

FOREWORD

Shri V.P. Munshi Lal Govila ji has asked me to write a foreword on the Light on Anand Yog written by H. H. Data Dayal Mahrishi 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, especially 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 realisations have solved all kinds of problems of human life and received the answers to all my 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 pressure on any one to achieve my own object.

What will be at the end after leaving this condition of wakefulness, dream, semi-consciousness and super-consciousness I cannot say. Although I heartily wish that nature

may help 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 realisation 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 I have achieved by this practice. If anyone 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 addition will be more useful.

Faqir.
18 Railway Mandi
Origin of Humanity
Hoshiarpur, (Punjab)

INTRODUCTION

Yog in literal sense means junction, combination, conflux, or meeting. It comes from the 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 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 live in it, and in a way, are situated within its influence. In Sanskrit this is called 'Salok-Yog' (i.e., living with the deity in his particular Zone). Again, when you come into the vicinity of the river, the degree of union is comparatively enhanced. The moisture thickens 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 Sanskrit 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 now only become an external covering, 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 a form of it just like a fish in a pond. In Sanskrit this is termed 'Sarup-Yog', that is 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 acquires the quality of identification, and in identifies itself with it. In Sanskrit it is called 'Sayuj-Yog'; this union maybe termed

Perfect Unification. It is the sum and substance of Yog-philosophy. The Fourth Condition 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 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;

‘Anand Yog,’ the union of individual Blissful or Happy condition with the Universal Blissful or Happy condition.

These 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 the consideration of other centres, the union with which 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 subtlized. 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 of

Anand-mai Kosh, which is the border-land 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 are only regarded as deserving for the training. In the technicality of Yog School, such aspirant are called 'Adhikaries.' Properly speaking, only such qualified personalities are entitled to practice Yog, which is of various kinds viz. Physical-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 other qualifications are: the control of senses, abstinence from injury to all beings, mindful of doing good to the animate, purity of the 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 a narrow mind.

The attainment of the 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 eyebrows (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 physicality and the physical, bodily, or the outward

pleasures. Man in this state is akin to the brute. A mental or intellectual man's happiness is different from that of the brute man. He is of thinking mood of the 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' and 'Jevand' i.e. the 'Pind' or body. Likewise the man is encased within and confined in the three bodies: causal, mental, and gross, - technically called 'Karana-, Sukshma-, and Sthula-, Sharirs-'. In a similar way, he finds 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" are "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 in 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 ones 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:-

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

Etc.

This prayer clearly shows that he, who invented it, was to a certain extent conscious of the Reality, though he failed to bring to 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 it 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-Bodies 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 fountainhead of 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 and 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 consciousnesses, viz, wakefulness, dream, and absorption (sound sleep). This absorption 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. 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 of 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 eye. 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 awakening souls, '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 is exempt from His influence. He is immanent in these, and Omnipotent. In another state, the dreaming soul in the subtle body, which is enclosed 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 interiority 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 subtleties. Form the point of view, 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 substance inhabiting it. The word ‘Antaryami’ derived from two Sanskrit routes ‘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 he were full in himself. His consciousness is complete there, bereft of discriminability 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-fountainhead. The Supreme Deity which controls and regulates the economy of this Causal Universe, is called ‘Hiranyagarbha’ or ‘Sutatma’ (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 the “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 wherein 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 these 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 organisation of the human beings. They need not be decried. They are essential according to 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, finds its solution in the embodied Spirit. He is One and He is Three, He is Three and He is One. He is the Holy Ghost (cause), He is The Father (subtle), He is God the Son (gross). Is not this Kingdom of Trinity lying within his Self? How ignorant he is and bent on repeating the aphorism or formula of Trinity without knowing its purpose? Will it do any good to him? For, as yet, he is beyond the realm of Reality of which, probably speaking, he has acquired no glimpse at all. Seek the Kingdom of this God within you '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 fourth 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 everyone 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 the whirlpool of sensory and motor currents, he descends downward 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 of wants abounds. One desire is partially relieved and thousands more approach and engross him on all sides, just in the same way, as when 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, denying peace and quietness to the inmate of the Trinitised body; causal, subtle and gross. Not much of preaching is required for the spiritual uplift. Ascension above, is the only essential step that helps 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 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 differentiated idea of tri-lateral expectedness 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: goodwill 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 be hinted here.

It has been said 'Shabd nishtam Jagat', i.e. the world sprang out of and stands by Sound or word. In reality it should be said this way; 'Shabd nishtam Brahma' or 'Shabd nishtam Akhilam', 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 polarised 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 motion 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; rightward and leftward; scattered around 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 Spirit. 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 by Sound. Sound is explicable, Sound is inexplicable. What is God but Sound personated. What are you, he, she, it, or I but sound personified. It is something that is the essential-whole or essential-part of all Devisable, 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 polarised 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., like threads in a cloth, are woven and interwoven in it. Few have as yet realised 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 existence whether in aggregation or divisionalisation is Sound only.

It is Life, Light and Love- a principle which in Sanskrit finds 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, treading the path of Spirituality upwards, finds himself enraptured and engrossed in it, and thus he is enable 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 controlling the way-ward 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 sparkling rays of Sun and Moon.¹

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 polarisation and non-polarisation of energies in playful state, of atoms, ions, electrons etc., appearing and disappearing in positive and negative forms.

