone will be able to perceive it.

Let us spell out the famous mundaka mantra about which our master was so proud and fond. (II 1.4-8). He has included it in the 'Aashrama's santimantra. He declared its importance by saying that if all the tattva texts were to be destroyed save this. All the tattva can be re-established by this and this only. So much is the creative potential of this Mundaka mantra:

*Pranavo dhanuh saro hyatma, brahma tal  
Laksyam ucyate, appramattena veddhavyam,  
Saravat tanmayo bhavet.*

In a simple symbolic representation: the syllable aum is the bow, atman is the arrow brahman is to be taken as the target. It is to be hit with undistracted concentration, unshaken like a well aimed and well shot arrow which hits the goal unfailingly.

*Yasmin dyasut prithivi cantariksam atman manah  
Sahe pranais ca servaiah,  
Tam evaikam janathe atmanam, anyo vaco  
vimuncatha, amrtasyaise setuh.*

He is whom dyanloka, prithivi, anteriksa, prana, vayu, mans and all else are woven into a composite one, know him alone as atman. Stop uttering all talk other than this, since, only this and this only serves as the bridge to cross ever and reach immortality.

*Ara ivar tha nabhau samhata yketra nadyah  
Sa eso entas cereto behudha jayamanah,  
Aum ity evem dhyath atmanam, svasti vah,  
paaraya tmasah, perastat.*

Where the arteries of the body are brought together like the spokes in the center of a wheel, there the atman is seen manifested and restarting and hovering there about. Meditate on aum as atman. May you be blessed with benediction in successfully crossing ever to the other shore from this shore of tamas.

*Yah servahnah sarva-vid yasyaisa mahima bhuvih:  
Divye brahmapure hyesa vyomany atma pratisthitah.*

He who is sarvajnah, sarvarvid, and mahiman on the earth, is self established in the akasa of the Brahmpuri.

*Manomaya prana sarrera niyata pratisthitonne  
Hridayam sannidhaya  
Tad vijnanena pripasyanti dhirah, ananda-rupam  
Amrtam yad vibhati*

He is manomayah, prana-sarira niyata and is seated in anna and controls the hridayam, Those brave tapasvins who perceive this through the science of yoga would be truly perceiving the which shines everywhere and which has ananda and itself is amrita.

One who has reached this stage can get all his kamas fulfilled Katha Upanishad III 1.10 maintains that all the sankalpas and all the desires of the mind, and even the lokas that one prefers to go, he will be able to get them all without any hitch. If you want this to happen to you, offers the Upanishad, you should worship the atman. What better technique is available than the yoga that Shree Yogi Achyutha has before you?

Mandukya Upanishad having just 12 mantras, speaks of atman, its four states and has declared how aum is aksara and how aum is atman at the same time.

*Aum ity aksaram idam sarvam, tasyopavyakhyanam,  
Bhutan bhavad bhvisyad iti sarvam aumkara eve,  
Yee canyat trikalatitam tad api apa aumkara eva.*

Aum. Aum is aksara and all is aum. Aum is the past, the present, and the future as well. And whatever else there is beyond the threshold time, that too is the famous syllable aum.

*Sasrvam hy etadbrahman ayam atma brahma,*

*so yam atma catus-pat.*

All this is brahman. This atma is brhman. This same atman has four states. They are  
– 1.jagrita 2.Swapna 3. Suspti and 4. turiya.

In the initial quarter of Vidyopasana, we have jagrita state meaning wakeful state. We do have external consciousness here. Vaisvanara is associated with this state. Sense-organs will not be under restraint albeit engaged in Yogic practice. The pull of the five senses is stronger, though, there is a conscious effort to release the body from these senses. The second quarter of svapna belongs to taijasa. It is a doomy intermediary state of a half awake half asleep state. It is more internal than external where experiences become subtle. By now, the inner prajna is gaining hold and the five sense are lulled. The third quarter is prajna, it is a state of deep external sleep also called sushupti. Here there will be no dreams and no desires. In this state, the prana-mano-milana would have taken place and it is here that ananda is possessed and enjoyed, even when full consciousness is gained; prajna would make us feel as though we are one, not many. Self identification with all. In the ultimate and the fourth state of turiya it is atman and atman alone that is implied. It is the highest state of atman and it cannot be expressed in any way worldly way. He is none else than ekatman, santah, siva, advaitah. He is atman and it is he who is to be realized. Rendered and attained.

Atman is so fully merged with aum that when looked from the aksara side there is no distinction between the two. When its syllables are split, aum has three mantras akaara, ukara and makara. These three are associated with the three states of jagarita etc., Turyia is without matra. It is beyond understanding from any worldly stand point. It is advaita and brings auspiciousness to us. This way aumkara is atman. He who realizes this will join himself unto the Turyia.

Let us now take the other proposition and see how aum is called aksara. Gita (XV 16) states:

*Dvav iman purusan loke ksaras ca ksara eva ca  
Ksarah sarvani bhutani kutastho ksara niyate.*

All this existence is ksara the perishable and kutastha is aksara, the imperishable. A very careful analysis is needed by way of classification. Gita maintains that the entire bhuta conglomerate – sarvanibhutani – is ksara, meaning perishable and changing individuals atman called jivatman is also included in this category and by implication therefore the jivi's atman is perishable.

On the other hand, aksara is kutastha 'in the union'.; By kutastha is here meant the pranana. So pranana is aksara and therefore imperishable and pranana is kutastha since it is unchanging.

How come that the individual atman is judged to be perishable? It is suggested here that the entire issue be understood through the yogic analysis. It was explained earlier as to how the merger of prana and manas with atman, is what is to be aimed at and actualized through yoga. We now pass on from the state of prana-yajna to that of purusa-yajna. The goal now is for the ultimate merger, of atman with the paramatman, also called parahbrahman, Here, who aids the atman in its urging for merger into the Absolute? It is prana again. It thus proves to be a real intermediary force that links the individual atman with the Para Brahman. Hence the conclusion that the atman loses its identity and existence, after its merger, while the helper remains, pulsating as ever. Thus prana is taken as imperishable – aksara. It serves as a sutra for the moksha of the jivi.

Now take aum as representing parabrahman. A jivi's atman instead of straight away merger, might opt to stay near Para Brahman, variously called as sarupya, salokya etc., in that state the atman as pure chitta, buddhi and jnana will be able to contemplate and understand the process of creation and its sustenance. He can fully comprehend the entire science of creation. Creation must have been started with a big-bang - who knows it; having acquired the yoga-dristi, he can virtually know anything. As hinted by someone, time begins to serve him – lay bare before him/her still unraveled secrets, but only to much above.

Shree Yogi Achyuta has drawn tattvic aum. His figure is so beautiful to look at, appearing so dynamic, symmetrical and proportional, that it stands in our memory as a unique figure. It is a symbolic representation too – as a master – key to all mysteries. This figure is explained this way.

... Logo figure...

1. The bindu (the dot) this signifies mula chetana. Also called linga, paramatman.
2. The space between the bindu and the half-circle: it signifies the area of pranasakti.
3. The half-circle: it is prakasavarana, created by the joint action of prana and its product vayu. By nature, both of them are found to bombard each other in such a way that there will be terrific commotion inside them and around them, prakasa being produced in the bargain.
4. The open space just below the half circle: Master in all its the four states is found here, spread in all the directions, excepting the north. Everything gets created here.
5. The figure resembling three is the symbol of adipurusha, the first-born.
6. The fall from the naval region: This might be taken to mean the Connection of the universe with the adipurusha at the naval level.
7. The rays from the Bindu: Rays are emitted from the paramatman in his ananda. They are the individual souls. Note the vakya “anandani bhutani jayante”.

Bhuta means sambhuta that which is born.

This is the rahasya of Aum. Aum is absolute, whose ananda results in the absolute, whose ananda results in the beginning of creation when the maharishis said '*aum iti evam dhyayata, atmanam svasthi vaha paraya tamasah parasthat*'. They meant this primordial aum in creative action and not the sound of pranava of pran.

What kind of philosophy is this that has more of cosmology and astrophysics than metaphysics or epistemology? The yogis of the past while in their deep tapas, could unravel the mysteries of creation; they could go even beyond the creation and the creator and then go above and reach the absolute. Yogis actually can gain so much of power and capacity. In fact, if among the entire bhuta-samuha man is held supreme; among the human beings, yogi alone is among the other supreme. Understanding metaphysical principles by any other means other than yogi is simply not possible; similarly, it is a yogi and yoga alone who could perceive and experience mula chetana.

In the observation of the yogis, there is similarity between THIS and THAT. The human aggregate called pindanda is similar to the cosmic aggregate called brahmanda. A Yogi realizes this in his antarya by the yoga vijnana.

The tatva and the sadhana that we have attempted to present here is all but a drop in the ocean of divinity. We are like the innocent crawling babies. What could be the totality of our realisation? What we have, let us admit frankly, is equivalent to what he has blessed us with nothing more than the permitted blessing.

Otherwise, do you believe that babies like us could talk tattva so freely? In our very limited sadhana, our master has given us much. Our spiritual experiences are clearly un-proportionate to the amount of efforts that we have put in. Our investment is just negligibly small, but the dividend we have received runs into thousands of folds.

How strong it is that in this age of materialism, a small group could claim to some of the highest spiritual experiences? We may not look like the rishis, but we do share their jnana-partially in having the same set of yogic experiences.

Does it not appear a wonder of wonders how a little indefinable sound of yoga can virtually metamorphose the sick and dying mortal into a deathless wonder? Katha, therefore, expresses the enigma this way(I.2.7)

*Ascaryo vakta kusalo sya labdha  
Ascarya jnata kusalamusistah*

Wondrous is he who can explain it highly skillful must he be, who can receive it wondrous is he who receives it from the skilled one.



No amount of verbal jugglery can reach us to the truth. Only the yoga sadhana can take us beyond the shore of darkness tamasah parasthat. May shree Yogi Achyuta and the great maharishis of the scared land bless the mankind with tattva and sadhana. We salute them both.

