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LIGHT ON THE ANAND—YOG

By

Maharishi Shiva Brat Lal Ji

M. A. L. L. D.

Radhaswami Dham, Distt. Varansi,

With acknowledgments to :

Dayal Nandu Bhai Ji Maharaj

Nizamabad (A. P.)

Brother Pingle Rang Rao (Deshmukh)

New Town Mahbubabad, Distt. Warangal (A. P.)

Dictated to

Sri Murari Lal Ji

B.Sc., A.M.I.E., P.S.E.

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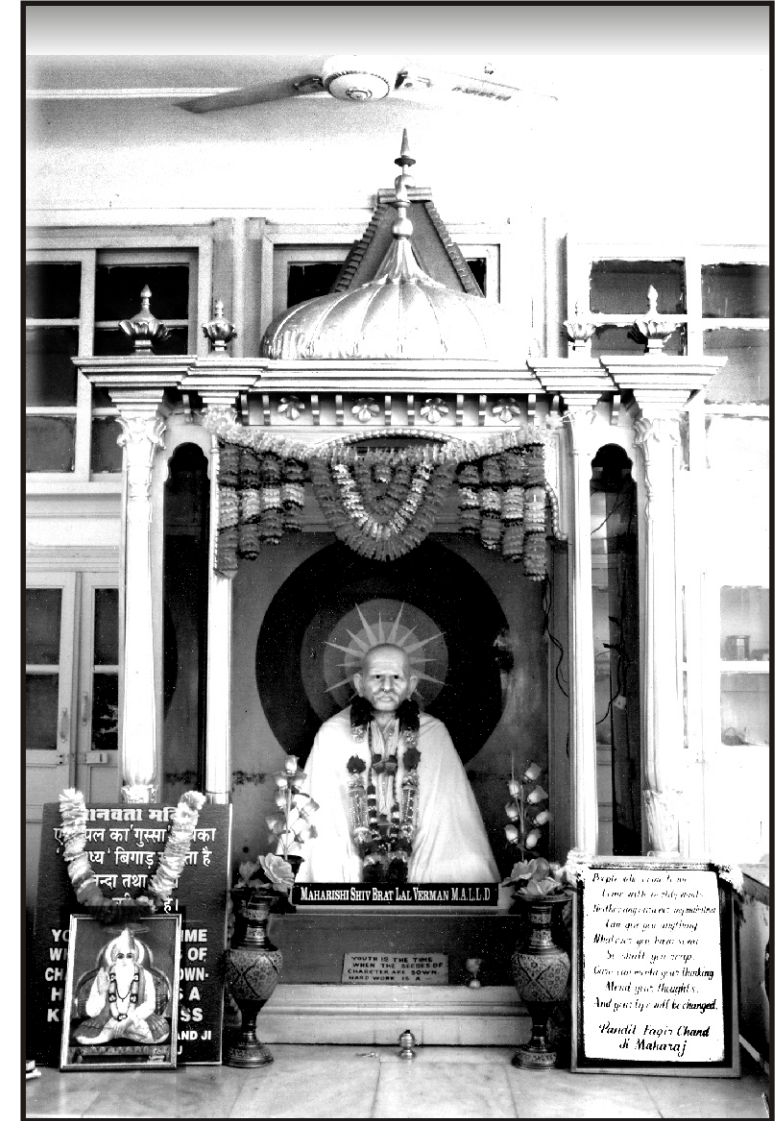
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MAHARISHI SHIV BRAT LAL JI

M. A. L. L. D.

Radhaswami Dham
Distt. Varansi (U. P.)

Words of Gratitude

His Holiness Maharishi Shiv Brat Lal Ji Maharaj (Popularly Prawn as DATA DYAL JI MAHARAJA) has written more than (3500) Three Thousands Five Hundred books covering almost every aspect of human life. My earnest effort is to collect as many books as possible written by this Holiness Data Dyal Ji Maharaj and Param Dayal Faquir Chand Ji Maharaj for "Faquir Library Manavta Mandir" Hoshiarpur as an ocean of knowledge revealed by the Great Saints. But those who possess such rare books do not like to part with, though we do not ask for the original copy but a photocopy, so that a new addition of such rare books are published at this end for the future seekers of this spiritual knowledge.

I express my heartfelt gratitude and thanks to Sh. B. Lingamiah Ji and Acharaya Kailashpati Ji of Secundrabad (A. P.) who very kindly helped us to have a photocopy of this rare and precious book,, "The Light on Anand Yog" written by his Holiness Maharishi Ji Maharaj. It is due to their generosity that "Faquir Library Charitable Trust " Manvata Mandir, Hoshiarpur has been able to Publish this Third Addition of this book for the Seekers of Truth.

Humble Servitor

Dyal Kamal

Manavta Mandir, Hoshiarpur



Maharishi Shiv Brat Lal Verma

M. A. L. L. D.

1. Date of Birth —: 23rd February, 1960.
Mahashivratri Day.
2. Place of Birth —: Paryagdaspur/ Kanungaon,
Distt Mirzapur (U. P.)
3. Education —: Primary Education at Benaras,
Higher Education M.A. from
Mayar College, Allahabad, L. L.
D. from Western University,
Chicago in 1899 A. D.
4. Marriage —: With Smt. Yashoda Kanwar, D/o
Sh. Munshi Parsad of Allahabad
and fathered Three Daughters &
One Son.
5. Initiation —: Got initiated from his Holiness
Hazur Rai Bahadur Salig Ram Ji
Maharaj Agra in 1888 A.D.
6. Livelihood —: As Headmaster, Preacher Arya
Samaj, Editor Arya Gazzet and
Writer of more than 3500 Books
in Hindi, Urdu, Persian English
and Sanskrit.
7. Known Languages —:Urdu, Persian, Sanskrit, Hindi,
English, learnt Bangla, Gujrati,
Punjabi, Marathi, Telugu,
Malyalam and also learnt Latin
language when in America.
8. Subject of Books —: Wrote books on Vedas, Upanish-
ads, Jainism, Buddhism, Sufism,
Great women of India, Sant

Kabir, Sh. Guru Nanak Ji and on Radhaswami Yog without any criticism in his writings.

9. Foreign Tours —: Visited, Burma, Singapur, Siri Lanka, Java, Sumatra, Japan, China & America.
10. Radhaswami Dham—: Primarily Data established Radhaswami Dham, Near Village Kunangoon Amidst Mangoe Groves, which later he deserted as per Perdition of Hazur Param Dyal Ji Maharaj and shifted to a new place on the G. T. Road, Near Vill. Gopi Ganj. Here the sacred mortal remains of Maharishi Ji are preserved in the foundation Store of memorative Pillar known as Data Dyal Ji Dham.
11. Heavenly Abode —: On Mahashivratri Day 1939 his holiness. Had a bath with Milk, Sat Cross legged, covered himself with white sheet and left for his Heavenly Abode. Saying :

“अब चिरागे शहर हो गया हूँ
याद रखोगे तो अच्छा है, भूलोगे तो शिकायत नहीं”



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lives in God, He in turn, lives in Man. In Man is Divinity, Trinity, and Unity.

Approach to Divinity should be from Humanity. If man is born of God, he must be of God. Spirituality is the perfectionment of man. Upanishads say: “Perfect is the outcome of the Perfect etc.” One who has “seen the son, has seen the Father”, they are essentially the same.

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There is no want in God-head. Man as an embryo wants growth, grows and unites with the Divine. Man’s body is worked up by eighteen ‘Chakras’ i.e. glands or nervous centres. Spiritual Current gives life and activity to the Physical centres in wakefulness to the Mental-centres in dream, and to the Soul-centres, in Sound-sleep etc. Its regular ascension and descension is Life. Its complete ascension is Death. The source of the Current is in the head. Radhaswami Dayal taught an easy method of fixing attention and stimulating the centres.

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Glossary of Sanskrit and Hindi terms

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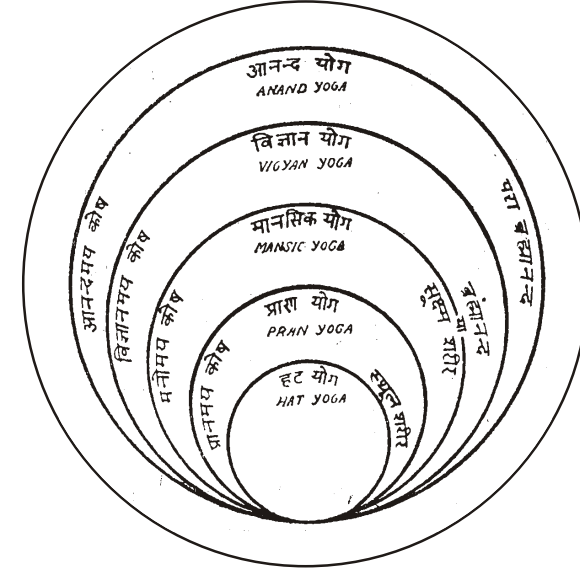
1. Frontis–piece The Panch Yog Chart.
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5. 'Para Brahmand Chakra'.
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THE PANCHA–YOGA CHART

I

1. Anand–Yoga pertains to Anand–Mai–Kosh, the Causal–body or Karana–Sharir (कारण शरीर)



II

2. Vigya–Yoga pertains to Vigyan–Mai–Kosh.
3. Mansic–Yoga pertains to Mano–mai–Kosh. There two sheaths are in the Subtle–body or Sukshma–Sharir (सूक्ष्म शरीर).

III

4. Pran–Yoga pertains to Pran2Mai–Kosh.
5. Hat–Yoga pertain to Anand–Mai–Kosh. These two sheaths belong to Gross–body or Sthula–Shharir (स्थूल शरीर).

FOREWORD

Shri V. P. Munshi Lal Govila Ji has asked me to write a foreword on the Light on Aanad Yog written by H. H. Data Dyayal Mahrisihi Shiv Bart Lal Ji Maharaj. This book is being reprinted by R. S. Murari Lal Ji, Retd. Executive Engineer, Dehra Dun for the benefit of the Public at his expenses.

I have spent 55 years of my life in the practice of this Surat Shabd Yog under the guidance of H. H. Data Dayal Mahrishi Ji Maharaj. Now on occasions, specially during the night or when I am alone, I feel myself lost physically and mentally swimming in the ocean of Light and Sound; and on occasions, I feel altogether lost in all respects of individuality and become an unlimited existence having no form of any kind, prevailing all over itself.

During the wakeful condition, I feel happy, contented and blissful, except when there is any pain in the body.

In addition to this my intellect, intuition, experiences and realizations have solved all kinds of problems of human life and received the answers to all questions that were arising in me; but this is to my own satisfaction. No claim to satisfy others in this respect can be guaranteed.

But whenever I am forced by others to act according to their wishes I, sometimes do feel disturbed to a certain extent So I always avoid association of

those who unnecessarily put pressure on me to gain their objects. At the same time, I do not put any pressure on any one to achieve my own object.

What will be the end after leaving this condition of wakefulness, dream, semi-consciousness and super-consciousness I can not say. Although I heartily wish that nature may help me to enable me to tell the world all about me. Theoretically I feel, elements of my physical, mental and spiritual bodies will merge into their origin and my individual entity will be no more.

Up to this time, my realization is that I am a bubble or a knot of self-consciousness. The knot has been opened by this Surat Shabd Yog; but still it exists in its loose condition without having the stiffness or Ahankar in it, visible to the eyes of others. This is what has been achieved by me by this practice. If any one wants to achieve this end, as I have, I would safely recommend him to follow this path under the guidance of a perfect Master. Such books convince the man to act and achieve his object by crystallising his wisdom.

Peace to humanity.

To our own readers, young and old of any nation or religion whatever, that have a spiritual bent of mind, we hope that this improved edition, will be more useful.

Faqr,
18 Railway Mandi,
Origin of Humanity,
Hoshiarpur (Punjab)



INTRODUCTION

Yog in its literal sense means junction, combination, conflux, or meeting. It comes from Sanskrit word 'yuj' (to join). In its primary and secondary meaning there is no difference at all. Harmony or concordance, also, is a sort of Yog or Union. When religious meditation is aimed at, the mind is fixed in something abstract with which it gets bound or tied-up. This is also Yog or Union.

Like other conditions, it has also different stages. They are nothing but expressions of the degrees of connection with the object of connection. When you are living in a tract or country watered or drained by a certain river, you are, in a way, united with it. For, living in the basin of that river, you cannot but drink in or absorb the moisture that pervades the whole atmosphere surrounding it. You lie in it, and, in a way, are situated within its influence. In Sanskrit this is called 'Salok-Yog' i.e., living with a the deity in hi particular Zone). Again, when you come in to the vicinity of river, the degree of union is comparatively enhanced. The moisture thickness into a raised state of humidity, and not only are you affected and influenced by it but really you live in close contact with its watery condition. This kind of union, or affinity, or closeness in is called 'Samep-Yog', or union of nearness. Likewise when you have dived or plunged yourself in the river, you get surrounded by its water on all sides. Water is below, above, right and left of you. From tip to

toe, your body is drenched in the element which has not become now an external covering only but it has entered or soaked into your body through the various pores of its various limbs. No doubt there is difference between you and the water but apparently you appear to be formed of it just like a fish in a pond. In Sanskrit this is termed 'Sarup-Yog' i.e., having the same form.

After these three comes the intimate union, which is identical union with the object aimed at. In this condition the soul of the man acquired the quality of indentification, and it indentifies itself with it. In Sanskrit it is called 'Sayuj-Yog'; this union may be termed Perfect Unification. It is the sum and substance of Yog-philosophy. The Fourth conditions of realisation which exceeds the Three Dimensions is to be explained later on.

All these stages have been classified as under :

'Hat-Yog', the union of an individual-Physicality with the Universal-Physicality;

'Pran-Yog', the union of an individual-breath with the Universal-Breath;

'Mansic-Yog', the union of an individual-Mind with the Universal Mind;

'Vigyan-Yog', the union of an individual-intellect with the Universal-Intellect;

'Vigyan-Yog', the union of an individual-Intellect with the Universal-Intellect;

'Anand Yog', the union of individual Bliss ful or Happy condition with the Universal Blissful or Happy condition.

There systems of Yog are based on the five sheaths engulfing the Spirit-entity.

(VIDE FRONTIS-PIECE)

In the Radhaswami system of Yog practice the devotee begins his practice from the centre of Happiness (Anand-mai Kosh) leaving aside the consideration of other centres, the union with centres is not of very much importance, as their practice is hazardous, risky and often injurious, resulting in the derangement of mind.

The practice of Anand-Yog is easy, simple, practicably practical, and can be performed by young and old, men and women, adults and boys; and all, not only without any risk to themselves but also with superior advantages. Mentality; Intellectuality, Physicality, all get enhanced and the whole system i.e. the composite human body being composed of three bodies) gets very beautifully toned up and sublimated and subtilized. It is also innocent, and innocuous as it is practised with happy mood of mind in the very centre of Happiness (Anand-mai Kosh), The practice does not appear hard: and it very easily leads to Spiritual up-lift or rather the elevation of the Spirit into the regions beyond that or Anand-mai Kosh which is the borderland of the Matter and the Spirit regions.

The process is explained at length in the body of the book.

II

Every sort of accomplishment requires a particular kind of qualification and the system of Yog too, is not exempt from this principle. Those who have

such inherent inclinations, in-born tendencies, and innate qualifications in them, they only are regarded as deserving for the training. In the technicality of Yog School, such aspirants are called 'Adhikaries' Properly speaking, only such qualified personalities are entitled to practise Yog which is of various kinds viz. Yog, Subtle-Yog etc., as has been detailed in the frontispiece of this compendium. Some of them are very hard to attain; but the Anand-Yog is an exception. Any and every man that is willing to undergo the training can aspire to acquire its theoretical and practical knowledge through the grace of an adept preceptor without any risk of whatsoever nature either to his body, mind, or brain. The incidental dangers arising from other systems, have nothing to do with this, Nevertheless, the public propaganda through lectures and discourses is strictly prohibited. The competency of the pupil is a matter which should be determined by the Guru himself. He only knows how to stimulate the Yogic impulses by the antecedent discipline required of the disciples. The aspirant however must be intelligent. His attitude of mind should be essentially possessed of religious devotion, inspired by a desire for union which leads to perfect liberation. His other qualifications are : the control of senses, abstinence from injury to all beings, mindful of doing good to the animate, purity of mind, faith and refuge in the Grace of the Supreme Father, Sat-Purush Radhaswami. He must avoid religious disputes as every religious dispute is based on bigotry which is the mark of narrow mind.

The attainment of Anand-Yog undoubtedly, leads to the Blissful state of Mind; for it is performed in the Anand-mai Kosh (Sheath of Bliss). The practice begins

at the ‘Ajana-Chakre’, which is situated betwixt the two eye-brows (in the entrance to ‘Sukshmarsharir or subtle body). Speaking of the ‘Blissful state of Mind’ we have to say here that there are various sorts of pleasures: physical; mental intellectual and so on. The brutes have their happiness confined to the physically and the physical, bodily, or outward pleasures. Man in this state is akin to the brute. A mental or intellectual man’s happiness is different from that of the bruteman. He is of a thinking mood of mind and he gets pleasure in thought, philosophy, ethics etc. The ‘Anand-Yogi’ is different from these. His happiness is Spiritual, the result of his concentration on the higher centres. The consciousness of this Spiritual happiness leads him farther and farther into the higher Spiritual regions and in the end he gets himself absorbed in the last stage which is ‘Moksh’ (liberation). Spiritual up-lift or Spiritual elevation begins from ‘Ajana-Chakre’, a necessary and detailed account of which will be found in the body of this treatise.

III

The individual Selves (‘Jeev’) are enclosed within and confined in the three regions : ‘Para-Brahmand’, ‘Brahmand’ and ‘Jevand’ i.e. the ‘Pind’ or body. Likewise the man is encased within and confined in three bodies: causal, mental and gross-technically called ‘Karana-, Sukshma-and Sthula-, Sharirs-’ In a similar way he find himself bound with the fetters of the three conditional consciousness called wakefulness, dreaminess, and dreamlessness, known among the mass of people as ‘Jagrath-Swapna-, Sushupti-Avasthas’.

As is the creature, so is God. God is nothing but the binding-principle in Nature, whom, the people of Radhaswami Faith, call “Kal” or “Maha-Kal”. He is the Supreme Deity of all the so-called religions of the world. Bound as He is, He binds all. The idea of bondage comes from Him and His ‘Ahankar’. He is the ruler of the Universe and as long as the individual Self finds himself inhabiting His realm, he cannot dream of release from the fetters of the above conditions it is His will that they (individual Selves) should remain bound.

Beyond these is the unconditional state of freedom which is technically termed ‘Turiya-avastha’—Fourth condition – ‘Chautha-pad’ (according to the Radhaswami Faith).

Radhaswami Faith lays much stress on the attainment of this unconditioned-condition of which few of these bound or fettered one have any glimpse or reflection whatever. This is the Real, and the Supreme Ruler of this has been termed Radhaswami Dayal. It is why some devout souls pray, in human language, without knowing the purport of their prayer :—

“Out Father, Which art in Heaven,
Hallowed by Thy Name,
Thy Kingdom come on Earth,
As it is in Heaven.”

etc. etc.

This prayer clearly show that he who invented it, was to a certain extent conscious of the Reality, though he failed to bring to human mind the Truth inculcated by him.

The three conditional realms in Nature; are only reflectionary images of the Real One. This Kingdom is the kingdom of Matter in its causal, subtle, and gross form. The Real One is beyond these. It is properly speaking, the Spirit-land where the Spirit rules Supreme. It is its undisputed kingdom bereft of Trinity, Duality and Unity even. For, these are the various aspects of manifestation in Matter. The praying devotee aspires, with the inspired idea, of bringing down that unconditioned condition, on this conditioned plane of existence, the mortal abode of the immortal souls. The devotee all the while repeats the formula of the unexplained and ambiguous, though not wrong, assertion of Unity-in-Trinity and, Trinity-in-Unity, without fixing or concentrating his attention on The Real Divinity within himself and without gaining entrance into the Kingdom of God, that lies within his own self.

Cause and effects have their origin in the Causeless One. How this Causeless One affects or tends to become the cause and effects, is a Universal Riddle which is solved by the practice of the ‘Anand-Yog’ i.e. Union through Bliss.

IV

The subject is unfamiliar, and at every step there is the dread of its becoming tedious, which we want to avoid. Our aim is to present it in the most easy, practical and interesting form to alleviate its tediousness and bring to the mind of the reader what we want to infuse into it.

From the last, it will be evident that we feel surrounded with three dimensions causal, subtle and

gross, which we have enumerated as ‘Para-Brahmand’, ‘Brahmand’, and ‘Pindand’, i.e., the Causal Bodied Universe, the Subtle-Bodied Universe and the Gross-Bodied Universe. There can be no effect without cause and the cause pervades its effects in its various stages. Cause is one and its effects are two in this case at least, from obvious points of view. The realm of effect, at least its gross aspect, is composite of so many details that it will be impossible for us to delineate it in its various specified forms. We shall do this as we proceed further.

At the very outset. It should be noted that every universe, in its various items, is nothing but a reservoir or fountain-head of the tiny drops that compose it. So, the Causal Universe, we may without any fear of contradiction say, is the source or spring of all the causes that are latent in it but find scope in the stages that follow and thus become patent. In the same manner, the Subtle Universe contains all the items of subtleties that get manifested in their manifold and detailed forms down below, Likewise, the Gross Universe is the source of numerous grossities underlying it, that assume outward expressions in the course of evolutionary processes. The cause is the seed as it were, and the devolution, the involution, and the evolution are its various manifestations. It germinates, grows, overgrows and fructifies. The cause lies hidden in its effects. So far, we think, we have explained this point satisfactorily; and now for its details.

The animate objects are possessed of three consciousness, viz. wakefulness, dream and absorption (sound sleep), This absorption (sound sleep) is cause. It is reversion to the original source. Everything has been

swallowed up there, as the seed swallows the tree, branches, flowers, fruits, leaves, etc. etc. It is the sum and substance of all that had become apparent. The dreamy process is the subtle state of manifestation. Everything in it is delicately of grafted with nicety o distinctions. It may be likened unto the states of germination, sprouting, budding, vegetation, growth etc., inwardly, as the embodied One observes, experiences, and experiments in his introspection when engrossed in and with dreams. It is confined to the internal process of in-growth, while wakefulness is the gradual progress externally, wherein the cause gets dense and visible to the naked eyes. The tiny drop, as it passes in this way from cause to gross, attains the three sorts of appearances inborn and inherent in it. He thus gets awakened, gets dreamy, and gets absorbed in himself -----which states are linked with the tri-lateral reservoirs detailed above. It is here, in this tiny entity, that we find the Principle of One-in-Three and Three-in-One. It is Unity: it is Triplicity united into One.

V

Now we come to further details.

The awakened soul, performing its functions in the sensual plane of his physical 'Vishv' i.e., worldly or the awakened state. Here, he enjoys the gross food of his senses, the aliment necessary for the nourishment of the gross body which confines him. As is the devotee, so is his God. The Supreme Item or rather the Supreme Deity predominant in this gross plane, acting as a Reservoir for holding these tiny animated beings, is called, from the point of view of these waking soul 'Vishvanar' i.e. relating to all men, This is the God of the world, and acting as an ocean, He has all the

wakeful entities abiding in Him. He pervades all, and no being exempt from His influence. He is immanent in these, and Omnipotent.

In another state, the dreaming soul in the subtle body which is inclosed in and within this body, gets the name of 'Tejas' i.e., shining one, effulgent in his own effulgence, conscious of the dream consciousness, enjoying the subtle food-aliment of thought, intellect, mentality etc., which is nutritious for the subtle body, just as the dreamer, entering into the inferiority of his subtle abode, gets himself engaged in thoughts and fancies, and plays with the images in the mind, so is God the Dreamer peculiar to the Subtle Universe, the Reservoir of subtilities. From the point of view of the tiny dreaming entities. He gets the name of 'Antaryami' i.e. He who pervades the whole subtle-system and is omnipresent there. He is the supreme ruler of this universe, controlling its economy to the full. He is the collective or aggregate of the living substances inhabiting it The word 'Antaryami' is derived from two Sanskrit roots 'Antar' (inside), 'Yamin' (to watch). 'Yamini' means 'Night' as well.

Then comes the third condition 'Sushupti' dreamless sleep, sound sleep, absorption or dreamlessness etc.) wherein there is neither wakefulness nor dream. The tiny creature inhabiting this region is technically called 'Pragya' i.e., wise and knowing (from Sanskrit, parigyan or pragnya). He is as if were full in himself His consciousness is complete there, bereft of discriminality or partial perception, wanting nothing, desiring nothing, enjoying the aliment of Bliss which is the nutritious nutriment

necessary for the causal-body. Here, the sleeping entity though separate, has its individual-self apparently absorbed in the cause. Causal reservoir or Causal-fountain-head. The Supreme Deity which controls and regulates the economy of this Causal Universe, is called ‘Hiranya-grabha or Universe, is called ‘Hiranya-garbha or Sutratma Sutra=thread, and Atma=soul). All or tied with and in Him just like so many threads in the cloth. Herein He is omniscient and pervades the whole system.

Now, this description of the Macrocosm and the Microcosm is though little, complete in itself, showing the similarity between the individual-Self and the Universal-Self.

Here ends the purport of the formula “One-in-Three” and “Three-in-One” and we too finish the statement of “Unity-in-Trinity” and “Trinity-in-Unity”.

