



# INTROVERT AND ĀGAMAS\*

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क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

—गीता १२. ५.

says the Gītā, referring obviously to a section of spiritual aspirants with an inclination towards the abstract path of attainment of salvation; however, keeping in view, the majority of common devotees who are often scared of the hard path, it prescribes for them *Bhaktiyoga* the easy yath of devotion and surrender unto the God.

Obviously, there exist two groups of individuals; one inclined towards the universe within and the other towards the universe without *i.e.*, to say the introverts and the extroverts. But this cannot be a watertight compartment and individuals appear to be rather composite personalities with both introvert and extrovert moods. The domination of either of these elements in the constitution of a devotee's mind makes him either introvert or an extrovert. (in the words of Gītā, अव्यक्तासक्तचेतस् or व्यक्तासक्तचेतस् —the one inclined towards the abstract and the one towards visible things). In the present paper these two classes are presumed to exist on the basis of broad division, without, in any way entering into the nicities of the comparative faculties of the two types mentioned above.

And in spiritual literature we find systems like Yoga devoted to the introvert's field and the *Karmakāṇḍa* literature in the Vedic religion and the works on temple rituals and festivals devoted to the extrovert's field. But these are works esteemed as 'revealed' and hold a position of dogmas to various cults with sizable following. Such texts or scriptures do provide for instructions with varied gradations so as to meet the needs of aspirant-devotees possessing varied eligibility and aptitude. The *Bhagvadgītā* seems to explain both the paths: *Vyakta* and *Avyakta*. And curiously enough, the relation of the Gītā and the *Pāñcarātra* is strikingly very close; so much so that, it is often put in terms of theoretical and practical portions of one and the same school, traditionally come down from the Lord through the agency of *Vivasvān*, *Manu*, *Ikṣvāku* etc.<sup>1</sup>

This presumed relation between the Gītā and the *Pāñcarātra*, in the present context leads us to a further hypothesis that Āgamas must have elaborated, to the minutest details, both the portions of theory and practice. And we find that on the Gītā saying '*Patram puṣpam, phalam, toyam,...*' the Āgamas have built up rituals incorporating these objects of offerings. Naturally if the Gītā speaks of *dravya-yajña*, *tapoyajña*, *svādhyāya yajña* it is for the Āgamas to help the devotees to perform them in a scientific way; and the aphoristic description of the introvert's venture, as described in the Gītā at भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् etc. ought to have received further treatment in the Āgamas, with the necessary borrowings from the authoritative works on the subject like the *Pātāñjalayoga-sūtras* etc. In other words the followers of the Āgamas whether extroverts or introverts need not, as far as possible, be required to go beyond the Āgamic texts for guidance. But as already observed, there are no watertight compartments

\* [ N.B. Here the word Āgama does not denote the Jain Āgamas, but is used for old Sacred Hindu Texts like Upaniṣadas, Sāṃhitās etc. —Editor ]



of the extroverts and introverts, nay, it is for the *Sādhakas* at large that they must incorporate both the practices in their daily routine of life ; besides the entire superstructure of the ritualistic procedure is not meant for diverting the attention of the *Sādhaka* but to train his mind gradually in order to acquaint him with the 'universe within', where alone he is to find his destination, the salvation. The Āgamas do contain spiritual curriculum, so skilfully prepared that it has appealed numerous devotees, centuries after centuries and attracted millions of them from several places. At present, it is proposed to restrict the survey of the Āgamas to glean out the portions dealing with the topics of introverts' interest and to note some perusals by way of appreciation. The literature of the Pāñcarātra is indeed vast ; the Samhitās form the revealed literature available in printed form as well as in manuscript form ; it is possible to understand the importance of these texts better by visiting various centres of the Pāñcarātra, where the tradition is alive.<sup>2</sup> It must be, however, noted, with a feeling of distress that an introvert is likely to be disappointed on meeting the persons who are well-versed in the routine practices of the Āgamas. It is the ritualistic portion that seems to have been better preserved, probably because, there are funds available for the upkeep of the rituals and further because, they are much of mechanical nature.

If we approach the Āgamas with this specific purpose in mind then out of the four sections : *Jñānapāda*, *Yogapāda*, *Kriyāpāda*, and *Caryāpāda*, broadly concerning with the philosophy and theroretical aspect ; Yoga, temple-art, architecture and iconography and rituals respectively. The first and the fourth sections have some portions of our interest, whereas the second being entirely devoted to 'Yoga' falls exclusively in the sphere of our interest.

The Āgamas, though theoretically divided into four sections, are practically not so faithful to that division and furthestmost of the Samhitā except one—the Pādma, neither follow the pattern nor cover the topics prescribed under these four sections. In fact the available samhitās taken together are found to deal with all these sections through their chapters to a limited extent. Here an attempt is made to survey the introvert's desired textual portions from printed as well as unprinted Samhitās which could be made available.

The first section deals with the theory of God, Creation, Jīva, Mokṣa etc. etc., which might be stated in brief as below. The Pāñcarātra is a theistic school and believes that Lord Vāsudeva or Viṣṇu is the Supreme Controller who is immanent as well as transcendent in whatever exists in the form of the universe. Unlike either Buddhistic or Advaitic concepts of reality, nothing is unreal for the metaphysics of the Pāñcarātra. The visible universe is nothing but God appearing in a specific form. The God is perceived in various aspects without undergoing any change. Actually these aspects are to be called so, since it is we who need them for the sake of proper grasp. In the technology of the Pāñcarātra metaphysics they are called *Para*, *Vyūha*, *Vibhava*, *Antaryāmī*, and *Arcā* manifestations.

'*Para*' is that aspect which is there for the quest by scholars in metaphysics who proceed on rational lines. Technically *Para* is *Jñāna-gamya*. This is an academic sort of form likely to attract those who are of scholastic aptitude.

'*Vyūha*' is a composite aspect with four forms which is taken to be so, in order to explain the process of God becoming the Universe. It is while explaining this aspect that the well known 'doctrine of Vyūhas' has come forth. It is a distinct contribution of the Pāñcarātra Āgama to the metaphysics in general. It is the backbone of the Pāñcarātra philosophy and from its nature, it would attract the scholars as well as spiritual aspirants. The description of a symbolic pillar, which explains the nature of the God and the concept of Mokṣa and the way to attain, it is closely connected with the doctrine of Vyūhas. It would, therefore, be useful to study these together.

The third aspect is known as '*Vibhava*' and may be taken to be somewhat akin to the '*Avatāra*' concept. The Vibhavas are said to be ten in number and include most of the

traditional *Avatāras*. The Lord seems to interfere the normal working of the universal machinery so as to remove its obstructing elements, promoting the coordinating ones and setting right its proper order. In the *Gītā* terminology, it is (a) protection of the virtuous, (b) punishment of the wicked, and (c) establishment of *Dharma* or rule of law.<sup>3</sup> The '*Vibhava*' thus signifies the occasional incarnation of the Lord.