¹ This is poetically and allegorically expressed. For the initiated one will find that he himself a centre emanating Light etc. like any luminous object in Nature. And he can transfuse it and infuse it into others likewise.

These combine and create 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 uppermost regions. It is like a rope situate 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 bodies upwards into that Static Sphere hinted at and alluded to. The Path lies within it.

Every region, the Gross, the Subtle, and the Causal has sic 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 mind that in the 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 centres 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 regions of Ether and Mind, as one.

This description will help the reader in comprehending the regions of ‘Brahmand,’ and ‘Para-Brahmand’; hence, it was in a way necessary to point these out here, in brief.

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 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 region 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 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 explanations of this, the reader is required to read noted at the end of the IX article wherein is shown how they have been paired together 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. In comparison to this wakeful 'Brahm' has been called 'Virat,' (making bog sound). He is thousand eyed, thousand-headed, thousand-handed 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-lateralised 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 tri-lateral 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.

The individual dreamless living entity in the gross plane gets the name of 'Parigya' (whole-wisdom), wanting in nothing – self-contented – self-contained – in one's own for 'Sutratma,' inter-threaded, inter-woven, internally absorbed in His own Self, not engaged in creation, manifestation, or displaying. His energy is either external or internal. Bear in mind: as is the man, so is the God. (diagram between pg 44/45)

Now we come to the plane of 'Para-Brahmand', the Universe 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, the 'Sat-lok' where the Fourth 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.'

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 'Sahasdal-Kamal', which they call 'Sahasrara' or the Crown-chakra of the head, beginning from '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 beginning 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 terminus 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 unspeakable. It is intuitional merely.

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

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

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 him 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, the Holy of the Holies. Those who part their hairs through the nose, point out this Path through the direction of their parting. This is what means following “the direction pointed out by the nose” and the wayfarer is warned neither to turn to the right nor the left of the Path. How easy this explanation is! Formerly it was confusing and breeding dread to those who practiced, but by this explanation, all suspension and terror vanished at once.
- 2) In the economy of Creation, the ancient Seers have spoken of man as “an inverted tree” 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

a man flutters in the sky – call them roots or heads, they mean the same thing. Verily, his legs and hand are branches hanging down, while in the trees they are uplifted. Trees produce and shed their flowers and fruits upwards; but man's condition is quite the reverse of this. He casts his flowers and seeds downwards 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 while man sores it thought fully or impressionably in his head. It thinks through 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, until the highest goal is attained. This has been likened unto the walking with the head. Is this not true? Yes, but it requires practice. It requires practical knowledge and requires association with ones 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 mental repetition of the Holy Name, which leads you to the path within. 'Dhyan' is the mental medication 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 elsewhere, will not be of a master but of slavish tendencies of ritual and ceremonial observances just like an automation.

Like 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 nor consonants nor uttered by the mouth of the mortals. It is something, which exceeds and baffles every sort of description. It is unuttered and unmitigated, How wonderful! In the presence of these, how can one say that the practice of ‘Anand-Yog’ is hard and unpleasant! It is not difficult to understand and much less difficult to practise.

XII

The practise is easy; the explanation is difficult. An efficient Master can pave the Path as smooth as possible. As regards 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 Glory, and He bethought 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'. 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' casts 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 have our abodes.

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

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 article XI.

Yet, suppose a tree is standing on the brink of a lake. This tree is reflected downwards 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 downwards. This is MAN. And it is why we call 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 everything 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 withdrawn 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 no 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. Thus 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. There heart is beating here, but below, all in lifeless. Thus, Fire got assimilated in the Wind of 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 ‘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 outcome of the ‘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 ‘Para-Brahm’. And thus the effects have withdrawn themselves into the Cause. And the perfect dissolution of the body and the Universe 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 Prakriti' 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 neutralisation 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 organ) and 'Karm Indriyas' (motor organs).

The "sensory organs" are: -

1. 'Shravan-indriya' – Ears – organs of hearing.
2. 'Sparsh-indriya' – Skin – organs of feeling or touch.
3. 'Darshan-indriya' – Eyes – organs of sight.
4. 'Rasn-indriya' – Tongue – organs of taste.
5. 'Ghran-indriya' – Nose – organ of smell.

The "motor organs" are: -

1. 'Vag-indriya' – tongue – voicing .

2. 'Hast-indriya – hands – handling.
3. 'Pad-indriya' – feet – locomotion.
4. 'Upasth-indriya – sexual organ – enjoying and recreating.
5. 'Guda-indriya' – rectum – excreting.

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

'Shabd-tanmatra' – Sound as such.

'Sparsh-tanmatra' – Feelings as such.

'Rup-tanmatra' – Colour as such.

'Ras-tanmatra' – Flavour as such.

'Candh-tanmatra' – Odour as such.

These and others 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 limitations or confinements as the 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 of the reader 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 realise 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 well. For instance, just as you, standing before a mirror, find yourself reflected in its glass, so also here the reflection of the above take 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 the mirror. The only difference is of the condition. The above is Real, while the below is un-Real. The Real abides in the body. It is only being reflected in the mirror; otherwise the mirror is quite devoid to it.