VI

One confined to the realm of Trinity, does not rise to the pinnacle of Truth of Spirituality. The Initiate is required to make ascent to the fourth Heaven where he will get a chance of enjoying the Supreme felicity of union with the Heavenly Father. That is what had been hinted at in enigmatical and ambiguous terms in the so many scriptures. In the Trinity there is no pure Spirituality in the true sense of the term. That is the realm of cause and effect were in Spirituality is enveloped in the sheath of cause and effect. What a man sows, he reaps. The law of cause and effect has its authority in there regions. Whatever the preachings we find here, they do not tend to be equality and much less

result in Unification. A man might be pious, might be ethical, might be virtuous according to the relative senses of the terms, but these lack Spirituality. It is something different from them. They are only conventions and covenants or necessary social laws that have their value existent in the social organization of the human beings.

They need not be decried. They are essential according as the by-laws that govern the human economy. Here down below, from cause to effect, we are confronted with Matter. Matter here, is the Supreme factor in its various forms and it has bound down the Spiritual Entity. Spirituality should be sought beyond this realm of Matter. Its Government, if it is a Government at all, is in the Heaven and not below. Very few comprehend these teachings, for they have been shrouded in mystery and their exposure has been regarded as throwing pearls before swine! Study yourself, and find out how far this statement is correct. The solution of the Riddle of the Universes, if it is to be solved at all, find its solution in the embodied Spirit. He is One and He is Three, He is Three and He is One. He is Holy Ghost (cause), He is God the Father (subtle), He is God the Son (gross). Is not this Kingdom of Trinity lying within himself and within his Self! How ignorant he is and bent on repeating the aphorism or formula of Trinity without knowing its purport? Will it do any good to him? Will it? For, as yet, he is beyond the realm of Reality of which, properly speaking, he has acquired no glimpse at all. Seek the Kingdom of this God within your ‘Self’ as much as you can; but this Fact is distant and is not in one’s easy intellectual grasp. Grope in the

dark as much as you can; unless you are guided by an Adept Master, through the process of Yog-training. Light will not burst forth on you; and we are afraid you will not be able to get the clear vision of the Light that shines above in its full and glorious splendour, somewhere near you within you, and beyond you. No amount of theology or theosophy will be of any avail. This is the message of the Master for the aspirant souls that thirst after Truth; and anything falling short of it would not satisfy them.

VII

It is not every one that becomes spiritual. Man does not aspire for the Kingdom of Heaven as much as he hankers after the Kingdom of Earth. Look around and verify this truth yourself.

One desirous of Spiritual uplift needs to be bathed in the Celestial Fire that burns within his self. For, the Path to heaven lies through himself and his Self, and it is the Internal Fire or the Light within that by and by leads him to the furnace of effulgent Luminary. It is the sign of the Fourth Heaven inside. The Initiated one feels it, perceives it, and is affected by it. The Fire within i.e. the flickering Spark lying dormant, when ignited by initiation, gets inflamed and leads the Light Seeker to the realms beyond, beyond and beyond. Otherwise, in whirlpool of sensory and motor currents, he descends down-ward every day, and ascends to their Causes every night. “Eat, drink and be merry” is the motto of such people. They want, but their want is not satisfied. For, in the realm of wants, the multiplicity or wants abounds. One desire is partially relieved and thousands more approach and engross him on all sides,

just, in the same way, as when one filling his water jug, finds the depression caused by his taking away of the water, attacked and filled up by the inrush of water from all sides. How can one expect to become wantless and desireless, where wants and desires have their ascendancy ? Senses and Mind must go on creating their progenies day by day dying peace and quietitude to the inmate of the Trinitized body; causal, subtle and gross. Not much of preaching is required for the spiritual uplift. Ascension above, is the only essential step that helps the escape of the fettered entity to the sphere of freedom and liberty.

This emergence into the Fire of Initiation is the first process whereby the idea of the Divine Ideal is imparted to the Aspirant. These two go side by side and when some progress is made within and the progressive soul feels conscious of it, the third process i.e. the Sound-principle is taught to him. Here we resort to the three methods of devotion of Life, Light and Love ; leading to the realm where these three co-mingle with one another, become one, and thus lose the different entiated idea of tri-lateral aspectedness in Reality which is, in reality, nothing but Reality and nothing short of Reality, Reality being neither one nor two nor three. And when this stage is reached, the uplifted entity gets itself showered upon with Grace. Then and there only; good-will and peace rule Supreme and in no case else.

VIII

The two methods of devotion have been briefly noted somewhere above. They conjointly guide the path of the way-faring pilgrim upwards to the Temple

of the Holy of Holies. The third and most important one is yet to hinted here.

It has been said ‘Shabd Nishtham Jagat’ (शब्द निष्ठम् जगत्) i.e. the world sprang out of and stands by Sound or word. In reality it should be said this way; ‘Shabd Nishtham Brahma’ (शब्द निष्ठम् ब्रह्मा) or; ‘Shabd Nishtham Akhilam’ (शब्द निष्ठम् अखिल), i.e. the ‘Brahm’ and all sprang out of and stand by Sound.

In the beginning there was nothing but Sound Unmanifested it was; from thence arose. Its manifestation. The Force was somewhere polarized and from it proceeded gradually: vibrations after vibrations of Sound, and innumerable worlds rushed forth into life and shape, as sparks from the fire, or bubbles from the spring, in globular forms. For, Motion is always in the form of a curve and of this curvilinear motions of vibrations were created spheres after spheres, the three Dimensions of which have been already described in the previous notes. They have been located below the Fourth Dimension which is Static, which is the Holy of the Holies, and the Sanctum Sanctorum.

Thus, is rooted and grounded in Sound he, she, it, I, thou, etc. Sound is here, there, and elsewhere; right-ward and left-ward; scattered arround in the East, West, South and North, above and below, everywhere. All personalities and impersonalities have their existence in Sound. Sound, is the symbol of ecstatic Bliss. Sound is the Spirit of the Spirits. Sound is the Light of the Lights. The theories and practices, what are they but Sound ? Creator, Creation and Creatures are nothing

but Sound. Some Scriptures describe this Sound as Word, the Ego-principle permeating the Universe. It is even so, and it is something else as well. All that is that will be, and that was, is nothing but Sound. All find expression in Sound, in Word. All manifested in Sound and by Sound. All are represented by Sound. Sound is explicable, Sound is inexplicable. What is God but Sound personated? What are you, I, He, She, or It, but sound personified? It is something that is the essential-whole or essential-part of all Divisible, and indivisible, limited and unlimited, thought and unthought visioned and unvisioned, these are nothing but Sound, In motor and sensory currents Sound exists as their very essence; in mentality, discriminality, and thought faculty, it is as if it were their very life. In cause, in effect, what is found but the Sound?

What is Sound then ?

Sound is the creative-principle that proceeds through Kinetic agitation under the Static polarized region. It pervades throughout, and everywhere. Nothing can exist without it. All exist in it, God, Godliness, Divine Divinity, Human, Humanity, Animal, Animality ; Spirit, Spirituality; Matter, Materiality etc. etc., like threads in a cloth, are woven and interwoven in it. Few have as yet realized its significance. Treat it in a scientific philosophic or in any other way, everything in the end is reduced to this Alpha Omega of all. All in extenso whether in aggregation or divisionalization is Sound only.

It is Life, Light and Love-a principle which in Sanskrit find expression as ‘Chaitanya’ in its broadest sense.

As Life, It descends and ascends in vibratory Currents, producing music inherent and inborn, which gladdens the heart of the hearer. This aspect of it is Love and Bliss. Its middle aspect is Light. Wherever it vibrates or reverberates, it creates the principles of intelligence; mentality and intellectuality. And so, no discrimination can come into force without it. It is even all;and all-in-all.

In the ‘Anand Yog’ it is treated as the very essence of Happiness; and the wayfaring pilgrim, treading the path of Spiritual its upwards, finds himself enraptured and engrossed in it, and thus he is enabled to make further and further uplift in the regions beyond, with ease and comfort, feeling no irksomeness, no pain, no labour, and no exertion on his part. This continues till he reaches the goal which is the very Sound itself in its original, un-named, unformed and embodied aspect.

Oh Heavenly Music! Blessed are they that are in tune with Thee, the Guiding Angel of the pilgrims to the Holy of Holies! The True Preceptor within every soul!

Oh what self-effulgent consciousness you are! Roaming in the pleasure garden of the senses, rambling in the sensory and motor organs of the body, and filling in the internal apertures of all the discriminating faculties! Blessed are they that are in tune with Thee!

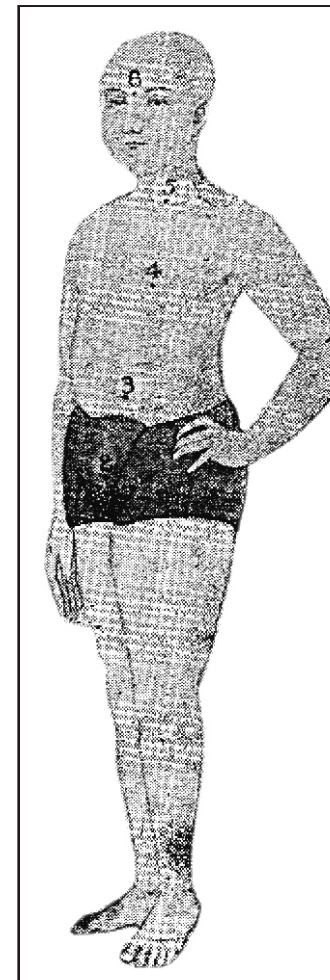
Oh how fascinating! From below to up above, nothing but Sound and Sound! You are Earthly, Heavenly, and something beyond the Earth and the Heaven! Blessed are they that are in tune with Thee!

Sound, this is the third method resorted to by the devotee. This is the simplest and the easiest process of

FIGURE [2]

*Sthula (or Pind) Chakra
or Centre of the Gross Body.*

1. *Muladhara Chakra
or
Rectum Gland*
2. *Swadhishtan Chakra
or
Genital Gland*
3. *Manipur Chakra
or
Navel Gland*
4. *Anahata Chakra
or
Heart Gland*
5. *Vishuddha Chakra
or
Throat Gland*
6. *Ajana Chakra
or
Third Pupil Gland].*



controlling the wayward and restive mind. This is why so much importance has been attached to it. How these methods are taught is a matter of initiation and it needs no description here. The aspiring candidate is required to undergo the Baptism through sparks of Fire and sparking rays of Sun and Moon*.

IX

In the beginning of manifestation there was there is, and will be the Static and Kinetic conditions of Divinity Static is above and Kinetic is below Static condition stands aloof, apart and exclusive. While, below this Static state, the Kineticism is vibrating in nebulous condition with polarization and non-polarization of energies in playful state, of atoms, ions, electrons etc., appearing and disappearing in positive and negative forms. These combine and create the Causal Universe. Then as a natural consequence, spring up the Subtle followed in its turn by the Gross Universe, as represented elsewhere.

The path of the efficient Soul lies within and midway in the inside of the 'Sushmna' artery that goes straight from down below to the upper and the uppermost regions. It is like a rope situated between 'Ida' and 'Pingala' arteries 'Ida' is a tubular vessel one of the channels of the Vital Spirit, on the left side of the body. And 'Pingala' is a similar tube on the right side of the body. This 'Sushmna' passes up from the rectum in the gross body right through the Subtle and the Causal

** This is poetically and allegorically expressed. For, the initiated one will find that he is himself a centre emanating Light etc. like any luminous object in Nature. And he can transfuse it and infuse it into others likewise.*

bodies upwards into the Static Sphere hinted at and alluded to. The Path lies within it.

Every region, the Gross, the Subtle, and the Causal has six important 'Chakras' nerve planes, or circular rings assigned to it. They locate certain powers, faculties and elements etc., in them. The description of these, often, is detailed in the books on Yog-systems. The following table of the 'Chakras' of the gross body, will give some rough idea of these to the reader. He should bear in the mind that zone of the Gross portion, they are gross; in the Subtle, they are subtle; in the Causal, they are causes.

To enable the reader to continue the proper study of our subject, we refer him to the chart of the six centers or 'Shat-Chakra' of the 'Pind' or the gross body, facing page (43) and also Figure II, facing page 44.

NOTE :

These 'Chakras' often have been paired with one another, e.g.,

1. 'Muladhara' and 'Swadhishtana' or 'Guda-Chakra' and 'Indriya-Chakra', or the regions of Earth and Water, as one :
2. 'Manipura' and 'Anahata' or 'Nabhi-Chakra' and 'Hridaya-Chakra' or the regions of Fire and Air, as one ;
3. 'Vishuddha' and 'Ajana-Chakra' or 'Kanth-Chakra' and 'Tri-netra-chakra' or regions of Ether and Mind as one.

This description will help the reader in comprehending the regions of 'Brahmand' and 'Para-

Brahmand' and hence it was in a way necessary to point these out here, in brief.

X

The six centres or ganglions as shown in the chart, represent the gross system of the human body. They are as depicted in Figure II, facing page (42).

These 'chakras' (centres) are omitted in practice by the followers of Radhaswami Faith simply because they are gross. They are reflections of the stages above i.e., the mental region of 'Brahmand' which begins from the Third-Pupil, which gland is the conjunctive point of the 'Pind' and the 'Brahmand'. The practice begins from this place, Above this, is the region of 'Brahmand' existing in the head or brain between the Third-Pupil up to 'Shunya' as is specified in FIGURE III, facing (page 44).

As is 'Pind', the regions of the gross bodies, so is 'Brahmand', the region embodying the mental Universe which is technically called 'Brahmand' (the Egg of Brahm). The one is Microcosm, the other is the Macrocosm. Macrocosm has been likened unto Microcosm. They are similar and alike in their various aspects.

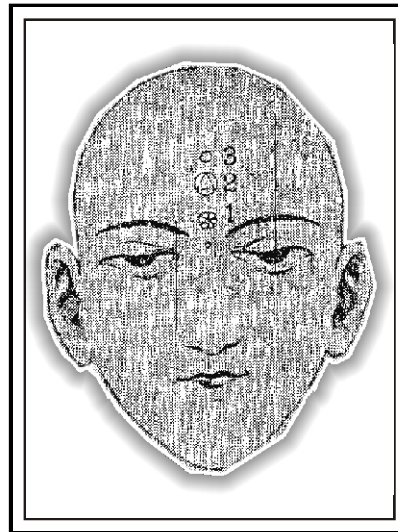
Instead of six, only three regions have been depicted here, in FIGURE III. They have been paired as it is; and, an account of their being moulded or linked together, only their three-aspected forms have been represented in the form of circles. For the explanation of this, the reader is required to read note at the end of the IX article wherein is shown how they have been paired in the gross body. Here, they are represented only as three circles.

The embodied individual soul is either wakeful or dreamy or in a dreamless condition. So, this Universal Mental-Self 'Brahm' also is either wakeful, or dreamy, or dreamless. The wakeful condition in both of them, is the state of conscious manifestation in full; whereas, their dreamy condition is their mental consciousness; while, their third or dreamless state is the condition of absorption within themselves. Thus the three states or conditions are similar in both of them.

The living embodied individual entity in wakeful condition is called 'Vishwa' (worldly) for he manifests himself in a thousand forms from his top to toe, displaying his energy through the apertures of the organs of sense, the organs of action; the nervous system; the arteries, the millions of pores, etc. etc. In comparison to this the wakeful 'Brahm' has been called 'Virat', (making big sound). He is thousand-eyed, thousand-headed, thousand-handed, etc. etc. His region is called 'Sahas-dal-Kamal', the thousand-petalled Lotus.

The living embodied individual-entity while dreaming is called 'Tejas'. effulgent in his own native light, tri-lateral from the point of view of meditating, discriminating and identifying the various actions. His similar or prototype, the 'Brahm' in this condition, is called 'Antaryami' i.e., working inside or retiring into inner self and working within, in a trilateral form, represented in the FIGURE III, by the triangle inside the circle. This region of the dreaming 'Brahm' is called 'Tri-Kuti' (three-aspected) i.e., engrossed in three processes of three eminences as is the case with his reflectory image of the individual living entity below.

FIGURE (III)
Sukshma or
Brahmand Chakra
or
Centre of the
Mental-Body.



1. *Sahas-dal-Ksmal or the Thousand-petal-
led Lotus, above the eye-brows.*
2. *Trikuti, theseat of Three Eminences or
Prominences.*
3. *Shunya or the Region of Oblivion or Chaos.*

The individual dreamless living entity in the gross plane, gets the name of 'Parigya' (whole-wisdom), wanting in nothing-self. His prototype, the dreamless 'Brahm' gets the name 'Hiranya-garbha' (golden Egg), or 'Sutratma', inter-threaded, inter-woven, internally absorbed in His own Self, not engaged in creation, manifestation, or displaying or displaying. His energy either externally or internally. Bear in mind: as is the man, so is the God.

Now we come to the plane of 'Para-Brahm-and', the Univer beyond the Mental realm which is nothing but the Causal Universe as already has been said elsewhere. It is seedy and its region finds room in man's brain. For the lucidity of it, we specify the position of its centres in the FIGURE IV, facing page (48).

Cause is cause and it is Cause that gets affected in its turn, just as seed being cause, gets germinated, fructified, etc.

It should be noted here, that the 'Satlok' where theFourth Dimension begins, is the region which is in immediate affinity to and above this Cause. The subject here gets a little complicated. However, the 'Sat-lok' is the centre of the All-life, the Reality as it were. And its reflection below, becomes the Causal Universe.

It is situated in the head where the lobes have been sewed or jointed.* It is the centre of Name and Form. In a new-born child you may mark there, a short of agitation which rises and falls, making a sound resembling 'Sat-Sat', 'Sat-Sat', 'Sat-Sat'.

* At the "Anterior Fontanelle", the unjoined portion in the skull-bones at the top of the head in an infant.

These centres beginning from ‘Muladhara’ up to ‘Sat-lok’ are twelve in number. Technically they are termed ‘Dwadash-Chakram’.

The ‘Hat Yogies’ begin their practice from ‘Muladhara’ and finish it at the ‘Sahas-dal Kamal’ up to the topmost part of the head where the Hindus have their tuft of hairs and regard it as the centre of combination of the nervous systems. Thus they omit the intervening centres of which very few possess any knowledge.

The Radhaswami Faith/ however begins its devotional method from ‘Ajana-chakra’ the centre of ‘Anand-mai Kosh’ or the Bliss Sheath and continues to the ‘Sat-lok’ and beyond.

In majority of cases ‘Sat-lok’ becomes the terminous point. On reaching it, the Spiritual elevation is easy to ‘Alakh’, ‘Agam’, and ‘RADHA SWAMI DHAM’ which is the topmost part of the crown of the head. (See FIGURE opposite page 49). Up to the ‘Sat-lok’ the consciousness of name form, and colour is possible. Beyond it they find no room. There is neither Unity nor Trinity. It is un-separable. It is intuitional merely.

This Yog is neither mystic nor impracticable. It is rather easy. All that is necessary is an efficient the eligible pupil who is qualified to keep his mind and senses under control, which is also taught by the Teacher himself.

The very name of Yog is so much surrounded with ambiguity that a novice feels himself bewildered. He knows not what it is, Neither is it defined in clear terms.

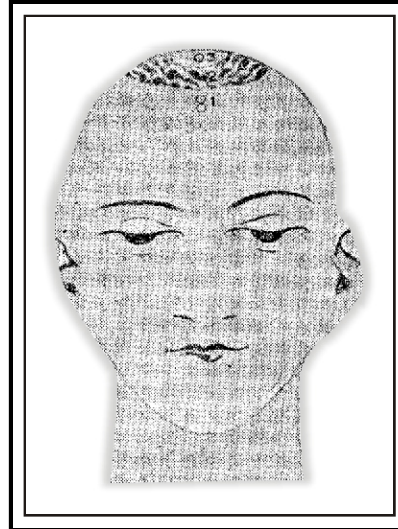
Moreover, it has always been said: “Yog is the path to be treaded by the head and not by the foot;” “One who follows the direction of the nose, without flinching to the right or to the left, “is worthy to be accepted as a disciple”, “man is an inverted being, turned upside down”, so on, and so, forth. Hence a Yogi has to tread the path of inversion within himself quite contrary to the other systems of concentration in vogue, in the world.

These sayings are nevertheless true to the letter, and if properly explained, they will remove all doubts and illusions. Man is an inverted being; man is required to go straight in the direction of his nose; man’s duty, it is, to walk through his head. These are indisputably the first principles, Facile Principles, of the Yog, and these find their true explanation in the words that follow :

1. The ‘Sushmna’ nerve passes right up to the aperture of the nose and goes to the crown of the head. It is this Path that the pilgrim has to pass through, to the Holy of the Holies. Those who part their hairs through the middle of the head straight along the nose, point out this Path through the direction of the parting. This is what means following “the direction pointed out by the nose”, and the way-farer is warned neither to turn to the right nor to the left of the Path. How easy this explanation! Formerly it was confusing and breeding, dread to those who practised, but by this explanation, all suspension and terror vanish at once.
2. In the economy of Creation, man has been spoken of by the ancient Seers, as “an inverted tree”

FIGURE (IV)

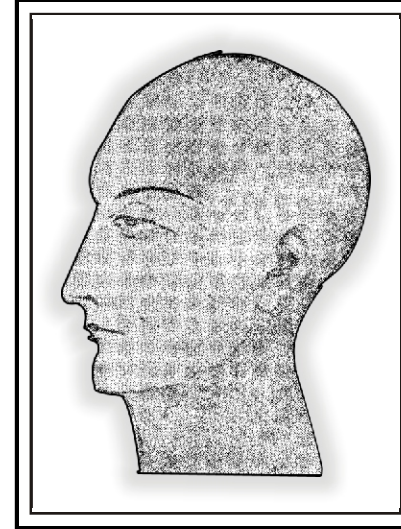
Karana or
Para-Brahmand
Chakra,
or
Centres of the
Causal-Body.



1. *Maha-Shunya, the Great State of Chaos or Absorption,*
2. *Bhamar-Gopha (the rotating cave) where Matter in nebulous form, is rotating, frolicking and Playing.*
3. *Sat-Lok, the Life-region.*

FIGURE (V)

Chautha-Pad
Chakra



(+ Sat-Lok)

1. *Alakh-lok.*
2. *Agam-lok*
3. *Radhaswami Dham,*
the Centre of the Spiritual Sun.

whose roots are turned upwards towards the Sky and whose branches are turned towards the Earth. In structure, man and tree are the same Skin/blood, narrow, fat, moisture, veins, arteries, nerves etc., are alike in both. They eat and drink through their mouths which are nowhere else but in their heads or roots. They think and act similarly. Man has his organs of sense in his head and so have the trees their sensibility implanted in their roots. But, alike though they are in every respect, reversion or inversion between them is the difference that one cannot do away with. The head of the tree is rooted down in the soil while that of the man flutters in the sky-call them roots or heads, they mean the same thing. Verily, his legs and hands are branches hanging down while in the trees they are up-lifted. Trees produce and shed their flowers and fruits upward: but man's condition is quite the reverse of this. He casts his flowers and seeds downwards, etc., etc.

3. The tree thinks through its root and the man thinks through his head. The life of the man lies more in the head and of the tree in the root than in the limbs or branches. The tree has its material of existence below in the root and he thinks through the head. Whenever a man wants to know a thing, he gets his mind lifted into the upper regions of his head. Practically he walks there so to say to find out whether his aggregated impressions are amassed there or not. This faculty is called memory. This is walking through the head. In a similar way all the regions of Spirituality find room in the apertures of the brain up to the crown of the head and man

has to tread these planting his foot of the head on, and trampling these spheres of comparative materiality under his feet, flying upwards and upwards in the manner of a bird, till the highest goal is attained. This has been likened unto the walking with the head, Is this not true? Yes, but it required practice. It requires practical knowledge, and it required association with one's Master, *Experto Crede* (trusting one who has had experience). This much for the misleading ideas that find utterances in the mouth of the ignorant people.

Now about the practice.

If one has restrained his mind a little, he can continue the practice to his advantage with the help of 'Sumiran', 'Dhyan', and 'Bhajan'.

'Sumiran' is the mentalrepetition of the Holy Name which leads you to the Path within. 'Dhyan' is the mental-meditation of the Holy Ideal which lights your Path within and 'Bhajan' is the mental-audition of the Holy Sound which eventually directs you to the Holy Abode within. What is difficult here!

Never utter the Holy Name in vain. Have recourse to it at the time of practice. Do everything to the purpose. Purposeless work will make you a slave of habits and then your mode of working, here, there and else where, will not be of a master but of slavish tendencies of ritual and ceremonial observances just like an automation.

Light on the Path! that is the result of meditation, or rather, Light, which is hidden in the centres, will

burst forth leading you to the centre of Light. How pleasant and how ecstatic and how blissful!

Then, there is the Sound-Principle. The Heavenly Music will accompany your steps enticing you, immersing you into frenzy and transporting you to the raptures of the Minstrel whose Melody is neither vowels not consonants not uttered by the mouth of the mortals. It is something which exceeds and baffles every sort of description. It is unuttered and unimitated. How wonderful! In the presence of these, how can one say that the practice of ‘Anand-Yog’ is hard and unpleasant! It is difficult to understand and much less difficult to practise.

XII

The practice is easy, the explanation is difficult. An efficient Master can pave the Path as smooth as possible. As regard the economy of Creation, if one were to describe it in full, he would make himself ridiculous in the eyes of the readers who are as innocent as sucklings, regarding these subjects.