Then there remain two more aspects : the *Antaryāmin* and the *Arcā*. This arrangement is very important and manifests very high maturity on the part of its thinker. Of these two the former is exclusively for an introvert and the latter exclusively for an extrovert ; and they are placed on par. Both describe the same God with a distinct aspect. When the devotee shuts his eyes, He becomes *Antaryāmin* for him, ready to respond to his meditation and the efforts of his internal faculties to progress on the subtle path. And when he opens his eyes and proceeds to worship the idol, He is there in *Arcā* form to respond to his physical efforts in trying to offer him the best possible service with the best available material ; and when two different devotees worship Him by the two paths He simultaneously assumes two respective forms and responds simultaneously to both of them with no partial attitude to either. Here therefore both the paths get an equal treatment. The '*Antaryāmin*' or the '*Hārda*' i. e., the '*Indweller*' or the '*Heartdweller*' is the *Upāsya-devatā* or the adorable deity for the introvert under the *Pāñcarātra*. As the *Antaryāmin* or the inner controller, the Lord resides in all as the controller within and it is through His impulsion that one commits evil deeds and goes to or performs good deeds and goes to heaven. Thus one cannot in any way escape from this inner controller. The *Antaryāmin* also stays within our heart as the object of meditation for the devotees especially the Yogins.

As referred to above, the symbolic pillar is worth studying. The God in the *Pāñcarātra* as already pointed out is a Knower and Enjoyer who takes swings from one to other states of His consciousness. The analogy is quite simple. The *Jīva* and the *Paramātman* are both '*cit*' or sentient and for that reason both ought to possess identical qualities ; and it is common individual experience that individual soul switches his consciousness through four states : *jāgṛti*, *Swapna*, *Suṣupti* and *turyā* i. e., awakeness, dream, deep-sleep and trance. The *Paramātman*—the Supreme Soul must also be having these states of consciousness. And as individual self sees and enjoys various experiences by swinging from *Jāgṛti-Swapna-Suṣupti-Turyā* and back or by skips from any state to any other state at random. *Jīva* undergoes various states when the experience and enjoyment change, but the Knower and the Enjoyer remains unchanged. So does the Lord undergo the stages of consciousness where like the *Jīva*, He remains unchanged as Knower and the Enjoyer. Technically, these states for Him, are called *Aniruddha*, *Pradyumna*, *Saṅkarṣaṇa* and *Vāsudeva*, the states which He may enter at His free will. From our point of view, to say that 'the world exists', is to say that 'the Lord is in the *Aniruddha* state of consciousness'. His switching over to some other state is the switching of the existence of the visible world for the said period. In other words, the reality of one state is relative to the presence of the Cosmic Soul. It is for the spiritual aspirant (*Sādhaka*) to grasp this particular nature of Reality and try to develop his own inner consciousness and the power of perception and realisation so as to enhance his own consciousness to the state of trance (*Turyāvasthā*) and link it up to *Aniruddha* State i. e., the divine awakened (*Jagṛti*) state. It may remind us of something like the feat in a circus where the athlete leaves his own swing to catch a higher one just at the moment when the two have closest oscillation. The divine existence for the *Pāñcarātra* is of dynamic nature endowed with the best of all qualities ; and by way of corollary the state of emancipation is also a dynamic state of merger into the Supreme Self, as opposed to the negative concept of salvation or *Mokṣa* thought of elsewhere.

There is much of interest and use in the symbolic *Viśākhayūpa* for the introvert, nay, it would be a must to grasp the basic tenets and a perusal of the description of *Viśākhayūpa* would serve his purpose.



The 'Viśākhayūpa' is described at two places ; *Sāttvata Samhitā* (Chapter 4 : 7-20 and 31-34) and *Lakṣmī Tantra* (Chapter 11 : 1-19) as follows :

ब्रह्मयूपस्वरूपेण त्वाक्रम्य स्वं महामते । सौम्यमूर्तिचतुष्कं तु सर्वदिक्प्रसृतं च यत् ॥ ७ ॥  
प्राच्यां सितेन वपुषा सूर्यकान्त्याधिकेन तु । व्यक्तिमभ्येति भगवान् वासुदेवात्मना स्वयम् ॥ ८ ॥  
पद्मरागसमानेन तेजसा समनन्तरम् । उदेति दक्षिणस्यां वै प्रभुः संकर्षणात्मना ॥ ९ ॥  
धर्माशुरश्मिसंतप्तशतधामाधिकेन तु । रूपेण पश्चिमस्यां च व्यक्तं प्रद्युम्नसंज्ञया ॥ १० ॥  
शरद्गगनसंकाशवर्णेन परमेश्वरः । समास्त उत्तरस्यां चाप्यनिरुद्धात्मना ततः ॥ ११ ॥  
संस्थानमादिभूतैर्वै सर्वेषां तु समं स्मृतम् । सूर्यकोटिप्रभाः सर्वे तेजसा कमलक्षणाः ॥ १२ ॥  
...तथा भिन्नतनोर्मन्यं देवस्यास्य महात्मनः । विशाखयूपसंज्ञस्य वक्ष्ये विद्याविवेदकम् ॥ १३ ॥  
...नानामंत्रस्वरूपेण ह्यादिदेवः परो विभुः । आदिमध्यावसानेषु स्थितस्सर्वस्य सर्वदा ॥ १४ ॥  
चतुर्व्यूहचतुष्के स्वे शांतादि व्यक्तलक्षणे । प्राधान्येन त्रयानां च देवानामवतिष्ठते ॥ १५ ॥  
यथाम्बरस्थस्सविता त्वेक एव महामते । जलाश्रयाणि चाश्रित्य बहुत्वं संप्रदर्शयेत् ॥ १६ ॥  
एवमेकोऽपि भगवान् नानामंत्राश्रयेषु च । तुर्यादिपदसंस्थेषु बहुत्वमुपयाति च ॥ १७ ॥

—सात्वत संहिता अ. ४.

तुर्यादिजाग्रदन्तं यत्प्रोक्तं पदचतुष्टयम् । वासुदेवादिना व्याप्तमनिरुद्धोन्तिमेवतु ॥ १८ ॥  
तत्र तत्र पदे चैव चातुरात्म्यं तथा तथा । अव्यक्तव्यक्तरूपैः स्वरुदितं ते यथोदितम् ॥ १९ ॥  
व्यूहाद्व्यूहसमुत्पत्तौ पदाद्यावत्पदान्तरम् । अन्तरं सकलं देशं संपूरयति तेजसा ॥ २० ॥  
पूजितस्तेजसां राशिरव्यक्तो मूर्तिवर्जितः । विशाखयूप इत्युक्तस्तत्तज्ज्ञानादिवृंहितः ॥ २१ ॥  
तस्मिन्स्मिन् पदे तस्मात् मूर्तिशाखाचतुष्टयम् । वासुदेवादिकं शक्रं प्रादुर्भवति वै क्रमात् ॥ २२ ॥  
एवं स्वप्नपदाज्जाग्रदव्यूहविभावेन । स्वप्नात्पदाज्जाग्रदन्ते तेजसः पूज्यते महान् ॥ २३ ॥  
विशाखयूपो भगवान् स देवस्तपसां निधिः । तुर्याद्ये स्वप्नपर्यन्ते चातुरात्म्यत्रिके हि यत् ॥ २४ ॥  
तत्तदैश्वर्यसंपन्ने षाड्गुण्यं सुव्यवस्थितम् । तदादायाखिलं दिव्यं शुद्धसंवित्पुरस्सरम् ॥ २५ ॥  
विभजन्नात्मनात्मानं वासुदेवादिरूपतः । पुनर्विभववेलायां विना मूर्तिचतुष्टयम् ॥ २६ ॥  
विशाखयूप एवैष विभवान्भावयत्युत । ते देवा विभवात्मानः पद्मानाभादयो मताः ॥ २७ ॥

—लक्ष्मीतंत्र अ. ११.