I believe the sense of my assertion has been realised 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 orb, 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 principle kinds, viz: - 'Para', 'Pashyanti', 'Madhyama', and 'Vaikhari'.

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

1. 'Para' is the Sound beyond, the reverberation 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, un-knowable, un-cognisable, and so forth.
2. Another form of Sound that follows "Para" is 'Pashyanti' which is in a way visioned, seen, perceived and realised, 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 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 but the gross expression of it. 'Vaikhari' 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. Probably speaking 'Vaikhari' is the Sound expressed externally through the organ of the 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 elsewhere, you have three stages 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 ‘Para-Brahmand’. You already know that ‘Para-Brahmand’ is the Causal-Universe, the ‘Brahmand’ is the Subtle-Universe and the ‘Pind’ is the Gross-Universe. As beyond these Universes, is the RADHASWAMI 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 teachings 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 practice this ‘Anand Yog’ from ‘Muladhara’, with the help of the breathing-principle, without realising even the purport of what they did. For, as you yourself might have comprehended, ‘Para Shabd’ being imperceptible, invisible, inaudible, admitting no hearing, this first stage was useless to them. And such was even the case in the next stages also. Where there is no auditorium, how could one perceive or practice the Sound? The only thing which they did, was the exercise of breathing*. If they gained any benefit

* This refers to the gross *Hat-yog* systems and the semi-gross *Pran-yog* (*Pranayama*, or breathe-control) systems. 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 the “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 control of *Ason* (posture) and *Pran* (breath) played the chief part in exposing the Sound-principle. 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 practicers 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 *Pranayami* now who could guide his followers without any harm to their minds and brains. The wrong following of it raises or activates the wrong facultites – the various Psychic or Occultic powers, now called ‘Spiritualism’ – more than the true Spirituality; 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.

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, etc. The goal was not attained. 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 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 a 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-State. 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.

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 a new to the Sound-principle which is re-instated by Sat Purush **Radhaswami Dayal**. This name is technicality of the Radhaswami Faith, is called The “Nam”, which is the resonance of the Spiritual-Sound or *Dhuratmic Shabd*.

* This is the Age of Buddha (the Enlightened One) i.e. the Age when one’s Buddhi or Intellect becomes keen and perceptive.

It is easy. It is pleasant. It is bliss-giving. No great effort is needed to perform it. Men, and women, old and young, and all, have equal right to practise it. It is moreover, natural.

‘Vaikhari’ Sound in this arrangement is in the Gross i.e. physical, ‘Madhyama’ is in the middle, i.e. Mental, or Subtle region, while, ‘Pashyanti’ is in the Causal or the topmost region of the tri-lateral Universe; still all of them are tri-lateralised in obedience to the natural economy of the three-aspected ‘Prakriti.’

After it, comes the Fourth Stage of ‘Para’, the abode of the highest Sound-principle which has been properly termed as the resting place of the Saints.

Therefore now, if any one among you have understanding to realise the purpose, it behoves him to awake to arise and tread the Path from one stage to another without resting in the middle: taking no refuge anywhere until 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 principle Energy or Force that sustains the mystery of the Physical, the Mental, and the Causal Universes. ‘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 on 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 vegetable, 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: 'Pran', 'Apan', 'Vyan', 'Udan', and '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 every wherein 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, resulting in its reactions again, as all actions and reactions go together in Nature. Hence, everything should be done in as natural a way as possible.*

The 'Pranayama' 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

* 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.

ill, and in majority of cases the sickness becomes incurable. This is why Pranayam 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 'Pranayam' be done away with. In daily engagements of life, 'Pran' does not interfere if you are properly concentrated, e.g. while reading or writing there is proper control of 'Pran'. It is restrained; neither it lengthens nor it shortens. 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 readers 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, but at the same time is unconscious of what it does under and in subordination to the Spirit which rules supreme with no Egosim of ruling something too subtle for the Intellect to grasp. But it is such as it is.

It goes downwards. It rises upwards. It stimulates the fire of Vitality displayed in eating, drinking, digesting and assimilating etc. it excretes or ejects what is unnecessary. It takes what is necessary. It is diffused throughout the body. Nowhere is vacant. It is present everywhere. All is filled with it. Happy indeed are those who realise 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 beauty or felicity is visioned, attained, and acceded to. Let your work be workless. Let your effort be effortless. Let your exertion be exertionless and then only your mind will find itself 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 externalised (‘Vaikhari-Shabd’). Let the ‘Udan’ (the uprising ‘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 realise 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 realisation of both. When this is done, the Fourth Stage of “Soundlessness” will come into view, will burst fourth 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 Avastha’ (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 ever 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

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

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 realisation, 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 ones always concretise 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 allegorising 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 the conjunction, in unison, in coupling condition, undifferentiated and undivided. They were united together. A natural agitation arose in the womb of this Unity, and Darkness that enveloped in 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 same time 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 elementalised 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 sunshine. 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 in from cycle to cycle. The Universe assailants never fail in asserting their rights in the Universal contest.