From the Crown-head centre to the ‘Sat-lok’ is the Static State of energy and under it is the Kinetic State of energy wherein is the reverse shadow or reflective image of the Great Deity. He, the reversely-reflected one, found the real illuminative Deity shining in his full Glory, and He be-though within himself. I am “He”, and therefore he got name of ‘Soham’. He is the Cause of all and His sphere beginning from down the ‘Sat-lok’ to ‘Maha-Shunya’ is the ‘Para-Brahmand’. He being ‘Para-Brahm’. His Universe necessarily becomes ‘Para-Brahmand’.

This ‘Para-Brahm’ causes reverse reflection below, thus creating the Subtle One. This is ‘Brahm’ (apt to think and grow). It is in this subtle plane of intellect that the increasing and thinking faculty finds its full play and results into mental creation.

This ‘Brahm’ cast his reflections below in the gross Material plane, and appeared in multiple reversed reflexive forms. These are called ‘Pind’, the embodied Ones. And their plane gets the name of gross Material plane. It is here that we mortals have our abodes.

The Trinity was in the First State. Therefore it exists in every plane that succeed it. And that tri-lateral condition finds expression in wakeful, dream and dreamless condition.

From the above description one should be apt to think that here below, is only the reversed reflective image. The Reality is beyond and it is even so. Why man is called reversed inverted being is explained in the article XI.

Yet, suppose a tree is standing on the brink of a lake. This tree is reflected down-wards and their roots seem to be united. In the same way imagine that this reversed tree is again invertedly reflected and the branches of the former are united with the branches of the latter which gets its root even below. Now for the fourth time imagine that this tree in its turn again, is invertedly reflected below. Its root is united with the root of the preceding tree, while its branches are hanging down-wards. This is MAN And it is why we called him “an inverted-tree”.

What has been said is not illogical. We admit; it is beyond our perception but it has been proved by intuition and if it is not perceptible intuitively it can at least be inferred by the faculty of discrimination.

This is the downfall of the Divine Man or rather the incident of the Paradise Lost.

XIII

With all the man's deep and systematic study, the comprehension of the subject is difficult. We wish we could describe every things in detail to our entire satisfaction and do full justice to the subject; but it will become a rather very lengthy process. Circumstances forbid to do so. Nevertheless whatever has been said in brevity is sufficient to bring truth to the mind of the reader.

Dissolution is the reverse of Creation, as death is the reverse of life. And if one cannot understand the process detailed here, we refer him to the pages of "the Sarbachan Radhaswami (poetry)", Wherein the process of Creation and Dissolution both find detailed description. It is something like this : —

"The body is made of Earth. So, when the time of Dissolution comes, its vitality, being with-drawn inwards gets concentrated in the ganglion of the rectum, for that is the proper region of the Mud or Earth. All below it is cold, rendered lifeless, there being not spark of vitality left therein.

"Earth is the outcome of water or rather it is water that gives birth to Earth just as the water of the sea produces foam—and Earth is nothing but the foam

condensed. The vitality of Earth therefore, was withdrawn into the centre of the ganglion of the genitals, the seat of water. This is earth immersed in water. Now life is in that centre while the gland below, is altogether lifeless.

"Again, as water is the production of Fire, Fire being the original source of Water, it is turned upwards getting sucked-up and dried by Fire, and is reduced to non-entity. Now, the ganglion of the navel, the seat of Fire, is hot, while below, it is all icy. Fire has its vitality herein and others have lost it.

"Now, Fire was the result of the motion of the Wind. So, its current was drawn up and submerged in the gland of the heart. The heart is beating here, but below, all is lifeless. Thus, Fire got assimilated in the Wind or Air.

Now, it is out of 'Akas' (Ether) that the Air had its existence. So, in its turn the current of Air turned itself up-wards and became one with the 'Akas'. The ganglion of the throat is acting, while all below is lifeless.

"This 'Akas' had its origin from the 'Manas' so it was taken up into the ganglion of the Third Pupil. The Life-Spark is there while all below is silence. This 'Manas' or Mind-principle was the out-come of 'Prakriti' or 'Sat-Raj Tam', the ganglion at 'Tri-kuti' the abode of 'Aumkar' or the 'Antaryami'.

"Thence, the Life-current is withdrawn upwards to the Primary-ganglion 'Sohankar' the region of the 'Para-Brahm'. And thus the effects have with-drawn themselves into the Cause. And the perfect dissolution

of the body and the Universes below, has taken place. There is no dissolution in the Static or Fourth Stage (Sat-lok)”.

XIV

Man wakes, dreams and sleeps. Every day he does them regularly. They are nothing but the gross, the subtle and the causal planes in his body. He awakes in the gross, he dreams in the subtle, and he gets absorbed in the causal.

In the Causal-Universe; the ‘Mula Pra-kriti’ is represented by its chief factor ‘Ahankar’ (Ego). ‘Prakriti’ is three-aspected ‘Sat, Raj and Tam’, which are principles of Existence, Passion and Darkness. In the Causal-Universe they are in mutual neutralization or equipoise, existing in seed form.

In the Subtle-Universe: the Ego principle (‘Ahankar’) manifests itself as ‘Buddhi’ (Intellect), ‘Man’ (Mind), ‘Chit’ (Thinking), while the : Prakriti becomes five-elemented.

1. ‘Akas’ — (ethereality)
2. ‘Vayu’ — (airity)
3. ‘Agni’ — (formativity)
4. ‘Apa’ — (liquidity)
5. ‘Prithvi’ — (Solidity).

These mingle together and appear in the form of ‘Gyan Indriyas’ (sensory organe) and ‘Karam Indriyas’ (Motor Organs.

The “Sensory Organs” are :

1. ‘Shravan-Indriya’ – Ears
(organs of hearing)

2. ‘Sparsh-indriya’ – Skin
(Organs of feeling of touch)
3. ‘Darshan-indriya’ – Eyes
(Organs of sight)
4. ‘Rasn-indriya’ – Tongue
(Organ of taste)
5. ‘Ghran-indriya’ – Nose
(Organ of smell)

The “motor organs are :—

1. ‘Vag-indriya’ – tongue – Voicing
2. ‘Hastindriya’ – hands – handling
3. ‘Pad-indriya’ – feet – Iocomoting
4. ‘Upasth-indriya’ – Sexual organ – enjoying recreating
5. ‘Guda-Indriya’ – rectum – excreating

The five “objects” (‘Vishaya’) are the articles of perception of ‘Gyan-indriya’ – (sensory organs) are :

- ‘Shabd-tan-matra’ – Sound as such
 ‘Sparsh-tanmatra’ – Feelings as such
 ‘Rup-tanmatra’ – Colour as such
 ‘Ras tanmatra’ – Flavour as such
 ‘Gandh-tanmatra’ – Odour as such.

These and others that have not been named, are produced in the Subtle plane in their subtle forms as is perceived by the dreamer in the dream-land.

The Subtle creation becomes coarse and Gross in the land of wakefulness where the senses play with

their “objects. Otherwise, “both are alike”. In the dream-land, the dreamer is not so much fettered with notions of limitation or confinement as the awakened one finds himself in the land of wakefulness, i.e., the physical world.

I wish I could explain other items as well here. But this introduction will become too lengthy and therefore the indulgence too lengthy and therefore the indulgence of the readers is craved for, for this omission and commission if any.

XV

We understand that what has been said above might have been thoroughly realised by the reader; and if it is so, he will be able to realize what we say hereafter.

What is above, that is even below, what is below being the reversed condition of what is above. In the economy of Creation. Earth is the last item of the categories It is solidity above which liquidity, formativity, airity and ethereality play their parts. This is not possible without stability in the lowest series of Strata which support the others.

The Earth here, in a way, becomes what we call Static; for, just as, below the above static condition the Kineticism of the economy of Creation plays its part, and so it is over the Earth below* (Read the sentences twice, thrice, before you go further). Below is only the reversed and opposite condition of the above. So, all that finds place in the above being reflected below as

* This is due to inverse reflection of the above. The Earth is Static and over it the Kinetic energies play their parts.

well. For instance, just as you, standing before a mirror, find yourself reflected in its glass, so also here the reflection of the above takes place according to the same law. The Earth is Heaven and the Heaven is the Earth. The one in the body is the same as in the mirror. The only difference is of the condition. The above is Real, while the below is unreal. The Real abides in the body. It is only being reflected in the mirror; otherwise, the mirror is quite devoid of it.

I believe the sense of my assertion has been realized and so I make bold to speak out my thought, for the benefit of those whom it concerns:

The first Emission or Expression from the Supreme Deity, of the Supreme Sphere above, was Sound. So here also, in the material orbit, the same factor comes into eminence and expression, i.e., the Sound-Principle.

What is Universe but thought-form? And sound is either thought personified, or impersonified. Whether the World be in the most germinal and un-differentiated state, and whether it be the most developed and most manifested. it is nothing but sound principle.

Now, this sound is of four principal kinds viz :—

- | | |
|---------------|----------------|
| 1. ‘Para’ | 2. ‘Pashyanti’ |
| 3. ‘Madhyama’ | 4. ‘Vaikhari’ |

1. Para is the sound beyond , the rever-beration of which is not heard unless the ears attain the same degree of concordance with it.; and this is done in the practice of 'Anand Yog' (or shabd: Yog as it is differently called) It comes from Sanskrit 'Pri' (to

fill). The universe is full of it. It is the transcendent form of sound-invisible; imperceptible, unknowable, un-cognizable, and so forth.

2. Another form of sound that follows ' Para ' is ' Pashyanti' Which is in a way visioned , seen, perceived , and realized, though partially. ' Pashyanti' comes from Sanskrit ' Pashya' (to see) . This is the sound in its formativity. This also is not heard unless the auditory organs attain the condition of concordance with it. Think of a globe of fire which when being whirled round is noiseless, without any sort of sound , though in reality it is not devoid of it. Yet it is being perceived though not heard .Nevertheless, this is the causal -form of the sound -principle which you should bear in mind to enable you to understand what I have to tell you further.
3. The next stage of the sound -principle is its subtle-form which is called ' Madhyama' the middle one' from Sanskrit " Madhya" the middle) . It is the manifestation of the universe-progress, and its contents form the objects of discursive thought and experience where the terms " this" and " that" begin to find expression.
4. And below this middle one is the ' Vaikhari' Sound which is derived from sanskrit ' Vi" (before) " Kh" (Organ of sense) and ' Ra" (to get or give) i. e. giving out of the organ of sense, of that which was before. Properly speaking ' Vaikhari' is the sound expressed externally through the organ of mouth.

These are the four kinds of sounds, which play their part above the ' Muladhara' the ganglion of the

rectum. They have their seats below the navel, in the navel, in the heart, and in the mouth. Here , as else - where , you have three states of cause, subtle; and gross, and beyond these is the fourth stage.

'Pashyanti' (visionary) sound is the cause, 'Madhyama' (medial) is the subtle, and 'Vaikhari' is the Gross. Madhyama links 'Pashyanti' and 'Vaikhari' is the subtle universe 'Brahmand' connects or unites together the 'Pind' and the Par Brahmand. You already know that 'Para-Brahmand' is the causal -universe the Brahmand is the subtle universe and the ' Pind' is Gross- Universe as beyond these universes, is the Radha-Swami Dham. The Highest Pinnacle of spirituality, the Fourth condition , so also, the Para Shabd (or sound) is beyond the three sounds of Vaikhari, Madhyama and Pashyanti; i.e. the fourth condition of sound is the ' Para'

XVI

I hope I repeated the meaning of the fourth stage variously, so that, you may be able to understand the teaching of the ' Anand Yog'

Now comes the most important part of the training which will be of more use to you if you pay attention to it.

In former times, when the world was grosser and men were physical -minded, they were taught to practise this Anand Yog' from Muladhara. With the help of the breathing - principle, without realizing even purport of what they did. For as you yourself might have comprehended, ' Para Shabd' being imperceptible, in-visible, in- audible , admitting no hearing this first stage was useless to them and such was even the case in next stages also, Where there is no auditorium , how

could one perceive or practise the sound? The only thing which they did, was the exercise of breathing*. If they gained any benefit, it was through the exercise of 'Pran-Yog' only which led them to attain certain physical and mental powers such as miracle -making or wonder- working , anyhow, the system of training was there and it found natural development for the chosen few who aspired for spirituality.

The August *RADHASWAMI DAYAL* appeared in this age in the form of a Saint, He pointed out the

** This refers to the gross Hat-yog systems and the semi-gross pran-yog (Pranayama , or breath - control) system. these systems taught the awakening up of the kundalini (i.e. serpent power) which is no other than shabda- Brahm (the sound- principle). The important factor is the Shabd (sound.) And the aim was to 'catch the sound' as it is , and go up into the subtle and the causal - regions, and beyond. But they fell short of it, as they went astray, believing. that the subtle and the causal- regions, and beyond. But they fell short of it, as they went astray, believing that the control of Asan (Posture) and Pran (breath) played the chief part in exposing the sound- principl and so they gave so much importance to them that they could not go beyond , without overcoming these obstacles, It was rarely that some highly developed men caught the right path within, and attained spiritual eminence while the greater part of the practice of these systems, met with obstructions which they could not do away with . As times changed, and humanity at large had to devote much time to the pressing necessities of the growing life, both the above systems were affected. Rarely do we find any pranyami now who could guide his followers without any harm to their minds and brains. The wrong -following of it, raises or activates the wrong faculties- the various psychic or occultic powers, now called ' Spiritualism' — more than the true sprituality and the mistaken people are still more misled!*

The true aim of any Yog-system is to catch the right Spiritual - sound, and go right up to its source. This sound is the principle factor in any Yog. It is not subordinated to anything but everything is subordinated to it. The wrong-belief of the former days is removed, importance is given now to the sound - principles which is re- instated by Sat Purush Radhaswami Dayal, This name is the technicality of the Radhaswami Faith, it is called The ' Nam' which is the resonance of the spiritual - sound or Dhunatmic Shabd.

“शब्द गुप्त तब हुआ अनाम। शब्द प्रट तब धरिया नाम।”

SIR BACHAN RADHASWAMI(Poetry)

mistakes committed by the former Yogis proved the futility of the system of practice in the plane of Grossity and abolished the exercise of the breathing- principle in Yog-practice, once for all, proclaimed it as useless and unnecessary. He said, and said in forceful form:-

“This is the age of Reason. This is the time of intellectuality*. The world has become more intellectual and the organs of senses are becoming subtler and subtler everyday, So , it is better to search the Truth inside your mind, which is the zone interlocking the spiritual and material zones. Matter and spirit both are being reflected in its interior. And the three principles, i.e. mental-repetition of Holy Name , mental -meditation of Holy Form and mental- audition of the Holy Sound, will lead you from below to above, helping the attainment of the Fourth Stage.”

Here, we begin the training from 'Vaikhari' sound in the form of Holy Discourses, translate ourselves mentally to its ' Madhyama' part and then by degrees, proceed to the ' Pashyanti' the causal stage. These are done mentality and within the sphere of Mentality. When they are done in course of time we do the Fourth , after which the fifth and other stages come into view, and the highest Goal is reached in the end.

It is easy . It is pleasant. It is bliss giving. No great effort is needed to perform it. Men and women, old and

** This is the age of Buddha (The Enlightened one) the age when one's Buddhi or intellect becomes keen and perceptive.*

The Holy discourse is called “Sat-Sang” Which is “the association of and adept who has practically traversed all the spiritual regions in the body and who can, by his teachings, turn your Mind inward where Spirit-regions begin. etc., etc.”

young and all have equal right to practise it. It is moreover natural.

‘Vaikhari’ sound in this arrangement is the Gross i.g. physical, 'Madhyama' is in the middle, ie. Mental or subtle region, while. 'Pashyanti' is in the causal or topmost region of the trilateral Universe; still all of them are tri-lateralised in obedience to the natural economy of the three-aspected 'Parakriti'

After it, comes the fourth stages of 'Para' the abode of the highest sound principle which has been properly termed as the resting place of the Saints.

There fore now, if any one among you have understanding to realize the purpose it behoves him to awake arise and tread the path from one stage to another without resting in the middle taking no refuge anywhere untill the highest goal is reached.

I have explained the process in as easy a form as possible, omitting nothing that was of importance, and consciously committing no mistakes that might mislead any one. All is being presented here with sincere and prayerful heart for the good and benefit of all that are concerned with this teaching.

XVII

Formerly the exercise of 'Pran' was absolutely necessary. Now, though it has been done away with, yet 'Pran' has its part assigned to, in nature. 'Pran' is not the air in the breathing, but it is the principal Energy of force that sustains the mystery of the physical the mental and the causal Universe. 'Pran' pervades all. What is Pran? The explanation is rather very difficult in Sanskrit lexicons it has various meanings. It has been

called 'Brahm' even Life, Vitality, Energy all mean 'Pran' The source of all available energy, and of all physical life of Earth is the Sun, the fountain-head of 'Pran' visible and invisible radiations and the currents of heat and energy, all emanate from him. As it is outside so it is inside, inside the physical frame of a man. The inner Sun and the outer Sun both resemble each other in every aspect when the sun shines, it vibrates, and this vibration results into radiation and all other movements in Nature, giving life to the animal, the vegetables and the other kingdoms that exist in nature. This vibration and radiation is of five sorts, and so five kinds of 'Pran' have been enumerated in the Sanskrit books generally and in the Yog books particularly. They are –

1. Pran
 2. Apan
 3. Vyan
 4. Udan
 5. Saman
1. 'Pran' represents the involuntary action etc. of the organism and its function is to enliven the animal organism through the process of breathing. Its seat is in the heart.
 2. 'Apan' goes downwards helping governing and controlling, the excretory functions. It has its seat in the anus.
 3. 'Vyan' is eminent everywhere. It pervades the whole body, controlling, regulating and sustaining all its various parts, and combining the whole system as one unit. Its seat is everywhere in the body.

4. 'Udan' is that which ascends upwards. its seat is in the throat.
- 5 'Saman' quickens the physical heat centred in the navel, governing and controlling the principle of digestion and assimilation. Its place is in the navel.

The 'Pran - Yog ' was meant to stimulate breathing— to breathe in a peculiar way through the nostrils while reciting the names and attributes of the deity. According to the Radhaswami Faith, let the ' Prans ' do their work in their natural way and no stimulation and no exercise of any kind is necessary at all for the practice of Yog. For, every action stimulated, results in its reaction again, as all actions and reactions go together in Nature. Hence everything should be done in as natural a way as possible*.

The 'Pranayam' or 'Pran Yog' is moreover, most risky. If no efficient adept comes to the help of the practiser' very often derangement of mind takes place. The man becomes ill and in majority of cases the sickness becomes incurable. This is why Pranyam has been prohibited and it is proper that it has been done so,

Let all the 'Pranas' (Vital forces) do their work as assigned to them by nature . It is the attention only that is needed for the practice of Yog and nothing else. Divergence of attention from matter-side and its attraction towards Spirit-side results into 'Natural concentration' Do this and let all considerations about 'Pran ' and 'Pranyam' be done away with . In daily

**The work is done here, by suggestion and sympathetic action, in the most natural way. It is the sound-principle underlying any system of yog and importance is given to it only.*

engagements of life, 'Pran' does not interfere if you are properly centred: e. g. while reading or writing there is proper control of 'Pran' It is restrained : neither it lengthens nor it short ens. The same process should be observed in concentrating one's own mind in the centres prescribed.

XVIII

In the XVII part of this introduction we purposely detailed the description of the vitality of the breathings in its various functions to enable the reader to judge for himself which is which and which in particular performs the functions peculiar to it. Nevertheless 'Pran' is regarded as Air (Vayu) It is neither this nor its function. But in reality it is something a separate independent principle , the Vitality in matter akin and affianced with consciousness. It pervades all permeates all , controls all, regulates all, but at the same time is unconscious of what it does under and in subordination to the spirit which rules supreme with no Egoism of ruling, something too subtle for the Intellect to grasp But it is such as it is.

It goes downwards . It rises upwards. It simulates the fire of Vitality displayed in eating, drinking, digesting and assimilating etc. It excretes or ejects what is diffused throughout the body. Nowhere is vacancy. It is present everywhere. All is filled with it. Happy indeed are those who realize the utility of this Vital-principle. It is all-forceful for it is nothing but Force yet, it is Force without force. It needs neither restraint nor stimulation. Try to restrain it and the physical organs become diseased. Try to restrain it, and its unequal

proportion results into rupture, filling in some division and vacating the other. Let it work as Nature works for it is Nature itself. It is the beauty of this ‘Anand Yog’ that warns the practiser to be in calmness and quietude. For, it is here that beatitude or felicity is visioned, attained and acceded to. Let your work be workless. Let your effort be effortless. Let your exertion be exertion less and then only your mind will find in easy, mood enabling it to concentrate and become what it aims to become.

Begin the practice from the stage where the Sound-principle is externalized (‘Vaikhari-Shabd’). Let the ‘Udan’ (the up-rising ‘Pran’) elevate the mind without any difficulty to the region above, where the Sound is in the condition of Middleness, i.e., Sound conjoined with a little soundless condition. When this stage is reached, proceed further, the ‘Udan-Pran’ will help the uplift more. You will realize the “Soundless Sound” state within ‘Pashyanti’ as it is called. In the external Sound is the external manifestation; in the internal Sound is the internal, manifestation; in the internality of the internal, is the realization of both. When this is done, the Fourth Stage of “Soundlessness” will come into view, will burst forth of itself. That will be the ‘Para’ or beyond-stage of it. This is what is technically called in the Radhaswami Faith, “translating oneself from ‘Varnatmic Avastha’ (i.e., the region of external utterances through the agency of lips, tongue, mouth, teeth, gullet etc.), to the realm of ‘Dhunatmic Avashtha’ (i.e. where the natural tune of Sound is independently in full play as in ‘Pashyanti’. Above it is the ‘Para’ Sound which is being

heard without the agency of the auditory organ and it is here that the Name-principle* is acquired. The process is natural. The ‘Para’ functions it and Spiritual elevation takes place in its real sense. There are very few who even grasp the purport of what is being related here. But this is the Goal, this is the Ideal, this is the Key to unlock the Golden Gate of Immortality, and thus get rid of the cycle of births and deaths and the consequent pain and pleasure that surround it.”

From external Sound-region we come to the internal Sound-region. From internal Sound-region we ascend higher into the Soundless-Sound-region and become in tune with the Tune that It is. When this is done, all is silence and quiet. There is no agitation of any sort. There is no perturbation of any kind. Agitation, co-agitation, all become meaningless there, this is the Fourth or Static State, the Heaven, the Rest-place which knows neither Name nor Form. There is neither solidity, liquidity, formativity, ariality, nor-ethereality. What it is, is not a matter of faith or belief only, but a subject of intuitional realization, wherein the four psychical and mental factors of ‘Ahankar’ (Egoism, ‘Buddhi’ differentiating Intellectuality), Man (Mentality), and ‘Chit’ (Mind-stuff), all cease to exist. For, these are, or were, The downward inclinations of the Currents, descending below.

XIX

Unless the abstract, is reduced to concrete, few have the capacity to comprehend it. Hence the wise

**This is called “Nam” in Hindi. It is the ‘Word’ un-uttered and un-spoken by external agency.*

ones always concretize it. Hence the wise ones always concretize the abstract. From a material image of Spiritual Entity, and the ignorant folks will bow down to it. Convert knowledge into the form of A, B, C, D; diphthongs, and triphthongs: words and sentences; and then they shall run after the book and read them.

So I give below, a story, which is an attempt in allegorizing the Truth in its closest form. Read it and turn it to your advantage. But read it rather carefully, without losing the sense that underlies it.

The disembodied One appears embodied in the shackles of the physical frame! Who conceives this? The tree is known through its fruit, so is the entity inferred from its actions.

They say in the beginning. Darkness and Light lived in conjunction, in unison, in coupling condition, undifferentiated. A natural agitation arose in the womb of this Unity and Darkness that enveloped Light, got separated. A Vapoury Substance evolved itself first, in the form of smoke and was followed by Light that came after it. You might have seen that when a wick soaked in oil is ignited with a match, smoke rises at first, and finds place in a dark and black globular form, in the ceiling of your house, when the smoke has risen up and got settled or seated above, the flash of Light rises in its turn, and gets attracted towards it, at the sametime diffusing itself all around, why ? Because, no Light can live without Darkness. Their natural affinity hates separation. Now, the spirits that are embodied with gross Matter or Smoky substance, are called Demons, while the Spirits, embodied and in-cased with Light, are called Celestial

Beings or Gods. The aggregate or collection of these smoky individuals is 'KAL; SATAN, or IBLIES, or whatever name you may like only, do not lose sight of the sense. The aggregate or the collective individual-gods embodied in Life, is called God, the Supreme Deity of the so many so called religions. Both these elementalized entities are at war with each other, fighting for supremacy and quarrelling for ascendancy. The Universe below is the field of these two natural Wrestlers, god and the Satan, and God, or rather the Spirit and Matter; and they know no rest till one conquers the other. The spectacles of the Universe are apparent proof of this eminent struggle. Go wherever you will, you will find this in born tendency of these striving, contending contesting and competing Rivals. At every step, when the Smoky Element is victorious, all is cloudy; and when the Luminous Element gains ascendancy, it is sun shine. Ignore it as much as you can, but ignoring it is only ignorance. When the stern realities of the Creation come face to face, the discrimination is gone and the result is pain. This state of affairs goes on from cycle to cycle. The Universal assailants never fail in asserting their rights in this Universal contest.

Is this the Kingdom of the Real God? A sensible man is apt to put this questions to himself and to others. The answer to this question is always negative. Is it not enough that this should fill an enquirer's mind with disgust? Either there is no God, or if there is one. He is believed or supposed to be always bent on enmity with Satan appears to be of revengeful nature and vindictive habits visiting the offending culprits with his ire from

generations to generations. It is He that heap curses, scatters devastation, and creates havoc all around Still, the ignorant folks are prone to pay homage to Him, forgetting the lordly prayer of the Lord

“Our Father, Which art in Heaven,
Hallowed be Thy Name,
Thy Kingdom come on Earth,
As it is in Heaven.” etc., etc.