In the edition of *Lakṣmītantra*, by V. Krishnammacharya published by the Adyar Library, he has given a precis of the description of *Viśākhayūpa* in prose, which runs as under :

अस्ति वैकुण्ठेऽप्राकृतलोके विशाखयूपो नाम ध्वजस्तंभाकारः कश्चन तेजोरूपी भगवन्मयः स्तंभविशेषः । स च ब्रह्मयूपनाम्नाऽप्याख्यायते । तत्राधः प्रदेशमारभ्योपर्युपरि चत्वारो भागाश्चतुरश्रा वर्तन्ते । प्रतिभागं चतुःस्वर्गं पाश्वर्षे भगवान्पर वासुदेवः वासुदेवसंकर्षणप्रद्युम्नानिरुद्धरूपेण क्रमेण प्रागादिदिश्ववतिष्ठते । तत्र प्रथमो भागः जाग्रत्पदाभिमानी अनिरुद्धप्रधानः । तत्र ते व्यूहदेवाः स्पष्टदृश्यरूपायुधवाहनमहिष्यादि परिच्छदा भान्ति । एते च जाग्रत्पदस्थोपासकानुग्रहाय तथा प्रकाशयन्ते । तदुपरि द्वितीयो भागः स्वप्नस्थानाभिमानी प्रद्युम्नप्रधानकः । तत्र ते व्यूहदेवाः अस्पष्टदृश्यमलिनप्रायैः आयुधवाहनमहिष्यादि परिच्छदैर्वर्तन्ते । एते च स्वप्नपदस्थोपासकानुग्रहाय तथा वर्तन्ते । तदुपरि तृतीयो भागः सुषुप्तिस्थानाभिमानी संकर्षणप्रधानो रेखामात्र दृश्यायुधादि परिच्छदैर्देवैर्ध्यासितः । एते च सुषुप्तिपदस्थोपासकानुग्रहाय तथा वर्तन्ते । तदुपरि तुरीयस्थानाभिमानी वासुदेवप्रधानोऽत्यन्तादृश्यायुधादिपरिच्छदैः शून्यकल्पैर्देवैर्ध्यासितश्चतुर्थो भागः । एते च तुरीयपदस्थोपासकानुग्रहाय तथा वर्तन्ते । अतो जाग्रदादिपदस्थोपासकाधिकारानुगुण्येन व्यूहदेवास्तथा वर्तन्ते । ऐतादृशविशाखयूपाख्यानिरुद्धादेव पद्मनाभादयो विभवा अवतीर्णा इति ।

—लक्ष्मीतंत्र, प्रस्तावना, पृ. २५

The passage could be rendered in English as under :

In the supra-material region otherwise called *Vaikuṇṭha*, there stands a pillar called *Viśākhayūpa*, resembling in shape to a flag staff. (It is also known as *Brahmayūpa*). It is divided into four sections—lengthwise i. e., from the bottom to the top and has four sides directionwise i. e., facing the four quarters—East, South, West and North. Lord *Para-Vāsudeva* entirely pervades

this column in the fourfold form of *Vāsudeva-Saṅkarṣṇa-Pradyumna* and *Aniruddha* in the directional order of East, South, West and North respectively.

Therein, the first or the bottom section marked for the '*jāgrat*' or 'the awakened state of consciousness' is principally presided over by *Aniruddha*. Here, the *Vyūhadevatās* or the divine manifestations along with their consorts, vehicles and weapons, shine in a clearly visible form. They rather exhibit themselves in that way so as to favour the devotees that have progressed only upto the 'awakened state'.

Above this, there is the second section marked by the 'dream state of consciousness' technically called 'स्वप्नपद' and principally presided over by Lord *Pradyumna*. Here the manifested deities exhibit in a somewhat blurred appearance along with their consorts, vehicles and weapons and also having a shadowy image. They appear so for the favour of the aspirants who have raised themselves upto the level of 'dream state of consciousness'.

Thereupon rests the third section which is marked by the 'deep sleep state' or सुषुप्तिपद and is presided over primarily by Lord *Saṅkarṣṇa*. Here the *Vyūhadevatās* are visible, along with the paraphernalia, only in a dim lineary appearance. They are meant only for the benefit of the devotee aspirants who have progressed upto and stationed on the सुषुप्तिपद or the dormant state of consciousness.

The fourth or the topmost section marked by the तुरीयस्थान or the 'trance-state' and principally presided over by Lord *Vāsudeva*. The *Vyūhadevatās*, along with the retinue are, so to say, in a nearly invisible or thinly visible state which may be equated rather to a void. They exist so because the eligible devotees alone who stand on the trance state should perceive them.

Special tips are given herein, for the aspirants on the progressive sixteen stages, wherein the *Sādhaka* tempers his power of perception so as to penetrate into the obscure nature of the Divine Self. And on the ladder of his own manifestations, He meets each class of the *Sādhakas* on the level where they might have reached. And as assured in the *Gītā* or the *Āgamas*, death en route *Sāadhanā* does not annihilate whatever is achieved but instead, enables the *Sādhaka* to assume a better-placed embodiment which would facilitate his further spiritual progress.

While the first section gives us theoretical suggestions, the later sections, which are larger in size, give us practical instructions. As we go further to the second section called the *Yogapāda*. Except in the *Pādma Saṁhitā*, there is no separate section for the *Yogapāda*, and there are few others *Saṁhitās* where some portion is exclusively allotted for the Yoga. The topics are naturally of great interest of an introvert since they contain explanation of the practice of the Yogic path. But then an introvert is normally expected to be conversant with the standard works on Yoga like Patañjali's *Yoga-Sūtra*. And the *Saṁhitās* seem to have a practical outlook of compiling whatever is needed for the building up of their system, from various sources and are not unduly keen on making original contributions on each and every branch of knowledge. So, after reading the Yoga portions in the *Pāñcarātra*, one is tempted to remark that 'Patañjali seems to have been watered down.' The special contribution of the *Saṁhitās* lies in the object of meditation viz., the '*Antaryāmin Vāsudeva*'. On Patañjali, we have already, a number of works leaving no scope for the secondary work to be studied afresh. This much on the *Yogapāda* would suffice as introductory remarks.<sup>4</sup>

Then we may just skip over the third section that treats the temple building and iconography which is a technological subject and does not contribute much to our present concern. This would lead us to the fourth section which treats in detail various parts of rituals. The entire effort is woven round the *Arcā* concept which is to be adored with the best available materials and with the best possible service. It is called '*Soḍaśa-upacāra-pūjā*' (process of worship including 16 varieties of offerings). This is, of course, the central part. But there is a well-knit scheme laid down by the *Pāñcarātra Āgama*, covering the entire



life-span of all the individuals with a religio-spiritual curriculum defining his conduct, routine and occasional, for every day and round the year and providing for the programme of domestic as well as temple rituals with daily rites and seasonal and occasional festivals (*nitya* and *naimittika utsavas*). The entire scheme though rotating round the idol-worship incorporates various actions where the devotee has to shut his eyes. The religio-spiritual diary (*Pāñcakālaprakriyā*) prescribed by the *Pāñcarātra* scriptures has a hoary past and has been praised even by its critics like Ādi Śaṅkarācārya as 'Ideal diary'. The *Pāñcakālaprakriyā* divides a day (i. e., day and night) into five parts and assigns some duty to be performed by the devotee in that period. This topic, though a short one, is found in many *samhitās* in almost identical manner.<sup>5</sup> It would be useful to proceed on the lines of this diary item by item lingering wherever the introvert would like as to and skipping over elsewhere.