Is this the Kingdom of the Real God? A sensible man is apt to put this question to himself and to others. The answer to this question is always negative. Is it not enough that this should ill 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 are in Heaven,
Hollowed be Thy Name,

Thy Kingdom come on Earth,
As it is in Heaven.” Etc.

It shows that this God-aggregate of gods below, 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 satisfactory conclusion? I doubt it.

Now for the story.

The embodied individual-spirit experiences 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, he also finds this “pair of opposites” 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 elsewhere, 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 the 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. None of these are unselfish, and so the Demons overpowered the gods through this weakness of theirs; and the Darkness overpowered the 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 others 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, crumbling 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, thou, he, 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.²

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

Are you willing to chant this Divine Song, becoming a regular 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 Minstrels or Songsters. If you be willing, come and learn it. Let Peace and Good-will be your lot!

* *Puncha-Pran* or five- *Prans*. Vide article XVII.

² This story finds room in the old Hindu Scriptures *Chandog-Upanishad*, *Vrihadaranyak-Upanishad* etc. in different wordings and different ways.

Spreading wide his wings, the Angelic Devotee, enraptured with the sweet Celestial 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, 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 blessings, a land of dis-Grace, bereft of Divine Grace. He flew on and on, up and up, transporting himself to the Fourth Heaven, where there is Grace. This Grace became his very life. He became Grace-ful. The Gracious One smiled on him. Behold how charming and beautiful, how fascinating and handsome the land is! Incomparable, unparalleled, unequalled to anything Earthly! The Spiritual Nectar rained on him, rendering himself or his Self Gracious as 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-Gracious 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 realised as One. He was lost in Their embrace. The idea of One and Two vanished for good. What we spoke of as One-in-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 realised. The aim was gained. The idea of Realisation 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 any more. It is here that perfect disembodiment took place. There was Grace for all. Ideal was idealised in full. The One encaged, 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 forever and forever, eternal and everlastingly

everlasting. This was what was aimed at, and this was achieved in full. So, He sang again:

Perfect is 'That, Perfect is 'This'. From Perfect riseth Perfect. Or 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 misnomer. Only fools believe in 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 you 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 'blown off' smoke that dimmed the eyes is gone forever and ever, no more to come into view. The tri-opic, 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 Effect, exist to terrify him.

Descension came to an end. Ascension took its place, and it was ascension to the Fourth Heaven. The ascension 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 humble prayers in this strain:

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,
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-entities,

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 his Solemn Petition:
“Grant us even The Regionless-Region,
The Chief Abode, the Sphere of Bliss,
The Holy Refuge at Thy Feet,
MY LORD! --**

LIGHT ON THE ANAND-YOG

PART I – “Multiplicity”

GLIMSE I

The Three zones in the Economy of Creation.

* The four great cycles of Time, according to HINDHU SCRIPTURES. The present age is the “Kal-Yug”.

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

The economy of Creation is three-aspected. Its three Dimensions are described from “relative point of view”. Without relativity 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 avoid the conception of two. The one creates 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 polarisation of Energy while in the second there is its meagreness. This zone too, is 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 the Economy of Creation. It partakes of the properties of 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.

Take the case of your finger. You will find it has three parts. Similarly, your palm is also three jointed. Consider your hand; it is also divided into three parts: the first part is the palm, the second the forearm, 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.

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 'Antariksh'). This is Trinity-in-Unity and Unity-in-Trinity or One-in-Three and Three-in-One.

GLIMPSE III

Life; Light and Love

Where there is Life, there are Light and Love also. Life is imbued with Light and Love. Life without Love and Light, is 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 cannot 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 'Sachidanand' (Sat-Chit-Anand)*.

'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'.³

'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'.

GLIMSE 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:-

* 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".

Buddhist Trinity: Buddha, Dharm and Sangh etc.

³ '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 polarisation 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. Whatever 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 of “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 terms “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 “yourself” 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 the 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 your reflected image in the mirror there is a space, so in the Universe also between Positive and Negative spheres there is a space, and that “space” in away, 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 hatred. The term opposition implies negation. Darkness, in reality, is absence of Light. Death, in reality, means in-existence of Life. Pain actually means want of Bliss. In absence there is no existence.

In 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 interest from 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 whatsoever 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 mistake.

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 see, so is your sight or spectacle. 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 disturbances; to a quiet mind there is 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: every man 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 had the conception of. His children are what his mind had designed in the innermost depths of his mentality. In reality, every man 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 a

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 the Mind creates the condition of wakefulness, it assumes innumerable forms 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 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 act 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 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 pace.

In the gross physical-body its powers were limited, for everything in that plane has limitations 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 hands, and that too, in a number of ways. It has no organs of taste 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 willpower at the seat of mentality, attain 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 limits 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 unfeelable. 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 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 lightening 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 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, nobody would have seen, heard, known, felt, perceived, or thought of anybody.

Body is the seat of outer consciousness rather sub consciousness. 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 is Mentality, its area of work is limited. For instance, 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, can be, aware of this much only.

When the food has been properly chewed, is it 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 Subconscious. Beyond these two, is the realm of Super-conscious Mind, which, 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 Superconscious 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 particularly cultured man.