It shows that this God-aggregate of gods below, or the collective reservoir of creatures must be different from the One who is Father in the Heaven. He ought to be different either from this godly God or the demonic Iblies. Both seem to be mighty in this plane of existence. Have any one of you realized this and come to any satisfactory conclusion ? I doubt it.

Now for the story.

The embodied individual - spirit experience the painful perception of this warfare in the gross external world. He seeks rest in the world that is within i.e. the mental world inside. There also, He finds this pair of opposite combating side by side. For, the mental- world is nothing but the subtle form of the gross one as dream is of wakefulness. Then he repairs to the causal world to find momentary rest as has been represented by the state of dreamless sleep. He is compelled to descend again below, to meet with those painful experiences again and again, everyday , as we are habituated to do The causal the subtle, and the gross are of the same; spirit for, within and embodied soul, there is no rescue and nothing comes to its assistance. It is lost and doomed to perdition. That the same thing takes place within and without , is a fact which no amount of denial can prove untrue.

Here comes the teaching of the Anand- Yog, to render him the helping hand in solving the mystery and advising him to seek the Real Kingdom of God- head else where , different within and without , with different cause and its Effects.

The contending gods thought within themselves: Let us sing the Udgith (the celestial song) or ‘Pranava the melodious tune sung by ‘Pran’ only). They repaired to the external and internal organs with the request of singing the song for them.

The Tongue sang it. But it is prone to sing its own praise, depreciating and denouncing others. So did Eyes, Ears, Mind, Intellect, etc, etc, None of these are unselfish and so the Demons overpowered the gods thought this weakness of theirs; and the gods had to suffer utter defeat from them. Darkness overpowered Light, Ignorance prevailed and the victory was denied to them. Where there is selfishness there is no real godliness. The ears are in the habit of listening to their selfish ends, decrying other interests: the eyes are habituated to behold good for themselves and evil for others: the mind is accustomed to think of good for itself and evil for others: and so, one and all of them were routed and signally vanquished Retreat after retreat fell to their lot; till , in the end, they had recourse to ‘Pran’(the Vital- principle) and asked it to sing the celestial song for them. And when the Demons approached to crush it, they were dashed to pieces instead as clods struck against a rock crumbing and falling to the Earth. The Demons were frustrated and gods at last won the victory. For in ‘Pran’ there is no selfishness. It is not conscious of I, though, she , it , etc.

For instance if a thief enters one's household the Tongue finds voice to proclaim his presence ; the Ear listens to the uproar caused by him the Mind thinks of catching him; and so on. But no such thing could be expected of the 'Prans'* . A thief may come or go. They manifest no consciousness of the thief 's presence or absence. It is why Light prevailed and Darkness had to bend its knees to it.

Thus the story finishes . And it is left to you to think about the allegory**

The 'Anand -Yog' or the Union through Bliss prescribes this Heavenly Music for the uplift of the individual Soul to in dulge in and to be a tuned and at-oned with it.

Are you willing to chant this Divine song becoming a regualr pastoral and acquire ascendancy in the realm and to the throne of that King , Who is the supreme Ruler and Who is not in the habit of asserting his authority? He is the Goal and Ideal of such Ministrels or songsters. If you be willing come and learn it. Let Peace and Good- will be your lot!

XX

Spreading wide his wings the Angelic devotee, entraptured with the sweet clelestial song flew upwards like a skylark. Losing all sights of the Tri-une universes, he proceeded upwards and upwards and in the flight the song the sweet Melody of the Heavens,

*Puncha-Pran or Five-Prans. Vide articleXVII.

**This story finds room in the old Hindi Scriptures Chandog-Upanishad, Vrihadaranyak-Upanishad etc. in indifferent wordings and different ways.

burst forth from all around on the sky - walker . The Land of the Trinity was to him as something like a realm of curses rather than of blessing a land of disgrace and bereft of Divine Grace. He flew on and on up and up, transporting himself to the Fourth Heaven, where, there is grace, The Grace became his very life. He became Grace full. The Gracious one smiled on him. Behold how charming and beautiful , how fascinating and handsome the land is! Incomparable, unparalleled , unequaled to anything Earthy! The spiritual Nectar rained on him , rendering himself or his self Gracious as Gracious could be! Bliss surrounded him on all - sides and he felt united with it; and this unification resulted into Identification. The pangs of separation left him. He glowed in the Glory- Glorious and sublime, and bowed to the Lotus Feet of the August and Gracious *RADHASWAMI*, the Real one. RADHA united with Swami, Reality embraced the Real-for RADHA is Reality and Swami is Real. The Twins, he realized as one . He was lost in their embrace. The idea of one and two vanished for good. What we spoke of as One-n-Three and Three-in-One, belonged to the realm of un-realities . He became Real.

Real united with Reality made him also Real. The tiny drop of spirit- Entity was thus Oceanized. The object of the union through bliss was realized. The aim was gained . The idea of Realization and Gain both became meaningless. All that went into the mine of salt, became brackish as salt. Spirit united with Spirit unfettered and un embodied. No sheath there was and no covering to engulf him anymore. It is here that perfect dis-embodiment took place. There was grace

for all, there was peace for all. The idealized ideal was idealized in full. The one uncaged was set free. In freedom that was wholesome here was the chanting of perfect melody of bliss heard. It reverberated and reverberated echoed and re-echoed Nothing less than Grace and peace and joy that baffles human description. The poetry difficult to be versified is His, and will remain His for ever and for ever, eternal and everlastingly. This was what was aimed at and this was achieved in full. So He sang again:—

श्रो पूर्णमदः पूर्णमिद पूर्णत्यूणमुद चते ।
पूर्णस्य पूर्णमादाय पूर्णमेवाशिष्यते ॥

(*Shanti-Path of Riga-Veda*)

(Perfect is ‘That’, Perfect is “This” From perfect riseth perfect of perfection, when perfection is subtracted what remains still is perfection itself.)

XXI

The union through Bliss. Oh, what is it? Is it death or deathlessness. The ignorant interpret it as something suicidal. But suicide is a mis-nomer. Only fools believe it. How could a living-entity think of death at all? Oh you, that ‘are’ that ‘feel’ dashed in the clutches of death, think of death if ye can!

While thinking of it, the thinking entity stands apart from the thought of dissolution. You will find yourself, from death as something from pole to pole asunder, who dies? None. It is ‘Nirvan’ The condition of ‘blow off’. What has been blown off? The dark smoke that dimmed the eyes is gone for ever and ever,

no more to come into view. The triopic, bi-opic, and myopic sights left him. Now the vision is as perfect as could be. The conception of Materiality in its three -aspected form as cause and effects exists no more to terrify him.

Dissension came to an end. Ascension took its place and it was ascension to the Fourth Heaven. The ascent was made while living, living even in the tri-une body. He is what he is Descension and ascension both now are insignificant for him. He lives and breathes . His living and breathing are in life and breath. Union he attained through the practice of Bliss and through union he gained immortality. The abode of the mortals exists no more for him. Living in the midst of living beings while tarrying here below, he still offers his humble prayers in this strain :—

करू बेनिती दोड कर जोरी ।

अर्ज सुनो राधास्वामी मोरी ॥ १ ॥

सत्त पुरुष तुम सतगुरु दाता ।

सब जीवन के पितु और माता ॥ २ ॥

दया धार अपना कर लीजे ।

काल जाल से न्यारा कीजे ॥ ३ ॥

सतयुग त्रेता द्वापर वीता ।

काहू न जानी शब्द की रीता ॥ ४ ॥

कलयुग में स्वामी दया विचारी ।

परगट करके शब्द पुकारी ॥ ५ ॥

जीव काज स्वामी जग में आये ।

भवसागर से परर लगाये ॥ ६ ॥

तीन छोड़ चौथा पद दीन्हा ।
 सत्तनाम सत गुरु गत चीन्हा ॥ ७ ॥
 जग मग जोत होत उजियारा ।
 गगन सोत पर चंद्र निहारा ॥ ८ ॥
 सेत सिंघासन छत्र बिराजै ।
 अनहद शब्द गैब धुन गाजै ॥ ९ ॥
 क्षर अक्षर निह अक्षर पारा ।
 बिनती करै जहां दास तुम्हारा ॥ १० ॥
 लोक अलोक पाउँ सुख धामा ।
 चरन सरन दीजै बिसरामा ॥ ११ ॥

— SARBACHAN RADHASWAMI

This is the prayer not so much on his behalf now but it is offered on behalf of others whom the pilgrim, returning from his Pilgrimage, looks with pitiful eyes, and wants them to be saved from the bondage of the Tri-une Trinity.



Rendered into English the prayer runs thus:—

O August RADHASWAMI,
 Thou Living Self and Living Master,
 Beneficent Father and Mother of all!
 Be Merciful make us Thine own,
 And Save us from the snares of Time.
 Past are the Sat-Yug* Treta* and Dwapar*
 Un-knowing of the Heavenly Melody proper;
 Now art Thou Merciful. in this Kal-Yug* hard,
 To chant in loud and lucid strains , The WORD.
 O SWAMI, descending into this plane below,
 Helpest Thou the living- entilies,
 To span the Worldly- Ocean across;
 To cast the Trinity off, and reach
 the fourth Abode,
 Whence the living Name unfolds,
 And the living Mastership.
 Bathed in Glory and Effulgent light,
 Thy servant tenders this solemn Petition:
 “Grant us even the Regionless–Region,
 The Chief Abode , the sphere of Bliss,
 The Holy Refuge at Thy Feet,
 My LORD!.....**

*The four great cycles of Time, accoring to the Hindu Scriptures. The present age is the “Kal–Yug”.

** This “Solemn Prayer” is composed by my friend Mr. Pingle Rang Rao, (Desh–mukh), Hyderabad Deccan, (INDIA).

LIGHT ON THE ANAND-YOG PART-I MULTIPLICITY

GLIMPSE-I

The Three zones in the Economy of creation .

The economy of creation is three aspected. Its three Dimensions are described “from relative point of view”. without reality there could not be possibility of either construction or destruction.

The first aspect is that where there is polarisation of Energy. Energy means Life or Living Force and polarisation is the intense concentration of it in that zone.

When one has the conception of one , he cannot the two. Unless there be two .the terms one and two, could not be conceived of , or uttered. Therefore, there are two aspects the first you may regard as something real., and the other as something shadowy or its reflection.

In the first zone there is the intense polarization of Energy while in the second there is its meagerness. This zone too, is not bereft of Energy altogether, for this is impossible. The only difference is that the second zone has got a very poor amount of it.

In the presence of the one, the presence of the other is needed. From the latter point of view, the presence of a third factor also becomes a necessity . This is the third

zone in Economy of creation . It partakes of the properties of both and both the elements referred to above, find a sort of combination in this third zone.

In Sanskrit terminology, the first zone is called ‘Sat’ the second is called ‘Tam’ and the third or the intermediate link between the two is called ‘Raj’.

GLIMPSE- II

One- in-Three and Three - in -one or Diversity in Unity and Unity in Diversity.

Cast a glance at any object in Nature and you will see that it has three parts all joined together.

Takes the case of your finger. You will find it has three parts . Similarly, your palm is also divided into three parts: the first -part is the palm, the second the fore arm, and the third the arm, your leg also is three jointed foot shin and thigh . The same could be said of your whole body which is head, trunk and legs. So on and so on.

If you ponder a little over this subject, every limb in your body- be it eyes tongue, ears, or any other you may name off, is three jointed. There is no exception to this rule.

Similarly , the Universe itself is three hinged: the Heaven , the Earth and the intermedium (Div, Prithvi, and Antarkish) This is Trinity - in- Unity and Unity -in- Trinity or one in Three and Three in one . Neither the one can be separated from the three nor the three from the one.

GLIMPSE – III

Where there is life there are light and love also. Life is imbued with light and love. Life without love and Light is a misnomer and an ambiguous term. You cannot divorce Life from Light and love.

Light is inseparable from either life or love. Light imbibes love and life. You can not isolate life and love from light. Such isolation is an impossibility. Light without life and love is a pseudonym and an equivocal term.

Love is another form of life and light . There can exist no love where there is no life or light love without life and light, baffles comprehension .

Life , Love and Light , all three are not only united together, but in reality , they are one and the same thing. The Essence is the same only the mode of expression or manifestation is three aspected.

One in three and three in one, i.e. the Unity in Trinity and Trinity in Unity has been the ideal standpoint of several religious denominations of the world but incomprehensible to all.

In Sanskrit there is one compound term used for expressing this Tri-une . It is ‘Sachida-nand’(Sat-Chit-Anand)*.

**Similar to this Hindu Trinity, are :*

Christian Trinity :-God the Son, God the father and God the Holy Ghost.

Mohammedan Trinity :-Mohammed, Allah, and La as given in their religious aphorisms, and their “Kalma La-Ila, Il-Lilla, Mohammed Rasul-illa.”

Budhist Trinity—: Buddh, Dharm and Sangh etc., etc., etc.

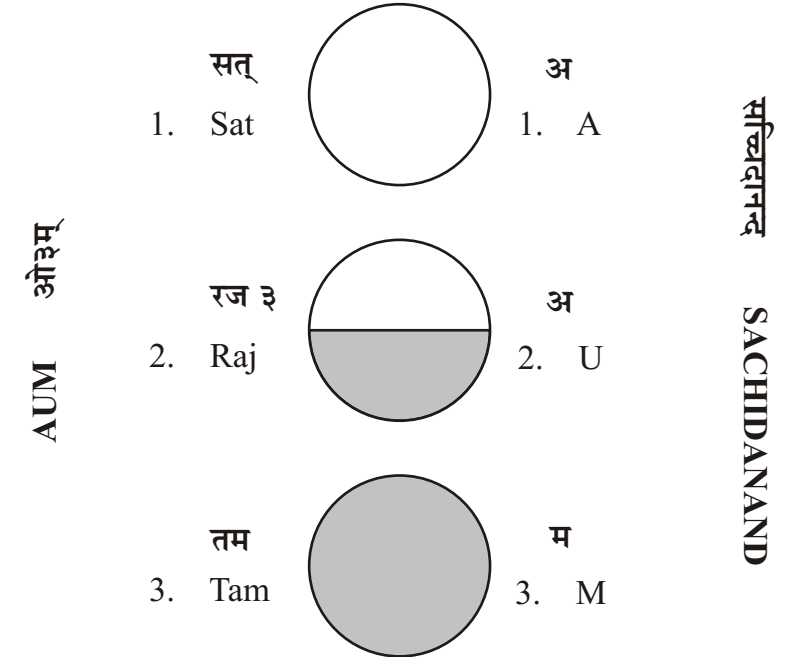
‘Sat ’ is life.‘Chit’ is light. ‘Anand’ is Bliss ‘Satchidanand’ is life, light, and love. It shows that the idea of Trinity in Unity and Unity in Trinity was borrowed from the ‘VEDAS’.*

‘Sat’ is inseparable from ‘Chit’ and ‘Anand’ ‘Chit’ is inseparable from ‘Anand’ and ‘Sat’ and ‘Anand’ in its turn is inseparable from ‘Sat’ and ‘Chit’.

GLIMPSE – IV

Description of the three entities.

As the single Entity find expression in three aspects, so the three phases of the one great Idea could be described in the form of three zones, as given below :-



**“VEDAS” The Hindu Scriptures are established to be the oldest recorded books of the world.*

“Aum” is another expression of the same significant Tri-une and therefore, it is the name of the deity presiding over and controlling the Economy of creation of the three regions generated.

In “A” there is the polarization of Energy, where force, vigour, or anything you mean to call it is in its intensive degree; while in “M” it is of the meagrest form. In ‘U’ the combining link of “A” and “M” There is both the intensity and the meagreness as it borrows from both the spheres, that of Energy and that of Inertness.

The joining link partakes of the properties of both. This is why it is in the condition of agitation or co-agitation. In the first sphere or in its reflexive image. (*i.e.* the third sphere) there is no activity. All activity comes from the intermediate link and it is this principle that has given birth to all the “pairs” of opposites” observable or unobservable, thinkable or unthinkable, imaginable or unimaginable, in the universe.

What ever is said is said from relative point of view and therefore it is necessary that one who reads these lines should be careful to keep his mind concentrated on the point to relativity.

The first sphere is of positivity for there is positivity in it. The second or its reciprocal is of negativity, for there is the negation of the positive-principle. Positivity and negativity are two term “opposed” to each other. Just as, you and your reflected image in the mirror are literally facing and confronting each other. But it is not “your self” that the reflected image of the mirror represents, Although it resembles you. In the same way the positive region naturally casts its reflection in the negative region though, in reality, this

is negation of the Essence in it. This region is bereft of it. but apparently it appears to possess everything that is there or that can be dreamt of there, in the former. As between you and you reflected image in the mirror there is a space, so, in the Universe also between positive and negative sphere there is a space, and that “space” in a way represents the hemispherically globular form of both.

Positivity is life, Negativity is Death and the hemispherical combination of the joining link necessarily combines in it the properties of both the principles of life and death in it.

Light is opposed to darkness. Life is opposed to death. Love is opposed to hated. The term opposition implies negation. Darkness in reality, is absence of Light. Death in reality means in - existence of Life. Pain actually mean want of Bliss. In absence there is no existence.

In the terms of the prevailing religious systems, God is nothing but positivity - Life, Light and Love, Is it not Light? all combined in it in their intensest form while, its opposite Satan is nothing but the entire absence of Divinity, complete negation of positivity and perfect annihilation of Reality.

Those who believe in the existence of Satan, are quite in the dark. They are not only groping in the dark, but they are in the midst of darkness itself, surrounded by their whims and caprices, for Satan has no existence of what so ever kind. To believe in the non- existence or absence of anything is foolishness. Satan means “Which is not” and one who believes in “Which is not” which is nothing but nonentity itself, makes a great mistakes.

There is no Satan, there is no sin, there is no death and no pain. For all these terms ignore the existence of the Essence in them. Those who ignore the Reality indirectly or directly are given to ignorance and this ignorance like other seeds breeds its own progeny spreading its influence all around, enveloping those who come under its clutches of darkness.

Sin is absence of virtue. Death is absence of life. Darkness is absence of Light and Pain is absence of Happiness. Why do you believe in “absence” and why not in the “presence” itself. Presence is to be believed in, relied on, and pondered over.

GLIMPSE – V

Further Explanations of the Entities.

In the universal terminology of religions, ‘A’, positivity, Energy, etc. are called spirit; and the reflexive aspect or reflection of the spirit is termed matter; while the hemispherically formed object is called mind or mentality. In spirit or matter there is no conception. All conception that is formed comes into existence or repeats itself in the realm of Mentality only.

If the world exists at all, it exists in your Mentality only. Beyond Mentality there is no world in its real sense. The world is only mental. All elements all ingredients, everything that is or that is not, belongs to the domain of mentality. And it is Mind only that gives name and form to all, and creates its own mental world for itself. As you are, so is your world. As you hear, so is your sound or vocal-world. All depends on one's own

mentality. To a disturbed mind, the world is nothing but a pandemonium of disturbance to a quiet mind there is a quietness and calmness everywhere.

They say “God created the world around”. This may be true or untrue according to the conception of the man who utters these words. But the real fact is this: everyman has created a world of his own around himself. The surroundings are according to his own Ideal that pervades his ideas. His wife is what he had the conception of. His children are what he had bred in his brain. His house is what his mind had designed in the innermost depths of his mentality. In reality, everyman is what he is, was what he was, and will be what he will be. “will” implies wish and therefore the term “will” implies what one wishes to be.

There is the duration of time: past, present and future; and therefore, man is the creator of his own destiny. He believes that he is the creature of circumstances, whereas in reality, he is the creator of circumstances. For instance, you believe that man is a creature of God. Very Good. Does he not create his offspring in his own turn? So, it follows that the creature is the creator also, and every one's creation comes out of himself, as he wishes it to be. It may take time and it may not take time. Both the conditions depend upon the willpower and the intensity of his desire.

GLIMPSE – VI **CONDITIONS OF MENTALITY**

When the Mind awakens, then comes the condition of wakefulness. When the Mind dreams, it creates dreams around itself just like the cocoon or cobweb-

envelope of silkworm. When the Mind sleeps, there is the stoppage of everything and its Mental world comes to an end abruptly or accidentally or incidentally.

When Mind creates the condition of wakefulness, it assumes innumerable form and innumerable names. The lotus flower, before blooming, was concentrated in itself, but when it bloomed out, you see there are various petals spreading around and its scent is being wafted diffused and spread far and away. Such is the case with human beings also. With the awakening of mind all his “senses” come into play, and it acts as if it were the chief controller, chief worker and chief agent in-and-out of all.

Seating itself in the centre of vision, it sweeps the eyes as the instrument, controls their faculty and is unknown to them while forsooth it is the chief seer.

Locating itself in the midst of ears, it treats them as its instruments, controls their faculty, and is unknown to them, while it itself performs the function of the hearer.

When it lodges itself on the tongue, it makes the tongue its instrument, controls its faculty and is unknown to it, itself being the chief talker.

In this way from the topmost pinnacle of his head to the bottommost part of his body, it is immanent, making one’s whole physical system its vehicle, yet lives unknown to it and acts as the Supreme Actor on the body–stage. It pervades all. It is present in every pore in every joint, every tissue, every nerve, and every hair. No physical cell which Baffles scrutiny is bereft of its

presence. It is all-in-all of all, and within all. And if you call it thousand bodied or embodied in millions of frames playing its part in all, and within all, just like a juggler, it will not be an exaggeration.

This mind is to be read, studied and pondered over. One who knows this, knows all. One who does not know this, does not know anything at all. Try to know thy ‘self’. Thy ‘self’ is something which is to be revealed and realised within this Mind–faculty.

In the realm of Physicality, the Mind-principle though one, is of million forms and names. The limbs, the organs and the particles of the body are living as long as the Mind plays in and out of them; but as soon as it retires or retreats inside into the cavity of the heart, the scenes are changed altogether.

This much for the Physical-plane or plane of action.

In the Mental-plane there are no eyes to see with, no ears to hear with, no nose to smell with, no tongue to talk with, etc. They all become lifeless, inert, dull and inactive when the mind has gone to its own centre, the centre of Mentality, that centre has been galvanised so to, say, and has been made its vehicle, though it knows not that it is being controlled by the Mental–juggler at its own place.

In the gross physical-body its powers were limited, for everything in that plane has limitation while in the mental state, not only its centre or the seat of activity is unlimited but it itself becomes free from limitations, for it is all in all.

It creates its mental surroundings. It manifests itself in its mental form. Nothing is impossible or impracticable for it. It is the creator in the true sense of the word. It creates parents, friends, relations, gods, goddesses, oceans, deserts, hells and heavens, etc.

Of it, was said that “it walks without legs, hears without ears tastes without tongue, and acts without hands, and that too, in a number of ways. It has no organs of taste but it relishes all that is relishable and enjoys all that is orator, does nothing but is a “Yogi” at the same time”.

This is its dreamland where it dreams and dreams and realises the possibilities and impossibilities of its mental dreams where in everything is possible. He who has developed his will-power at the seat of mentality, attains all the Powers that were latent and dormant in him. The so-many attainments of the Yogi are the results of their mental concentration and nothing else.

This much for the mental-plane.

The third condition is the state of sleep or rather sound sleep, wherein the mind gets itself absorbed in the fountain of Life. It is as if it were its resting place. In this region, there is neither limitation nor unlimitation, there is neither the conception of one, nor two, nor three. It is what it is. “Indescribable, unimaginable, unfathomable, unknowable, unrealisable” it has been called by the Seers of yore.

Limitation is the characteristic and chief feature of the wakeful condition of the Physical Universe. Unlimitation is the characteristic and main feature of

the Mental Universe. The Spiritual Universe which borders on the dreamless region, is beyond limitation and unlimitation.

For Physical man there is limitation in everything. Everything has its limit in his conception. For Dreamers, Seers, Prophets or Mental-men limitation and unlimitation both are only mental conceptions. For, these two find room in man’s mentality only.

GLIMPSE – VII **MATTER, MIND AND SOUL**

Matter is not Mind, Mind is not Matter. Soul is neither Matter nor Mind.

Matter in its gross-form, is the object of man’s senses. In its subtle-form it is something invisible, unrecognisable, and unfeeling. The gross-form is the vibratory current that gets condensed and becomes visible to us. The same may be said about the Soul which is perfectly im-Material. What it is, is it not the subject of either Mentality or Intellectuality, for it is beyond the reach of them both. Before these faculties approach it, they are either entirely worn out, benumbed absorbed or lost. Hence, the analysis and synthesis of Soul with the help of Intellect is not only improbable but altogether impossible. There is however a process which helps an approach to it. It is called Intuition. It is something like infusion of everything into the Soul. Like a flash of lightning it works, like transient vision it comes into view and then it disappears. But it is a “fact” and those who have gone beyond the borders of dreamland to the region of

vision, and have become “visionaries”, they and they alone can have some sort of conception.

Life, Light and Love – they have their own form. In matter there is Life, in mind there is Light, and in Soul there is Love. Every creature is a combination of Soul, Mind and Matter. Matter is body, Soul is akin to Spirit and Mind, as has been said above, is a combination of reflexivities of both the objects and it is why discretion and discrimination proceed from it.

It is through bodies that our existences are felt, known, perceived or thought of. Had there been no body, no-body would have seen, heard known felt perceived or thought of any body.