The five divisions viz. (1) *Abhigamana*, (2) *Upādāna*, (3) *Ijyā*, (4) *Svādhyāya* and (5) *Yoga*, are assigned for five tasks. The first covers the period before sunrise, beginning from *Brāhma-muhūrta* i. e., early dawn; the fifth take the earlier portion of the night after the sunset. The second and third accommodate themselves upto noon and the fourth ranges from noon to sunset.

The first i. e., *abhigamana* or 'approach to the Almighty' with ardent surrender coupled with *japa* i. e., muttering of the divine name, *dhyāna* or meditation and *stotra* or laudations.<sup>6</sup> Immediately after breaking sleep while about half of the night is yet to pass, the devotee should meditate upon the Supreme Power and offer prayers to purify one's actions throughout the day.<sup>7</sup> The action of *dhyāna* may fall directly under introverts' region; but the *japa* and *Stotra* are at least on border. Surrender unto the Lord (*Viṣṇu*)<sup>8</sup> with various names is more important. This period exclusively aims at a direct contact between the God and the devotee; it is a pretty long time when one finds seclusion and solitude coupled with quietude of time and atmosphere. During this period, almost everyone is required to be an introvert at least for a while.<sup>9</sup>

The second portion called *Upādāna* is reserved for purely a mechanical activity of equipment of the idol worship. Having done this, the devotee is to embark on the ritual of worship technically called *Ijyākāla*, covering late hours of the forenoon. The *Pūjā* especially that in the temple and that took at the time of festivals in renowned shrines is a meticulous process of very many mechanical activities. However, it includes some processes wherein the performer has to shut his eyes so as to yoke his inner faculties. Two such topics which rather form independent units, and which have received a fair treatment in the *Samhitās* are the '*Bhūtaśuddhi*' or 'Elemental purification' and '*Mānasayāga*' or 'worship-within'. The first comes under *Ijyā* no doubt but actually may be treated as the finishing touch to the *Upādāna* activity which has a double mission—collection of materials and their purification even the body purification of the devotee. *Bhūtaśuddhi* aims at purification of the elements which go to form the body. The *Mānasayāga* is the first part of the *Ijyā* wherein the entire function is performed with closed eyes with all abstract aid. Having done this, he is eligible to go on with the *Ṣoḍaśopacārāpūjā*.

### **Bhūtaśuddhi—Elemental Purification**

External bath and cleansing alone does not render the human body completely pure so as to make fit for worship. Evil thought, speech and actions too go on besmearing the body particles with impurities. Āgamas provide with a highly scientific and technical process for overhauling the entire body constitution and rejuvenating it every time before the performance of the *Pūjā*, since it is a must in accomplishing an atmosphere of purity, piety, sanctity, and serenity in the sanctum sanctorium, where the Lord is to be invoked to come and

stay. So without the performance of the *Bhūtasuddhi*, the *Arcaka* is not recognised to be eligible for the Pūjā.

The process of the elemental purification may be summarised as under :—

The devotee shuts his eyes and open his inner sight to visualise that Lord *Viṣṇu* is seated on the Supreme Altar. He then gradually elevates Him on way upwards through the right-hand portion of the '*Suṣumnā Vein*', seeing Him reclining on a 'circular orb' glowing like a clustre of a thousand suns. This seat, as he perceives is made up of '*mantras*' and resting 12 *aṅgulas* (fingers—a measurement) above the luminous disc (*Prabhācakra*) with a substratum made of elements. The devotee further perceives the Lord to assume a body of mantras alone.<sup>10</sup>

Just below the seat of the Lord, devotee sees a square shape piece of floor, yellow in colour and possessing the properties of the five elements : *śabda-sparśa-rūpa-rasa-gandha* (sound-touch-colour-taste-odour) and having an emblem of *Vajra*. He further sees that the entire creation marked with rivers, islands, cities, forts etc. etc., surround the earth. At this stage of visualisation the devotee chants the *Pṛthvīmantra* and finds that the earth enters his body and rests there through the mantric miracle ; he allows the earth to pervade the region from foot to knee. With the force of *Kumbhaka* wind, it is to be gradually led forth and made to merge into its subtle-element, the *tanmātrā*, called '*gandhaśakti*'.<sup>11</sup> The *gandhaśakti* is then purged out to dissolve into the next element i.e., *Āpa* (water) and be deposited in the majesty of *Varuṇa* ; in the same manner all the five elements are to be made to merge back and back ultimately into the *tanmātrā* of Ether namely *śabda*. Each one should be inhaled with *pūraka*, dissolved into the next one with *kumbhaka* and exhaled with *recaka*. While with *Āpa*, he meditates on *Varuṇa* and he sees all storages and reservoirs of water in-drain within his body makes it pervade over the portion between his knee and the thigh. With *Dhāraṇā* mantra (i.e., the chant of retention), the entire quantity of water is seen to merge in its *tanmātrā* the '*rasaśakti*', and that should be thrown out by *recaka*, in the orb of fire, and should be deposited in the majesty of Lord *Agni* endowed with triangular shape altar. Then the whole empire of *Agni* i.e., the lightening, the moon, the sun, the stars, the jewels etc., gush inside the body of the *Sādhaka* when the chanting of the *taijasa-mantra* commences. This power is absorbed with this *mantra* and it rests in the region from *Pāyu* to *Nābhī* i.e., the organ of generation to the navel. This by contemplation, merges into the *rūpaśakti*, the *tanmātrā* of light. Then this is purged out to be deposited into the majesty of *Vāyu* or wind. Then he experiences that all sorts of winds enter his body. By the chant of retention, they are absorbed within the '*sparśaśakti*,' or *tanmātrās* of touch. Then it should be thrown out and deposited into the *Vyoma-vibhava* or the Etheric majesty. Then entire space without is contemplated to enter one's body and then by '*Vyomākhyā-dhāraṇāmantra*' subtle element should be taken into one's own body, and it should pervade the region between the neck and the '*Brahmarandhra*'. Then he sustains it for sometime in *Kumbhaka* and then he pushes it out up from the *Brahmarandhra*. Here he experiences that the Jīva is full of pure consciousness (*caitanya*) and is completely rid of the fetters of the cage made up of the five gross elements—(*pañcamahābhūtapañjara*). Here the individual self i.e., the *Sādhaka* gets a prospective as well as retrospective vision. He can see his entire body as if he is a third party spectator. So does he perceive the Lord seated on the Altar-Divine. The *Sādhaka* is then advised to remain in the body made of mantras and concentrate on the *Samādhi-stage*. Then he leaves that body also, thinking it to be impure and rises still higher and higher. He then visualises that he is coming out of the nest of his heart as well. He proceeds with the power of wisdom (*Jñāna*) alone and drops down the body of the '*tanmātrās*' and reaches the level of the physical vicinity of God. Here he realises and enjoys the luminous, indescribable state of bliss—the favour of Lord *Viṣṇu*. Here he experiences that he has resumed to the existence of his 'own'.