*Achyutayanamah, Paarama rhishibhyonamah Aum santih ! Santih ! Santih*

It may not be out of place to reveal certain esoteric experiences that we get. We shall reveal only those which conform to the passages found in the Brahadaranyaka Upanisad (IV 3.9 onwards)

Purusha has two abodes – this loka and paraloka. Making pranana to guard his body, he moves out of the body and roams about. He is hiranmayah, amratah and ekahamsa. He can roam about as per his wish. After the wandering, he moves back into his body. The route will not be revealed until we gain experiences. With the permission of our master and the Maharishis, we may venture to reveal to you that many a time we move so high up in akasa that we may see planets with population, strange to say, encounter persons, who are similar but more handsome than the mortals on this earth and see various places of dwelling.

Before we reach the atman, we encounter a thick wall of tamas, so thick that we find it impossible to penetrate it. Struggle as we do it is too strong for us to dispel. We at last try with a cry at our own impotency. Then we pray to our master and he appears: He calls merely by name and asks me to penetrate at the right spot. We fail. Then he goads me on, and finally commands me to look at him.

The tamas may appear like a human being lying on a floor. Looking straight into the mid-point between the eye-brows of our Master, we rush through the sleeping giant entering him at a point in between his legs, come out through him, but finally enter into our master through his bhrumadhya. The master always guides us and protects us in times of need, both in stula and suksma. He is always available for a regular sadhaka, at the right juncture, whenever his assistance is sought for.

Let me end my talk by giving out the prayer that our Master invokes to AUM. As a Yogi, it is a fitting finale to him to offer prayers not to my gods but to the aum, which represents the ABSOLUTE.

salutation to parabrahman, who has granted to mankind adi, madhya and antya through AUM. Salutation to AUM which enables us to realise you. Salutation to AUM, which is the basic ground for santih, satyah and dharman. Salutation to AUM that presents us trigunas and that takes us beyond. Salutation to you. O AUM, who cannot be touched, heard or seen. I salute thee, O AUM, with a prayer that you take me into direct sadhana. Salutations even to those great forces such as vayu, agni and varuna (indra the tejasvi), who help us realise you.

Salutation to you O pranana, you are the muladhara for knowing AUM, Salutation to vayu on whom you depend. Absolute submission to you, AUM, who are the source of creation, sustenance and destruction.

Salutation to AUM as Brahman, whose chant at the hour of death gets divine benediction.  
AUM santih ! Santih! Santih!

## YOGA PREVENTS AGEING

Shree Yogi Achyuta (whom we normally address as 'the Master ') in one of his rare public appearances declared Yoga-vidya as the one and the only path that reaches man to his highest state of being: the kata Upanishad called this state 'tad vishnoh paramam padam' (I.3.9), the supreme state of vishnu. In the Bhagavad Gita, the same state is declared in the following:

*tat prasadat param santim  
sthanam prapsyasi sasvatam (XVIII.62)*

meaning, 'by His grace one will obtain supreme santih and sasvata sthanam'. In this connection, the Master used two terms, which perhaps startled quite a good many. Those terms are: (I) Ichchamarana, and (ii) Mrtyunjayah.

For our Master, the expression 'Ichchamarana' implies 'death-at-will' and 'mrtyunjaya', the controller of death. One may get a thought wave in this age of rapid advance in science and technology: Does it make any sense to talk of extra-sensory experience in such esoteric terms? In this case, our answer is an emphatic 'yes'. Yoga-vidya has the key to immortality, but unfortunately modern science is at least partially blind to such a state-of-being. That modern science being basically physical, such a concept is just unthinkable and irrational. In this regard, we have to understand the range and depth of scientific investigation, before we explain how anything declared impossible by such sciences can even be possible. If it defies any such scientific analysis for clarify, it fails to be a science. But Yoga is a science par excellence.

It may appear strange, but it is true that until the modern era, man studied the external and extensive universe and yet did not care to investigate into the countless mysteries his own small body contains. His study of the universe has yielded him enough knowledge and even mastery over it. He perfected a technology so potent that through it he could show truly amazing results. Innumerable discoveries and inventions reinforced his belief that science and technology are truly great. Thus material sciences could develop faster than the sciences meant to study, train and imbibe the potential of his own body.

Science obviously studies matter. The majority of scientists by training, think and talk in terms that only refer to matter and material reality. Man is made to feel great by providing him with many 'material' objects. Science is therefore viewed with awe and wonder at the tremendous power and expansion that it has yielded to man. Well, where does man and his body fit in, in this material world? The so called benefits granted by science and technology, though commendable, have not rendered him real service. In the wake of benefits come fearful prospects of a nuclear war, crippling diseases and painful death, Modern man is supplied with so much that he is enjoying

them less and less. He has fear in his heart and sickness in his body and mind. In fact, he is totally bewildered, confused and finally lost.

But what is life after all? How many of us care even to think for a while about this? But think we must if only because we are endowed with an organ meant for thinking. Man today knows much of the external world, but his own body remains unknown to him. Really man is still unknown and remains so.

Medicine is the only science that undertakes to investigate the biological aggregate we call man. The science of medicine has a long past but a short history. Only six pioneers are widely known: Hippocrates, Aristotle, Galen, Vesalius, Pasteur and perhaps Harvey. With different branches, medicine could still achieve tremendous progress.

In its quest for understanding the living man, they cut open the dead body: they find (as they have found) out its structures and guessed its functioning. The technique of surgery has thought them the body functioning as nothing else before did. Here, in medicine, as in other sciences, emphasis was laid on the material side of the body, neglecting the mental side. Why so? The only answer is that all the sciences would like to think and talk in terms of only material events and nothing more, recognizable by the five senses. Well, does not man have a mind which acts powerfully on the body? Man is a conglomeration of emotions, intellect, intelligence, unconsciousness and memory, which together constitute the mental side of the organism, later purified into the spiritual. Who does not know that emotions affect us tremendously. Fear can stop digestion. Guilt disturbs health. Pleasure brings on blushings – All these illustrate the mind's effect on the body perceivable by the senses. The mission of healing the sick has brought in mixed results. Surgery and hygiene are the blessings for mankind; But the other aspects are not so. Removal of a melody is observed to leave behind an uneasy calm.

Then, what has man learned about himself progressively more and more about the structure and the functioning of the body. Then what about the mind? Just a little – too little; It is thoroughly inadequate. This is all the knowledge that man has strenuously gained about himself. Medicine has taken the first step. More strength to it in its future endeavor! Man, the known, is all but a fraction of the real man – the totality that man has been all through.

The motto of Shree Achyutashrama is KNOW THY SELF. Knowing one's self is not so easy as it might seem. What is this SELF that one is enjoined to know? One thing is clear, that by Self is not meant the physical aspect of the organism. It is taken to mean that which is the spiritual aspect of the organism. Knowing only the physical aspect is not conveyed by the phrase KNOW THY SELF.

The physical aspect of the organism represented by human body has been very

extensively examined by innumerable instruments which are gifts of the marvels of modern technology. Yet the organism seems to remain a mystery while throwing a challenge for the ingenuity of man to explore and find out the secret code of life hidden in each of about 75 billion cells that go to form a man.

Let us now study the human body and see another its structure and functioning offers any evidence to our contention that man need not age so early in life and therefore need not meet with premature death. Instead, one can choose to live behind the age of 120, 130, 150 and more if he wills it end practices 'Sadhana'.

### **Anatomical Structure**

The anatomical structure of the human body is a marvel of 'construction'. The skeleton is - framework, which supports the body. The bone is a tubular part, strong yet light in weight. It can support a weight of half a ton. The geometry of bone tissue is a rare piece of symmetry and harmony calculated in strict accord with the rigorous mathematical laws. Remove 9/10 of its live weight and it will still support the body loads. The supporting part of the skeleton that holds our whole body does not even come to 10% of its mass.

There is nothing extra in the bones. They are constructed with extreme economy, utilizing minimal quantities of 'building' materials. Inside the tubular bones lies the blood factory – the bone marrow. It is in the bone marrow that millions of corpuscles are produced every second.

Bone participates in the calcium metabolism as well. Calcium is life itself since life is endangered by the deficiency of calcium in the blood. Parathyroid glands handle calcium metabolism. The bones supply calcium to blood. It would be more precise to say that the blood itself washes continuously the calcium from the surface of numerous crystals impregnated into the bone tissue.

Calcium is constantly found deficient and therefore the blood licks off the crystals. That is, the bone gets dissolved into the blood and makes up the deficiency. Every minute several hundred grams of bone pass into the blood plasma. Yet nothing serious happens to the organism. The organism has a powerful machinery of self-regeneration. There is constant breakdown and build-up of the parts of the human body. In fact, the organism has incredible capability for making up deficiencies and losses and repairing worn-out parts.

### **Living Tissues**

There seems to be an inexhaustible well of living and growing tissues. The organism has demonstrated its capacity for regeneration and it does not even need to be stopped for the purpose. An exact copy of the broken part is inserted into its place. A muscle will not dislodge a bone; skin will always replace skin. Yet the organism is no made-

to-order institution. It intelligently meets the situation. It can restore the parts at its own expense, or do it out of the same starting materials. Thus, if the surroundings of the embryo are altered, new flesh suddenly grows up. There is logic behind regeneration. Skin epithelium, when transported to the cornea, does not become a cataract. On the other hand, there will never be any confusion if it is grown from mother tissue. And the young tissue curbed by adjacent tissues, develops exactly like its predecessors.

Not all the tissues, however, hold the secret of constant regeneration. It is known only to the hardest working and most short-lived parts of the body – for example, bone marrow and the blood. One can imagine what the situation would be if the blood-forming organs did not possess an incredible reserve of restorative forces. Since life of a red blood corpuscle is only about 105 days long, the human span of life would also be 105 days, for without blood cells there is no life. That is, man lives as long as the weakest of his vital organs survive.

The blood cells are indeed short-lived. They 'breakdown' rapidly and completely. But they are born just as rapidly. Each day the bloodstream sees one thirtieth of red corpuscles replaced. Fresh cells are constantly replacing those that die off. Also regenerated is the oxygen carrier of the blood – hemoglobin. The reserve of red blood corpuscles considerably exceeds their depreciation period. This surplus can make up for loss of blood on any account.