Body is the seat of outer consciousness rather Subconsciousness. Mind on the other hand is the centre of Consciousness and is the seat of inner-consciousness. The Soul, on the other hand, being the seat of innermost-consciousness, has a consciousness of its own. Mind-consciousness is Mentality, its area of work is limited. For instances when you eat, you are conscious tasting and relishing your food, and cognizant of speaking about the variety, quality and quantity of your food. The Conscious Mind is, and can be, aware of this much only.

When the food has been properly chewed, it is transferred to the region of Subconscious Mind which is Physical. Its area of work is unlimited. It digests and transforms food into blood, fat semen, ‘Ojas’ and distributes them from top to toe without asserting as to what it is doing and without giving any sort of

expression of its function. It is subject to the conscious mind, and therefore it is called Sub-conscious. Beyond these two, is the realm of Super-conscious Mind which also like the region of Subconscious Mind is limitless, and its area of work is extensive.

When any man or woman falls subject to his Super-conscious Mind, he or she becomes “visionary”. The vision is before the mental eye. The person speaks of it, believes it, puts reliance over it, trusts and confides in it.....something so amazing and incomprehensible to others not concerned with it. On such occasions, people think that the man or woman has been obsessed and is under the influence of some evil genie or mischievous goblin. For, it is in this visionary-condition of Super-conscious Mind that an ignorant and illiterate man or woman speaks languages which he or she did not know in the wakeful condition. Ignorant the person is even now, for the personal-Soul is ignorant. It ignores all, but its ignorance is quite different from the ignorance of a partially cultured man.

GLIMPSE – VIII **THREE FUNCTIONS OF THE** **THREE ENTITIES**

Body works, Mind thinks and Soul enjoys.

One endowed with Physicality should work, i.e., he should use his physical organs and keep them employed to serve certain objects of Nature. One who is thus employed ought to have no complaint of the failure of Life, but his work should be accompanied with thought and love, as work without thought and love is ruinous to the physical tabernacle.

The function of Mind is to think, but thinking should be accompanied by work. Thought without work is destructive of the mental tabernacle of the human soul.

Love is the function of Soul love is happiness and happiness is love. Love has no misery to complain against. Love is the characteristic of a Spiritual man but it should be attended by work and thought. These ought to be in unison and then the Life will be pleasant to oneself, and pleasing to all.

Just as a man awakes, dreams and sleeps (soundly), so he must work, think and enjoy. To such a man the goal of Life will not prove far to reach if he has a Mind to attain it. A perfected Life is an embodiment of constant work, deep thought and bliss. It is only the imperfect one that waste their time in murmuring for nothing. Complaints and murmurings lead to worries, and worries breed ill health, ill health puts and end to an immature Life, and the goal is not attained,

Man has been called the greatest product of Nature, and as such he is not expected to waste his Energy, in thoughts and pleasures. He has been created to work, to think and to enjoy. These should go side by side as Soul, Mind and Body are combined and allied to each other.

Work without thought and relish is a body without Mind and Soul, Similarly, thought without relish and work, is a disembodied Soul wandering in wilderness without any apparent mission of its own. Enjoyment without thought and work, is like a delicious food for a being who has no Body and no Mind.

GLIMPSE – IX THE VIRTUE OF LIFE

Work, thought and enjoyment are not the goal of one's Life. The goal of Life is something else and it is worthy of knowing and attaining.

Work as long as you have sound body and sound limbs. Think as long as you have a sound mind and sound mentality. Enjoys as long as you are in a position of sound consciousness. But always bear in mind that your work, your relish and your thought are as much for the use and help of others as they are for your self. If you continue working thinking and enjoying, it is Virtue, otherwise, it is the reverse of it.

Selfishness has been spoken of in the holy Scriptures as the greatest sin of this age. individuals, nations communities, are all selfish. Professionals bear grudge and ill feeling towards co-professionists. Two of a trade never agree. This is why this age must needs be an age of misery and mishaps. Unrest disquietitude, uneasiness are nothing but negativity of the Real Self. In that case intellect becomes an instrument of destruction and Mind serves as the weapon of ruin. As long as this condition continues to exist so long the tribe of man, will be unhappy.

You are not alone in the world. No limb, of your body is independent of another limb, likewise, every individual is linked to the other and it is proper then to work, think and enjoy in unison.

No amount of admonitions, sermons and lecturings will bring the fact of serving humanity home to one's

mind better than one's own personal experiences. Experience is a dear school and very few are apt to learn from it. But learn they must, today or tomorrow. For Life means extension and manifestation. This extension and manifestation goes a long way off to make the Life beautiful and pleasant. Man is born to gain experiences and make observation, for these have to mend his Life, and so he must extend his helping hand to those who are needy or who look to wards him for help.

A man says "I do not care for other". I think of my own personal happiness. This man should not be condemned for his selfish expression. These views are held by almost all cultured men of today. They say "Every man for himself and God for all". But they forget that they cannot be happy if their neighbour is ailing, wailing or bewailing his lot. Unless one makes one's surroundings pleasant, one can never either make one's life happy or look happy and therefore, it is most necessary that we should have care for others as well as for ourselves.

Life means extension. You come into this World as a single personality. You get yourself married in time and become two, children are born; and you concern with the world is increased. This is nothing but extension and extension is nothing but one's own action. Assertions, actions etc. are nothing but manifestations of Life.

Life without manifestation is meaning less. How will you call Life an existence unless it asserts itself until it manifests in words, deeds etc. These words and

deeds should tend to increase the happiness of those surroundings. This idea will appear utopian, but it is practical and should be reduced to regular practice.

Eat, drink and be merry, there is no harm in it. But this epicurean mode of life should have an ideal of serving Humanity in one way or another, and then this life will be a Life or Virtue.

A beggar who begs for the good of others, is far better than the man who hoards wealth for his own use. The beggar is enjoying his life in his begging, but the man bent on amassing wealth has no enjoyment and consequently his Life is empty.

GLIMPSE – X **LIFE, LIGHT AND LOVE AGAIN**

Rivers, Trees, Sun and Moon, all the Forces in Nature enliven others and live themselves This is Life.

A tree does not produce its fruits for its own self, but its fruits are consumed by others. And while it stands suffering from the inclemency of weather, it stands protecting others, from it, this is Life.

The Sun, the Moon, and the Stars shine not for themselves but for others, this is Light.

The river flows meandering through deserts and dry lands, quenching thirst, watering fields and gardens, giving life to all and taking nothing in return this is Love.

Love is not taking or grasping but it is giving for, there is no selfishness in Love nothing is so holy, so pious and so good, and at the same time so relishable

and sweet as Love. God is Love, because, he gives and does not ask for a return. Husband is Love, because he gives his all to his wife. Parents are Love, because they support their children with affection and without any idea of return from them.

In a certain cottage people were suffering from Malaria fever. A man passing through the street, heard their cries, entered their house, and gave them milk to drink, without being asked. They felt refreshed, blessed him, and there was mirth and happiness among them. They forgot their disease for the time being. This is Life. Where Life enters, Death departs.

Several men sitting in darkness were discussing on the utility of Life and could not come to any definite decision. A man, with a lamp in his hand, entered their cottage. Darkness quitted the place, and all was light and bright. He addressed, Brethren, Life does not mean lip-talks. It is something to live and to shine. Burn yourself like this lamp, when you are lighted, you will give light to others. Unless you have burnt yourself and there is heart burning in you, how will you be able to enlighten others. Light knowledge and wisdom. Knowledge and wisdom both are articles to be utilized, to be acted upon, and to be absorbed. Those given to lip-talks, are wise in name and not in action. Wise-in-name is an empty sack which will not stand on its own legs. If you are wise, learn this lesson from my lamp, become enlightened, light first yourselves, and then spread Light far and near.”

In Love there are deeds and thoughts both. Love works, but its work is a master’s work not a slave’s

work. Lover’s thoughts are the chastest There is no profanity in them.

Three girls sitting on the side of a brook were praising their lovely cups. There was hot discussion among them and no one could decide as to which was the best. A poor beggar woman reached the spot. They requested her to decide their dispute. The woman replied “I am extremely thirsty, you better let me drink water from your cups, and then I will act as a judge”. Two of the girls refused to let her drink from their cups, while the third, first of all cleaned her cup and then filled it with water and presented it to the woman. She drank out of it and made them understand that the cup which quenched her thirst by handing over the water to her was the best of all, others were worthless, there was no beauty in them.”

One who loves one loves all. One who does not love one cannot love any. If Love has entered one’s mind, there is room in his house, but where there is no Love in the mind, there is no room in the house. Love is beauty and Love is art. Love, lover, and be loved, are not three, but they are one and the same thing Three-in-one and One-in-Three-one single Soul in three bodies pervading them all at the same time. They say, “Love is unselfish” and it is even so, for, where there is Love, there is no duality. They say “Love is blind”, and it is quite so, for, where there is Love, there is no reasoning and no wrangling of words. Love is its own proof. It required no proof for its presence or existence.

Love is a pervading-principle. Had it not been present everywhere, the World would not have come

into existence. It is Love that creates, it is Love that multiplies, and it is Love that finds room for everybody. We are born, we live, and die, and are absorbed in Love, for God is nothing but Love. Had there been no Love, there would have been no God. Had there been no God, there would have been no Love. Love and God are the same thing.



End of Part I, “MULTIPLICITY”

LIGHT ON THE ANAND – YOG PART – II UNITY

GLIMPSE-I DIVERSITY IN UNITY

All is One and One is all. This is Truth as truth could be. But in One and all there is Diversity also. Diversity is a “fact” though it may be called ephemeral and imaginary.

Opinions should differ for it is natural. If there is Diversity in Nature, how could all agree to one point? Every one makes his own angle of vision and consequently difference of opinion must exist side by side.

One and the same view has never been held by the followers of even one and the same seer. They have differed and have differed reasonably. We need not quarrel among ourselves simply because our views are different.

In the world of differences, one is different from another. No two personalities are alike. No two forms exhibit perfect resemblance to each other. In the Economy of nature., undoubtedly there is unity in diversity. But unity does not imply that all should be alike.

For instance, I am a man and possessed of a body composed of innumerable parts. Cast a glance and you will not find any two parts alike for they have not been

made so. No two eyes are alike, no two ears are alike; no two noses are alike and so on and so forth. Two leaves of any plant fail to resemble each other when they are minutely examined. All is one and one only; everyone is one and one only without its second.

Diversity is multiplicity. In multiplicity there is individuality also. It is a sort of pervading principle and is met with everywhere. The so many millions of cells of the human body retain individuality. One can never be sure of their similarity. They are, one and all different from each other.

Picture to yourself the principle of multiplicity as an ocean where in waves of ideas rise and fall at every moment. In this ocean there are innumerable centres and each centre has its retentive value. One center is sun another is the moon then others are the stars and so forth. So one center is humanity consisting of millions of human beings all centralized in one individual center. This much is enough about multiplicity.

GLIMPSE – II **UNITY IN DIVERSITY**

It was said of divinity as three in one and one in three. That was from the point of view of Triloki i.e. three regions of the universe allotted to soul, mind and matter. But the same may be said of one in hundred thousands and hundred thousand in one. Both are correct. This universe though three-aspected consists of innumerable solar systems, stars, planets, moons etc. Which being living beings themselves are abodes of countless creatures. Do not think for a moment that the planets, suns, moons and stars are inanimate objects. They are as good animates as you yourselves are. Had

the earth been inanimate there would have been no life either on its surface or in its bowels.

Innumerable they are. There is no doubt about it. But there is unity among them and all are united together forming one whole entity. This Unity in variety exists everywhere. You have simply to look at a thing carefully and you will find for yourself that variety finds its scope and support in unity. Without unity there is no possibility of diversity in nature. Variety is the very life of the universe. But the units of the variety are so knit and linked together that they are formed into one complete whole.

Q. Diversity in unity and unity in diversity may exist side by side. But what to infer from it, and what is your object in making this assertion?

A. God is one and not many other objects may be varied but there is no multiplicity of the supreme God.

Q. There are diversities and side by side with them are unities. In the presence of such diversities and unities. It will be a presumption to assume that there is only one supreme Father whom the world pays homage to as the real deity.

A. Diversities and unities may exist side by side but even their presence proves that there is oneness in the universe. For instance, consider one physical frame containing so many particles. There is diversity in the composite particles but all these combined together make up one body. In the same way, combination of different sorts of diversities result in “one combined deity or divinity as a perfect whole”. This is the proof of the existence of one supreme deity.

Q. The example though not erroneous, still seems defective and fails to illustrate the objects you have in view?

A. There is no defect in the illustration. If it is to be bad anywhere, it is in your own defective conception and so I give you another illustration. Suppose the universe is like an ocean. The ocean is composed of so many drops, waves etc. The existence of various drops is diversity. They are many but their aggregate is one ocean. Similarly, creation is various, variegated, but its creator and controller is one and he pervades the whole economy.

Q Up till now I thought that the supreme creator or the supreme father of the world was purely a spirit; but from your reasoning I infer that he is not bodiless?

A. You are perfectly right, God is pure spirit but withal. He is embodied spirit. macrocosm resembles microcosm. Macrocosm matches microcosm. As you are an embodied spirit, So the supreme God. No spirit can work without a body. Body is the manifestation of its existence. Without body, manifestation is an impossibility. There is a saying in Hindi.

ब्रह्म रहे काया के ओले।

बिन काया ब्रह्म क्या बोले ॥

and so, it follows. That as you are the pervading Element in your body and you control the mechanical organization of your physical frame likewise the whole universe with all its organization or mechanism is the physical frame or body of the spirit who resides therein and is omniscient and omnipresent in it.

GLIMPSE – III

UNION THE AIM OF YOG PHILOSOPHY

United we stand divided we fall is an old adage. The Ideal of Yog is union Yog comes from Sanskrit word 'Yuj' to join. The English word 'Yoke' also has been derived from the same Sanskrit root. 'Yog' and 'Yoke' are the same. In yoke, the oxen are linked to the plough, in yog, the individual - spirit is attached to God. Variety and unity must necessarily exist side by side, but, unless the multitude reduces itself to unity. It will breed confusion. The unity which does not depend on multitude should be deemed as tyranny. Confusion and tyranny both should be avoided unity and unification should be aimed at. This is the object of Yog.

Yog has been defined by the ancient seers in different ways, but the object of all is the same - the union of individual spirit with the supreme spirit. PATANJALI, the founder of Yog-system is of the opinion that cessation of vibratory stuff which is called Chit- Shakti or mind - stuff is true and perfect Yog. YAGYAWALKA, another well known Yogi says that abstract meditation on the Supreme Spirit results in 'Yog'. Both of the them are right for unless the 'mind-stuff' attains fixity on the spiritual - centre which is the abode of the diety, It is not absorbed into it and there can be no 'Yog' and no union with it.

Union with fire results in heat, Union with ice result in cold. In the same way union with the supreme results in supremacy. This is Yog.

God is perfect God is supreme, God is whole and God is all - in all. All in the universe are linked up with

Him. They are born they live they work , they die, and they are absorbed in him. It is a fact ; but the idea of diversity creates the notion of separation in man's mind and so. It results into misery. God is never separate from man. Man can never be separate from God. It is only the false notion that has caused 'imaginary separation' The sooner it is removed the better for the human unit. Yog Aims at this.

Every drop of water has the full force of water or ocean behind it. Every tiny spark of fire has all the terrible strength of the burning element behind it. In the same way every man or woman whoever or what ever he or she may be has all the force of nature or of the presiding deity of nature at his or her back. An individual holding this opinion, would be strong of will and strong of mind while the case is other wise with those who do not possess such faith.

GLIMPSE – IV **VARIOUS KINDS OF YOGAS**

Yog is union of weakness with strength union of ugliness with beauty . Union of sickliness with health, union of poverty with wealth, union of pain with happiness and union of the [imperfect] with the perfect.

Individuals are weak, ugly sick, frail and miserable according to their "false notions of their separation" from God who is in reality strong. beautiful, healthy wealthy and happy and what not. He pervades all beings and is therefore not separate from them.

Im- perfection implies weakness of every kind. In perfection lies perfection of various kinds. God is perfect and therefore he who unites himself with him, is

sure to become perfect or at least participates in His perfection. God is abstract and concrete both., In concreteness there is grossness. In abstraction there is subtlety. There fore every one can believe and trust in him according to his particular bent of mind. There is no necessity to discuss about the existence of God. God is only Real, whole and sum - total of everything that is or will be or that ever was.

It is wrong to suppose that Yog- system is only a science of acquiring supernatural faculties. It is a vast subject embracing all systems of thoughts which have any connection what so ever with the ideas of perfection and im- perfections. Yog seeks to remove im- perfection and guides one on to attain perfection and there fore we venture here to divide Yog into five kinds at least as below : –

- 1) 'Hat – Yog' (Physical Culture)
- 2) 'Pran –Yog' (Vitality Culture)
- 3) 'Mansic – Yog' (Mental Culture)
- 4) 'Gyan – Yog' (Intellect Culture)
- 5) 'Anand – Yog' (Happiness Culture)

According to Hindu scriptures every human unit is endowed with three bodies. The first body is called the Gross or physical frame" which can externally be seen felt , touched smelt and tasted. It is composed of two sheaths ., The first sheath is the 'external physical frame made up of skin, flesh , blood, bones, etc.' This is 'Annamai Kosh' The second sheath consists of vitality which pervades the entire system. This sheath is called 'Pran Mai Kosh'

**Karana [causal], Sukshma [subtle], Sthula (gross).*

The second body is called the ‘subtle or mental frame’ set inside the gross, external, corporeal constitution . It is also composed of two sheaths; one is called the sheath of mentality or Mano-mai kosh and other is called the sheath of intellectuality or Vigyan - mai Kosh.’

The Third body is called the ‘causal frame ’ which is the innermost sheath covering the individual - spirit and is called ‘Anand-mai-Kosh’ Being so near the spirit, It is saturated with bliss and hence it derives its name as the sheath of happiness. (Vide Frontispiece)

GLIMPSE – V **EXPLANATION OF VARIOUS SYSTEM OF YOG**

‘Hat-Yog’ is the system of ‘physical development’ by exercises for the attainment of great physical and physical -will powers.

‘Pran-Yog’ is the system of ‘regulating breath ’ and making it rhythmic so that , one might attain the development of psychic and volitional - will powers.

‘Mansic -Yog is a system of mental development ’ controlling the will and the mind- stuff and concentrating them on centres which the Yogis point out inside the body.

‘Gyan-Yog’ is the system of ‘attaining happiness’ by concentrating oneself on the centres in the ‘Anand mai Kosh’ (vide frontispiece) . The Anand Yog finds no description whatsoever in any of the sacred books of the Hindus even. It has been revealed , prescribed and taught by Sat-Purush RADHASWAMI DAYAL in his infinite mercy for the good of the aspirant soul who are suffering from the miseries and troubles of the mundane life.

GLIMPSE – VI **FURTHER EXPLANATION**

Yogis are of the opinion that mind should not be developed at the risk of the body frame. Body should be cared for first for its is the foundation of one's life . According to Yogis, corporeal frame is not only the seat of one's activities but it is an emanation of the thing inside which proceeding from within becomes an envelope for itself. It is the principal form of the expression, manifestation and assertion of one's individuality, Unless it is sound and healthy , the healthy development of other forces or powers , though not impossible ,. is almost impracticable. There is saying in Latin, “Mens Sana Corpore Sano” (a sound mind in a sound body) and its is as true as anything. Therefore Yogis prescribed various sorts of physical exercises for those who were physically weak. All systems of Hat-Yog come into this category.

Body is the foundation and ‘Pran ’ is the super-structure . If the foundation is strong, the super structure is also strengthened . If ‘Pran Yog’ is performed with caution, it will result in freedom from various diseases. But at present, Adepts of this school of thought are scarce; and or any one who exercises ‘Pran -Yog’ without the help of a real expert , is in danger of not only losing his health but also of deranging his mind and when once he injures his system through negligence his case becomes almost incurable.

‘Mansic -Yog’ is the “science of controlling mental stuff” through various methods. It has got various other names also ‘Bhakti- Yog’, Preem Yog’ etc. The real object of this Karma- Yog system of Yog is to develop the mentality in such a way that it should be rooted just

like a rock, caring little for the external influences that try to upset it and make it uneasy. The mind should feel “at one with” and it should be absorbed in the objects of its devotion. “Creating sound mind” is its only motive, and the mind thus made sound will be able to sound everything that is unfathomable or unsoundable to the un-initiated. Mind is the intermediate link between body and soul; and according to yog-system also, It is the mediator and adjuster of differences there by bringing about harmony as an inter-vening agent or as an intermediary. It has its own importance. It stands in the midst of five important centres of the body, two of which, ‘Annad-Mai- Kos’ and ‘Pran- Mai- Kosh’ are below it and the other two ‘Vigyan Mai Kosh’ and ‘Anand mai Kosh’ are above it. It is situated between these two extremes. It is not only an analyzer of all things but it is a synthesiser also. In addition to acting as the mean or the medial in relation to their centres, it accumulates various sorts of internal and external impressions and retains their memory. This causes agitation now and then and disturbs the equanimity and quietude of the mind. If this is controlled all is controlled.

“Gyan Yog” is the system of ‘developing intellectual faculty and making it so keen as to grapple at the most intricate problems of life and attain the condition of ‘intuition’ and ‘intuitive’ realization and become at one with it. This is its ulterior motive. One who thus becomes a ‘Gyani’ is at one with the universe and attains ‘Nirvan’ while living. But the system is not so easy as is commonly understood by the people. It requires a great deal of concentration and erudition. It has got other names also, e.g. ‘Dhyan-Yog’ ‘Nam Yog’ etc.

This much, I think is enough for a novice in Yog a practice to understand the respective merits of the four Yog as that are discussed in several yogic books.

Anand-Yog is the system of Yog taught by the August Radhaswami Dayal. It is named also ‘Sahaj-Yog’ ‘Shabd Yog’ ‘Surat- Shabd Yog’ . ‘Udghith Yog’ ‘Anhad Yog’ and ‘Pranava Yog’ all these signify the same common purpose. ‘Anand Yog’ as it is called, is the system of developing ‘Anand’ or the faculty of happiness in its devotees, through the exercise of ‘Shabda’ or sound-principle. It is the easiest of all. It stands supreme and is innocent harmless and practicable. Everyman or woman old or young can devote some time to its attainment at any time in any place and under any circumstances. Only habits is to be acquired first and then it naturally becomes the second nature and helps the ascension of the soul to the higher regions. This process is the simplest possible and imaginable.

GLIMPSE-VII

A FEW SAYINGS ABOUT HAPPINESS

1. Endowed as a man is, with all noble qualities of head and heart, noble aspirations and noble proclivities, he was made for living a happy life and not a life of misery.
2. To be happy costs nothing and to be miserable costs much.
3. A Happy man is a gainer, but one who is miserable is a great loser. One who has lost his happiness has lost all.

4. A Happy man is ever healthy, wealthy, and wise and the miserable is just the reverse of it.
5. To live one moment 's life of happiness is far better than a life of misery lived through for thousands of years.
6. One who is happy lives with God and one who is miserable is Satan's Companion.
7. Happiness is God. One who gives any other name to God is ignorant; for God is happiness itself.
8. Happiness is positivity misery is negativity one who is the happy Throbs with buoyant life and one who is miserable lives and empty life.
9. To remember God is to be happy to be happy is to remember God. A happy man is always with God.
10. Misery is another name for death, and if you believe in me. I would say that misery is worse than death. The jaws of misery are terrible, the crunchers of death are more merciful.
11. Happiness does not lie in hoarding money or in taking pride in one' s possessions. It is a man 's mind that happiness is centred.
12. Do you drink? No amount of liquor will ever make you happy.
13. If you are happy and conscious of it. You are the most fortunate man.
14. One who knows it says so , believes so , is in reality a happy man, while one who boasts of his knowledge , is the greatest fool possible. Wise are those who see their ignorance.
15. The happiest life is to be lived on earth and not in heaven. One who lives a happy life gains paradise on the earth.

16. Seek happiness within and not without yourself , for there it is.
17. If you want to overcome weakness and gain health, habituate yourself to healthy exercises and you will overcome weakness and become healthy.
If you want to get rid of windy - biseases, regulate your “rhythmic breathing”. In the same way, if you want to control your mentality, concentrate your mind- stuff on the “Mental centre” and you will be able to control it.
Exercise “Intellect” and you will become and intellectual man.
Likewise, by concentrating your mind on ‘the centre of happiness’ you will render your self the happiest being.
18. One who seeks happiness in wine, wealth and women , is in reality , following the will o' the wisp and he will never find happiness and will never embrace it in his bosom.
19. It is strange, Happiness is always with you and you are without it.
घट में है सूझत नही , लानत ऐसी जिन्द ।
नानक इस संसार को हुआ मोतियाबिन्द ॥
20. If you want to be happy , be kind and thoughtful to others. Relieve the wants of the needy. Give bread to the hungry water to the thirsty and you will get happiness in return.
21. Forgive those that trespass against you . Respect the sentiments of your neighbours. Be indifferent

to the shortcomings and offensive attitudes of your foes and you will be happy.

22. They say that happiness and virtue rest upon each other. But the fact is this, where there is happiness there is virtue always with it. A happy man is always virtuous, virtue is but another name of happiness.
23. Happiness is the heritage of a cultured mind. One who leads a life of contentment and continence is free from anxieties perturbations perplexities and worries.
24. A happy man is neither a commandant nor a servant. His prestige is only happiness. He is nature ;'s child simple in habits and high in nobility. If a great man is not conscious of his greatness and a superior knows not that he is a superior , he is not ruffled under the fluctuating conditions of superiority or inferiority , greatness or lowliness.