Then what he is expected to do is the act of burning down his earthly body by the strength of his will (*Ichhāśakti*), see to it that the earthly body is completely reduced to ashes



leaving of course the *tanmātrās* which are already taken out ; by the fire which resembles one which is ablaze at the time of the great annihilation of Lord's Creation (*Yugānta-hutabhuk*). When the function is over the blaze is to be surrendered to the Lord of the *Mantras*. Then the *Sādhaka* sees that the fire is full burnt and what remains is a heap of ashes. Then he transmits a cyclonic wind to make the ashes scatter away at random, all over. Thus the body disappears totally with no visible trace.

Then the *sādhaka* invokes the disc of mantras shining like a full moon and drizzling nector from heavens. He should sprinkle this nector over the remnants whatsoever of his body and lo ! he sees that a lotus springs up out of void and gradually the universe evolves in its normal order of creation. He finds that there shines for him a reborn body untinted with any impurities whatsoever. This is a body worth entering which he does by the retreating process and embarks on his worship of the Lord in the form *Arcā*, the tangible idol.

By way of resume one could note down following observations :

- (i) *Bhūtaśuddhi* is a complete and independent process.
- (ii) It is a prerequisite for the ritual of worship and a *saṁskāra* on the body of the worshipper.
- (iii) From spiritual point of view, it is a far difficult process as compared to the mechanism of the *Pūjā*. A sincere effort on the part of the devotee to master this process would certainly uplift him on much higher plane ; and it is worth giving repeated trials.
- (iv) As for the scientific nature, its feasibility and efficacy, only those who are in that line i.e., the introverts with adequate background alone could say anything.
- (v) These various technical terms like the tackling of the *nāḍīs*, the *cakras* and winds present within one's own body. This could be compared by an introvert to the corresponding terms in the Yoga school.
- (vi) We are told of *Layayāga* in the *Āgamas* elsewhere which is the abstract process of absorption of the creation. This might be similar to the *Bhūtaśuddhi*.
- (vii) We come across some technical processes in metaphysics of the *Upaniṣads*, like *trivṛtkaraṇa*, *pañcīkaraṇa* and *Saṁvarga-vidyā* where one element is absorbed into the other. Those processes have served the source and might have played an important role in the building up of the scheme of elemental purification.
- (viii) In any case, the entire process of isolating oneself from the earthly body, reaching the vicinity of the Great Soul, experiencing the discarding the gross and subtle bodies around oneself, to have a detached visualisation of one's own body from a long distance, to set it on fire by one's own fire of wisdom, seeing that it is reduced to ashes, blowing cyclonic hurricane to puff the heap of ashes helter skelter and further, with the mystic power to the *mantras*, to rejuvenate the body along with the entire Universe with the help of nector, all this is fascinating for anyone ; nay one would be tempted to become an introvert. Naturally, an introvert would rejoice on finding such a fine process to grasp and to practise.
- (ix) Even for a devotee having academic interest, this portion would be of great help in tallying various tenets of the *Pāñcarātra* cult, especially those concerning the theories of Creation and Liberation. And further, it is noteworthy that in the form of *Bhūtaśuddhi* the tradition could retain the metaphysics of the *Pāñcarātra* ; and practising the *Bhūtaśuddhi* is making an at a glance revision of its metaphysics.

Whatever merits or otherwise, one may safely announce that here lies an important treasure of our spiritual heritage. Let us not just skip over it, or else sleep over it, casually dismissing it as impracticable.

The purification of everything from within and without, renders the *Sādhaka* eligible for the *Yāga*, where at the outset he is to perform *Mānasayāga* or the 'worship-within' and then alone he may handle the paraphernalia of outer worship (*Bāhyayāga*). And *Mānasayāga*, too, is



an abstract process to be performed with one's eyes shut. This again would form a subject of introvert's special relish.

### “Mānasayāga” : The Worship Within

There are two names for this yāga—*Mānasayāga* or *Antaryāga* which are same in connotation and hence inter-changeable. They are used as substitutes in the texts of *Śaivāgama*, *Śāktāgama* and *Vaiṣṇavāgama*. *Mānasapūjā* and *Mānasārcaṇā* are also used to denote the same thing. All these terms indicate a process which may be described as ‘Internal worship’, ‘mental adoration’ or ‘worship within’. It is an abstract form of worship. The worship of the Lord is said to be threefold : internal worship, the image worship and the fire-worship—मानसी, बेरपूजा च होमपूजेति सा त्रिधा । What is common is the object of worship and what varies is the mode. *Āgamas* contemplate no option regarding the choice of one or more forms of worship ; but instead they regard all of them to be the essential components of what may be generally called yāga or worship. The *Mānasayāga* seems to be an unoptional portion of study for those who profess to follow the *Āgamic* path.

On par with the *Mānasapūjā*, there are some other functions wherein the mind plays an important role. There are modes of vedic sacrifices which can be performed internally and are called *Antaryāga*, where instead of the concrete material, only abstract material is used. In various *Upaniṣadic* passages and other places, descriptions of (1) *Manomayī-mūrti* an idol created by one's mental agency, (2) *Mānasa-snāna* i. e., performance of ablution by mind, (3) *Mānasajapa* i.e., the muttering of mantras without the movement of tongue and lips ;<sup>12</sup> (4) *Mānasahoma* i.e., the ritual of fireworship within one's mind ; (5) *Mānasī-sṛṣṭi* mental creation and such other concepts connected exclusively to the sphere of mind are found. It means that the mind has power to create a world of its own—a replica to the outer world. We are familiar with the fascinating picture of the *Parāpūjā* and *Manas-pūjā* offered by *Ādi Śaṅkara*. The yogic practices, the *Bhūtaśuddhi* the *Nyāsa*, and such other topics are also allied ones, together forming a category of processes where internal faculties have a predominant role.