### **Nerve Cells**

Do the other elements of the body replenish their losses? No, not all of them. Most of the extremely responsible organs are made of extra-strong tissues – muscle and nerve. The heart, the skeleton musculature and fifteen billion nerve cells of the brain work without let up. They, in fact, do not wear out. And if it were not for diseases caused by outside factors, the mechanism would tick on at least 150 years. Yet it appears that even the “eternal” tissues have retained some kind of a right to self-regeneration.

Biologists have their “atom” as well. It is the main nerve cell. For long it was considered indivisible. For the living tissue, this meant a total inability to grow. Whence the inevitable conclusion that man is born with a live-long store of neurons – which can be used up but which can never be increased by the slightest number. But later this is found to be incorrect. The delicate brain cells multiply by splitting, though very slowly and grow like other full cells. Soviet and American researchers have even grown a large colony such nerve cells on an artificial and nutrient medium.

### **THE LYMPHOCYTES**

Phagocytes are the untiring microbe hunters. They defend the body from the attack of

micro-organisms. The body needs defenders, but it also needs builders. These white corpuscles have peace time profession as well, like human and other animal soldiers. Every fourth one is, in fact, in creative work. It is born in a special lymphoid tissue of the spleen and the lymph nodes, whence the name lymphocyte. Out of every 30 now-born lymphocytes, only one gets into the blood-stream, the others vanish. Perhaps, they just melt away. They, in fact, disintegrate into the body tissues giving them their flesh, which contains a very valuable substance, ribonucleic acid (R.N.A.).

A part of the white corpuscles apparently are constantly delivering the acid to all parts of the organism as the red corpuscles do to oxygen. But in working for life, they themselves perish, for they disintegrate in Toto. Without this sacrifice R.N.A. Is not made available. RNA takes an active part in the construction of body proteins. The building of these blocks of life is no less vital than breathing.

### Connective Tissues

Many observations have accumulated on restorative processes in other parts of the body. In monkeys when large pieces of the liver was removed or cut in half, it soon restored its normal volume. Surgeons were not left indifferent to this observation, for liver complaints have never been very amenable to surgery. But now that connective tissue is seen to grow rampantly, the surgeon is not so reluctant to pick up his knife. Sometimes a whole lobe is taken out. Connective tissue in the remaining parts is gradually reabsorbed but the liver tissue grows, the cells enlarge and together with them the functional area of the organ also expands.

So is the case with kidneys. Today's, the surgeons operate the only one left, and it is so surprising that even – fourth part of this small organ will in a year or two develop again into a full-fledged cleaner of the human body. For regeneration of bone;, one does not even need a fourth or a hundredth part, it grows up on clean slate.

If bone is superlatively inflamed, the surgeon can remove it completely from the periosteum and insert in its place a gypsum rod, and then sew up the wound. The gypsum remains in the living periosteal jacket, but fresh sound bone will grow up around it.

Out of what The healthy periosteum will 'resurrect' the lost organ biding by all the rules of the builder's code. Organism itself does all the restoration work utilizing the reserve forces. That is indeed life-giving.

But belief is not enough, we have got to learn to **ferret** out those spares of life and skillfully utilize the riches stored away there – inside our own human body that is so admirably a mystery.

The medical profession does not hope for a universal method of combating disease

and prevent ageing. But the discovery of the secret of regeneration of living tissue promises to wipe out many of them. Remember that diseases of the heart, the vessels, the blood and the nervous system are frequently due to the breakdown in this mysterious mechanism. To grasp this process means to cure the patient.

### **The Clue**

The clue is hidden deep in living tissue, in its complete and strange interrelations with the neighboring tissues. Their 'friendship' starts in the embryo, growing up side by side, they take a liking to one another. This partnership not only restrains haphazard growth but also regulates and directs it into certain building up and sustaining channels. But if a single link is broken and the natural bonds are ruptured, the tissue straight way breaks with tradition and goes over to the enemy camp. That is how, for instance, bones grow out of ordinary connective tissue. This is not done on the sudden either, the entire life cycle of bone cells is covered to the minutest detail. The newly converted tissue takes upon itself all the duties of the bone tissues: But who got is started on the new path?

Here we discover yet another possibility of regeneration of life. The most valuable of tissues may be grown to order in the body itself at the expense of neighboring tissues.

Knowing one's self should be the summum bonum of human life. The Greeks GNOTI mean the same. Without the knowledge of self, our perception of facts and events proves to be faulty and hence imperfect.

What then is life? What is self in life? How is one to know self in life? It needs no logic to start our discourse with certain basic realities of life: that we have a body endowed with motor and sense-organs, the mind and intellect, the memory and will-power the egoism and the unconsciousness. All the above have meaning as long as the individual 'lives'. With death everything ceases functioning.

The Death is a fixed point above 'life' and functions in a mystery and enigmatic way. No doubt, death is the arbiter of life. There is some force, whose presence in us guarantees 'life' for use and when it opts to desert the body, we die. The ancient maharishis identified this life-sustaining force as PRANAN. It functions in the body imperceptibly and unceasingly. The key to longevity and the control over death remains with pranan. Therefore, what that constitutes is to be investigated in to Modern scientists keep the organism alive and that the external air contains oxygen. We do concur with them totally. Has not the Taittiriya Upanishad saluted Vayu?

*Namaste vayo, tvameva pratyaksham brahmasi,  
tvaameva pratyaksam brahma vadisyami (I.1.1.)*

Salutation to thee, O Vayu, thou, indeed art the perceptible Brahman. But it is a



mistake to presume that the supply of vayu keeps the visible organism alive. Dead body cannot be revived with the pumping in of any amount of air or oxygen, which would prove any discerning thinker that there must be an agency other than Vayu which must be responsible for the death. That is the Pranan. Because pranan alone cannot be living without the external air or oxygen. Why does Pranan desert the body? Well, it is a subtle point, as such only the Yoga-vidya sadhakas can understand the mechanism of Praanan. Yoga-vidya is also called Prana-vidya, since Yoga is done with Pranan and basically Pranan is life.

The physical body needs food and nourishment for its sustenance and Vayu and the physical food account for the well-being of the organism. Yet something goes wrong with the organism and it faces the danger.

The ancient maharishis and the siddhas were scientists par excellence. For them, their own body was their laboratory and yogic tapas was the experiment; their total observation and data, the theories they propounded and the siddhantas they advanced, are well documented in the yogic journal called the Vedas and the Upanishads. The sequence of exposition is logical and cogent. But what is troubling the modern thinkers is the linguistic code they have been unable to decode; hence their unjustifiable complaint that the Vedas are weird, wild and without a logical sequence. Is it not senseless on our part to try to 'understand' the journals of yogic tapas without ourselves undergoing the vigorous of yogic tapas and master their code? Can a middle school student understand an advanced textbook on Organic Chemistry? Is it too much to believe that without adequate training, learning and experimentation, it is just not possible to understand the advanced text in any subject? So is it with our Vedas and Upanishads.

Pranan needs food just as the organism needs it too. What might be the food of Pranan? It being a subtle entity, the food that it could absorb must also be in a subtle form. The yogic name for such a food is Anna or asana. All the references to Anna and asana in the Vedic literature should be taken to mean the food of Pranan and not the food that man consumes for his mundane living.

Many questions arise here. What is 'asana'? Where is it available? How one is to get it and supply the same to Pranan? There is a single answer to all these queries and that is Yoga-Vida. We just cannot think of asana without the yogic tapas, since it is produced in the practice of yoga-Vida alone and nowhere else.

Did we say 'nowhere else'? Negligible quantity of it is no doubt, found in the external air and Ozone – O<sub>3</sub> – is the name of it. Ozone resembles asana, but it is not identical with it.

How is asana produced in the yoga practice? By Whom? The answer might surprise the uninitiated: it is vayu and vayu alone, which is capable of producing asana and it

is done as follows:

In Yoga, which is Pranayama, and which is done without the aid of nose, the vayu is put into upward and downward motion in the windpipe, starting from the uvula region. The forced movement of vayu is known as gatagati and the starting point is known as gurusthana. Thus, when air is put into gatagati with force and vigor, an attracting sound is produced. It is what the Upanishads call it Udgita and Svava. This starting point of the practice of Yoga -vidya is the most distinguishing feature of Achyuta Yoga Vidya. There is no Yoga without vayumathana and there is no vyumathana without udgita and swavara. Upanishadspoeitically describe the production of asana by the process of udgita. Note the mantra of Brhadaranyaka Upanisad:

*Athatmane annadyam agayat; yaddhi kincha annam adyate,  
tat anena eva adyate, iha pratitistati (I.3.17)*

The Pranana (the Vaayu) obtained food by producing sound. Pranana consumes that food and it is well-established in the annam. Our Master, therefore, made a proposition.

*Asanagatah pranah!*

Vayu is supposed to be the product of Pranana and it is, therefore, interesting to note that both the terms are used as though they are the same. In order to avoid confusion, some authorities use the term Mukhya prana, thereby granting liberty for anybody to use the term Vayu for Pranana. What is of importance to note here, however, is that Vayu is a derivative reality. But this proposition should not mislead one to presume that Vayu is, after all, not of much value. The actual position is quite different: without the efficient working of Vayu, pranana cannot himself stay put in the body for a long duration. The equation could be stated under:

no Pranana means no vayu;

no vayu means no Anna;

no Anna means no pranana.

Our Master, therefore, assigned - very high position to Vayu by declaring:

*Vaayur jivottamah*

Thus Vayu, though a derivative force, is vitally needed for the powerful functioning of pranana. It is the Anna which binds pranana to stay in the body. Bruhadaranyaka Upanishad, again, states the obvious:

*Pranah sthuna, annam dama (II 2.1)*

for binding pranana to life, annam is the rope.