GLIMPSE-VIII

THE CENTRE OF HAPPINESS

Happiness is next to godliness and un happiness is next to un godliness. This is more true than the saying: Cleanliness is next to godliness and un cleanliness next to un godliness.

The Characteristic of a godly man should be his happy mood of mind and not his garrulity and lip- talks. Those who always utter the name of God and are miserably unhappy. They utter it in vain for there is no God with them. Those who do not utter the name of God and are not given to talkativeness but are happy have found out what God is and live in and with him.

What are you seeking and searching after? It is happiness and nothing else.

Life, light and love have ever been the aim and pursuit of man. The work of life should be the work of Love. Work without Love is irksome and tiring. So work with “love of work”. Engage a boy. treat him well with love , he will work for you through out the day and night and will ask for no recompense. The only thing that he wants is your love . Give it plentifully and he will remain attached to you. Engage a grown up man for wages . He will work no doubt , but his work will be tire some and troublesome and you will find him always murmuring. The reason is obvious. The Child works with love for work” and the adult does not work for the love of work but works for wages. Child's work is a master's work, while that of the man is a slave's work. The former is free from the Shackles of selfishness . While the latter is bound with the fetters of selfishness.

The door of progress and prosperity is always open for one who has love within him. The door of affluence and well- being is closed for one who is destitute of love.

A clerk goes to the office and sits there for work, works now and then , but his eyes are alwyas on the hands of the clock. He is more mindful of leaving the office than his engagement.

Let the clock strike four and off he goes. His work is a curse instead of being a bliss. The world requires a master's work and not a slave's work with work like this how could a man aspire for progress in life. Progress and promotion in life, is meant for those who for get themselves while working. There is unity

between their work and their mind. This unity results in happiness and he will feel his work not as a burden but as light as a feather. Work for the love of work and spread its blessings all around you. Such work will be happiness not to you alone but to others as well.

Acquire life and the love of life, giving light to all. Your knowledge and learning then, will become the source of wisdom to many and will send forth their effulgent rays all around.

Love for the sake of love, love with the love of love and then love will be but happiness in disguise. Love will serve the purpose of heaven for the stray soul, to take rest in.

GLIMPSE-IX **CENTRE OF HAPPINESS**

Q. Where is the centre of happiness within?

A. It is inside your body. It is at a place where wakefulness and dream meet. concentrate your mind on it, with as much amount of 'attention' as you would command and you will see the result gradually.

There are various kinds of pleasures e.g. material sensual, mental intellectual, spiritual etc. etc.

1. Material pleasure is confined to those tiny creatures in nature that grope in the dark bowels of matter.
2. Sensual pleasure is meant for those creatures that are of gross senses.
3. Mental pleasures is for mentally- gifted beings, and intellectual pleasure is enjoyed by intellectual men.

We need not pay attention to material pleasure ascribed to those creatures that are more attached to

matter. Practically we know nothing about them. We infer that they are happy from their actions. The dog for instance, chews the dry bone with more relish than a human being. He finds in it such pleasure as is denied to man even if his master were to tease him when he is chewing the dry bone. He will feel intensely angry. He will grumble and snarl and will fly at him and might even bite him for his appetite is centred only upon that dry bone. He is happy with that dry piece and wants nobody to interfere. Man is ignorant of this sort of appetite. He is different from that dog, essentially a sensual creature having regard merely for sensuality. He is mental and as such has made more physical advancements than the brute. He finds pleasure in his food but not like them. He enjoys sensual pleasures but does not become a brute.

Now consider the mental. He is material, sensual and mental all. But his enjoyment is more mental than sensual or material. His pleasures are centred in mentality. A learned man when engaged in reading his book, forgets his food and bodily comforts and is more attracted towards that which we here call "centre of mentality" his pleasure is of a different sort, differing in degree, quality and quantity from brutal and sensual creatures. More advanced is the intellectual man whose mind is concentrated on the centre of intellectuality. His pleasures are even different from those of the sensual and the mental man. Sensual man seeks gratification in senses mental man in mentality and intellectual man in Intellectuality.

In the same way there is a spiritual man who finds pleasures in spirituality and his mind is centred on spirit. His happiness or pleasure is confined to it only.

GLIMPSE-X
CENTRE OF HAPPINESS *(Contd).*

They who think that the tongue is the tasting-entity in our physical frame are in the wrong. It is not truly that. The tongue may be called a vehicle, an instrument or an organ of taste. Which it is in reality. It has not the tasting faculty. You taste with the tongue, but the tasting-faculty is quite different from it as the worker is different from the tools that he holds in his hand. The tongue displays its tasting faculties during the condition of wakefulness, but when the man is asleep, the same tongue fails to perform its functions, for the life-giving current which was centred on the tongue has been withdrawn there from and is now somewhere else. The same thing happens when a man is unconscious or suffers from apoplexy. During such states the tongue becomes senseless and seems deprived of its power. When a man suffers from fever, though the taste becomes something else. A thing brackish appears sour and sweet appears bitter. The reason is: the life-giving current which was there, is now partially withdrawn inside.

The same may be said of the organ of hearing organs of smelling and every other organ or limb of the body. They are in living condition so long as the wakeful state lasts, But when the one goes to sleep, all these depart from their external seats of activities and the powers are withdrawn internally. It follows therefrom, that the body itself is not the real agent but only an instrument of the agent living somewhere in its very interior.

GLIMPSE-XI
CENTRE OF HAPPINESS *(Contd).*

The condition of wakefulness is the state of activity of the physical body. When all the organs all the limbs, all the nerves, all the currents etc. are alert and free from inertia. But when the life-giving current which was immanent in the physical plane, has retired the physical body, becomes completely inert and inactive.

Q. What becomes then?

A. The mind principle becomes more active. The mind has taken all its instruments with itself and retired to the dreamland its headquarters, just as the commandant of an army retires with his troops when he withdraws from the fields of battle, He encamps somewhere and is engaged in amusements.

Mind, seated on mental center is in a playful condition during the time of dream. It is a dreamer there. Its power is in full play and it creates all that it wants: creates planets relations lands oceans, deserts and mountains etc. Whatever it takes a fancy to. Though the external senses are absent. Yet it is so powerful in its realm that it produces them anew and goes on with the same sort of enjoyments as there were in the world of wakefulness.

An ordinary man may infer from that mind itself is the center of bliss and enjoyment and that mind itself is the enjoyer of bliss. No it will be another mistake. Mind in reality, is only different from the external organs of senses in so far as it is subtle while the latter are gross. Otherwise, It is as much an organ of mentality as the so many senses are organs of sensuality. They

are external while it is internal. It is as much indebted for its life to the still more internal currents as the external organs are themselves indebted to it.

When that innermost current is withdrawn the mind too, becomes insert in its turn. There is no life in it.

5. This takes place when after enjoying the excursions of external and internal worlds, the “Real person” retires to his own place. This condition is called the condition of sound sleep where the physical senses and mental senses cease to exist.; but the “master” is still there and he is enjoying the bliss within. That is the “real entity” and at the same time ‘Happiness and centre of happiness’ both. He is enjoying himself being the enjoyer. Enjoyment and the enjoyed, all combined in one. This is unity in diversity. During this state, the diversity has been “absorbed” into unity and the centre of unity is the enjoyer himself.



End of Part II, “UNITY”

LIGHT ON THE ANAND YOG

PART-III

METHOD OF UNITY

GLIMPSE-I

BODIES THEIR FOODS AND ACTIONS

The ‘real man’ is enveloped within three bodies gross subtle and causal .

Gross body requires gross food subtle -body requires subtle food, and causal body requires causal food.

As is the body. So is the food and as is the food, so is the body. No body, no food. Body is always too be fed to be nourished and to be supported. The very idea of body hood depends on food.

The aliment of the gross body is grain or anything that grows in the soil. It is earthly and therefore it must eat dust or the produce of dust.

The aliment of the subtle body is ideas. It is idealistic or ethereal and therefore, it must eat ether or ideas which are the dust of ether. The aliment of the causal body is super ethereal and it must be fed by the super ethereal substance.

Three bodies require three different sorts of food. One food does not nourish all the three properly; on the other hand, it help their starvation. They may either be reduced to a skeleton or become emaciated for as bodies, they must have their proper food.

It is “attention” that helps in the eating the digestions and the assimilating of these three various foods.

“Attention” is the power of application . It should be studied and applied.

“Attention” helps the growth , improves the circumstances, build the body with the food offered opens new fields of activities. It is not only the salt of the life but life itself . “Attentions” is a very important factor even in the little things of the life.

Never eat with absent mindedness, other wise the food that you eat breeds disease. “In attention” means absense of attention and it is therefore a defect.

Food eaten with no attention gives no relish no matter whether it be gross, subtle or causal.

Gross body with gross food fed with attention performs its function on the sensual plane; for the gross body is made up of Grossity.

Subtle body, with subtle food fed with attention, performs its function on te mental plane. for its is a made up of mentality.

The causal- body with causal food fed with attention performs its function on the causal plane within for it is made up of the Essence of happiness. It is as if happiness were its organ.

The function of the physical body is physical action, the function of the mental body is mental action i.e. thinking the function of the causal body is blissful condition.

Have reverence for food and it will make you revered.

“Attention” is the poroper form of the respect and “In Attention” is the im-proper (vile) form of disrespect.

GLIMPSE – II **ATTENTION (AGAIN)**

Work, thought and bliss are the pleasures of life. They are called in the Vocabulary of Sanskrit language: Karma, Gyana, and Upsana . Work and silence (rest) are the two extremes and thought is the mean between them.

But it is “absolutely” necessary that work should be done with fixed attention. Thoughts mus be thought with single mindedness and silence should be maintained with point blank ness. If there is no attention, no amount of work thought and silence will be of any avail.

Percepts precede examples theories precede practice and design precede development . Examples are better than precepts , practices nobler than theories and development more necessary than design . But the successor follows the predecessor . Attention is the root of these twos” without which , neither this not that is possibility.

Here we are more concerned with spirituality than with anything else; and in this nothing is so important as attention . The chief characteristic of a spiritual man is happiness. If he maintains his happy mood of mind in the severest difficulties of the world he may be regarded as a spiritual man. He is not disturbed or ruffled with trifles as is the case of an ordinary man.

The physical man seeks happiness or pleasure in physical circles around him. The mental man seeks happiness or pleasure in the mental surroundings around him be they thoughts , ideas , sentimental , or beautiful sceneries of nature that excite his imagination. But the case is otherwise with the spiritual man, he is contented in his poverty . He is pleased in his adversity. Happiness does not desert him. Be the condition whatever it may, he is happy and un-ruffled.

People think that spiritual man should be a “great personality” with long beard, imposing demeanour and unconcerned with the activities of life wholly bent on the acquirement of merit for the next world. Nothing could be more erroneous. A spiritual man is a child even in age lovely and charming even when others lose the charm of life and kindly towards others. The sunshine of pleasures does never quit him whether he is young or old. His very breath is heaven and in him there is no desire for any other heaven. He is a happy wherever he has been placed by his destiny.

The world around him might certainly undergo changes his surrounding may be altered, he himself may be changed physically and mentally, but in his spirit there is no change .. He is the same as he was before.

Q. What is it that makes the spiritual man so happy?

A. It is nothing but “attention” the application of attention and the exercise of the application.

GLIMPSE – III **FIXITY OF ATTENTION RESULT** **INTO HAPPINESS**

Man of attention is he who relies more up on himself than upon others. In him there are the attributes of self reliance , self control , self respect and self confidence .

Man of attention has never been heard either to despise himself or to despise his inferiors . One who is true to himself is true to all. He who treats himself well, treats others with consideration as well. Respect yourself and you will be respected by others confide in you.

Confidence in oneself is the source of magnanimity. One who trusts in himself. is always to be relied upon by others and he deserves the confidence of every man with whom he has any sort of dealings.

It is “Attention”that creates the qualities of confidence in man; and its why he is always happy in his environments , no matter if they appear un-pleasant to others. A heavenly mind turns hell into heaven, a Hellish mind turns heaven into hell.

One who controls himself can control all. One who cannot control himself. can control nothing and it is “attention” that teaches a man the principle of self mastery and self subjugation.

Power lies in self restraint and not in the dissipation of energy . The more a man is self restrained the more powerful he will be . The less a man is self-curtebed , the more weak he is. Self restraint springs from the application of attention towards one 's self.

One who “commands attention ” is happy and one who lacks this quality must most necessarily be miserable .

Happiness is the result of fixity of attention . which is in truth, what the yogis aim at.

Fix the “attention” on some centre* and you will be happy of the result.

As “Happiness is the outcome of fixity of attention ” so , “Pain is the result of forceful ejection of attention ” from the centre where on it is fixed. Besides this there is no pain.

One is happy while engaged in playing a game of chess. because his attention is fixed on that play. One is happy while playing hockey, football , tennis, etc. simply because his attention is rivetted on that particular sport.

Upset the chess -board and the players will become uneasy. Why? Because . their “attention has been forcibly ejected ” from it. and so it caused pain.

A man goes fully bent on enjoying th pleasures of a garden walk, where in he is sure to amuse himself in various ways . He feels happy because his attention is difectly fixed on the garden, its beautiful flowers and green foliage. He believes that the garden has proved to be the source of his happiness. but he is mistaken there. All the pleasures that he acquired , came through his “fixity of attention” in the garden . No sooner a telegram is come or a letter received intimating him of the demise of some near and dear friend, gloom spreads

*Vide Chart of Shat–Chakra facing page (153)

around him and his happiness now is changed into pain. All his happy attitude has gone and he has become miserable, Why is it so? because , his “attention has been forcibly expelled” from the seat of its fixity and this has made him sad. This world is neither good nor bad, neither ugly nor beautiful , neither virtuous nor vicious . It is only the attitude of mind that makes it so. The elements of our happiness and misery are concerned more with the fixity and ejection of “attention” than with anything else.

GLIMPSE-IV **HAPPINESS AND MISERY**

A child is happier than a grown up man, for his simple mind is easily attracted and detached from one article to another. There is not much force in his “fixities” or the action of his attention as is the case with a mature man. An adult's attention acquires more fixity and the more forcibly it receives jerks, the more saddening effects he suffers from it.

Snatch a toy from a child 's hand . He will begin to weep for his attention has been forcibly called off. Give him an other toy and thus divert his attention to another objects. He will begin to feel happy for he has got a centre to fix his attention on.

All the many accidents and incidents of life that cause pain or pleasure are said to belong to the state of wakefulness. Men generally are more conscious of this than the other states.* But pain and pleasure are not confined to this plane alone. The plane of dreamland is also subject to it. A man is dreaming a very pleasant

*Dream, Dreamlessness and Super-consciousness etc.

dream. His attention is fixed on the object of his dream. He is pleased with it. But an unpleasant dream comes along and the scene is changed the attention is turned away and he becomes terror stricken and sad. Here too, the same principle holds good.

The same thing may equally be said about the sleep land where the attention is fixed on the element of happiness with in. There is repose, rest and peace but a man comes and rudely shakes him up and his attention is distracted and forcibly expelled. The result is pain what is true of this plane, is true of others also, whether they be physical, mental or spiritual.

“Attention” like other substances. is solid, liquid and gaseous. From meta- physical point of view., it intensifies, runs like a current and blows or flows like a Vapoury substance. In a healthy man’s body the currents of attention pass and repass easily from one centre to another and so there is the condition of health, If a cut be made in any limb of the body, the current while passing to and fro is prevented from proceeding further and is forcibly pushed back. The result is excruciating pain. Let some medicine be applied and the vein be made even, then there will be no pain. Health depends on the wholesome -ness of the body and bodily pain is nothing but the ejection of the current within from the seat of its fixation.

This “current of attention” is called, “spiritual current”

A man is suffering from head ache, stomach ache ear-ache, eye-ache or any other ache. It is because some sort of foreign element has entered the limb or organ

and has prevented the currents, natural and easy flow. This accounts for the pain. Remove the foreign matter by means of an evacuating medicine or in any other way, smooth the passage of the current, and the result will be health.

GLIMPSE-V UNDERSIRABILITY OF UN-HAPPINESS

Death is far better than the life of un-happiness. Poverty, the most despicable condition of existence, is far better than living the life of sorrows. Unhappiness afflicts man more than pointed arrows and sharp blades.

A man who is in the habit of constantly murmuring, creates hell for his life by ejection of attention.

A man thinks himself superior to others and whenever that sentiment of superiority is assailed or attacked, his attention is forced out from that foolish mental -attitude and he becomes misreable.

A man endowed with attention need not be down hearted or down cast. One who makes himself miserable, diffuses his morbid influence around him and those who come under his influence cannot escape being afflicted.

Misery, like other ingredients, multiplies its species and when the atmosphere gets surcharged with it. It will be all gloomy and dark.

No one has ever been deprived of the sunshine of happiness but man of reverse temper, fretful disposition and discontented mind. Cultivate easy manners, simple habits and high thinking and the atmosphere round him then will be chaste. To be happy your self is to make

others happy there fore, happiness is natural and more god like. Unhappiness is just the reverse of it.

The world, being the world of contradiction where “pairs of opposites” are to be met with abundantly a man should bear in mind that there is remedy for every evil. All mischief, all troubles, all miseries can be removed, all diseases can be cured all wounds can be healed. It, being so, man need not be afflicted by unnecessary sorrow.

Cultivate the “habit of attention” and the necessary and useful objects of happiness will not be for from you.

GLIMPSE-VI **WHERE TO FIX ATTENTION**

But if “Attention” is the secret key note of happiness , the questions arises as to where and how one should fix it and make himself sure of the happiness.

If one “fixes attention” on worldly objects, be they wholesome or otherwise there is danger of its being forcefully turned away at every moment, for matter changes all the while, and any amount or attention fixed on it is likely to be withdrawn at any moment and redemption and exemption from pain will be an impossibility.

“Inconsistency” is the name of matter nothing is constant in it and in its circumstances are so variable as to frustrate any efforts to render it durable.

Here there is no perfection. Perfection , if it is made possible . Must be for somewhere else.

A man is rich today, to morrow he becomes a pauper a strong healthy man may meet with accident and be strong no more.

There is onslaught on us at each and every turn. Nothing is exempt from change. We are not today what we were yesterday. To day's hero will become to-morrow's coward , The idea that is pleasant at this moment may become insipid another moment . It appears as if one thing is devouring another.

Time is a great devourer. Nothing escapes its terrible jaws. It is as certain as night follows the day. They say “Time equalizes and adjusts all”. This is as false a saying as anything. Time is another name for change.

The wheel of providence is ever going . It is in constant motion. The spoke that was uppermost, will in time be undermost influencing our circumstances.

That which comes now, does not stay with us all along. All that once glittered like gold, has been reduced to ashes , History is nothing but a description of these changes , and it too will fade into a fable in no time.

Q. Then , where when and how to fix one's attention?

A. It is in your own self that the principle of change and changelessness abides. You are changing and you are changeless, it is true, you yourself change and so, do your words and thoughts. But if you were to study yourself a little more minutely, it might be realized that you are changeless as well and it is there that your attention is to be rivetted . That changeless you, are the pivot round which the changing wheel of Time is ever revolving.

Once a sage said, “I am not a child . I am neither young nor old. I am neither man nor woman. Thank God I am what I am. All these conditions change, but it is the “I” that is always the same from childhood on to the old age. It is on this changeless “I” that attention is to be fixed.”

GLIMPSE–VII IMMORTALITY

That which you are is immortal; and that which is with you is immortal.

That which undergoes change , is mortal and that which knows no change is immortal.

The ideas of mortality and immortality both exist in a man’s mind. It is self evident that if there is mortality, there is immortality as well, other, wise there should have been no conception and feeling of changelessness in man 's mind.

Birth and death are conditions of the body, the one which is bodiless , knows no birth or death.

That one was neither born nor will ever die. Birth and death in reality do not mean that one is born or one is dead but it is the condition of manifestation or change.

Creation is a wrong term. There is no creation at all. Manifestation is the appropriate term. It is manifestation that is being misnamed as creation.

God did not create. In truth God manifested . A carpenter does not create an image from the wood, but he manifests it there from.

A man or woman thinks that she or she created or gave birth to a child and that the child was born of them. This is also a wrong notion. For the child is another form of the manifestation of the existence of its parents It was all the while in them.

A sage was asked “which is the strangest phenomena in the world”? His calm and cool reply was, a man knows that all are liable to death, all are in clutches of death , none can escape from the jaws of death. Knowing this no man has ever thought that he would also die. He is conscious of the death of all, while he himself feels exempt from it. This idea is upper most in his mind and this is strange phenomena. No man will ever die.

Notwithstanding a man's constant affirmation of death in his heart of hearts, he denies the very possibility of it for himself. Think of your own death if you please. Such thinking is an impossibility for you will stand apart from while you think of it. Death will be some where and you will be somewhere, if death is a thought, and is to be thought it is a subject to the thinker. The thought of death may it self die, but it does affect not a fact, the thinker. A man seems to be a vessel where in lie hidden the ideas of change and no-change, mortality and immortality finiteness and infinity, limitation and unlimitation, transiency and eternity etc. These things go to prove that man is something above these pairs of opposites. What he is , is a problem which humanity has not been able to solve.

Unless there is death, one can not have the idea of life, for it is through death that life is born. Life and death both pertain to body. They do not touch the soul, which is beyond their reach. The body must die and be reborn and the more it, dies the more it is the

manifestation of life. No man can ever comprehend the value of possessions, unless he renounces them . The more, there is renouncement the greater he will be able to understand the object of existence. Unless there be constant changing conditions it is impracticable to come face to face with changelessness.

Death change, renouncement etc, all these have their advantages . These are the so many screens that enshroud the expression of manifestation.

Change is change and must be taken as such. A rupee is changed into the form of annas and pice. We call it “Change” and change should pass from hand to hand; that is its beauty and there is no reason why one should bewail the condition of change . It is inevitable. The Law of time is inscrutable in this matter and it makes no exception anywhere.

A poet illustrates the condition of various changes in a very beautiful form. He says : “Change running into walking, walking into standing, standing into sitting, sitting into lying, lying into sleeping and sleeping into dying.” Mark for yourself that at every state of change , there is more rest and more comfort; and it therefore follows, that death is not a calamity or adversity , but it is something at least leading to prosperity and happiness.

It is on that immortal or changeless part of yourself that you should fix attention on.

GLIMPSE-VIII

WHERE TO FIX ATTENTION (Contd.)

A man is made of three elements: body, Mind and soul properly speaking man comes from the Sanskrit word ‘man ’ or “Manas” (to think) . The creature that is

capable of thinking is man. In man the mind - principle has received its almost development and it is an account of mind that man has been called man.” God is source of thought. He is the centre of thought. If not anything less, he must be the perfect thought; and hence to call him perfect man and the greatest of all would not be derogatory . In Sanskrit language , They call him “Purush ” (Man) . Purush has been derived from the Sanskrit term “puru” (body) and “Us” (to live). One who lives in body is “Purush” and as such , he is “Man” . If man is the chief of the creation the God man or the man in Divinity is the chiefest of all. This is the ideal that religion has been preaching in a very guarded language for fear of those who do not accept truth and cling only to the rituality .

This “Divine Man ” is Ishwar or “’Brahma’ from their particular points of conception . As is the “’Jiva so is the Brahma’ As is the drop. So is the ocean as is the little so is the mickle.

The Brahma or God is perfection. Man is also perfection . The difference between them being only this; that God is perfect manifestation while man is becoming the perfect manifestation , God is ideal and man is Idealistic. God is the pervading principle that exist in all and man partakes of that Divinity more than anything else; hence it is in man that God should be sought after. He is not without or outside of man but he is in and within man and should be found out inside the man.

Ideal exists in idea; and the one that holds the ideal is idealistic . Ideal is a thing to be worked out and not to be talked out. Idealistic is the word appropriate for that man who manifests the ideal in his personality.

No idea has ever given rest to a human mind unless it has been reduced to action. The realisation of the abstract is possible only in the concrete. Abstract requires to be concrete. Abstract requires to be concretised, idea is to be actioned and precepts are to be exemplified. Light a lamp, let it cast its luster around, No amount of discussion on Light is necessary. Burn yourself, and burn others become enlightened make other enlightened and this is an approach of idealism to the goal. Idealism is only a path and ideal is the Goal.

Man and God both resemble each other. This resemblance is not only in their spirit but in their body also. Man's body is as little universe while God's body is a large universe. Everything that is, or that which exists, abides in both the universes microcosm is in no way different from macrocosm. If man lives in the God of great universe, God himself in turn lives in man and man's universe. If a drop of a water is in the midst of an ocean, the ocean itself must be in drop of water, There is reciprocity in both. If one is possible the other is also possible and it is why divinity should be sought in humanity, or rather should be found in "Man"

Having said so far, we should try to decipher the various centres in human brain i.e. the little universe and its prototype in divine frame or big universe.

In man there is trinity. He is a composed of body mind and soul. Similarly in God also there is trinity. He is a composed of body, mind and soul. Soul is causal body mind is mental body and body is corporeal body. These are three in both the frames. We should be forgiven if we say that "soul is a body". It has never

before been said so. But there is no harm in saying now as we do. Soul being the causal body is spiritual; Mind being the mental body is mental; and body being material body is physical as is "this" so is "that".

It is the spirit that spirituality should be sought after, and it is there that the "Perfectionment of manhood" should be aimed at.

Our approach to divinity should be from humanity. Man is in unity with the divine principle, but he knows it not, and so, this unity is to be sought for explained and found out in him.