The description of the *Mānasayāga* may be summarised as follows :

The devotee takes a *Padmāsana* posture and folds his palms close to the navel in an *Añjalimudrā*. Having come to a steady physical composure of limbs one recalls the group of senses constantly tending outward, so as to make them merge in the mind and apply their faculties to the intellect and the faculties of the intellect towards the path of knowledge.<sup>13</sup> With this preparation one proceeds to perform the abstract spiritual rites. Hereafter what is functioning is the mind alone. The interior of the body of the devotee is to serve the purpose of the divine shrine described as चतुश्चक्रे नवद्वारे देहे देवगृहे पुरे । The sanctum sanctorium stands within one's own heart as a permanent abode of the Lord in the form of the ‘Indweller’ or *Antaryāmin*. We find a detailed scientific description or the construction of all the components of the temple and the relevant deities presiding over them. In fact, it is not a construction of the scene by the mind in the worldly sense. It is rather realisation of what is already created by the Lord within oneself. All the metaphysical principles, the divinities, the elements, the celestial globes, the sages, the scriptures and the like are invoked to come and take form to receive the worship to be offered. Thereupon one contemplates the process of merger of all these into the body of the Lord. For example, the sacred Ganges is to be visualised to merge in Him in the form *Arghya* offered to him. This process is technically called *Laya-yāga* or the ‘ritual of the worship of merger’. After accomplishing the *Laya-yāga* one should start the *Bhogābhidha-yāga*. This is just the counterpart of what is called the *Ṣoḍaśopacāra-pūjā* in the external worship. It begins with invocation and prayer—



मानसान् जयशब्दांश्च कृत्वा विज्ञापयेदिदम् ।  
स्वागतं तव देवेश ! सन्निधिं भज मेऽच्युत !  
गृहाण मानसीं पूजां यथार्थपरिभाविताम् ॥

—पारमे. सं. ४ : १३४-३५

The *upacāras* or the offerings to be presented are not tangible (सांस्पर्श) but products of will-power (संकल्पजनित) and their speciality lies in their being immense in size, abundant in quality and they can be gathered from any place of choice out of the seven worlds. Besides they are through and through auspicious, holy, bestowed with finest qualities and undecayable.<sup>14</sup> All is abstract for instance, the fire to be produced is by rubbing the sticks of meditation—*ध्यानारणि* तु निर्मेथ्य चिदग्निमवतार्य च The fire also is not ordinary but a spiritual one. The *nyāsa*, the *mantras*, the *mudrās* all are abstract. Nothing is tangible. The whole performance when accomplished is to be surrendered to the Lord and then the entire paraphernalia is to be withdrawn into one's heart and is to be treasured into one's self, by the power of will or *Samkalpa*. Then the devotee has to beg permission of the Lord to perform the *Bāhyayāga*. The conclusion (*Visarjana*) worship-within is not to be done till the completion of the worship without.

The *Āgamic* seers promise the performer of the *Mānasayāga* various reliefs : from diseases, oldage, mortality, bondage of the worldly ties etc., and further assure him of annihilation of all demerit to his account, thereby granting him 'the eternal bliss'. It is described as the best of the paths and the follower is honoured as the best of the worshippers. It is further assured that the performance of this form of worship, though very hard to practise becomes easy by constant practice.<sup>15</sup> The followers are warned against revealing this to those who have neither faith nor eligibility to perform this.

The first thing that strikes us is the completeness of the process contemplated in the *Mānasayāga* as compared to the processes of मानसजप, मानसस्नान, मानसहोम etc. They are small units in themselves which rather serve as component parts of the abstract worship, while this is a self-sufficient unit.

The *Parā-pūjā* or *Mānasapūjā* explained by Ādi Śaṅkara, the भूतशुद्धि, न्यास, योग and like topics fall under the same category with the *Mānasayāga* as noted already. But there are a number of subtle points of difference. In the *Mānasapūjā* offered to the Goddess, we find the *Śoḍaśopacāra* created and offered by mind alone. In the *Parāpūjā* however, the immense finiteness of the worshipper and his equipments in comparison to 'the Infinite' which is the object of worship seriously strikes the mind of great Śaṅkara and in a mood of ecstasy he expresses his inability to worship the Lord, and going a step further, he says that the action of *Pūjā* is impossible due to the identity of the *Pūjyā* and the *Pūjaka*. In the *Manasayāga* on the other hand, no inability is contemplated, nor the identity of the *Pūjya* and *Pūjaka* at least at the time of the ritual.

In the elemental purification we find a process wherein both psychological and physical agencies are at work. Besides, it is a preparation for the worship and not the body of it. In *Mānasa-snāna*, what is aimed at is the internal purification of the body and mind. *Mānasajapa* is a practice of concentrating on the muttering of the mantras or divine names without the help of the tongue and the lips. In the *nyāsa* both the physical as well as the mental activity is at work. In *dhyāna* or meditation, what is required is application of one's mind towards single object.

In the yogic practice, we find that at the stage of *Samādhi*, mind has to develop the faculty of concentration (*ekāgratā*) at the first instance and further in the state of the *Nirbīja-Samādhi* what is contemplated is the total merger in the object namely the Supreme Self. Besides, the *Nāḍī* system is yoked to the yogic feats, which may not be employed in the *Āgamic* process of the internal worship.

*Mānasayāga* differs much from the sister rituals mentioned above. Unlike the Yoga, it is restricted to mental and abstract functions alone. In Yoga, on the other hand, the faculties of mind too are withdrawn in the manner of the limbs of the tortoise. In the *Mānasayāga* we have to develop the subtle and sublime faculties of mind, since it has to create by realisation the entire expanse of the divine enshrinement within and maintain it carefully till the successful accomplishment of the *Mānasayāga*. In technical terms, we may say, the mind has to develop the faculty of *Samagrātva* in stead of *ekāgrātva*. *Samagrātva* may be interpreted as 'concentration on totality.' What we find in that process is that the mind has to create the mental image (मनोमयी मूर्ति), prepare a seat for it by imagination, create the consorts and retinue deities by imagination, instal them at proper places, then collect the proper material for worship, deposit it at proper places and commence the worship, keeping all the while the scene created so far, firm and steady by not allowing it to vanish the least and for even a fraction of a moment. Supposing there occurs some slip, the whole process ought to be repeated 'ab initio'. Again the judgment of distance and interspaces of the objects must be maintained very very carefully. No jumble of misplacement would be tolerable if the worship is to be ideal. Keeping this theatrical show intact, the devotee has to proceed for performance, wherein he has to bear in mind the sequence or order of the details of worship, the priority and the posterity. If by chance some mistake creeps in, the process is to be started again from the beginning. In other words one has to be cautious about the space-perspective and the time-perspective and to effect a harmony of the two (स्थलावधानं कालावधानं उभयोः सामंजस्यं च). It is a collaborative enterprise of the पूज्य, पूजक, पूजास्थान, पूजाद्रव्य, पूजनक्रिया i. e., the object of worship, the worshipper, the place of worship, the materials of worship and the process of worship—all being संकल्पजनित or the products of imagination. As such, one may feel that it is many times difficult a task than cultivation of concentration on a single object. (*ekāgratā*).

One more speciality of this worship-within is that it is independent of means (साधननिरपेक्ष and उपकरणनिरपेक्ष) in contrast to the बाह्ययाग since it requires no tangible material. All the material as already said is a product of imagination or as elsewhere described product of the subtle elements. In other respect, it may be called शरीरनिरपेक्ष or independent of the body as well. That is if one achieves skill in its performance, it is immaterial for one, whether the body is retained or abandoned, since it can be actuated with the help of the mind and the तन्मात्रा or the subtle elements. The process is, however dependent on attentiveness (अवधानसापेक्ष) and not independent of it (अवधाननिरपेक्ष). Indeed, the process of external worship may be done absent-mindedly after a long practice, reducing it to a prosaic mechanical functioning of the body. Mental adoration cannot ever be performed that way. A slight absent-mindedness means invitation to duplication and further repetitions of the entire effort.