Praana needs his anna daily and in adequate quantity. Hence the need to do the yogic practice daily without a let or hindrance. The production of asana is likened to the production of navaneet (butter) by the churning of buttermilk. In the vayumathana with swara, asana is produced and it is consumed by Pranana. So long as asana is produced and supplied daily, where is the question of it quitting the body? The sakti of potentised pranana is immeasurable. The mind, which very closely works with pranana, derives great benefit from the rise and potentisation of pranana. Chandogya Upanishad says:

*Pranabandhanam hi manas*

that manas is controlled by Pranana. In the yogic parlance, Pranana is the Kriyasakti and manas the 'Ichcha sakti'. Pranana pulsates ceaselessly, beginning its pulsation in the foetal state itself and continuing on and on upto an indeterminate time. It knows no fatigue and needs no rest. It is ever ticking. It is the force, which keeps awake and ticking when the body, including manas, is resting in an unconscious state.

Pranana endowed with pusti and tusti will be able to maintain the bodily vim and vigour, warding off dangers to itself and also while protecting itself from diseases. Thereby jara (diseases) and mrutyu (untimely death) are held under check.

Just as Vayu will be knocking against Pranana and building it up with asana (Pranana) in its turn, will be rising Upanishad it begins knocking against the supreme power found in the body (viz., atman). Atman is the Master of all that he surveys. Pranana works under him. Now compare the two - Pranana and atman:

Chandogya Upanishad maintains that:

*Prano jyesta sresta (V.1.1)*

Our Master while admitting the first part, jyesta to pranana, denies the latter quality to it, that is, denies srestatha to pranana. In his opinion, atman is sresta, for the simple reason that it is endowed with jnana. Although Pranana is emitted first from the Absolute in the beginning of creation, it is not sresta since it is just a pulsating entity without jnana. Shri Yogi Achyuta, therefore maintained:

*Atma sarvottamah*

While Pranana gives substance to the organism, atman gives it identity, meaning and

a motive. Their relationship is similar to that of *vayu* and *pranan*. *Atman* might be the superior reality, but its destiny is tied up with *Pranan*. When *Pranan* deserts the body, *atman* has to follow suit.

It is this *Atman* that one is enjoined to know, since it is one's self. *Katha Upanishad* (I.3.4.) describes the *Jivi* as

*Atmendriya manoyuktan*  
*bhoktetyahur manisinah*

The wise call *jivi* as *samsari* since he is tied up to a *sarira* (the body), *indria* (the ten senses) and the *manas* acting as *manendriya*.

As *jivis* attached to the bodily aggregates, we find life a drag on our limited energy. And with the bodily energy flowing downwards and outwards, each *jivi* is under going immense suffering and indescribable wretchedness. This is due to *viyoga* i.e., a fallen state from the original yogic state of equanimity; that was the state when the *jivi* had the oneness with the *atman*.

Let us elucidate the very important factor of life, whose neglect has brought about the present downfall. Take for instance, the growing foetus in the mother's womb. It has no worldly connection at all. It draws its sustenance from the womb itself. It lives and grows without the need for the external air. What is its factor of growth then? It is only the *Pranan*. It is the primordial builder of the body, according to a 'blueprint' supplied to it by the *Atman*. They live in close proximity and enjoy *anirvachaniya ananda* and *santi*. It is the *Pranan* which gets its sustenance by its constant merger with *Atman* and getting released from that state according to a set pattern.

This sequence of events and the pattern get seriously disturbed soon after the child's birth, when the external air enters the new-born for the first time. The baby at the very moment of birth will be in a yogic state, 'trance'. Frankly, what we are aiming at through yogic practice is to get back to the state of a baby. Jesus Christ obviously knew this secret when he said, "Let the children come to me, and do not hinder them; for to such belongs the Kingdom of heaven" (Matthew 19.14). Further, he asks 'Who is the greatest in the kingdom of Heaven?' Then he replies "Truly, I say to you, unless you turn and become like children, you will never enter into the kingdom of heaven. Whosoever humbles himself like this child, he is the greatest in the Kingdom of Heaven... (Matthew 18). Observe a little child: It breathes inside, not through its nose, its eyes are fixed up and looks at the center of the eyebrows, its *lakshya* is stuck-up somewhere, that is why it gets startled by a little sound. Gently place the fingers on the crown of the head; you will certainly feel the pulsation of *Pranan*. Is it not the yogic state that we are struggling in words to explain you? And find it extremely difficult to get that state again? he must be a truly wise man who said, "God is an eternal child, playing an eternal game, in an eternal garden?"

Pranan has to travel up every day to reach its benefactor Atman so as to get its special sustenance from it, and come down to the earthly world to carry on with its task of running the organism. This mystic event, of the merger of Pranan and Atman, is what the ultimate goal of life is, and this is realized only upon the path of Yoga. One experiences the state of Samadhi-like bliss at that time. Somapana and madhupana, which are claimed to make man freed from bodily limitations, are obtained only in that supreme state.

Where does this merger of the two realities take place? In the Brahmmapuri, a small cavity down under the cerebral cortex at the center, in the region of hypothalamus. We have identified this place as the III Ventricle. Just below it is the place where Pranan is said to reside. By contrast, it is interesting to note that Pranan, the ever-active principle, also resides in the brain, but never comes down from the eye-level downwards, it is vayu that rules and function about, which is Pranan. But in a way, Pranan moves everywhere through its proxy, Vayu, that is why it is said:

*Vayu sarvatra go mahan  
Vayu, the great moves everywhere*

Yoga texts prescribe certain conducts without which the sadhana may prove difficult. Sri Bhagavadgita says the following:

*na tyasnatas tu yoga bsti  
na cai 'kantam nasnah  
na catisopnasilasy  
jiagrato nai vacarjuva (VI 16)*

Yoga is not for him, who eats too much or abstains too much from eating. It is not for him who sleeps too much or keeps awake too much:

*yuktaharaviharasya  
yuktacostasy karmasu  
yuktaswapna ve bodhasya  
yogo bhavati duhkaha (VI 17)*

For one who is temperate in food and recreation, who is balanced in his actions, whose sleep and waking are regulated, there endues yoga which destroys all sorrow.

Chandogya Upanisad adds:

*aharasuddhan sativasuddh  
sattvasuddhau dhruva smrtihi  
smrtilambhe sarvegranthinam vipramoksah (VII.26.2)*

When food is pure, organism becomes pure. This state leads to firm memory, which further leads to wisdom

The state where both the Pranam and manas, in steady tune with each other (remember 'sahanavavatu, sahanau bhunaktu ... which refers to these two forces in their upward journey) moves upwards and merges with the Lord Atman, it is precisely this that is described as self-realization. This is knowing one's self. Since the knowing mind and the known Atman are one and the same, it is enigmatically set down as realizing atman, we become atman himself.' Atman is also called Brahman because it resides at a place called Brahmandha. The Upanisadic Mahavakya, 'ayamatma brahma, aham brahmasmi, tatvamasi refers to such a high state in Yoga. It is pure experience and is inexpressible. As such, is it not absurd for people to use these mahavakyas and deceive themselves and others by claiming 'aham brahmasmi', etc without actually experiencing that stage through Yoga? Our Master used to joke by saying that what they mean is 'aham brahmasmi' (viz., I am in a state of self-deception)

Our ultimate destiny lies with our own Atman – within us. Lying separated by us. Of course, our tears and tribulations do not touch it. We are being deluded by the unsteady mind. By putting efforts we have to meet our Master and become Masters ourselves. 'Sri Krishna' has instilled hope in us that by constant efforts in the path of Yoga, we are bound to reach the goal sooner or later:

*Prayatadyatamanastu  
yogi samsuddhakilbisah  
aneka janma samsiddha  
stato yati param patim (VI.45)*

The Yogi who strives with assiduity, cleansed of all sins, perfecting himself through many lives, then attains to the highest goal.

What after is the ultimate goal according to Gita, In reply Lord Krishna advises:

*Yogibhava, Arjuna (VI 46)*

What is the state of a Yogi? Attainment of the Paramapadavi, sthitaprajnatva, and santih. In this highest state called Brahmisthiti, can you ever imagine ageing, diseases or death? Well, they are unthinkable. A yogi is immortal, trikala jnani, and Vibhutipurusa. He will be nearer to divinity and is found acting as though he is divine. Why, in fact, by his nearness to Divinity, he would have become Divine. How silly we appear even to think such petty things like ageing and death.

Our Master Shree Yogi Achyuta used to maintain that the Pranopasaka need have no fear of diseases and death:

*vayureva vyastih, vayu samustih,  
apa punarmrtyum jayati ya evam veda*

Vayu is in each individual and sustains him. Vayu is also everywhere and sustains everything. He, who knows this through Yoga, conquers death.

Our life is prone to diseases and accidents owing to chaotic conditions prevailing in our body. Gita (II 62, 63) describes the condition graphically:

*dyayato visayan pumsah  
sangas tesu pajayate  
sangat samjayate kamah  
kamat krodho bhijayate*

When a man thinks of senses, he is drawn towards the objects of senses. The desire to enjoy them produces kama in him. Kama, when thwarted, produces anger in him.

*Krodhad bhavati sammohah  
sammohat smrtivibhramah  
smribhramsad buddhineso  
buddhinasat pranasyati*

From anger arises bewilderment, and from bewilderment loss of memory and retention. This, in turn, destroys the intellect. The loss of intellect, in effect proves disastrous to us.

Human suffering starts at two levels, one at the bodily level, where the body has become torpid and sluggish – will not have much energy to carry-out the daily chores. When the energy-level reaches its nadir, disasters cannot be avoided.

Secondly, the manas, acting passionately with the senses, is over-active with undesirable activities, so much so that it tires out quickly. Tiredness is the result of functional failure; a kind of defeat that our mind suffers every day. Mind fails us daily fails us every minute. Its working is always downwards and upwards. This ruinous trend should be reversed and it must be tamed so that it begins to behave responsibly. Yoga tames the mind by training it upwards and towards the Pranana. In the daily yogic yajna, pranapana mathana will have to be done in conjunction with the mind. This way, the mind begins to disengage itself from the clutches of the senses and by degrees moves towards Pranana for its own good as well as the good of the Pranana.