If man is born of God, he must be "Of God" and "a God" just as man is begot of a man. If God is perfection, that perfection should be latent in man as well. It is from perfection that perfection is born. Likewise, Im-Perfection begets Im-Perfection, one who believes in the im-perfection of man, must also admit that God the creator must also be Im-Perfect. As is the father, so must be the child; and as is the grown up child so must be the father have been. One who has seen the son has seen the Father; "One who knows the son, knows the father", for both must be similar in every way.

ओ पूर्णमदा, पूर्णमिदं, पूर्णत्पूर्णं मुदुच्यते ।
पूर्णस्य, पूर्णमादाय, पूर्णमेवाविशष्यते ॥

Therefore the fixity of attention should be aimed at where there is the "reciprocity of both the factors*" That is the seat of immortality where permanent and everlasting happiness abides.

*Radhaswami Dham, the highest centre in the Body.

GLIMPSE – IX
UNITY AND ITS METHOD

In man there are desires. He has needs and he fosters wishes. In God there is desirelessness, needlessness and wishlessness. Why is it so? Because, one is perfect and the other wishes to be perfect or his imperfection will vanish when he is united with the perfect.

Why is a man not at rest with himself? Why is there so much restlessness in him? Why is he given to constant worries? Simply because, he wants to become what he is in reality. Being an embryo, he wants to grow and the centre of growth is in the Divine Man.

Nothing but union will do all, will satisfy all desires, simplify all needs and abbreviate all wishes. It is not done from without, it should be done from within and the moment he realises the divinity within him. He achieves unity with divinity. And all desires, needs and wishes will vanish in a trice.

As all the electric wires meet in the fount of electricity. So all the individuals have their real source in the fount of divinity. It is from it that they get their life and sustenance. They are attached to each other like so many connections of telegraph, electrograph, or heliograph etc.

A man's body is worked up chiefly by eighteen glands: six in the physical frame, six in the mental frame and six in the spiritual frame and so are these to be inferred in the divine body (big universe) as well.

The whole structure of the human body has its central fountain in the head, where in is the combination of all nervous systems. It is the top most

pinnacle in every man's head. It is from it that nerve currents run to the different parts down below and give them life. As long as the life current works and pervades the body so long is his life and activity; and when it departs and goes back to the fountain-head, all activity and life vanish at once.

This is experienced everyday, as has been said before. When man gets awakened the current of spirituality descends from the top most fountain of nervous system giving life, Zest and Energy to the whole body; and it is through it that a man is enabled to perform his physical actions and worldly pursuits. After this stage, when he returns to dream-land the current is redirected or rather detached from the sensory centres and attached to the mentality in the subtle body within rendering the physical system altogether inert and senseless. It is here the dreaming takes place and when the spiritual current detaches itself from the mental centres and proceeds to the soul centres it, renders the mental frame inert and senseless in its turn.

In the condition of wakefulness, the spiritual current descending downwards has had innumerable centers of activity in the plane of physicality. Withdrawing itself from it, it goes to the centers of mentality and thence to the causal body, the seat of deep sleep. It is a daily occurrence within every twenty four hours. When the current descends downwards, it is life. When the current ascends upwards, it takes away all the life and activity of lower regions with it. This process goes on for a hundred years or more in a man's life. This is enough to convince him of the existence of the life-current and its ascension and descension.

In the same way when a child is born, the current descends from his top to toe; and when man dies it ascends from toe to top and departing from thence makes the body altogether senseless .

It is in the head of a man where lies the joining link that unites the human with the divine*. And it is “there” that the attention should be fixed.

This “Fixity” of attention is the method of devotion which the August RADHASWAMI taught and prescribed to his votaries.

GLIMPSE—X **THE MEDIUM OF CONCENTRATION**

Where there is current there is flow or motion. Where there is motion there is sound. Motion is always in the form of circles . The sounds principle therefore acts in the form of circles as well.

It ascends and descends. Sound is the prime factor in nature.

It is it was and it will be . It pervades everywhere . It vibrates even in a vacuum which is a mis -nomer , for there is no real vacuum in nature.

Sound is latent and sound is patent . Everything is sound .When sound is patent sound is latent it is nameless and formless . It is the beginning and end of all and its is the Alpha and Omega of creation and everything be it what it may is nothing but sound. Sound is a term which should be explained to the full. It is the creator the creation and the creatures. It is dependent as well as independent. Anything that God

**The ultimate Goal, the Radhaswami Dham.*

made or otherwise the so many living entities are nothing but sound in person or sound personified. It is personal and it is sound that is impersonal as well.

Sound when in the condition of articulation is word a noun a pronoun, etc. and sound, when in condition of in articulation is different from the above.

In man there inhabit various kinds of sounds. Most important among them is the tune which reverberates itself in the words that are spoken through the medium of lips, tongue and teeth. In the terminology of the **Radhaswami** faith these two kinds of sounds the articulate and the inarticulate are called ‘Dhuratmic’ and ‘Varnatmic’ and it is the ‘Dhuratmic’ sound only that is prescribed to be listened to or to be mentally repeated by the devotees .

Sound is name and name is sound . The real name of the deity is not the articulated name though it has its own importance, but the inarticulate one which is only a tune and nothing else.

When a devotee of this system of Yog engages himself in the practice of devotion he hears the sound vibrating within and is attracted by it to the centre from which it proceeds.

It serves the purpose of a ‘True Guide’ Leading from one centre to another and helping the concentration there with.

Never confuse sound with word and thought . The sound inherent may be termed as the word of God to express its importance . But it is not “word” Interpreted as “The word” . It serves your purpose . but

it should not be confused with what we utter by the movement of the tongue lips or teeth or you would lose all its significance. The sound we speak of is only the ‘Inarticulated word within’. It is a revelation and it is through this that divinity is revealed to Humanity.

This system of practice is easy, natural and effortless and the devotee is required not to undergo any sort of exertion. Simply hear the “VOICE OF SILENCE” and it will help your upward ascension.

Help yourself and then God will help you. Attend to the name of the deity reverberating in yourself. Listen to the word of God and spiritual elevation will fall to your lot.

The process is simple and easy. Give yourself up to this work and you will become what you are to become success here does not much depend upon zeal or exertion but on the ability to harness the “MENTALITY.” Mind is the iron that is to be rivetted to this magnet.

Sound is the essential element and pervading principle in nature, bears sympathy towards the spirit and helps the unity of the spirit with fountain. Nothing is more powerful than sound. It exhilarates the spirit, restores its proper tone to the languid nature and attracts attention towards itself. itself becoming the ‘centre’ of attraction at the same time.

It is music, Heavenly music word of God. It is the harmonizing melody and the song Divine.

Prophets have heard it: seers have realised it; Dreamers no matter, be they nocturnal or diurnal dreamers have ever dreamt of its glory.

It is the ‘voice of silence’ the soundless Sound of the Saints and whoever has practised it be it even for

few days, knows full well that he cannot give it up unless and until he has attained the goal achieved the end and reached the point of its destination.

A wake arise tread the path of the spirit and do not think of rest till you have attained the idea and idealisticity.

GLIMPSE—XI A HINT TO THE FRONT STAGE

As every system of yog has its object in view! in furthering the phsycological and psychical development of its votaries so this ‘Anand Yog’ also has its motive. It prescribes methods to attain its end smoothly, pleasantly, and easily. Such facilities are rare in the other system. They are in a way hard to be attained. The ‘Anand Yog’ as its name signifies, is the means of attaining spirituality through the medium of happiness or Anand which is the last sheath in the human frame.

RADHASWAMI DAYAL paid no attention to either physical or mental centres. He took the boldest step and traced the systems from the stage where all system end, and advised his devotees to follow the path optimistically with out any fear of deranging or endangering either the Body, the Mind or the Soul.*

The outstanding centre at the ‘Anand- mai Kosh’ is only an entrance to the fourth stage. It is the first step in the ladder of spiritual-culture. When a follower has attained a little progress, he is gradually led further and further on. Embodied humanity, you must bear in mind is as much a trintiy as the embodied Divinity. It is necessary that one should bridge over the trinity for the attainment of the fourth stage.

**Vide : Article X, Introduction.*

RADHASWAMI Faith leaves the lower -Plane centres all alone and advises ascension into the regions above where there is ‘the confluence of humanity and Divinity’ in the human body.*

And when the Divine trinity or PARA BRAHM lok is passed then comes the fourth stage of the RADHASWAMI faith , on which much stress has been laid for it is the goal . All the rest is the means to an end and not an end to means. This is explained to the inities at the time of their initiation. SAT PURUSH RADHA SWAMIDAYAL SAYS :

तीन छोड़ चौथा पद दीन्हा ।

सत्तनाम सतगुरु गत चीन्हा ॥

(Leaving aside the three regions of trinity. He made us ascend to the fourth stage and it was there and there only that the elevated spirit could realize the true purport of SATNAM AND SAT GURU).

GLIMPSE—XII **MORAL TEACHING OF THE** **RADHASWAMI FAITH**

Do un to others as you wish others do un to you.

That action which helps that approach to the holy fact of **Radhaswami** is good and that action which creates separation or distance is bad.

Do whatever you like but do not wound the feeling of your neighbours with taunting terms and wounding words.

Religious discussion should be avoided for there in is the greater danger of wounding a man's heart than in anything else.

* *Sahas-dal-KamalarThird-Pupil Chakre.*

Do not force your ideas on others. It is undesirable. Wait till the aspirant has acquired the necessary development of mind.

Clemency, love , tolerance and happiness should be the characteristics of a devotee 's life.

Happy mood does more work than everything else.

Love should be centred and concentrated in the Ideal. Love which is not grounded on the Ideal , leads one astray. Love a man, but love with unselfishness and warmth of mind. Keep your deed, word and thought under control, lest they would hurt someone. Deed done to injure an individuals is like a sword stabbing hard foolish words spoken at random are pointed arrows which make some man 's heart their target. So beware of speaking random words.

If you are great, neither give an affront nor hear it. If You are small, let humility be your refuge but see that you do not lose your self-respect.

Man's superiority lies in the “greatness of his soul” and not in pomp and public show.

Be “man entire and whole” and in everything.

GLIMPSE—XIII **THE BEST OBJECT OF ANAND YOG**

The object of ‘Anand Yog’ is not simply to confer external love and life and internal light and happiness on the human being by teaching them the prescribed method of devotion which is to be practiced daily but to make them PERFECT as the Divinity itself.

This is to be done after a man has crossed the threshold of trinity and reached the fourth stage.

When evil has been conquered by good when Imperfection has been subdued by Perfection, when wants have entirely been effaced from the Mind, then alone the condition of Perfection is reached.

The goal is neither goodness nor anything akin to it. Goodness is only a necessary step and no reaching the goal, good and evil both become meaningless.

God is neither good or bad. If he is good then evil must necessarily come out of Him for in the world of 'pairs of opposites' goodness is always accompanied by evil.

Good and evil, in reality, have no existence what ever beyond the plane of relativity and when relativity is gone both disappear at once.

Man, from time immemorial has acquired the relative notion of good and evil; and it is not easy for him to wipe them out at once. Hence the ethical teaching emphasise the importance of good and evil and so we do here.

God and Satan too, are 'relative' terms. God is the affirmation of Reality and Satan is the denial of it. Affirmation is always accompanied by denial and hence the idea of God head in the ordinary religion is ever allied with the idea of Satan hood because they can never be severed.

In these teaching, the 'World of God' should be understood as something different from what ordinary cultured religions make a man comprehend. "The word of Gods" we refer to is beyond the good and the wicked.

To define God-head as it is, is not an easy task. It is spirit and there fore spirituality.

The plane of spirit is beyond the plane of mentality and physicality. It is there that the spirit rules supreme. And not here? Why?

How mentality and physicality are to be transferred into spirituality? Is a think to be thought of by a devotee of religion at the very outset, and comprehend as much as his intellectual faculty enables him to do. No sooner is he satisfied with the truth than the process of Yog, helps his spiritualisation and the object becomes practically easy.

Spirit pervades all. In the spiritual realm it is paramount. That is the kingdom of God, the kingdom of God is neither in the realm of mind nor of matter. It is there where mind and matter do not go. It is beyond their reach.

The object of 'Anand Yog' is to translate or rather to transplant the kingdom of God on Earth, or bring it down on to the lower plane and make a man's life spiritual rather than mental or physical. In the realm of mentality mind attains prominence and it is the most important factor there. Likewise in the plane of matter, materiality has the supremacy.

Spirit, Mind and matter have their respective valuation in their respective spheres, but the most supreme of all is the spirit.



End of Part III, "METHOD OF UNITY"
FINISH

Glossary
of
SANSKRIT & HINDI TERMS
used in this
LIGHT ON THE ANAND YOG
(N. B.—“Sans”, Abbreviation for Sanskrit)

ADHIKARI : heir to a property ; fit worthy or qualified person who completes his qualification , receiving the necessary suggestion . (Sans, adhi over, kar—what makes).

AGAM : One of the centres of the fourth dimension of Chauthapad. Vide Chauthapad.

AGNI : Fire the third of the five elements of the cosmos . In its subtle state, its is formativity i.e. shaping state of the mental world. It is the light principle taken advantage of by the yog-practisers (as Panchagni Vidya) in their Spiritual ascent to the higher regions. Its seat is in the naval and is presiding Deity is Vishnu (Sans. ani-to go upwards) Vide Vishnu

AHANKAR : Egoism , individualization, which is the attribute of the causal universe (Mula–Prakriti) . In this the qualities of Sat, Raj and Tam are in equipoise. They take their definite shape down in the mental - universe where the Ahankar (Deciding faculty) becomes the Buddhi (Discriminating or intellect faculty) the Chit (thinking faculty) and the Man (perceiving or conceiving faculty).

Vide Prakriti.

AJANA (or Ajnaya) CHAKRE : The sixth highest centre of the gross body where from begins the Anand mai Kosh. It is the seat of the mind of individual Entity. It is also called Tri–netre, Rudaranetre, Shiv netra, Third Pupil etc. This controls the human system. (Sans. Ajnaya) order vide Chakre.

AKAS : Ether , the first of the five elements of the cosmos. It is generally called the sky. It is the repository supposed to give space for all; shining and pervading in the universe . Its chief attribute is sound . (Shabd). Its function is to transmit sound, heat, light, etc, across its presiding deity is Durga. Its seat is in Kanth Chakre, the spinal centre of the throat. (Sans, Kasth to shine).

Vide Mula–Prakriti.

AKHILAM : Complete with all parts . (Sans, an entire or negation, Khil–Separate).

ALAKH : “Literally unseen of its like”. This is one of the centres of the fourth dimension or Chautha Pad.

Vide Mula–Prakriti

ANAND : Bliss or happines.

ANAND–MAI–KOSH : Sheath of bliss the causal body according to the Yog philosophy the human body is made up of five sheaths or wrappings. Anand-Mai Kosh is made up of the finest state of Matter; represents, the causal–state of Prakriti hence being very near to the reality , its chief attribute is bliss. The practice of the Anand–Yog begins here vide Kosh.

ANAND–YOG : The union with the supreme through bliss- medium . This beings from. Anand Mai kosh is the bliss region or causal body. This is not described in any of the sacred writings of the old. This is the cultivation of the habit of bliss taught by Sat Purush

RADHA SWAMI DAYAL. In this Yog the mind is concentrated on the centers of the Brahamand or Subtel-body according to the principle of sound and light. This is otherwise called the Shabd - Yog, Surat Yog, Sahaj Yog, Udgith Yog, Anhad Yog, Pranav Yog, etc. All these lead to the development of Bliss.

Vide Yog

ANAND-YOGI : The Practiser of the method of Anand Yog.

Vide—Anand Yog

ANNA MAI KOSH : The outer physical or gross human body which is chiefly made up of the gross food we take. It represents the earth Element and as such it is the basis of support for all other elements or their represent. Active sheaths or casings in the human body.

Vide Kosh.

ANAHAT CHAKRA : Another name of hridaya-chakra, centre of physical life. (Sans, An to breather or live na sound).

Vide Hirdaya—Chakra

ANTARYAMI OR ANTARYAMIN : The supreme spirit regulating or controlling the internal world. This is the name of the dreaming Brahma, whose representative in man is the Tejas or dreaming man, This is otherwise named also as Aumkar. He is the deity pervading the Mental—Universe (Sans, Antar—inside, yamin—who stops, watches or orders, also Yamini—night)

Vide Brahman.

ANTARIKSH : The intermediate zone between the two planes div (or supernal region) and prithvi (or terrestrial region) creation. Generally this is supposed to be the sky or atmosphere or the steller region- This is

the region of stars etc. (Sans. Antar—within, Riksha-star, also yeekh to see, or seen by the world.)

Vide Triloki.

ATMA : The individual spirit entity, life, soul (Sans. At to go manin to think)

APA : Water the fourth of the five element in the creative order of the universe. From this, the life shapes itself out. In its substle form, it is 'liquidity'. Its chief seat in man is genital gland. Its presiding Deity is Brhama.

Vide Brahma

APAN : The down ward breath, one of the five Prans functioning the excretory action in the body its seat is in the anus. (Sans. Ap-down an ()—to breathe.

Vide Pran.

AUM or OM : An expression illstrative of the principle of Sachidannad, the state of equilibrium of the three attributes Sat, Chit and Anand or Sat(life). Raj (Passion) and Tam (Darkness) the pirnciple of the 'Three in one and one in three' and points towards fourth stage. This is called Pranav also.

Vide Pranav

AUMKAR : The mystic name of the Deity from whom the triad (Brahma, Vishnu, and Shiva. Sat Raj and Tam etc.) are evolved. Sign. of auspiciousness and perservation, and hence it is added before Prayers and Scriptural Writins of the Hindus. It is otherwise called the Antaryami. It is the inner life of all beings. This is called the Highest Creator of all the Creation. (San Av)-kar-who makes, ad Aum)

Vide Antaryami

AVASTHA : State or condition , e.g. Dhunatmic Avastha Jagrath–avastha, Triya avastha. (Sans, Stha to Hold)

BRAHMA : The presiding Deity of the Water Element, controls and regulates all the organism pertaining to water; he is the Creator, the Creative agency in the Physical Cosmos. The Presiding Deity of th Indriya Chakra. (Sans. Virah- to increase , manin to think)

BRAHMAN : The presiding Deity of the Mental Cosmos or Subtle Cosmos, regulates and control the trilaterallyaspected regions of the subtle–Universe whose one aspect is Hiranya–Garbha or Sutratma, second aspect is Antaryami or Onkar, and third aspect is Virat. These resemble in a way to the Vishv, Tejas, Pragy aspects of the living entities in physical universe. (sans. virh to increase, manin to think)

Vide Jeev.

BRAHMAND : The egg of Brahm the Universe of Subtle–Elements. The Cosmos pertaining to the intellect or Mentality. (Sans. Brahm- increasing and thinking and egg.)

BHAJAN : The chanting of hymns of praise to the supreme deity in rhytemic cadences - externally. It is vocal music in accopaniment to a musical instrument-internally. It is hearing of the rhythmical self sounding sound inside one's self. (Sans. Bhaj- to serve or worship of enjoy)

Vide Radhaswami Faith.

BHAKTI–YOG : Union with the supreme soul through the medium of emotion this is an aspect of the Mind-principale or Mansic–Yog. The devotee habits himself to see his ideal in various shapes and forms.

Vide Mansic–Yog.

BUDDHI : Discrimination or differentiating faculty. Intellect or understanding . This is the next step of Ahankar, the egoism. One of the internal organs, the finest of the three mental element are Biddhi, Chit and Man.

Vide Ahankar.

CHAKRA : Wheel- like circular or globular the ganglions or nervous junctures in the human body. They locate certain elements , power, faculties and colours etc. They represent the manifestations of the universe in the miniature. The powers, residing there in are called the presiding deities on, the working of these depends the work of the human mechanism (Sans. Chakra–circular, or Kre–to make or do).

The chief centres considered in Yog practice are Eighteen : Six in the gross body, six in the subtle and six in the causal. These represent the gross universe, the mental universe (Sukshma Jaggath) (Sthula Jagath) and the causal . Universe (Karan jagath) and also the supreme abode or Chautha pad . These chakra are self-acting one in obedience to the other and so on. Chakre, Kamal , or Padma are synonyms. They are called kamal (lotusses) – Kamal (thousand petalled lotus) . The petals e. g. Sahas – Dal — Kamal (thousand petalled - lotus) . The petals symbolize various powers. In the external world they act through the Indriyas i. e. organs of action, organs of sense and internal organs.

Vide Dwadash Chakram.

CHAITANYA : The embodiment of all attributes of Life, Spiritually enlightened; alive or feeling active and endowed with intelligence as opposed to jad or material and inert. (Sans. Chid – to Shine)

CHIT : Contemplation or thinking mind- stuff. The second emanation from Ahankar, one of the internal organs (Sans. Chid - to shine or to reflect)

Vide Ahankar.

CHAUTHA PAD : The fourth dimension . This state is otherwise called Turiya - Avastha (Fourth state). Turiya means the fourth . In Yog practice this stage is got when one overcomes the state of wakefulness , dream and deep sleep . This is enlightenment ; from here begins the spiritual ascent. In the RADHA-SWAMI faith or or Anand. Yog the fourth stage denotes the fourth plane after those of the gross the mental and the causal planes. In chautha pad are the centres Alakh, Agam and RADHASWAMI, the source of all manifestation, hence the seat of the sound - principle in Yog. This is the purely Spiritual Region; and the state is the Universal Spirit State.

DWADASH CHAKRAM : Twelve Chakras or ganglionic centres of the human body, in the orderly working of which the body lives and works. Six of them are in the Gross body(1) Muladhara or Guda Chakre (2) Swadishtan or Indriya Chakre (3) Manipura or Nabhi Chakre (4) Anahat or Hridaya (5) Vishuddha or Kanth Chakre (6) Ajana or Tri- netre Chakre.

The other Six are in the subtle and Causal regions in the body. They are (1) Sahasrara or Sahasdal-Kamal, (2) Trikut or Trikuti (3) Shuniya or Maha Sunn (4) Maha Shunya or Maha Sunn (5) Bhramar Gupha or Bhramar Gupha (6) Satya lok or Sat lok.

There are three more in the Chautha-Pad. But the Dwadsh Chakram are only these twelve.

DHYAN : Meditation, reflection or recollection, or calling to mind. This is mental pertains to the mind . In

Yog-Practice one looks out for and tries to " Catch and hold' the divine ideal. This is Dhyan. (Sans, Dhai to mediate or Dhi to hold)

Vide R. S. Faith.

DHYAN YOG : Union of the Supreme Soul through the medium of meditation . This is the Light-principle, one of the methods to harness the mind-waves.

Vide Vigyan Yog.

DARSHANENDRIYA: Organ of vision or sight.

Vide Gyan Indriya.

DHUNATMIC AVASTHA : The state where the Spiritual-Sound is in self-agitation; This is purely the Spiritual State. (Sans. Dhu-agitation of Dhunan saking)

DIV : Region of Light or supernal region (Sans. Div-to Shine or Divas Day)

Vide Triloki.

DURGA : The presiding deity of the Akas element (ether) or ethereal region controls the organism of the Akas , hence the controller of the other elements and their deities down below. It is furious at those going against the 'order of the nature' or nature principle. Its seat is in Kanth Chakre (throat-ganglion) (Sans. Durill Gam-going) Vide Kanth Chakre.

GANE H : The presiding deity of the earth-elements controls and regulates all the organisms pertaining to the earth, (Sans. Gan-troop or class of deities esp and is lord or master.)

Vide Guda Chakrea.

GODA CHAKRA : The ganglion at the rectum the excretive gland, the centre of the earth element in its grossest form the region of the Ganesh the presiding deity of the earth the principle sphere as it is the basis of

support to all the other elements and their manifestations. So this is otherwise called Muladhara, the principal basis.

Vide Dwadash Chakram.

GYAN: Wisdom or knowledge. This is not what is stored up in libraries and books or any external acquirement or an affair of the Intellect but it denotes the state of enlightenment of the Soul when it is able to penetrate into the reality of things. (Sans. Gna—to know).

GYANI: One who has attained the state of ultimate wisdom when he realises that he is one with Brahm or the Universal–Spirit.

GYAN YOG : The union with the Supreme–Spirit through the medium of Intellectuality. In this the student practiser is taught to raise his spirit into higher and higher seats of consciousness, until he realizes the state of a Gyani that he is one, deathless etc., etc. This is development of Intuitive faculty. This is done by the help of the Guru (Adept) reading of philosophical works (Shastras) and Raj–Yog, e.g., Dhyan (meditation) etc. This is otherwise called Nam–Yog, Dhyan Yog, Vigyan–Yog etc.

Vide Yog

GYAN INDRIYAS : Sensory organs or organ of perception that help is Intellect. They are five : (1) eyes, (2) ears, (3) nose, (4) tongue, (5) skin. Through thees external knowledge is obtained.

Vide Indriyas.

GHRANENDRIYA : Organ of smell; nose.

Vide Gyanendriya

GANDH–TAN–MATRA : Odour as such.

Vide Tan–matra.

GURU : Great or Venerable; one who explains the laws of religion in the ordinary sense. One who is a Spiritual Adept and who can guide you into the method of Spirituality and can lead you through the alleys and paths of Spiritual uplifts . Internally, Guru is the Divine Ideal which is important to the Yog–practiser. (Sans. Gru—to speak, or to sound).

HAT : (Sans. Hath—to oppress, to treat with violence or to bind a post etc.)

HAT YOG : This is a system of Yog in which the control of breath is aimed at in order to unite the individual Pran (vital–principle of breathing) with the Universal Pran and thereby attain the condition of eternal felicity. It is a process to raise Kundalini Shakti (the braced–up Sound–principle; (from Sans. Kun—to sound) from its static–condition, and force it to become Kinetic.