As for the comparison of this process, as treated in different Āgamas, it may be observed that there is more similarity than difference. In the Śaiva and Śāktāgamas, we are often told of the maxim शिवो भूत्वा शिवं यजेत् or देवी भूत्वा तु तां यजेत् which aims at the identity of the object of worship and the worshipper. In the Viśiṣṭādvaita system this identification is not tolerated or entertained. In other words, differences in philosophical tenets reflect on the details or mental worship. Again, the object of worship varies as per the Āgamas, Śiva, Viṣṇu, the Goddess or any other god may assume that place. So would be the case regarding the mudrās, the mantras, the maṇḍalas, the cakras and other details of worship. In the process of *Mānasayāga* in the left-hand Tāntric practices (*Vāmācara*) would include the well known Pañcamakāras as the case may be. It might be interesting to observe whether the abstract form of offerings in the Tāntric worship would involve any kind of hiṃsā or not. One cannot say whether it would be admissible to the followers of the strict rules of non-violence (अहिंसाधर्म). There would be a counter-argument that the mental act of killing



or injuring would fetch them worse fruit that accrued through a bodily act of injury. Again they may fear that indulgence in the मकार of मदिरा-मांस-मैथुन etc. even on a psychological plane may invite a mental degradation by the process contemplated in the Gītā verse : ध्यायतो विषयान् पुंसः संगस्तेषूपजायते etc., leading straightway to the doom or destruction. Mental contemplation (मानसचिन्तन) may prove to be more harmful than actual physical act.

As for the relative superiority and inferiority between the inner and outer worships, it is unanimously declared that the former is superior to the latter. All the same, the two rites are not competitive but complementary ones. An option to the *Antaryāga* preferred by an individual devotee in his domestic worship (गृहाच्चा) may be tolerated. But it is no way an option for the temple ritual. It is obligatory on the part of a temple priest (*Archaka*) to perform it with accuracy and devotion since he is doing it for the benefit of the devotees at large in a representative capacity. It seems that the *Āgamas* expect of an ideal worshipper, a capacity to perform the *mānasayāga* with perfection. In other words, it may be deemed as a necessary requisite for his eligibility to hold the office. Besides, sincere and devoted, accomplishment of the *Mānasayāga* paves the way for perfection and liveliness in the otherwise prosaic mechanism of the outer worship, and charge the ritual with spirituality which is automatically transmitted to the minds of the devotees who partake the worship only as spectators having full faith in the priest who actually performs the worship.

The priority and posterity of the two rituals also is an interesting topic and may create sometimes, a controversy among scholars. In the daily routine, we find that the *mānasayāga* comes first and then comes the *Bāhyayāga*. The arrangement of chapters in the texts also testify this. It is however that it is '*Bāhyayāga* that paves the way for the *Antaryāga*'. There is an apparent contradiction between the two views before us. Probably the second view is based on the verse from *Vāmakeshwara Tantra* which runs as follows :

बहिःपूजा विधातव्या यावज्ज्ञानं न विद्यते ।

—वामकेश्वरतन्त्र अ. ५१

When we understand the proper position, the paradox will be removed. In the daily worship, the *Antaryāga* comes prior and brings perfection, purity and better sense of devotion to the *Bāhyayāga* which follows. However, the *Bāhyayāga* has its own limits on the path of spiritual progress of the individual aspirants. One day or other he must cry halt to the performance of *Bāhyayāga* and it is always desired that the time should come as early as possible and that too before the aspirant is compelled to leave his earthly body. If he gains perfection in performing the *Mānasayāga*, before the end of his life, he may continue the worship during the tenure of his further embodiments or inter-embodied states. It would be interesting to note here that individual aspirants have a latitude of acquiring the proficiency in this ritual even upto the end of this life or failing it in the subsequent embodiments. For an *Arcaka*, however, the skill has to come at the initial stage of life. It is just like those who enter the renunciation stage (संन्यासाश्रम) at the initial stage of life, which for others is a final stage. For this reason, the *Arcaka* is rightly praised as 'अर्चको हि हरिः साक्षात् ।'

One more point to be noted about the *Mānasayāga* is the purpose behind it. In the *Jayākhya Saṁhitā* of the *Pāñcarātra-Āgama*, it is explained that there exist two aspects of the *Vāsanās* or the passionic precipitates of the individual self. They are originating from without or within (बाह्योत्था and आन्तरिक). The former are accrued to the soul from the objects around, while the latter go on accumulating even in the absence of objects tempting the senses. The former can be overcome by diverting one's mind from their temptation by yoking the same to the process of outer worship. Nevertheless, that process is ineffective regarding the internal urges (*vāsanās*) that stir the mind from within and are likely to stir the faculties of the body which are restrained by the *Saṁskāras* achieved through the *Bāhyayāga*. Those *vāsanās* are not an outcome of outer functioning of the senses. They are the sum-total of accumulations of pre-

vious embodiments and fresh creations of mind. Even after total annihilation of the external urges ( बाह्योत्थवासना ), the inner ones remain as arrear unremedied for. What one could do, is to close the doors of one's mind for the outer objects and take a fleuroscopic or X-ray search focussing the location of the seeds of the internal *vāsanās* by the help of the power created in him by repeated performance of the mental worship ( मानसयाग ), and burn the seeds reducing them to ashes once for all; and then sterilise one's mind so as to leave no scope for their further germination.

To conclude, it may be observed that the topic of *Mānasayāga* in the *Āgamas* is not only interesting and fascinating but is highly scientific as well. It has tremendous appeal to the aspirants, and scholars of an introvert-aptitude. It is a ceaseless challenge to their efforts and and perseverance to grasp and master it and an intellectual feast to their scholarly thirst for knowledge.

The third portion of the day is scrutinised and now remain two portions—the *Svādhyāya* and *Yoga*. The period after the meals upto the twilight period in the evening is reserved for self-study i.e., revision of the religious texts. As stated in the *Āgamas*, the devotee performs his *sandhyāvandana* at the sun-set and then he becomes ready for the daily yogic practice.<sup>16</sup> This period brings him *Brahmasiddhi*—the attainment of Brahman.

At the outset, the devotee selects a spot fit for concentration of mind, preferably in a sacred but lonely and pleasant atmosphere. Then he has to purify the ground before setting for the venture. He progresses on the path of Yoga through its eight climbs, step by step. First of all he follows or rather strictly abides by the rules and regulations, the injunctions and prohibitions or the 'dos' and 'don'ts'. These things bring his physical body under desired results and make it fit for worship.

Then he assumes suitable postures, technically called *yogāsanas*. Different *āsanas* may suit the body constitution of different people.

