



YOGA SĀDHANA

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The word "YOGA" means union with Almighty. There are various branches of Yoga like *Haṭhyoga*, *Karmayoga*, *Bhaktiyoga* and *Rājyoga*. Each is a path to the same goal and they are complementary to each other. The essence is Integrated Yoga.

There are numerous books on the subject. I shall deal with Patanjali's *Aṣṭāṅgayoga*, *Rājyoga* and *Bhaktiyoga*; other branches come by implication and it is essentially Integrated Yoga. The unique distinction with the scribe dealing with the subject is that God Himself became my guru from early 1957 onwards. It is exactly as stated in the Bhagavat Gita where Lord Krishna says that He himself does Yoga in a real and true *Sādhak*. The modern student considers the attainments of Yoga as Mythology but I have practically proved that what is stated in the Ancient Wisdom is quite correct.

Indian *Rṣis* (saints) did research work on Life and how to contact the life-giver. The result was Integrated Yoga.

The basic necessity is a clear and healthy body which should be a suitable vessel to contain the *Amṛt* (divine nector). For this purpose the first stage is *Yama* or self-control. This implies ten points of conduct namely (i) *Ahimsā* or non-injury, (ii) *Satya* or truthfulness, (iii) Non-covetousness, (iv) Chastity, (v) Forbearance, (vi) Patience, (vii) Kindness, (viii) Humanity, (ix) *Sāttwik* food, (x) Cleanliness.

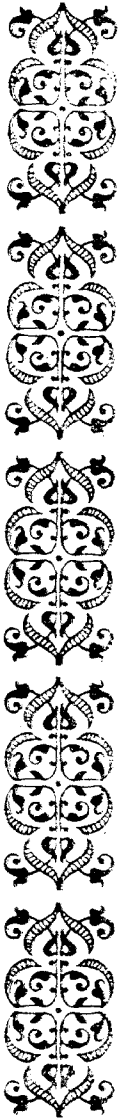
The second stage for practice is *Niyama* or regulation. This also implies ten points, namely (i) Control of passions, (ii) Contentment, (iii) Faith, (iv) Charity, (v) Prayer, (vi) Listening to scriptures, (vii) Repentance over faults, (viii) To do goods deeds, (ix) Recitation of scriptures, (x) Sacrifice.

It is evident that *Yama* and *Niyama* cover ethics. After these preliminaries there are six more stages which will be described later.

Here I will take up *Rājyoga*. The key for crossing the bridge between materialism and spiritualism lies in the mind. *Rājyoga* deals with mind-control and its development and unfolding of consciousness.

The ancient *Rṣis* discovered during their research that the physical body is just like a complicated machine that functions during the life span with God's power or spirit or monad a spark from His flame. They found that there are seven centres of energy or *chakras* through which the life force is absorbed. The most important is at the top of the brain called *Sahasrāra* or *Brahmarandhra*. This has been called "*Dasam-dāwr*" in Guru Granth Sahib as there are 9 other openings already exist in the body like mouth, ears, eyes, nose etc., secreting impure fluid and the tenth is concealed being the abode of the Driver of the body. The second centre of energy is at the bottom of the brain and is called *Ajñā*. It is behind the spot between the two eye brows and the beginning of the nose. The third centre of energy is in the region of the throat and is called *Viśuddha* a *Kanṭha chakra*. It is the seat of *Ākāśa* or Ether Element. The fourth centre of energy is in the region of the heart or *hṛdaya chakra* or cardial plexus. This





controls the energy used for breathing or *Prāṇa Śakti*. It is the seat of Air Element. The fifth centre of energy is in the region of the *navel* and is called *Maṇipūra* or *Nābhi Chakra* or Solar plexus. This is the seat of *Agni* or Fire Element. Most of the arteries carry the food energy to different parts of the body from this centre. The sixth centre of energy is at the root of the male or female sex organ and is called *Swadhiṣṭhāna* or *Indriya Chakra* (Hypogastric plexus). It means the seat of pleasure. It is the seat of Water Element or creative power. The seventh and last *chakra* is at the bottom of the body between the *anus* and generating organ and is called *Mūlādhāra* or *Gudā Chakra* (pelvic plexus). This is the seat of Earth Element. It is also called *Ādhāra Chakra*. The whole Cosmic force in man is stored above this Chakra. It forms a reservoir of life force.

Again, the second centre of energy forming the centre of the circle at the bottom of the brain is the seat of mind. Therefore in order to control mind one should concentrate at the spot between the two eye-brows. This is the fundamental of *Rājyoga*.

The other six stages of *Aṣṭāṅga Yoga* are—(3) *Āsana* or sitting posture (4) *Prāṇāyāma* (5) *Pratyāhāra* (6) *Dhāraṇā* (7) *Dhyāna* (8) *Samādhi*.