Hat Yog embraces all the inferior physical processes of bringing the body under control, e.g. Nete, Dhoti, Naoli, Gajakarm, Mudras, Bandhs, Prati–bandhs etc., etc.

This was mostly prescribed to those who were physically weak and were unable to practise the Pran Yoga or breath–control, wherein certain rules were prescribed for the control of the body and they had to be strictly observed. By this the practisers got enormous Physical powers and hence Hat Yog was made useful mostly in Tantra Shastra which treats with the preservation of the body.

Vide Yog.

HIRANYA GARBH : Otherwise Sutratma, Golden Egg or Golden Embryo. The Powers of manifestation of the Universe in the Causal–State as if

in an Embryo. This is the name of the Causal. State of Brahman the creative-force; resembles the deep-sleep condition of Jeev. (Sans. Hiranya-gold, And Egg)

Vide Sutratma and Brahman.

HRIDAYA : Heart, the seat off all feeling. The seat of the Madhyama Shabd. (Sans. Hre to take, Drik to Augment).

HRIDAYA CHAKRA : Heart-gland (the spinal centre). This is also called Anahat Chakre, the seat of Shiv, the presiding deity of Yaya or Air element which stimulates the general movement of the body.

HASTENDRIYA : Organs of feeling or touch, i.e. hands.

Vide Karmendriya Indriyas.

IDA OR INGALA : One of the channels of the Vital-Spirit on the left side of the body. The Yogi is cautioned to avoid this as it raises up many and Earthly Power which would ruin him by dawning him Earth-ward.

Vide Sushmna.

INDRIYS : Organs through which the individual-Soul plays with the external or the internal world. These are of three sorts.

- i)* Gyanendriya (organs of sense) These are five Ears, Eyes, Nose, Tongue and Skin.
- ii)* Karmendriya (organs of action) These are five Feet, Sexual organs, Anus, Mouth, Hands.
- iii)* Antarendriya or Antah-Karn (internal organs) These are four : Man (Mind), Chit (thought), Buddhi (Intellect), Ahankar (Decision).

(Sans. Idipossessing Supreme Power or Indr (what is with difficulty restrained) also Indriya Semen, Virile.

INDRIYA CHAKRE : otherwise called Swadhi-Shtan. The centre of water the creative element (Semen) the spinal region of the sexual organ. The seat of Brashma the creative principle in Nature.

(Sans. Indriya Semen, Virile, also Indre the lord of Secondary Divinities etc.)

JEEV : Individual embodied self; living or existing and endowed with all the qualities of Life. He resembles Brahman in all respects. In wakeful state he is called Vishv, in dreamy state Tejas, in deep sleep or dreamless state Pragma. In the wakeful condition he works with the Indriyas and the gross body in the dreamy condition he works with Antarendriyas, and the Mental or Subtle-body, while in the dreamless state he enjoys with his causal body and absorbed in his own self.

JEEVAND : Otherwise Pind or Pindand Gross World Clustur of Jeevas.

Vide Pind.

JAGRATH : The wakeful state when man's consciousness is centred in the Ajana Chakre between the eyebrows i.e. active and working state of man.

KAMAL : Lotus same as Padma or Chakre.

Vide Chakre.

KARMENDRIYA : Organs of action of the human body. They are five, Hands, feet, Anus Sexual organs, and Mouth.

Vide Indriya

KAL : Time, Death or Change, according to Radha Swami Faith, this is the binding principle in Nature, God of the Universe, the Supreme Deity of the existing religions of the world. The principle of Time or change is the greatest factor in the Creation.

MAHAKAL is the Causal form of time.

KANTH : Throat (Sans Kan—to sound).

KANTH CHAKRE : This is otherwise called the Vishudda. The spinal centre of the throat functions, the larynx, seat of Akas, the Ether-Element; its presiding deity is Durga who stimulates the working of the lower centres. The seat of the Vaikhari Shabd also.

Vide Durga and Shabd.

KALI-YUG : The iron age of the world, the time when all the powers of Intellect and Matter come into full play.

Vide Yog.

KARM-YOG : Karma is action in general as opposed to speculation (Sans. Kruj to do Realization of the Ideal i. e., the union with the supreme through the medium of action. This falls under the Category of Mansic Yog as it is one of the methods of the controlling the mind stuff. The principle of Karm-Yog is that one should work without any desire for personal reward. This principle takes shape in the Supreme message of the Bhagvat Gita as “detachment and indifference”, to the fruits of effort. The Karma-principle goes so far to say that even the desire of ‘Moksh’ or Liberation leads him down again.

Vide Yog.

KARAN SHARIR : Causal-body.

Vide Sharir.

KOSH : The five portions into which the trilateral human body is divided. They are as like the ventures or Coverings, Carrying from the coarse to the most tenuous. They are 1) the gross outer coating of Skin Flesh etc., the Anna-mai-Kosh inside this is (2) the coating of breath, the Pran-mai-Kosh ; inside this is (3) the Coating of Mind the Manu-mai-Kosh: inside again of this is (4) the coating of Intellect, the

Vigyan-mai-Kosh and the inner most is (5) the coating of Bliss Anand-mai-Kosh.

MULADHARA : (Sans. Mnl and Adhar Root or principle basis is the same as Guda Chakre.)

Vide Guda Chakre.

MANIPURA : Vide Nabhi Chakre.

MAN OR MANAS : Will or Mind-stuff. Mentality or the mind-principle: mind is the Subtle body of man; it is the seat of perception; its centre is in the Ajana Chakre. Being in an intermediate position it partakes of qualities of both the Spiritual and the Gross. This is an agent of the Spirit for its action over the Matter. All the Indriyas internal and external, belong to it.

[Sans. Man or Manin know or understand]

This mind principle is most developed in Manush (man). Hence man is called the “Son of Manu” in the Hindu Scriptures.

Mind being in the intermediate position all kinds of Yog pertain to the control of the Mind.

Vide Mansic Yog.

MANO-MAI KOSH : The envelope of the Mental or Subtle faculties. This is middle partition between the five Sharirs of the human frame, always in agitation since it is between the Gross and the Causal states. This and the Vigyan-mai Kosh constitute the Mental Body [Sukshma Sharir] of the human frame.

Vide Kosh.

MANSIC-YOG : The training of the control of the Mind-stuff. Mind [man] being the intermediate link between the Body and the Soul, it is the mediator, the adjuster and the harmonizing agent of differences between the two poles. Thus it is always in agitation. If

his is controlled all is under control. This is done by concentrating on the internal centres or Mental-centres. This is of various sorts Bhakti Yog, Prem Yog, Karm Yog, etc. Action and speculation both are necessary in this since all action is the externalization of thought.

Vide Yog.

MOKSH : The state of the liberated Soul from the appendages of the Material, Mental and Causal State.

MAHA SHUNYA : One of the centres of the Para-Brahmand or Causal region or Karan Sharir.

Vide Dwadash Chakram.

MULA PRAKRITI : Primal or Causal Matter its Chief attribute is Ahunkar (Egoism).

Vide Prakriti and Ahankar

MAHAT : This is the attribute of Sukshman. Prakriti or Subtle Matter. (Sans. Mahat-Great, or Intellect).

Vide Prakriti.

MADHYAMA : Literally the middle. The Subtle State of sound (Shabd), between the Causal Sound (the Pashyant) and the Gross-Sound (Vaikharl). This is seen and unseen, heard and un heard just like the Mind. Its seat in the lower-plane is Hridaya (portion of the heart).

Vide Shabd.

NABHICHAKRA : Otherwise is called Maniura; Ganglion at the navel; centre of the Fire-Element; the presiding deity of this region is Vishnu the preserving and prevading-principle since it gives the natural heat and assimilates and sends the food to different parts. Nabhi-region is the seat of Pashyanti Shabd.

Vide Vishnu.

NIRVAN : The condition of “blown off”, is the state when all the Material or Mental or Causal sheaths are blown off; same as Moksh or liberation.

NAMYOG : Same as Gyan Yog.

OJU : The finest of the Seven Dhatus or vital-liquids of the body. It is said to give lusture to the face. Hence it is vitality, lusture, life etc. (Sans. Auj to live).

PADMA : Lotus or Chakre etc.

Vide Chakre.

PADENDRIYA : Feet.

Vide Karm-Indriya.

PAYUVENDRIYA : Anus.

Vide Karm-Indriya.

PARA : The Fourth Dimension of Sound (Shabd). In the gross body, its seat is below the navel; in the Spiritual state it is in the top most part of the head, pervades everywhere as the element Akas, transcendent form of Sound surpassing any human range and experience. It is called also ‘Shabd-Gupt’ (Sans. Pri-to fill, or para-beyond or liberated).

Vide Shabd.

PASHYANTI : The Causal-State of Sound (Shabd) next in order from Para. It is Sound in formativity; partially felt and seen though not heard. Its seat is the region of the navel; (Sans. Pashya-to see).

Vide Shabd.

PRAN : Vital Energy that sustains all life in the Universe or the body. Pran or vitality comes from the Sun the Source of all available Energy. And Raj the Materiality from the Moon Pran and Raj form the living

body, Pran is not air as is ordinarily supposed. It is a pervading vital-principle. It works in five different ways.

1. Pran enlivens the organism involuntarily (Sans. Pri—before, or pran to fill and an to breathe, i.e. the vital—breath).
2. Upan.
3. Vyan
4. Udan
5. Saman.

Vide Upan, Vyan etc.

PRANYOG : Otherwise called Pranayam.

This is an orderly development of regular breathing and breath—control and stimulating the breath in a peculiar way through the notsriils, to get concordance with the Pervading—principle. This is done in the Pran—mai—Kosh (or the vesture or incasement of Pran). This is mostly done to remove diseases of the body and to gain Psychic and Will powers. The idea is to create a sound body for the furtherance of the soundmind. This is unnatural as it checks and forces the Vital—Spirit, against the proper working.

PRAN—MAI—KOSH : The somewhat subtle vesture or clothing of the body formed of the vital breaths. This is included in the Gross body (Sthula Sharir) as if is closely related to the physical—body or Anna—Mai—Kosh.

Vide Anna Mai Kosh.

PARA—BRAHM : The supreme Deity regulating and controlling all the forces of the Par—Brahmand or causal universe or Karan Loka. (Sans. par—final or after, or para liberated).

Vide Para—Barahmand.

PARA—BRAHMAND : Karan Loka or causal Universe correspnding to Karana Sharir of the body.

The Ego—principle comes into existence here. This is the “Seed Cosmos”.

PIND OR PINDAND : Otherwise Jeevand; the body referring to the man and the aggregate or embodied universe referring to the Cosmos (Sans. Pind—lump or Cluster).

PREM—YOG : Vide Mansic Yog.

PINGALA : One of the channels of the Vital Spirit on the right side of body. This is said to rouse Mental or Psychic powers and spread intellectual meshes; so the Yogi is cautioned against it in his spiritual ascent.

Vide Sushmna.

PRAGNYA OR PARIGNYA : Wise or all—knowing on the deep—sleep condition. When he is full in himself and wants nothing. (Sans. para—to fill, Gnya—to know or Gyan—understanding).

Vide Jeev.

PRITHVI : The last of the five Element; the Sthula or Gross Material.

The presiding deity of this is Ganesh. It finds its place in man in the Guda Chakre. (Sans. Prath—thrown or cast).

Vide Triloki.

PRAKRITI : The Material or the passive, Cause of all creation or rudimentary Matter. In its causal state it is called Mul—Prakriti, the primal or fundamental Matter, the first step towards creation. Its Chief Attribute is Ahankar (Determination). The Egoism or I—ness or individualization. The three attributes (Gunas) are in equipoise here.

(Sans., Aham—I, Kar—what makes)

In the next step or Sukshma Prakriti, the “Secondary matter”, separates itself into the three

Gunas. Sat (life) Raj (passion) Tam (darkness; and the Ahan-Kar evolves itself into Buddhi (Discrimination) Chit (contemplation) and Man (conception).

In the third step Sthula Prakriti is “Distinct Matter” which appears as the Elements: Akas (ether) vayu (air) Agni (Fire) Apa (Water, Prithvi (earth).

(Sans. pra–before, or prior kri–to make)

PRANAV : Pertaining to the prans. This is another name of Onkar or om) for it is sung by pran not by the external aids of the tongue teeth, mouth etc.

(Sans pra–before, na to praise or Pranav Small drum or tabor)

Vide Pran, Udgith, Aum

PURUSH (From Sans. pu–body, us–to live) the embodied one; refers to the individual soul r (jeev, or Brahma or Ishwar the Divine Man)

RADHASWAMI : The Spiritual–sound or Dhunatmic Shabd representative of the Real and the Reality.

RADHASWAMI DHAM : Is the seat of the Dhunatmic–shabd at the topmost point of the head.

RADHASWAMI DAYAL : (Swami Ji Maharaj was born at Agra in the month of August, of the year 1818 and living in a secluded dwelling in the Panni Street, he expressed the Idea of the self to those who came enquiring for it. At the repeated requests of Rai Saligram Bahadur (Huzur Maharaj he preached openly the principles and practice of the Spirituality).

He explained for the first time in plain and direct words that the true Divinity lies in the Fourth Condition beyond the Gross, Mental and Causal condition. And taught the easiest mode of Yog–practice to attain it even in the midst of the worldly activities.

RADHASWAMI YOG : This is otherwise called the Anand Yog, Shabd–Yog, Surat–Shabd–Yog etc.

This teaches one, the internal mode of worship and explains it by referring to the man’s structure of the body, mind and spirit, etc. It enjoins one to observe internally the Name–principle, Light–principle and Sound–principle, inside oneself and externally the (Sat–Sang, Holy association, (Sat–Nam), Holy Name, (Sat Guru) Holy Ideal.

Its most important feature is that it discards all sorts of Gross–systems and practices at the Gross centres and begins at the Mental–centres and Mental–practice so that one would experience the practice pleasant and Blissful. Not only this, it emphasises the shabd principle for shabd is the highest Tan–matra or rudimentary matter.

RUDRA–NETRE : Third–Pupil.

Vide Ajana–Chakre

RUDRA–KOH : Third Pupil.

Vide Ajana Chakre.

RAJ : The element Passion. The second creative faculty is attribute of Prakriti; acting agency between the Sat (Life and tam (Darkness–Inertness). Derives colour from both. (Sans. Rajj () – colour, pollen or dust).

RESENDRIYA : Tongue.

Vide Indriya.

RAS : Flavour.

RAS–TAN–MATRA : Sight as such.

Vide Tan Matra

RUP–TAN–MATRA : Sight as such.

Vide Tan Matra

SAT : The element Life. The first attribute of excellence existence light etc. of Prakriti. This is one pole of Existence and the other pole is the attribute of Tam i.e. inertness or darkness; and the intermediate agency is the attribute Raj i.e. Passion which acts between Sat and Tam (Sans. Sat—to be or existing).

SAT GURU : living Master or Mastership. Spiritual Guide or Ideal, (Sans. Sat—living, Guru—to sound).

Vide Guru and Radhaswami Faith

SAT SANG : Living association of living Guru.

Vide Radhaswami Faith

SAT PURUSH : Living embodiment of the Perfect Soul (Sans. sat living and Pur.)

SAT LOK : The centre of Life, Anterior Fontanelle the fissure in the middle of the Skul bones of child. This is the entrance to the Pure Spiritual Regions or Chautha—Pad.

SHIVA : The presiding deity of the Air Elements controls and regulates the Prans, seated in the Hridaya Chakre. He represents the Sub—conscious state Tamo—guna—vastha i.e. the involuntary actions whose regularity gives prosperity and happiness.

(Sans. Shev—prosperity or The Sleep.)

Vide Hride Chakre.

SWADHISTAN : Vide Indriya Chakre.

SAHAS—DAL KAMAL or **SAHASRARA** : Centre of the eye—brows. The centre just “above” the Ajana Chakre. It is the confluence of the Pind or Gross and the Brahmmand or Mental or Subtle regions in the body. It is the seat of Virat the wakeful Brahm the presiding deity of the Subtle or Brahmmand regions. It is called “thousand petalled” since it works in a thousand

ways. This is the first centre in the Anand—mai—Kosh. (Sans. Sahasra thousand, dal petals and Ar spokes of a wheel).

Vide Brahmmand & Virat.

SPARSHENDRIYA : Hands.

Vide Indriya.

SHARVANENDRIYA : Ears.

SWAPNA : Sleepy mental or dreaming state of the individual—Entity. This occurs when takes his—seat in the Kanth chakre— (Vide Jeev).

SUSHUPTI : Deep—sleep or dreamless condition when ‘Jeev’ has his seat in the Hridaya chakre.

(Vide Jeev).

SHARIR : Body. The human frame is made up of three bodies the Karana (Causal), Sukshma (mental or subtle) and sthula (Gross) according to the principle of the Trinity.

(Vide Triloki)

The Physical or Gross body works, the mental or subtle body thinks and the causal body enjoys.

The three bodies or Sharirs are subdivided again into five Koshas for convenience.

(Vide Kosh)

SUTRATMA : The Causal Brahm, the omniscient soul threaded in and out of all the creation Another name is Hiranya Garbh (Sans. Sutra thread Atman soul. Vide Hiranya Garbh.)

SHABD. : Literally it means “sound” this is the sound—principle. It is the highest Essence of the Radhaswami Faith.

This is of four kinds (1) Para, the in—audible transcendent form of sound, (2) Pashyanti, the visible

form of sound, (3) Madhyama, the visible as well as audible sort of sound, (4) Vaikhari, the externally audible sort of sound expressed or heard by the organs of Sound, the Mouth and the Ears.

All Yogas aim to reach or acquire the state of the Para beginning form the Vaikhari.

SAMAN : One of the five Prans, the equalizing breath; quicknes the Physical heat, seated in the navel helps the digestion and distribution of food etc., to the body.

(SANS : Sam equal, An to breath)

Vide Pran.

SACHIDANAND : The balanced state of the states of Sat, Chit and Anand (Bliss), Denotes the Unity-in Trinity. This is otherwise called Aum (om). Vide Aum.

SATYUG : The Golden Age of the World.

Vide Yug.

SUMIRAN OR SMARAN : The name Principle in the practice of Yog. Recollecting the Holy name and being absorbed in it so as to attract the Holy Ideal and realize it “again”—because he was one with it and now he wants to be one—with it again.

(Sans to remember, or recollect)

Vide Radhaswami Faith.

SHUNYA OR SUNN : Literally empty, void or oblivion. The region or Brahmand where the Brahm is in the deep-sleep condition. The Mental cosmos is asleep as it were. The mind is steady, unwavering, undisturbed in meditation at that centre, Hence its name.

(Sans. Shunya empty or lonely)

SOHAM : Literally “It is I” this is the attribute of Ahankar or individualisation.

SOHAMKAR: The presiding deity of the causal-region or Parabrahmand where the Ego-principle begins to take shape.

TAM: The attribute of gloom or darkness. (sans. tam to be disturb or fatigued by any agency.)

TAN- MATRA: the rudimentary invisible four states of elementary matter: the smallest measure . Hence it is the radical of an element. This can be perceived only by an organ of sense. i. e. It is the object of the organ of sense, not the object of the organ action.

The five tan-matras are — :

Shabd-tan-matra similarly Sparsh, Rup, Ras, Gandh (touch, form taste, smell) tan-matra.

(Sans tan= to stretch or distend; ma-measure).

TEJAS : Name of the individual-Soul Jeev in the dreaming condition when he is full of power and can create or un-create anything he likes; resembles the Antaryami. Vide Jeev (Sans. Tejas-shining one).

TURIYA-AVASTHA : Fourth State.

Vide Chautha Pad.

TRI-NETRE : Third-Pupil, Vide Ajan Chakre.

TRI-KUTI : Seat of three-eminences. The seat of triplicity or triads Sat. Raj, Tam, Sat, Chit Anand, Shiva, Brahma and Vishnu etc. etc. The seat of Onkar or Anteryami dreaming Brahm in the subtle region or Brahman. Hence the “heart of the Brahmand”.

TRILOKI : This represents the principle of triplicaty in case of the Universes. The trinity, the Subtle-tate of Onkar (i. e. Aum, the Unity of Trinity Sat, Raj, Tam or Sat, Chit, Anand, Causal Mental and Gross takes its definite shape in the Gross-Universe. This is called Triloki. The three Worlds of Triloki are—:

- a) Div, the Supernal or Superior–Region.
- b) Antriksh, the Steller or Interior–Region.
- c) Prithvi the terrestrial or Inferior–Region.

UDAN : One of the five Prans or Vital–breaths of the body, seated in the throat, acts upwards. This is considered to assist the Spiritual ascent. (Sans. ud–up, an–to breath). de Pran

SALOK YOG : Union due to being in the same region as the Ideal.

SAMEEPYOG : Union due to being in the vicinity of the Ideal.

SA–YUJ YOG : Union due to becoming on the Ideal.

These are the three sorts of experience felt by the Yogi at every stage, during his practice.

UDGITH : The song of Emancipation : The celestial Song sung by Pran only, without any external agency. Hence it is called Pranav also (Sans. ud–up or emancipation, Gitih–song) Vide Pranav

UPASTHENDRIYA : Organs of generation.
Vide Indriya.

VISHVA : literally the Universe; The name of the wakeful individual–entity when he is in the worldly condition. Vide Jeev.

VISHWANAR : Literally relating to all mankind. The rule of the aggregate wakeful world (Sans. Vish–all entire, to entire and pervade, nar–mankind)

VIRAT : The wakeful Brahman, the presiding deity of Sahasdal–Kamal, resembles the Vishv or wakeful Jeev. Virat is many–headed and many–handed etc. meaning thereby that he is working in a thousand forms. Literally the word denotes “going great sound” (Sans. vi–great rat–sound)

Vide Shabd Kamal.

VIGYAN–MAI KOSH : The seat of Intellect. This is Subtler than the Mano–mai–Kosh. This is included and the Mental body as it is closely related to the Mano–Mai–Kosh.

Vide Kosh and Mano–Mai Kosh

VIGYAN–YOG : Otherwise called Gyan–Yog (Sans. vi–separate or discriminates, Gya–to know knowledge. Knowledge of the Supreme Being through the discriminative faculty of Intellect.

Vide Gyan–Yog.

VEDAS : Inspired holy writes of the Hindus bearing Sacred Knowledge throwing light on the various problems of Life. These are considered to be the oldert books the world. They are four Regveda, Yajur Veda, Sam Veda, Atharv Veda, [Sans. vid–to know]

VAYU : Air second of the five elements in creation. In the Subtle state it is “Airity”. Its seat is in the heart region. The presiding deity is shew.

VAGENDRIYA : Mouth.

Vide Pran.

VYAN : One of the five Prans, which combines the body into one unit and keeps it in tact. Its seat is everywhere in the body. It is diffused breath : (Sans. vi–before an breath) Vide Pran.

VISHAYA : Any object in general, and especially the “object” of the senses colour, form, flavour, odour and sound. [Sans. vi–before Shi–to bind]

VISHUDHI CHAKRE : Vide Kanth Chakre.

VAIKHARI : Gross form Sound by the mouth, lips, tongue, etc; external expression of Sound, qualitative,

descriptive, written and spoken etc. Its seats is in the region of the neck. (Sans. vi before Kh—organ of sense ra—to get or give).

Vide Shabd

VARNATMIC AVASTHA : The state where the sound becomes utterable by words etc. i.e. the external—world condition. (Sans. varn—to paint, or alphabets and Avastha—condition).

VISHNU : The deity presiding in the navel, controlling and ordering the heat of the body or fire element in the Universe. It is the preservative—power. [Sans. Vish—to enter pervade].

Vide Nabhi Chakre

YOG : (Sans. Yuj—junction, union etc.)

A system of training by which, certain ganglions which are considered to be the centres of certain powers Such as are displayed in the various activities of Life, are activated and stimulated.

The aim is to attain the condition of Supreme Bliss by uniting the individual—Soul with the Supreme—Soul. This is done by raising the seats of Consciousness of the living—entity or the individual—Soul from the Sub—conscious to the Conscious, thence to the Super—conscious, thence to the Fourth Stage or Turiya—Avastha, and beyond. Hence, of this breaking open the coverings or screens or ventures (Kosh) in which the embodied one is inclosed, broadly speaking, there are five sorts of Yogs pertaining to the five sheaths [Pancha—Kosh] of the body — :

a) Hat—Yog : Pertains to the Gross or visible body.

- b) Pran Yog : Breath—Screen
- c) Mansic Yog : Mind Screen
- d) Vigyan Yog : Intellect—Screen
- e) Anand—Yog : Bliss—Screen

Through these different Yogas one opens up a Channel of communication with the Supreme—soul and Hence these methods of God Realization are called Yogas or “Unions”. Vide the different Yogas

YUG : The age of the world, according to the Hindu Shastras, is divided into four cycles. First Krita Yug or Satya Yug, the time when the Spiritual instinct of man is at its highest; second Treta Yug, when the Spiritual instinct is still less. Third Duaper Yog, when the spiritual instinct of man stands further reduced. Fourth, Kali—Yug. When Material Power overwhelms the Spirit—Power, then the World—creation ceases. Then comes the period of renewal of the world again. So the time goes on, again and again .

SUSHMNA : The most important channel of the Vital Spirit inside the body, between the Ida and Pingala arteries. This is the only artery which reaches the top—most part of the brain, and is the only one which passes right through the different centres of the body. This is the Spiritual Path, which leads the Spirit upwards in a well—balanced state, (Sans. Su—hand—some, Same even).