Pranana is a terrific task-master (Taittiriya Upanisad; Bra.valli,7). After the consumption of anna it becomes a highly disciplinarian authority, keeping everybody and everything in order. It helps the body to purge itself of all its impurities by

phases and becomes fighting fit. It protects the body from all the dangers. It knows the body as no one else does, since it has, after all, built it.

Apa-mrtyu, a term indicating and including durmarana (i.e., tragic end), and yoga mutually exclude each other. So long as one does Yoga and remains Yogarudhah, death will not touch him. This may mystify many as in a fable, but true it is. To a question 'Is there no death?' what type of answer must we give

*na pasyo mrtyum pasyati na rogam nota dukkhatam  
sarvam ha pasyah pasyati sarvamnoti sarvesah*

Chandogya, VII. 26.1

A realiser will not have rogas and dukkhas, nor any sorrow. He will, on the other hand, know everything and get everything.

Yoga grants us manodrsti by which we can 'see' everything. Though this begins to operate in us quite early in the sadhana, the peak is reached after merger of jiva and atman. Inviting death with its for knowledge and ending life at the time chosen by oneself is much superior to the premature, painful and accidental death. Bhishma, a powerful character in Mahabharata, was an 'Ichchamarani'. He chose the time of his death. Balarama, the elder brother of Krishna, while sitting in a yogic posture, burnt down his body with the yogagni generated by himself. Indian tradition offers innumerable examples of men, who were extraordinary. Can we, the moderners, acquire such a power now. We answer unequivocally – YES, YES, and YES. We have heard our Ashrama elders exchange among themselves the visions they had during the course of their tapas. Their experiences appear so strange and fantastic that they are dispensed with as unbelievable, but we have faith in them and we do believe them.

Eternal truths are by definition those truths, which remain unchanging for all the people at all the times. People are born and then die, but truths never change. Self-actualisation makes man divine is one cardinal truth. Yoga brings it about is another cardinal truth. Having known these truths, if one still wants to revel in his ungodly slumber, who then suffers ultimately? One the man, not Yoga.

May our Master and the Maharshis bless mankind so that mankind comes out of its self-induced slumber and embraces yoga. If you want a life without ageing and without untimely death, come then to Yoga.

*Aum Santih, Santih, Santih*



## SHREE YOGI ACHYUTHA AND HIS VISION OF LIFE

Great men rarely make any attempt at autobiography. Why in fact, they rarely write anything at all. They are not given to much talking either. They shun the crowd and prefer privacy of their own soul. They prevent others meddling into their affairs. Even biographies don't come out during their life-time, since they do not encourage this trend. How could anybody, who has not understood himself, hope to penetrate the great souls and know about them? Impossible. Thus all the great souls have remained virtually unknown to the outside world.

The worth of the worthy people lies in their wisdom and working. They set an example to others to being in karma and dharma. They believe in what Gita says:

*yad\_yad acarati sresthas tad tad eve taro janah  
sa yat prananam kurute lokas tad anuvartate.*

Whatsoever a great man does, the same is emulated by others as well. He is taken as a standard by the world. A great man, thus, is seen to live and work whether alone or in a crowd, guided by conscience with a rare fore-sight and insight, with a unique and outstanding method and a noble purpose.

All great men love tattva and live in dharma. Personalities have no value for them. A person lives but another dies. That is all. But the tattva deals with eternal principles of lasting value. Tattva and tattvik principles are found durable and ever-lasting. Between the tattva and the individuals may he be a king or an emperor – the great men would certainly prefer tattva.

We have thus a situation in India there the authors of the sourcebooks of Indian tattva are practically unknown. Who wrote the Isavasya Upanisad? Chandogya or Mundaka? We don't know. Indian rishis never coveted a name or fame for themselves. Our Master Shree Yogi Achyutha lives this ideal throughout his life. Thus he remains practically unknown outside his close group.

We perceive our Master to be a mystic whose life and works are still by and large couched in enigmas. He talked less but his silence is found penetrative and eloquent. When he preferred to talk, he talked tattva and nothing else. He used to charm us either ways, but we flocked up to him with awe and wonder. He called himself a YOGI but we found God in him. A few minutes with him made us feel blessed and enlightened. We blocked to him out of curiosity but always came back from him with an increased desire to meet him again. He taught us elements of philosophy not by words but by deeds. He blessed us with yoga sadhana which he called JAPA. He always talked of JAPA as Brahma-Vidya and warned us that highest purity and absolute discipline are needed to master Brahma-vidya.

We found his philosophy fascinating, but mostly un-understandable. Only if you know yourself you could understand ME and the world. How to know our self? Through YOGA he used to point out. We believed him and began doing JAPA. We don't regret our decision now.

He advised us to do JAPA for our welfare. We came to know that JAPA is called by different names as well, such as YOGA VIDYA, VEDA VIDYA, PRANA VIDYA, PRANAYAMA etc.. Slowly we began learning much more. Veda-vidya means knowledge of knowing ourself. One has to live long enough so that only after that one can know the self. To live long we need life-force, meaning pranana. We live by pranana and cease to live in its absence. It thus proves that it is an important factor that sustains us.

Pranana is basic to the karma and gnanasadhana. This Pranana needs vayu for its food and nourishment. Vayu is the atmospheric air and is one of the five elements. Vayu is the food for Pranana, means that vayu supplies food to it. Air is made up of many gases such as Oxygen, argon, carbon dioxide etc..Pranana picks-up that which is pure and the impure gases are exhaled.

What pranana gets through air, however is found insufficient and it has to plan to supplement its subtle diet by some ingenious method. Sleep is such a method. In sleep the natural air found in the wind pipe (svasanalika) will be attempting to move up and down. In its wake certain juices and certain gases are released. Bodily organs and their controller need this subtle more than what sleep produces. Thus we notice that our organs do not function at full efficiency level since pranana will not be able to sustain them all to the extent required by them. Thus the body feels the 'hunger'. What it needs is its own food that satiates this type of hunger.

Shree Yogi Achyutha's tattvas have many elements of surprise for the scholars as also for the seekers. To begin with, let us take his one enigmatic proposition.

**ENIGMATIC PROPOSITION NO:1 FOR THE DISEASE OF HUNGER, FOOD IS THE THERAPY.**

Much of tattva can be made clear by way of explanation of the above. Hunger implies a felt-need of the organism. The organs of the body, for instance, in the course of their day to day functioning, depleted their energy and feel the need to replenish the same immediately. The organs need only that factor which they have lost during their functioning. No other factor will answer the felt-need adequately. This 'hunger & food' doctrine is what a physician takes into consideration when he diagnosis the disease and then suggests a course of chemotherapy, thereto.

It is not only the organs that suffer from the hunger, mind too has it. Mind gets

exhausted from fatigue and boredom from the energy-loss. It needs energy to replenish the loss. All the organs, including the mind, thus they all suffer from hunger and they need food. There may be different types of losses and different types of therapy. To cite another type, for the condition of insomnia, sleep is the therapy.

Now how do the faded organs rejuvenate? By receiving what they have lost during the day. Sleep is nature's way of rejuvenation. Organs regain the energy they have lost. But lack or loss or insufficient sleep may deprive the organs of their vital need. Yoga is nature's another way of rejuvenation.

Pranan, too, hungers and needs food. Since it is the force that sustains the entire organism its needs are to be met immediately and fully. Yoga cooks the food and supplies it. This is done by pranana with the help of Vayu. The air is put into ayama, meaning the upward and downward movement in the human wind pipe. This process is termed as prana-apana 'gatagati'. The inside pranana and outside air are blended through churning; they are put in rhythmic and systematic movement up and down. This produces sound, called svara or udgita. This mathana (churning) produces the needed food – called asana or anna and pranana sucks it in. Asana meets out the hunger of pranana and all the organs of the body. Thus the saying that for the hunger of pranana, asana is the food. Its adequate supply everyday with asana keeps the bodily aggregate fully fit to function without exhaustion. This is Yoga.

#### ENIGMATIC PROPOSITION NO.2 :

VAYU JIVOTTAMAH and ASANAGATAH PRANAH.

Vayu the atmospheric air moves about everywhere and keeps everything in the orderly function. There is no life without the air. As in the external world, so in the body, air operates in a mysterious way. Supply of the needed nutrient is its duty. Pranana, though a superior reality depends on Vayu for its asana. Thus our Master proclaimed 'asanagatah pranah'. Since only the Vayu brings this about, it is taken to mean Jivottamah, that is, for the betterment and improvement of the Jivi, Vayu is responsible. Hence the equation.

Without Vayu, there is no asanotpatti

Without asana, there cannot be pranana,

Without pranana, there cannot be life, and there cannot be atman too.

Without Yoga, asnotpatti is not possible.

Thus yoga becomes the key to our life, living and reaching our self called Atman.

ENIGMATIC PROPOSITION NO:3 ATMA SARVOTTAMAH: This is a strange statement in a Jivi, atma alone is supreme. Pranana sustains the body, Vayu supplies asana, manas does the thinking and the willing all for the sake of keeping the atman

stay in the body and be engaged in the suksma-karma. Atman is our gamyasthana, that is, the highest point to be reached. We have to 'realise' it. We have to become 'one' with it. This is self-realisation and Yoga alone can bring this about. It is atman which gives value to life and meaning to our striving. When the atman acquires cit and jnana through tapas, the Jivi would have become sthitaprajna, rooted in his prajna, which implies the brilliance of jnana. Man can and will acquire the state of amrtattva, a state without ageing, diseases and serility without the limitations and untimely death; a life of equanimity, full of ananda and santih. Such a Jivi will begin to crave for its Lord the Absolute. Thus the statement, ATMA SARVOTTAMAH.

#### ENIGMATIC PROPOSITION NO:4 AKARASTHA LINGAT.

Linga in tattva is atman. Traditionally it is believed that it cannot be 'seen' as we see an object, since it is the subtlest of the subtle. But our Master gives a 'shape' to it. By this our Master meant a different thing altogether. It means that the atman is really existing in the body, and that this is to be taken care of. It has a shape means that it exists and functions just like the other reality – the pranana. Since the aim is to reach atman, atman should be posited firmly in us.