GLIMPSE VII

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 unison and then the Life will be pleasant to oneself, 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 ones that waste their time in murmuring for nothing. Complaints and

murmurings lead to worries, and worries breed ill health, ill health puts an end to 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 a sound body and sound limbs. Think as long as you have a sound mind and sound mentality. Enjoy 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 yourself. 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 and communities are all selfish. Professionals bear grudge and ill feeling towards co-professionals. Two of a trade never agree. This is why this age must need to be an age of misery and mishaps. Unrest disquietitude and 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 than to work, think and enjoy in unison.

No amount of admonitions, sermons and lecturing 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 thy 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 towards him for help.

A man says "I do not care for others" I think of my own personal happiness. This man should not be condemned for his selfish expressions. 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 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 your 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 meaningless. How can 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 serving of Humanity in one way or another, and then this life will be a Life of Virtue.

A beggar, who begs for the good of others, is far better than a 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.

GLIMSE X

Life, Light and Love again.

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

A tree does not produce its fruit for its own self, but others consume its fruits. 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 relish able and sweet as Love. God is Love, because, he gives and does not ask for 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-talk. It is something to live and shine. Burn yourself like this lamp, when you are lightened, 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 yourself and then spread light far and near."

In Love, there are both deeds and thoughts. Love works, but its work is a master's work not a slave's work. Lover's thoughts are the most chastise. There is no profanity in them.

Three girls sitting on the side of a brook were praising their lovely cups. There was a hot discussion amongst 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 reused 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 beloved 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 requires 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.

LIGHT ON THE ANAND-YOG

PART II – "Unity"

GLIMSE 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? Everyone makes his own angle of vision, and consequently difference of opinion must exist side by side.

One and the same view have never been held by the followers of even one and the same Seer. They have differed, and have differed reasonably. We need not quarrel amongst 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 a 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 a human body retain their 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 arise and fall at every moment. In this ocean there are innumerable centres and each centre has its retentive value. One centre is the Sun, another is the Moon then others are the Stars and so forth. So, one centre is Humanity consisting of millions of human beings all centralized in one individual centre. This much is enough about Multiplicity.

GLIMPSE II

Unity is Diversity.

It was said of Divinity as Three-in-One and One-in-Three. That was from the point of view of 'Triloki', ie; three regions of the Universe allotted to Soul, mind and Matter. But the same may be said of one-in-hundred-thousands and hundred-thousands-in-one. Both are correct. This Universe, though three-pected consists of innumerable Solar Systems, Stars, Satellites, Moons etc. Which being living 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 unites together forming one whole entity. This Unity in Variety, exists everywhere. You have simply to look at a thing very carefully and you will find 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 this 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 types of Diversities, results 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 object that you have in view.

A. There is no defect in the illustration. If it is to be had 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. There 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 is the Supreme God. No Spirit can work without a body. Body is the manifestation of its existence. Without body, manifestation is impossible. There is a saying in Hindi

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, it 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 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 them are right, for, unless the “mind-stuff” attains fixity on the Spiritual-centre, which is the abode of the Deity, 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 results 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 to 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 all 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, everyman or woman whoever or whatever he or she may be has all the force of nature or 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 otherwise with those who do not possess such faith.

GLIMPSE IV

Various kinds of Yogas.

Yog is union of weakness and strength, union of ugliness with beauty, union of sickliness with health, union of poverty with wealth, union of pain with happiness and union of imperfect with 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. He pervades all beings and is therefore not separate from them.

Imperfection 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. Therefore everyone can believe and thrust in Him according to his particular frame of mind. There is no necessity

to discuss about the existence of God. God is real, and whole 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 Imperfection. Yog seeks to remove Imperfection and guides one onto attaining Perfection. Therefore 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’.

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 the other is called the sheath of Intellectuality or Vigyan-mai Kosh’.

The third body is called the “Casual 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 willpowers.

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

‘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 “intellectual development” through ‘Raj-Yog’ and study of Philosophical books.

‘Anand-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 Explanations

Yogis are of opinion that Mind should not be developed at the risk of the body frame. Body should be cared for first, for it is the foundation of ones’ life. According to Yogis,

corporeal frame is not only the seat of ones activities but it is an emanation of the thing inside, which, proceeding from within, becomes an envelope for itself. It is the principle from expression, manifestation and assertion of ones individuality. Unless it is sound and healthy, the healthy development of other Forces or Towers, thought not impossible, is almost impracticable. There is a saying in Latin, “Mens Sana Corpore Sano” (a sound mind in a sound body), and it 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 anyone who exercises ‘Pran-Yog’, without the help of a real expert, is in danger of not only losing his health but also if 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’, ‘Prem-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 object of its devotion. “Creating a sound mind” is its only motive, and the mind thus made sound, will be able to sound everything that is unfathomable or unsound able 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, thereby bringing about harmony.