I shall not go into details of these stages as their practice may arouse complications and unless one is absolutely pure one is exposed to danger. I know of one case in which the Life Force ascended from *Mūlādhāra* to *Sahasrāra* and perhaps descended from above and the person was going to die but for my intervention with divine touch. However for *Āsana* any convenient posture will do, though *Padmāsana* is the best. The trunk has to be kept straight without tension to facilitate the movement of force. As for *Prāṇāyāma* one should start with deep breathing. The in-take of Air—*Pūraka*, exhalation—*Rechaka* and holding breath after inhalation or exhalation *Kumbhaka*. These three have to be so regulated that breathing should proceed in a rhythmic manner. These should be performed in the ratio of 1 : 4 : 2. i.e., one breath *Pūraka*, four breath *Kumbhaka* and two breath *rechaka*. This will help mind-control.

Rājyoga along with *Bhaktiyoga* is best and safest. *Bhaktiyoga* is the remembrance of God, reading and listening of scriptures and doing and listening to *kīrtan* or devotional songs. As soap washes out dirt, God's name in any language and His '*Kīrtan*' will wash the internal dirt. This will serve like internal bath. The ordinary bath does not touch the internal dirt. Repetition of a '*Mantra*' also serves the same purpose and the power of a *Mantra* depends upon the attainment of the saint who gives the *Mantra*. It also depends on the aspiration of *Sādhaka*. If the *Sādhaka* is truly willing it makes one *Nirmal* or pure. The test for internal purity is that one will get flash of light or may see full moon or sun when meditating. The second essential is making the mind steady and calm. This is achieved by *Rājyoga* by concentrating at the brow centre- *Ajñā*. Mind control, however, is a Herculean task. It is said *Man jeete Jag jeete*—if one has conquered the mind, he has conquered the world. However regular practice is necessary. Association with saints who are nearer to God will be of immense help and almost the impossible can be achieved through them as they know how to make others mind calm depending on their receptivity of the Divine Force. The first sign of Grace will be that the body may be joeted, some force may begin to ascend through the spinal column and the body may sway to and fro. With further progress the ascending force may begin to prescribe *chakra* or rotate in each or any Centre of Energy. The ascent of the force from below will hail the Spiritual birth of an individual. One lady has described that the back pain due to ascent of the force in *suṣumṇā* (the canal in the Spine) is almost like birth pangs, which are felt by the mother when a child is born; while in this case it hails one's own spiritual birth. I felt only a little pin-prick. When the Ascent is up to *Sahasrāra* then one may meet God. Further progress will be descent of force from above-Transcendent God. When this happens God Himself will become the teacher or Guru of the *Sādhaka*. The ascending and descending forces after fusion at the brow centre will virify each *Chakra* and concentration of the *Sādhaka* will be taken at different centres of energy. The stage will be reached when the entire *Yoga Sādhana* will be perfectly

guided even the sitting posture included. Orison has been compared to watering the garden of the soul. While initial meditation is compared to drawing up water in a bucket with a rope from a deep well; the next step is drawing it up by installing a pulley; further progress is watering with canal water. The last step when God's force descends from above into the physical body is just like pouring rain to water the garden of the Soul when even the uneven and raised parts of the field will become green and fruitful. While the ascending force will bring bliss, the descending force from the Transcendent is the transferring force. It will change the vibratory power of each cell of the physical body which means extension of consciousness. The ascending force will come out of *Sahasrāra* and may lead to the formation of four subtle bodies. This is a lengthy subject and has been dealt with in my book "Spiritual Science" in the Chapter "Man and his Garments". Then bodies surround and interpenetrate the physical body (*Annamaya Koṣa*) and have been named *Prāṇāmāya Koṣa*, *Manomaya Koṣa*, *Vijñānamaya Koṣa* and *Ānandmaya Koṣa* by the ancient saints.

The play of the two forces proceeds in a wonderful manner in various permutations and combinations and enables the real man to come out of the physical body. The virification of the centres of energy to make us superman is a very long affair and may extend over several years while the play of forces may proceed for all the 24 hours in a day. The intensity of the forces increases with rhythmic Bhajans and *Śabda Kīrtan*. The inner controller teaches the *Sādhaka* to transform others and may allot other tasks like alleviation of human suffering.

When His full Grace is showered an individual will work in his subtle bodies as freely as in the physical body. He will dance with His tune and work with His will. God will bestow some or all of His power on the Saint. He may conquer death and leave the physical body with his will at His call. Such is the Ancient Indian Wisdom left to us as legacy to become man-God.

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The prāṇayāma is not much appreciable by the yogin who has developed disregard about bodily and worldly pleasures, whose passions are suppressed and senses are under control.

—Yogapradip