A comfortable posture helps further tackling of the internal limbs. Having accomplished this, the *yogin* ventures to regulate and dialate his breath i.e., technically to exercise *Prāṇāyāma* by *pūraka*, *kumbhaka* and *recaka*, the inhaling, retaining and exhaling the breath. This exercise is meant for regulating the five wind-movements.

The fifth stage is *Pratyāhāra* process wherein one has to shut out the objects of pleasure in the world and divert the sense organs towards the internal region. The sixth stage is *dhyanā* or meditation. Lord *Viṣṇu* is the object of worship. It is followed by *dhāraṇā* wherein, the one achieves the equilibrium of the internal organs. It is equated to the pacification of the waves of the disturbed waters. Here, he concentrates on the 'heartdweller' (*Hārda-paramātmā*) along with his consort *Lakṣmī*. He visualises the divine couple *Lakṣmī Nārāyaṇa* in a direct vision of yogic insight.

When this stage of realisation is attained by the *Sādhaka*, he is advised to lead the Lord in abstract forms, by his will-power, gradually towards a seat prepared by the *Sādhaka*, for the Lord, on the altar in his heart through the via media of the right hand outlet to the passage of the *Suṣumnā* vein. The devotee perceives by imagination that he has assumed pure physique in the form of the *Mantras*. The *Yogin* then absorbs the five elements, in their proper order (as described in the *Bhūtaśuddhi*) within his own body and stand in the immediate presence of the Almighty—the ever-cherished goal of *Sādhaka's* life. He then causes the properties of the elements viz., शब्दस्पर्शरूपरसगंध to unite in one and gradually push out of the *Brahmarandhra* the apperture opening on the supracosmic region which is said to be situated at the top of the headgear.

At this superb state of *Sāadhanā*, the devotee tries to induce the soul-essence or the *Caitanya*, out of the cage of the earthly body and transplant it on the *Mantraśarīra*. Further, the *mantraśarīra* is also withdrawn and what he receives is the sixfold causal existence i.e., the *Pañcatanmātrās* i. e., the five subtle elements and the *tanmātrā* of the mind. This also is to fall



back and one receives a body of a luminous disc technically called *Prabhācakram*. Resorting to this luminous disc one is led straightway to the navel of Lord *Nārāyaṇa*. The *Sādhaka* who is completely pure, having realised the Ultimate Truth and having totally severed from the material body, becomes endowed with 'Cit' the sentient property, the basic characteristic. Like in the *Bhūtaśuddhi* process, he burns down his earthly body again to revive it by the help of nector and enter the newly formed pure body.

Repeated practice of this process finally uplifts the aspirant Yogin to the enviable state of *Samādhi*—the total merger in the Supreme Being. The fifth period of the day is utilised for this exercise. The devotee is then free to go to sleep.

That completes the survey of the Ideal diary of the *Pāñcarātra* and its literature, keeping in mind, the interest of an introvert as a guiding principle.

### Notes

- 1 The history of the descent of the 'Yoga' is narrated in the *Gītā* (Chapter IV) and *Īśvara*, *Pārameśvara* and other *Samhitās* in the opening chapters, in almost identical manner.
- 2 Such centres are : Tirupati, Kanchi, Śrīraṅgam (near Trichonopoly) and Nelkote (near Mysore).
- 3 परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ —गीता ४. ८
- 4 In the *Caryāpāda*, we have to study *Yogakāla* where the instructions of the *Yogapāda* are to be brought into practice. Hence, therein some analytical observations would be noted down.
- 5 Vide Jayakhyā S. 22 : 68-69, *Nārādīyas* 30 : 2-4 ; *Ṛṣirātra* : 1 : 1-10 etc.
- 6 जपध्यानार्चनस्तोत्रैः कर्मवाक्चित्तसंयुतैः ।  
अभिगच्छेज्जगद्योनिं तच्चाभिगमनं स्मृतम् ॥ —जयाख्य सं. २२: ६८-६९
- 7 समुत्थायार्धरात्रेऽथ जितनिद्रो जितश्रमः ।  
कमण्डलुस्थितेनैवीवदराचम्य तु वारिणा ॥ —सात्त्वत quoted in *Pāñcarātra Rakṣa* Ch. 3, p. 128  
संप्रबुद्धः प्रभाते तु उत्थाय शयनेस्थितः ।  
नाम्नां संकीर्तनं कुर्यात् षोडशानां प्रयत्नतः ॥ —पारमेश्वर सं. २. ४
- 8 नमो वासुदेवाय नमः संकर्षणाय ते ।  
प्रद्युम्नाय नमोस्तेऽस्तु, अनिरुद्धाय ते नमः ।  
....दिव्यानामवताराणां दशानांमथ कीर्तनम् ।  
हरि हरि ब्रुवंस्तत्पादुत्थाय भुवि विन्यसेत् ।  
....नमः क्षितिधरायोक्त्वा वामपादं महामते ॥ —पारमेश्वर सं. २. ६  
,, २.१०  
,, २.१७
- 9 A vide *Aniruddha* S. Ch. 18 *Nārādīya* 2, 37 *Viṣṇutattva* (iv)-1, *Paṇṣkara* 20-24 *Viśvāmitra* 10
- 10 Besides the verbal meanings, such portion always have mystic, technical and conventional meanings which the aspirants in the same and allied field only are likely to comprehend. Here, the attempt is elementary and aims at highlighting such portions without going much in details.
- 11 One may trace this process to the *Samvargavidyā* of the *Upaniṣada*.
- 12 अंतर्योगं बहिर्योगं....  
मनोवैज्ञस्य ब्रह्मा....  
मानसपूजया जपेन ध्यानेन कीर्तनेन स्तुत्या.... —अमनस्कपोनिषद् २. ३६  
—बृहदारण्यक उपनिषद् ४.१.६  
—राघोपनिषद् १.६

- 13 पद्मासनादिकं बद्ध्वा नाभौ ब्रह्मांजलिं दृढम् । मनस्युपरतं कुर्यादक्षग्रामं बहिःस्थितम् ।  
चित्तं बुद्धौ विनिक्षिप्य तां बुद्धिं ज्ञानगोचरे । ज्ञानमावनया कर्मकुर्याद्विपारमाधिकम् ॥  
—पारमेश्वर संहिता अ. ५ : १-३
- 14 संकल्पजनितैर्भोगैः पवित्रैरक्षयैः शुभे । सांस्पर्शं शैवचाराख्यैस्तथा चाभ्यवहारिकैः ।  
महद्रूपैः प्रभूतेस्तु सप्तलोकसमुद्भवैः । यथोदितेस्तु विधिवदुकृष्टतरलक्षणैः ॥  
—पारमे. सं. अ. ४ : १३७-३८
- भावोपनीतपुष्पाद्यैर्हुदम्भोजे शिवं यजेत् ॥  
—सोमशम्भुपद्धति ३. ३४
- 15 अंतर्यागात्मिका पूजा सर्वपूजोत्तमा प्रिये ।  
—वामदेववर्तन
- 16 ततोऽष्टांगेन योगेन पूजयेत् परमेश्वरम् ।  
पंचमो योगसंज्ञोऽसौ कालांशो योगसिद्धिदः ॥  
—जयाख्य सं. २२ : ७२-७४

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