As an intervening 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, ‘Anna-mai Kosh’ and ‘Pran-mai Kosh’, are below it and the other two ‘Vigyan-mai Kosh’ and ‘Anand-ma- Kosh’, are above it. It is situated between these two extremes. It is not only an analyser 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 “intuition 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 people do not so easily understand the system. It requires a great deal of concentration and erudition. It has got other names also, e.g. ‘Dyan-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 Yogas 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’, ‘Udgith-Yog’, ‘Anhad-Yog and ‘Pranava-Yog’. All these signify the same common purpose. Anand-Yoga 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. Every man or woman, young or old can devote some time to its attainment, at any time, in any place, and under any circumstances. Only, habit 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 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 happy throbs with buoyant life, and one who is miserable, lives an 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 clutches of death are more merciful.
11. Happiness does not lie in hoarding money or in taking pride in one's possessions. It is in 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 and 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 Earth
16. Seek happiness within and not without yourself, for there it is.
17. If you want to overcome weakness and gain health, familiarize yourself to "healthy exercises" and you will overcome weakness and become healthy. If you want to get rid of windy-diseases, 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 an intellectual man.

Likewise, by concentrating your Mind on “the centre of happiness”, you will render yourself 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.

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 thirst 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 always Virtue with it. A happy man is always Virtuous. Virtue is another name for Happiness.

23. Happiness is the heritage of a cultures mind. One who leads a life of contentment and continence, is free from anxieties, perturbations, perplexities and worry.

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 superior, he is not ruffled under the fluctuating conditions of superiority or inferiority, greatness or lowliness.

GLIMPSE VII

The centre of Happiness

Happiness is next to godliness and unhappiness is next to ungodliness. This is truer than saying: Cleanliness is next to godliness and un-cleanliness next to ungodliness.

The characteristic of a happy man should be his happy mood of mind and not his garrulity and lip-talk. 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 throughout 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 tiresome 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 a man is a slave’s work. The former is free from the shackles of selfishness while the latter is bound with the fetters of self-interest.

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 now and then, but his eyes are always 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 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 forget 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 it's blessings all around you. Such work will be Happiness not op you alone but to others too.

Acquire Life and the love of Life, giving light to all. Your knowledge and learning 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 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.

Material pleasure is confines to those tiny creatures in Nature that grope in the dark bowels of Matter.

Sensual pleasure is meant for those creatures that are of gross senses.

Mental pleasure is for mentally gifted beings and Intellectual pleasure is enjoyed by intellectual men.

We need not pay attention to Material pleasures 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 no one 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 pleasures in his food and but not like them. He enjoys sensual pleasures but does not become a brute.

Now consider the Mental. He is material, sensual and mental. 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 (*continued*)

They who think that the tongue is the tasting entity in our physical frame are in the wrong. It is not truly so. The tongue may be called a vehicle, an instrument or an organ of taste, which 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 function, for, the Life-giving Current which was centred on the tongue has been withdrawn from there 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 tongue is not deprived of its taste faculty, 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, organ 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 there-from, 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 (*continued*)

The condition of wakefulness is the state of activity of the physical body, when all the organs, limbs, nerves, 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 field of battle. He encamps somewhere and is engaged in amusements.

Mind seated on Mental-centre, 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 parents,

relations, lands, oceans, deserts and mountains, etc. Though the external senses are absent, yet it is so powerful in its realm that it produces them new and goes on with the same sort of enjoyment as there were in the world of wakefulness.

An ordinary man may infer from this that Mind itself is the centre 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 so many organs are 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 inert in its turn. There is no Life in it.

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 the 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 an centre of Happiness’ both. He is enjoying himself being the enjoyer, enjoyment and the enjoyed, all combined into 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.

LIGHT ON THE ANAND-YOG
PART III- “Method of Unity”
GLIMSE I

Bodies, their Foods and Actions

The “real man” is enveloped within three bodies: gross, subtle and casual. Gross-body requires gross food, subtle-body requires subtle food and casual-body requires casual 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 to be fed, to be nourished and to be supported. The very idea of body-hood depends on food.

The ailment 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 ailment of the subtle-body is ideas. It is idealistic and therefore must eat ether or ideas which are the dust of ether. The ailment of the casual-body is super-ethereal and 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 helps their starvation. They may either be reduced to a skeleton or become emaciated; for, as bodies they must have their proper food.

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

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

Never eat with absent-mindedness; otherwise, the food that you eat breeds disease. “Inattention” means “absence of Attention” and it is therefore a defect.

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

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 the Mental plane; for, it is made up of Mentality.

The Casual-body, with casual food fed with attention, performs its function on the casual 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 Casual-body is blissful condition.

Have reverence for food and it will make you revered. “Attention” is the proper form of respect and “In-Attention” is the improper (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’, ‘Gyan’ and ‘Upasana’. 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 must be thought with single mindedness, and Silence should be maintained with point-blankness. If there is no attention, no amount of Work, Thought and Silence will be any avail.

Precepts precede examples; theories precede practice, and designs precede development. Examples are better than precepts, practices nobler than theories, and development more necessary than designs. But the successor follows the predecessor. “Attention is the root of these two”, without which, neither this nor that is a 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 in the case of an ordinary man.

The physical man seeks Happiness or Pleasure in the Physical circles around him. The Mental-man seeks Happiness or Pleasure in the Mental surroundings around him, be they thoughts, ideas, sentiments or beautiful sceneries of Nature that excite his imagination. But the case is otherwise with the Spiritual man who 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 unruffled.