#### ENIGMATIC PROPOSITION NO:5 'KNOW THY SELF'

This is our Atman, which truly exists in us and which we are commanded to know. Why know the atman? Because it is 'ours'. But there are very many 'other' things as well within us. Why then the insistence on the atman?

The answer need not be enigmatic. We have three ultimates in the body, which are – the Atman, the Pranana and the Manas. Manas is termed as 'iccha-sakthi' and the pranana as 'kriyasakthi'. Manas plans everything, while the pranana pulsates in the body ceaselessly. Atman is our 'self', the 'soul' which remains in an enigmatic state. In the adi, that is, in the beginning of our existence, all these forces were in a state of unity, total amalgamation. The pranana builds the body and the manas rules it. But the coming down of the two realities separated from the atman, is in a way, can be termed the tragic incidence could it be the fall? The separation is what one should not allow it any longer. All the three must blend into unity daily. Atman acts as supreme in all respects, and both the pranana and the manas draw their sattva from it. This is brought about by Yoga.

To know one's self means precisely this Yogic blessing of merger of all the three ultimates, even atleast for a fraction of a second. Their viyoga (separation) should be consciously ended and yoga be established.

The knowledge of anything comes to us by the agencies of the senses and the mind. In the state of Yoga, both the pranana and the manas plan together and act on the knower. Atman is the object of knowing. Knowing the atman by both is effected by

their plunging into the atman. The knower and the known become one. The pranana enters it and loses its identity. The manas enter it and loses its identity. In this enigmatic state what ultimately remains is Atman alone. This is a pure state of advaita, a non-dual state. This is what is to be achieved by ourselves and Yoga makes this possible. Thus we can observe how yoga acts as a catalyst and brings about unimaginable changes. One illustration will help us here.

#### ENIGMATIC PROPOSITION NO.6: ATTAIN MOKSHA BY TRIVENI SANGAMA.

The Pranana, the Manas and the Atman together constitute the 'triveni'. They should all merge into one unit and stand as one Unit. This merger on its wake brings on in us tremendous changes. Yoga, which alone brings about the merger, brings other benefits too. The body would become freed of all types of impurities and it would acquire infinite enthusiasm to do the bidding of the faster and Lord. All the Organs would begin to work in unison and as one integrated unit. Body, before Yoga, suffers from terrific limitations and chaotic functioning of its organism. Now we cross to the other shore and reach a state of equanimity. Everything will be in order and we are able to go beyond the state of limitations and act in a masterly way. This is liberation, a liberation from the crippling limitations of the body and the life, This is Yoga and is Moksha.

#### ENIGMATIC PROPOSITION NO.7: LET TAPAS BECOME JNANAMAYA

The journey after triveni – sanghama is truly mysterious. The atman would have acquired chitta, which comes with Yogagni generated in Yoga. Chitta is the svabhava of atman. It gives atman a rare glow and a monodruti also called yogadruti. The atman acquires cit prabha – a glowing radiance. Similarly it begins to acquire jnana; a rare but necessary element. Doing tapas at this stage means the intense paritapana (intense yearning) of the atman for the nearness of its Lord the Absolute. By the grace of the Absolute, jnana will come as a blessing. It is wrong to believe that tapas yields jnana; no it is not so, jnana is the out come of the Divine Blessing.

'Na hi jnanena sadrsam' declared Gita. Yasya jnanamayam tapas, say the Upanisads. All assign so high a place to it. Gnana gives atman a new capacity to 'perceive' everything in a proper perspective. Tapas done without jnana makes one a dangerous creature. Having no viveka, such an individual might mis-use the yogic power and prove a menace to the tranquil life of the society. There are instances in our texts where such persons were eliminated by the responsible rules for the good of society. Then jnana gives atman a divine power of perception. Atman as a jnani will be truly performing his karma (the duties). It would then be called jnanottara Karma. Karma done in a state of ignorance binds a man to samsara, whereas karma done with jnana does not do so. The soul remains untainted by the karmas. He will no doubt be found active but his activities never bind him down. Thus it is that we are to lead a life of a tapasvi tempered with jnana.

## ENIGMATIC PROPOSITION NO.8: 'LET YOUR TAPAS BE DONE WITH BUDDHI'

This statement is similar to the one above. Buddhi is intellect with intelligence. Our mind can manage to lead a mundane living. But for us, to go beyond the physical reality, it is buddhi alone that helps us. According to Gita, yoga should enable one to acquire buddhi, which is a special quality of atman. Manas, buddhi and ahamkara are the three extra sense elements that make their possessor truly great. They remain dormant unless we push them up into growth and activity. Our Master, therefore, puts a high premium on buddhi. Ignorance and superstition should have no place. Lectures and books will not take us to a state beyond tamas. It is yoga that takes us beyond tamas – tamasah parasthat – where tamas means ignorance and superstitions: Thus it is believed that Yoga should gain us buddhi, and buddhi should gain us jnana should help us live a spiritual life, life full of the spirit – sadgamaya -sat gives substance to life and living; the presence of sat means the absence of asat, remaining death, as the Upanishads imply.

## ENIGMATIC PROPOSITION NO.9: 'ACQUIRE BRAHMATVA '

Our Master used to repeat often. Brahmata implies its accusation as also the living in it. Brahma means brhat – big – and out atman is the biggest chetana (consciousness), Atman stays in a secret place called brahma randra or brahmapuri, a centre where all the nerves emanating from the brahmendrias(organs of perception, not the physical only) converge. This is hypothalamus and the brahmarandhra could be the III ventricle. A chetana that exists in brahmapuri, near where the sensory nerves converge, is called Brahma, which is the special same for the atman. Brahmata indicates the sense of being in the brahma, that is, with our atman. Since atman is suddha (pure) it never tolerates impurity of any kind – kayika asuddhi or the manasika asuddhi and hence the need to be pure, kaya, vacha, manasa. Similarly, it is our ever-alert awareness, knowing, neither sleep nor slumber nor fatigue. It is perfect in all respects and therefore our action must be equanimous. One might ask a question here: If atman is taken perfect, and when we realise it, how come that we do the things the wrong way? The answer is, the samyoga of triveni is not a permanent affair. Everyday it should take place and it takes place just for a moment. One should, therefore, bear in mind that the state of Yoga is not permanent affair. This state of Yoga can get disturbed and therefore there is a constant need for a cautious life. Unity, alertness, cleanliness, equanimity is what is demanded of here. Every tapasvin should cultivate the above, or else he will fall from the grace of Yoga.

## ENIGMATIC PROPOSITION NO.10: 'BE IN KARMA AND DO TAPAS'

It is not wise to divorce the tapas from karma. Our body is so built as to perform two types of activities – sthula and suksma. The physical duties come under sthula but

tapas comes under the suksma-karma. These two karmas are assigned by Brahman – Karma brahmodbhavam viddhi, as the Gita puts it. The Brahman has come out of aksara and aksara is always in the state of Yajna. Thus Brahman is said to be always in yajna and our duties and tapas are rooted in Brahman. This yajna is what all should be performing every day. Seen this way, where is respite for the individual from the performance of duties and the tapas?

Even when one refuses to acknowledge this, he will be compelled by nature to do them, even in a micro-way. Duties done as yajna do not bind us to samsara now or thereafter. Therefore, the Gita dictum that karman apariharyam – that the doing of karma is inevitable and inescapable. Thus for a tapasvi, as for the ordinary mortals, karma – both the sthula and suksma variety, are unavoidable. No one is allowed to deviate from this long-established general principle.

#### ENIGMATIC PROPOSITION NO.11: 'FOOD INFLUENCES US TREMENDOUSLY'

We all live by food and we are what we eat. Perhaps many – even the food-scientists – are not aware of the tremendous influence that the food causes in an unrecognisable way. Ancient texts – both philosophical and medical-refer to food but not as much as our Master. He says that he found out early in life that for all our passions and emotions, for our dullness and diseases, food is chiefly responsible. He therefore conducted an experiment lasting nearly nine years. He eliminates all the rasas from his food and ultimately settled down to a diet consisting of wheat-flour along with its husk and two plantains. That is, he used to consume around with its husk and two plantains. That is, he used to consume around 55 grms of this unfiltered flour plus 2 plantains a day. Occasional addition of dry raisins was a luxury. His physical activity during that period of experimentation never came down. Nor did he ever feel jaded. That was Yoga for him. One lives not by physical food alone. But he discovered that physical food did bring in a large number of influences even on the mind and the spirit but with utmost delicacy. He has certain peculiar doctrine of food. For instance, families exhibit certain well-defined characteristics. Some families are noble and some families revels in quarrels, etc. For their mental state, the type of food that they consume is responsible. Their physical well or ill-being is conditioned by the food.

Similarly, one should not squat down to eat the food. Earth being a big magnet, it will attract our energy if we be not careful. The ancients, therefore, advised us to wear sandals, use tables for eating food, cots for sleeping, and the like. The ancients were the better food-scientists than the moderners. How true:

#### ENIGMATIC PROPOSITION NO.12: 'YOGIC ENERGY SHOULD NOT BE MISUSED'

It is most likely that a yogic practitioner is prone to acquire certain siddhis. Many of the siddhis are achieved through the potent sankalpa-sakthi of the manas. Sometimes it is termed as will-power. It is unwise though tempting to expend this hard-earned power for self-glorification. It is untattvic to do so and will pay dearly for such acts in the end. Miracles cause the downfall. Tapasvins, particularly, should be careful in this regard.

In the past, someone must have done certain superhuman feats for the loka-kalyana. Since they were jnanis, they knew their acts well and their consequences too. To a question 'will you not do some miracle'. Our Master categorically said 'No'. He being perfect in all his dealings, if he misused he could have performed many. He never yielded to this temptation. We have, however observed him closely; many of his, normal feats appeared like miracles for us.

But the Master made one statement which is a classic example of an enigmatic proposition: Let us share it with you. He said:

“look here, no one should do the miracles. Miracles go against the known laws of science. Even if capable, one should not be tempted into such unwise acts. But a time may come when I may have to resort to perform a miracle: but it will be such a one that no one in the past would have done it nor any one will be able to repeat it in future.”

We offer no comments on the statement.