People think that a Spiritual-man should be a “great personality” with a 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 time is always blessed. His very breath is heaven, and in him there is no desire for any other heaven. He is happy wherever he has been placed by his destiny.

The world around him might certainly undergo changes, his surroundings 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 of attention”

GLIMPSE III

Fixity of Attention results into Happiness

Man-of-attention is he who relies more upon 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 others will respect you and 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 it is why he is always happy in his environments, no matter if they appear unpleasant 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-curbed, the more weak he is. Self-restraint springs from the application of attention towards oneself.

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 upon 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 riveted on that particular sport.

Upset the chessboard 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 the pleasure of a garden walk, wherein, he is sure to amuse himself in various ways. He feels happy because his attention is directly 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 comes or a letter received intimating him of the demise of some near and dear friend, gloom spreads around him and his happiness now is changed into pain. His entire happy attitude has gone and he has become miserable. Why is it so? Because his “attention has been forcibly expelled” from the seat of fixity. 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 child's hand. He will begin to weep, for his attention has been forcibly called off. Give him another toy and thus divert his attention to another object, 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 alone 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. 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 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 a meta-physical point of view, it intensifies, runs like a Current and blows or flows like a vapour substance. In a healthy man's body the “Current of attention” pass and re-pass easily from one ‘centre’ to another and so there is the condition of health. If a cut is 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. Health depends on the wholesomeness of the body. 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”.

If a man is suffering from a headache, stomach-ache, earache, eye-ache or any other ache, it is because some sort of foreign element has entered the limb or organ and has prevented the Current's natural and easy flow. This accounts for the pain. Remove the foreign matter by means of an evacuating medicine, or in any way, smooth the passage of the current and the result will be health.

GLIMPSE V

Undesirability of Unhappiness

Death is far better than the life of Unhappiness. Poverty, the most despicable condition of existence, is far better than living the life of sorrow. 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 miserable.

A man endowed with "Attention", needs not be downhearted or downcast. 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 is of reverse temper, fretful disposition and discontented mind. Cultivate easy manners, simple habits and high thinking and the atmosphere around you, then will be chaste. To be happy your-self is to

make others happy therefore, 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 and all miseries can be removed, all diseases can be cured, all wounds can be healed. Man need not be afflicted by unnecessary sorrows.

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

GLIMPSE VI

Where to fix attention

But if “Attention” is the secret key-note of Happiness, the question arises as to where and how one should fix it and make himself sure of that 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 of attention fixed on it, is likely to be withdrawn at any moment, and redemption and exemption from pain will be an impossibility.

“Inconstancy” 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 rich today may become a pauper tomorrow. A strong healthy man may meet with accidents 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. Today's hero will become tomorrow'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 a-going. It is in constant motion. The spoke that was uppermost will in time be uttermost 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. Than, where, when and how to fix one's attention?

A. It is in your own self that the principle of change and your 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 realised that you are changeless as well and it is there that your attention is to be riveted. 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 or 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 onto 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 man's mind. It is self-evident that if there is mortality there is immortality as well. Otherwise, there should have been "no man's mind".

Birth and death are the conditions of the body, the One that 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 miss-named 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 he creates or gave birth to a child and that the child was born of them. This is also 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 the clutches of death, none can escape 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 uppermost in his mind, and this is the strangest phenomenon. 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 somewhere if death is to be thought, it is subject to the thinker. The thought of death may itself die, but it does affect not affect the thinker. A man seems to be a vessel wherein lie hidden the ideas of change and no-change, morality and immorality, finiteness and infinity, limitation and unlimitation, transience 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 cannot have the idea of Life, for it is through Death that Life is born. Life and death are both Pertain to body. They do not touch the soul, which is beyond their reach. The body must die and be re-born, and the more it dies, the more it is the manifestation of Life. No man can comprehend the value of Possessions, unless he renounces them. The more there is of 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 I 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 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 (*cont*)

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 utmost development, and it is an account of Mind that man has been called "Man". God is the source of thought. He is the centre of Thought. If not anything else, 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 'Purish' (man). 'Purish' has been derived from the Sanskrit term 'puru' (body) and 'Us' (to live). One who lives in body is 'purish', and as such, he is "man". If man is the chief of the Creation, the God-Man or the man-in Divinity, is the chief 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.

The 'Brahma' or God is perfection. Man is also perfection. The difference between them being only this is 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 exists 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 concretised, idea is to be actioned, and Precepts are to be exemplified. Light a lamp, let it cast its lustre around. No amount of discussion on light is necessary. Burn yourself, and burn others. Become enlightened, make others 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 a 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 water is in the midst of an ocean, the ocean itself must be in the drop of water. There is reciprocally 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 in human brain i.e. the Little Universe, and its prototype in Divine Frame or the Big Universe.

In man there is trinity. He is composed of Body, Mind and Soul. Similarly in God also there is trinity. He is composed of Body, Mind and Soul. Soul is casual-body. Mind is mental-body and Body is corporeal-body. These are the three in both frames. We should be forgiven if we say, "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 casual-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 in the Spirit that Spirituality should be sought after, and it is there that the “perfection of man-hood” 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 an explanation, 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, In-Perfection begets In-Perfection. One who believes in the in-perfection of man, must also admit that God the creator must also be In-Perfect. As is the father, so must be the child; and as is the grown up child, so must 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.