#### ENIGMATIC PROPOSITION NO.13: 'DO NOT TALK OF GOD'

It is rare to find a man who does not talk of God as though it is a commodity. Nasthikas think and talk more of God in order to deny Him and his glory. The Master is categorical in his injunction that one shall never indulge in any 'gossip' regarding God. We the mortals, existing like a worm in the dirt, talking about the pure and solemn God is a atrocious. We use our Ksudra Vagendriya to talk about God who is beyond everything, absolutely beyond comprehension. God is Absolute while man is in the state of ignorance and Maya. He used to goad us on to do our Karmas without dereliction and leave God to Himself. With what words can one describe God? The whole of Vedas and Upanishads contain no reference to God; they refer to Brahman and take us even beyond and above the Brahman – towards the Absolute through tapas. Tapas grants one yogadrusti or Jnanadrusti through which the Absolute can be perceived indirectly. The Absolute is dhyanaagamyah, perceived only through the act of deep dhyana. Only Yoga have the necessary power and capacity. The Sanatsujatiya says: 'yoginasyam prapasyanti, Bhagawantan Sanatanam', that only yogis can have the perception of the Bhagawan. It becomes blasphemous to talk of God by others.



Buddha said the same way. Krishna also said a similar thing Our Master never brought the topic concerning God. Never cryptically, he asked us to know the self first, in order that we may know anything at all.

#### ENIGMATIC PROPOSITION NO.14: 'COME AWAY FROM THE MAYA'

Mama maya duratyaya, said Sri Krishna as Bhagawan. None can cross over my maya. What does this proposition mean? It means that maya the power of the Absolute which is seen operating in the cosmos. It should be taken as the creator and sustainer of Universe. At the lowest level, it operates in us as pranana and its potency as also the manas and its kalpa. When these forces are put in the part of yoga and are set in yagabaddha, they act as guides and helpers. If, on the other hand, we suffer viyoga from the state of Yoga and blast in ignorance and slumber, this same power is looked down upon and blamed and shunned as MAYA. Maya can represent our ignorance, represent our slumber and low spirit and represent even our fatigue and boredom. Maya can be taken to mean delusion even illusion also. The sutra to understand Maya is what is explained in the ENIGMA No.1.

Consider the Maya as a Disease and treat it with JNANA. Then it is taken as cured or conquered. Thus Maya implies a state of ignorance a dishelved and disorderly behavior, a deluded state of living. It is Yoga that dispels Maya from us.

Maya, looks up from an higher angle, means much. Even the Jnanins and tapasvins do have their delusions. They might have developed cosmic complexes, such as beliefs in their own divinity, creation-power and the like. Even the greatest have suffered from such delusions. As humans, it is impossible that we cross over and control Maya. Controlling Maya at the Cosmic level means the ultimate merger with the Absolute, which is just not possible – even intellectually. This state is denied by Sri Krishna by his statement.

Our Master used to say this: The Avatarapurusas in the past used to keep Maya to lead them. She could mislead them very often. I, therefore, asked her to fall back behind me, so that I go on my own, without the outside interference.

Well, we cannot go further than this.

#### ENIGMATIC PROPOSITION NO.15: 'DO NOT PERFORM BHUTA POOJA'

It is easy to misunderstand him here. What are the bhutas? It has two meanings: By bhutas one can mean the five mahabhutas of Prthvi, ap, vayu, agni and akasa. Again, bhuta can mean kata, such as bhutakata, bhavisya-kata and the vartamana-kata.

Our Master disagrees with the tattvavids with regard to pancha mahabhutas. In his

judgement, Mahabhutas are only four and akasa is a tattva and not a bhutah. Akasa is or can be a receptacle of the cosmic egg earlier and creation later. It is not a substance like the other four, but only a condition. It stretches limitless from one end to the other, spreading all over to 10 sides.

The other meaning of bhuta involves kala and its operation. Yogi never offers pooja to bhutas means that he never bothers about the past as it worries him not, nor does the future scare him. He lives the present and that is all. But pray, why not take the past into consideration? For him the past and future are the present.

One secret is hidden here. In the process of Yogic practice, it is likely that one can travel back into time and know everything about the past – his past as also the past of others and of the world. This capacity he acquires in the normal course of Yoga. He gets what is known as svarupadarsana, other than the atmadarsana. Svarupadarsana extends one's life back into time, taking him to his own ORIGIN and into the ADI-KALA. One learns of his many incarnations including the present one. Sometimes the past may have terrific influence on his present life. Some persons, whom we accidentally meet for the first time, might revive in us our probable associations with him in any one of the past lives. That idea might provoke in us a desire to do something, which might lead to tragic consequences. Hence a Yogi never worships the past. Since he has snapped his relations with the world and has to be detached and impartial.

ENIGMATIC PROPOSITION NO.16: 'VAYU MAKES US KNOW EVERYTHING'

Once our Master was upon a ladder while repairing his hut. It was late in the Afternoon. He suddenly climbed down from the ladder and demanded tea. Persons around him were surprised. To their query he answered that Sri Ramana Maharsi is about to leave his body. How did he know this. His answer was: Vayu conveyed the event to him. But how? His explanation was: vayu sarvatra go mahan. Vayu goes everywhere. It is through Vayu that they receive all the information. It is like a supernatural broadcasting system, frequencies and the receiving set. When our organs are tuned to the right frequency, any news from anywhere may be obtained.

Similar was his forecast of Sri Aurobindo's mahasamadhi. By a fall of a meteor he could predict the event. His body was highly sensitive, to all the impulses carried by the all-pervading space. There are no secrets that Vayu cannot know, store in 'time' or space. That makes a Yogi an omniscient. Such statements innumerable of his can be called out from our memory. But these are enough.

Shree Yogi Achyutha was born around the beginning of the century, may 1904 or 1905 in the district of Coorg in Karnataka. He left his home at Bengooru village near Bhagamandala early in his life and never returned to his place. We learn that he

received his initiation when he was about 27 years. Nothing is known about his Master. His only reference to his guru was like this: “For one who was desperate and depressed for wanting to realise the Aum, I salute the Sivasankarananda which granted it to me”. He was working around Ooty in the Coffee estates. He was a ksatriya by birth. He liked hunting and his skill mesmerised even the Europeans under whom he was working. In the meanwhile, he got the medical education and became a physician.

Even in his younger years he was said to be a boy of strong will and determination. He was used to go into the jungles and return after a day or two, or sometimes even longer. What he was doing there nobody knew for certain. It was in 1938 that his known first disciple and a close confident of him, Swamy Vijayeendra met him for the first time. Soon thereafter they decided to spend some time in a cave doing tapas. They were together in the cave at Hampi from December 1938 to November 1940. While Swamy Vjayeendra was a family man, the Master remained in Brahmattva throughout. Then came down from the cave and stayed at Hampi upto 1949.

He opted and got 110 acres of jungle area surrounded by the hills and the river Tungabhadra, on the northern bank. The donor of the land was the ruler of Anegundi, a town nearby; He established Sri Rishyamookashrama on 6.2.1950.

He did suryopasana for 18 months, three hours daily, without a single break. In 1953 he came to Bellary and settled there until 1958 in which year he took samadhi (February, 4)

He was tall(180 cm) light (60 kg. In weight) and straight and lean with a golden skin. He preferred white dress, always. No disciple has seen him sleep. He used to be ever-alert. Absolutely clean in habits. He exhibited scientific temperment. He never used to tell much either about his past, or about his family. His appearance was like that of a Maharshi. Swamy Vijayeendra used to describe him in these terms: leelamanusarsirupa. The following quotes from him may help us to understand him better:

“Like other I have not come to race past. Nor have I come for a petty cause. Neither have I come for those changeable dharmas that each generation acts upon. What I have brought down to establish is ADIDHARMA. I do know how to establish it. I shall establish order and keep each thing where it should belong. Wait until then, with santih and yukti (one's purpose or design).

Dharmasthapana is not possible with a crude approach. It demands santih and a skillful design based on ethical principles. Paramatman itself has followed these hallowed principles through its Avataras. My rejection of them will not proper. If it is true that I have come with ADIDHARMA, what then I plan shall be executed”.

“Tattvasthapana is not possible without tantra (a competent technique).”

“Dharma is two armed: it is ready with butter in one hand and a roller in the other. It is good if you lead a saner life and claim the butter. Failure to be so invites the roller.”

“To know anything, santih is essential. To be in Santih tattva is essential. To realise tattv physical health is essential. This begets mental well being. From the mental well being alone comes santih. The secrecy of tattva lies in self-realisation Everything becomes possible only after this.

In the earlier period, the Master was reluctant to establish an Asrama. He used to maintain that the time was not yet ripe. Upon insistence from the disciples he eventually agreed reluctantly. To Swamy Vijayeendra he used to say that he ought to have born two hundred years later.

His conception of an Asrama is singularly unique. Let us elucidate:

“An Asrama is a school with the aim to bring about loka-kalyana. There is no place for persons who swell their pockets with money and the stomach with well-reasoned food collected from their followers and others. Hopping from house to house, indulging in rich food, wasting time on senseless discussion, lecturing on philosophy is simply blasphemous.”

“Asramas must shun the propaganda. We come across reference to asramas in ancient time: but they never employed propaganda as the tool to enhance their affluence and public opinion rating.”

“In reality asramas should be the schools that teach the students their station and their duties. They should be taught the two-types of karmas – the sthulakarma and the suksma-karma. By sthulakarma is meant practical education that is capable of shaping students into become self sustaining individuals. That is, they must be taught not only the formal education but the useful arts, crafts, agriculture and the like. Agriculture is the best profession Krushi and adhyatma sadhana blend nicely. Greenary is always soothing to the eyes and the mind.”

Other than this is the suksma karma of tapas. Students should be introduced early to the Yoga. In fact, students were routinely initiated into Yoga during the adolescent period. The name they gave it to the ritual of initiation is 'UPANAYANA' meaning the third eye. If we get senese perception from the senese organs, extra sensory perception is gained through upanayana. Someone called it Yogaja-pratyaksa, others as yogadrusti, manodrusti, and the like. The Yogic tradition which was so extensively prevalent in the ancient times, was unfortunately, lost owing to complex set of circumstances. Human society was better then than what it is today. Our Master

hopes to re-establish the society based on Yoga. Man is animalish since his life is more instinctual than spiritual. It is a disgrace that man lives and dies with his best part remaining unknown to him.