Therefore, the fixity of attention should be aimed at where there is “the” reciprocally of both the factors. That is the ‘seat of immortality’ where permanent and everlasting happiness abides.

GLIMPSE IX

Unity and its method

In man there are desires. He has needs, and he fosters wishes. In God there is do desire, need or wish. Why is it so? Because, one is Perfect and the other ‘wishes to be Perfect’. His wish to be perfect or his In-Perfection will vanish when he is united with the Perfect.

Why is a man not at rest with himself? Why is he given to constant worries? Simple. 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-Mind.

Nothing but Union will do all, will satisfy all desires, simplify all needs, and abbreviate all wishes. It is not to be 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 front of electricity, so all the individuals have their real source in the fountain 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 these are 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 it is the combination of all nervous systems. It is the top most pinnacle in everyman'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 fountainhead, all activities and Life vanish at once.

This is experienced everyday, as has been said before. When a man gets awakened from the Current of Spirituality, he descends from the top most fountain of the nervous system giving life, zest and Energy to the whole body. It is through this that a man is enabled to perform his physical actions and worldly pursuits. After this stage, when he returns to dreamland the Current is redirected or rather detached from the sensory centres and attached to the seats of Mentality in the Subtle-body within, rendering the Physical

system altogether inert and senseless. It is here the dreaming takes place. 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 centres of activity in the plane of Physicality. Withdrawing itself from it, it goes to the centres of Mentality, and thence to the casual-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 dissension.

In the same way, when a child is born, the Current descends from his top to toe; and when a 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 the 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 misnomer, 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 it is the Alpha and omega of creation. 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 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 a word, a noun, a pronoun etc. 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 inarticulate are called ‘Dhuratmic’ and ‘Varnatmic’. It is the ‘Dhuratmic’ sound 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 in-articulated 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 therewith.

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 is only the “in-articulated word within”. It is the 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 you. 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 successful here. It doesn't depend on zeal or exertion but on the “ability to harness the Mentality.” Mind is the iron that is to be riveted to this magnet.

Sound is the Essential Element and Pervading-principle in Nature. It bears sympathy towards the Spirit and helps the unity of the Spirit with its 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 for a few days, knows full well,

that he cannot give up unless and until he has attained the goal, achieved the end, and reached the point of its destination.

“Arise, arise, tread the path of the Spirit and do not think of rest till you have attained the Ideal, Idealism.”

GLIMPSE XI

A Hint to the Front Stage

As every system of Yog has its object in view in furthering the psychological 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 systems. 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 traces the systems from the stage where all stages end, and advised His Devotees to follow the path optimistically without 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 Trinity as the embodied Divinity it is necessary that one should bridge over the Trinity for the attainment of the Fourth stage.

Radhaswami faith leaves the lower-plane centres all alone, and advises ascension into the regions above, where there is “the confluence of Humanity and Civility” 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 a means. This is explained to the initiates at the time of their initiation. **Sat Purish Radhaswami** Dayal says:-

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 realise the true purport of 'Sat Nam' and 'Sat Guru.'

GLIMPSE XII

Moral Teachings of the Radhaswami Faith.

Do unto others as you wish others do unto you. That action which helps the approach to the Holy Feet of **Radhaswami**, is good, and that action which creates separation or distance, is bad.

Do whatever you like but do not wound the feelings of your neighbours with taunting terms and wounding words. Religious discussion should be avoided, for there is the greater danger of wounding a man's heart than in anything else.

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. A happy mood does more work than anything else.

Love should be centred and concentrated in the Ideal. Love that 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 someone. A deed done to injure an individual is like a sword stabbing hard. Foolish words spoken at random are pointed arrows that 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 beings, by teaching them the prescribed method of devotion that is to be practised 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 In-perfection has been subdued by Perfection, when wants have entirely been erased 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 by not reaching the Goal, good and evil both become meaningless.

God is neither good nor 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 whatever beyond the plane of “relativity”, and when relativity is gone, both disappear at once.

Man from time to 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 teachings 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 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 teachings, the “World of God” should be understood as something different from what ordinary cultured religions make a man comprehend. “the World of God” we refer to, is beyond the good and the wicked.

To define God-head as it is, is not an easy task. It is the Spirit and therefore 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 thing 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 Spiritualization 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, to bring it down 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."

FINIS

G L O S S A R Y
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 qualifications, receiving the necessary suggestion. (Sans. Adhi over, Kar-what makes).

AGAM: One of the centres of the Fourth Dimension or Chauthapad

Vide Chauthapad.

AGNI: Fire, the third of the five Elements of the Cosmos. In its subtle state, it 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 its presiding deity is Vishnu. (Sans. Ani-to go upwards)

Vide Vishnu.

AHANKAR: Egoism, individualisation, 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 AJNYA) CHAKRE: The sixth highest centres of the gross-body where from begins the Anandmai Kosh. It is the seat of the Mind or Individual-Entity. It is also called tri-Netre, Rudranetre, Rudraksh, Shiv-Netra, Third Pupil etc. This controls the human system. (Sans. Ajnya)

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. Ksth-to shine)

Vide Mula-Prakriti