Man is a rational animal, said Aristotle the great. He happened to be the teacher of Alexander the Great. Aristotle wanted to make him rational, but Alexander remained brutal. If rationality is absent from us, what then are we? Animals only. Majority of us are just that, and nothing more. Hitopadesa puts it beautifully:

*Aharanidra bhyamaithunam ca  
samanyam etat pasubhir naranam  
dharmo ho tesam adhiko viseso  
dharmena binah pasubhi samanaha.*

The asrama has no place for the bread earners. Their duty to their family and to the profession is a categorical imperative. Neglect of the station and the duty leads to crises of conscience. The duty of the house-holder is to be compassionate to the wife and to educate the children as explained above. He should himself be in Yoga, practice it twice daily, chant the Santihmantras also twice daily and to keep other members also in Yoga.

Buildings and property do not make an Asrama. Nor the exchange of money. Our Master's masterly statement is, that "each house should become an Asrama." All the ideals of an ideal asrama should be followed in full by the family. Where the members of the house-hold are in Yoga and are happy; and where they serve the society as though it is their own house-hold; where they stick to karma, dharma and satya, such a house is truly an asrama. The Master 'lives' in such homes and spreads his umbrella of grace and protection over them. Samsara is to be encouraged- a successful samsari can easily enter into the Kingdom of Divinity. This is difficult to a sanyasin. What is the ideal number of children that a family should plan? The Master's views might surprise many, He maintains that the educated and the responsible parents who have the capacity to grow-up the children into becoming the very useful strata of society, they should beget more number of children. It is a tragedy that the opposite of this is in full swing; that is, that the uneducated, ignorant, diseased and the poor persons beget more children and make them a burden on the Society. Sick persons beget sick progeny and the sick progeny make society a sick and a problematic one. He further advises the governments to forcefully effect the Family Planning method and prevent such people producing children in plenty.

This might be all right. But what is of interest further is his one more observation that those that need children no more, should begin to eat rich food; Those who eat the rich food rarely get children. Cast your eyes around and know the truth for your selves. The poor begets more children. Why? Better you know it by yourselves. The answer anyway will illumine you. Please try.

The asramas should have retired people and the young children. These teachers should be the yoga sadhakas and it will be their duty to impart education to the children. The asramas should not, therefore, be a resort for the parasites.

The master did not put a sign board to his asrama, which was run in a rented house. He never built any building, nor owned any site. He never had a bank account and never stretched his palm for money. The original patta of the land donated to him was transferred by him to some one just for a pittance: He once exclaimed “though a mere hut, there is freedom here:” He had built a hut and called it Rishyamookashrama.

He designed and built his own hut. Never did he seek any help from the professionals. On the other hand, he was seen to teach them their own trade-secrets: Thus, he could build huts and sow mats, he could sew his clothes and make his own shoes. He could do the farming, treat the sick with the Ayurvedic and Homeopathic medicines, but himself visited a sanitorium. It is not truly said that he is Leelamanusha rishirupa. He was perfect in many vidyas. Who can equal him in tapas? No one, said he, perhaps, he said, the world may have to wait for another 200 years for anyone to see a tapasvi like him.

Being a Yogi, why did he do the suryopasana? In his opinion, Surya is Karmadhyaksa. He gives life to our solar system. Any one desirous of doing service to society should do the upasana of surya and derive high energy. Sri Ramachandra of Ramayana did it for a much longer period. He said.

“If I were determined to get moksha, three to four month's upasana could have been sufficient. I did it more for the lokakalyana.”

What is his mission in life? A difficult question to answer. He had once told some inquiring disciples that his main mission 'this time' is two fold: One is the establishment of tattva and sadhana. He used to explain further by saying that the first one is already over and Swamy Vijayeendra will carry on the work further. As to the other, he said he has come to set right the political and the social life everywhere. This time, said he, that his area of operation is the entire world, and not purely India. The second mission is yet to be materialised. We know, however that he is at the game right now.

He held Sri Krishna in high esteem and considered Bhagavadgita as the only comprehensive tattvic text. He once made this remark;

“I go nearer to Krishna. There is a close nearness between us so much as to say 'I am He and He is ME' yet, I am a Yogi and He is YOGEESWARA”.

Yoga comes from the Vedas. Vedas are understood through Yoga. He who

understands Yoga through the Vedas, and understand veda through the Yoga, and also understand his self through Yoga, such a person is a yogi.

Tattva is eternally established. Tattva is the Veda of Sattva. Tattva and its elements, tattva and its principles are rooted in sattva. The Cosmos is rooted in Sattva. Thus tattva as sattva is found everywhere and it remains the same to everyone. Dharma is tattva in operation. We are, therefore, to perceive dharma and follow it. We can approach tattva through dharma and sattva through tattva and the absolute through Sattva. Since tattva is Veda and Veda is Yoga, we realise everything through Yoga. This might confuse some and frighten some more. But what is needed here to understand the above passage in patient *tattva cintana*.

If it is well-established that Yoga takes one to the Absolute it is also true that it makes him come under the light of it. Thus one gets rooted in Daiva, hence Daiva envelop him. It is truly when Daiva envelops him – called Brahmibhava – one gets into sanith. Santih, let us remember, is the Parama Padavi for the Yogi. Shree Yogi Achyutha therefore said: “Santih is my God”.

Let us mark his words: He said Santih is his God. He never talked about Mukti or God. Did he crave for mukti? A Yogi never aims at it. Never. After becoming Divine ( having Brahmibhavana within him) a yogi will come down to guide the suffering humanity. Working at the bidding of the Daiva is much more than Private salvation. Shree Achyutha is one such Yogi: a daivipurusa; one who has established his nearness to Divinity, yet, Playing with tiny mortals like us. Nearness to the Absolute makes one Divine. We the disciples and the followers of Shree Yogi Achyutha are yet to get nearer him. It is Yoga that should take us nearer to him. Since we have not gained yet the yogic content much, we feel the distance between us. What is physical nearness, after all: It is the yogic nearness that really counts. He is approachable through yoga. He is truly the YOGA PURUSA.

“I have earned very much” he used to say. “You can take as much as you want”. The offer is open for all the mortals. He feels sorry that not many are forthcoming. Idleness, sloth or apathy, and indifference or slumber are declared as the greatest enemies of mankind. They curb our enthusiasm and cloud our intellect, resulting in the slide towards ruination. One should cultivate viveka and control the vicissitudes of the mercurial mind. Mind is our friend, mind is our foe. Mind can make us divine or throw us into the hell. We have to train it by efforts and temper it with yoga. Manas is kalpa, said the Master. It has power to see the past and see the future too. It grants us jnana and buddhi. When badly treated it can force us into a mental hospital.

It is his final judgement that man today stands separated from his own source of power and consciousness. The personality split is total and complete. Our suffering is interpreted as though it is an inevitable part of living. It is not so, he maintains. Man need not suffer as they do today and die a painful death. They certainly need not.

There is Yoga now available to all. It knits the split and reconstructs the broken mind into its original whole. It is not science which denies everything that it cannot understand at present.

Ludwig Wittgenstein, in his “Tractatus Logico-Philosophicus”, says: “Skepticism is not irrefutable, but obviously nonsensical, when it tries to raise doubts, where no questions can be asked”. For instance, “death is not an event in life: we do not live to experience death.. Our life has no end in just the way in which our visual field has no limits.

The whole modern conception of the world is founded on the illusion that the so called laws of nature are the explanation of natural phenomena. Thus the people today stop at the laws of nature treating them as something inviolable, just as God and Fate were treated in past ages. And in fact both are right and both wrong: though the view of the ancients is clearer in so far as they have a clear and acknowledged terminus, while the modern system tries make it look as if everything were explained.

The sense of the world must lie outside the world. The Reality of the world lies outside and above it. Since the Reality of the Logos, meaning the Logic, there cannot be logo to logos. Let us remember that the laws of Logic cannot in their turn be subject to laws of logic.

Now let us come to the most enigmatic act of our Master, which has kept us benumbed and mystified. That concerns his act of entering into Samadhi in 1958. We have interned his body in a samadhi. Why did a yogi do such an Act? What has happened to his declared mission of life? Have we to take him as a failure since he died? How one to account the death of the one who talked of deathlessness etc? Is his teaching wrong? Is his yoga sadhana imperfect?

Far from it. We believe that he is out to prove the greatness of yoga by entering into samadhi and glorify it by coming out of it even. Who knows – He used to say that for a yogi whose body is preserved in a structure, the bricks and mortar cannot stand in the way for his return. He also used to say that he will be staying away from all of us for some time, since he is fed up with us. I need rest and wants to remain in annonymity that no one will be able to locate or perceive me. During course of my ajnatavasa (this is the word he used, meaning' remaining unseen) I live on tender leaves and pure flowing water. What does it all amounts to? So much to us. There are instances where he has physically appeared before some and talked with them. He rives visions and guides us directly and indirectly. His is visvarupa. He is protecting and guiding us in sthula and suksma.

He has bequeathed us the tattva and the sadhana both of which are eternal and both of which, taken together, can make us divine. Shree Achyutha might not be seen, but his tattva and sadhana are Achyutha – the eternal. It is not the person, but the tattva that



should really matter.

The type of Yoga that the Master adrolates is what Visista and Visvamitra did it; Rama and Sri Krishna did it; Arjuna and Duryodhana did it; Lakshmana and Ravana did it, Kanva and Agasthya did it. It is what even the Devatas do. It is this Yoga that the Vedas and Upanishads, Brahma Sutra and the Bhagavadgita teaches;

In this endeavor of ours, let our Master and all the Maharishis the tapasvins and the siddha purushas bless the mankind. Let the mankind rise up and gets it self ready to receive the blessing from them.

*Aum Achyuta Devaya namah*  
*Aum Parama Rishibhyo namah*  
*Aum Santih Santih Santih*

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