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ATMAYOGASUTRA

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Institute of Bharatological Research, Sriganganagar
(Rajasthan, Bharata)

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Preface

After the extinction of the Yoga in Bharata by C. 500 A. D., the meaning of the concept Yoga also began to be blurred. The concept began to be variously connoted to suit the sectarian needs. The godists interpreted it as "Joinder" of the individual Atman with the God. The Mithyayogins interpreted it as joinder of the matteric organs with the Atman. It also began to be identified with psuedo-asceticism. As the institution of the Yoga was attractive, it became the property of one and all, with multiple connotations to each and every one. No other part of the planet Earth knew the Yoga between 2000 B. C. and 500 A. D.

The concept Yoga is derived from the root Yugg, signifying one's own exertion, one's own self-effortivity, particularly in the Atmanepada. The Yoga-sutra, in the very beginning in I. 2, speaks of "Chittavritti nirodhah" meaning "Spiritual efforts for the final annihilation of the matteric distractions of the Chitta, the conscienciate principle, aggregation of matteric impressions on the spirit". The concept Yoga signifies right spiritual effortivity. As this institution was absent in the Christian religion, philosophy and practices, we do not find any synonymous concept for it in the English language. Some new concepts like "spireft" "spiract" "Spiriaty" came to light and the last has here been accepted. The Yoga does not act as joinder. It acts as disjoinder of matter from spirit. The prefix Atman has been added to the concept Yoga, itself signifying the Atmayoga, to distinguish it from the degenerated yogas, the Anatmayoga and the Mithyayogas. Hence, the title of this research-cum-experience work is the Atmayoga. The concept Atmayoga means Spiriaty, hence, the concept Anatmayoga, naturally, would mean matteriaty and the Mithyayoga, the perversiaty.

The concept Yoga is a first-term-elusive compound (prathamapada-lopi Samasa), eliding the term Atman, signifying the Atmayoga.

Tee Yoga is not magic, rather it is the negation of magic. A true Atmayogin is totally forbidden to use his Siddhi, even if partly or wholly attained. This matteric use of the attained Siddhi results in the total loss of the fruits of the Yoga, so far achieved. The use of a particular siddhi would be a form of magic, white or black, and the magic is a bastard art and spurious science. We often, periodically, read newspaper advertisements that "the technology of the unified field shall solve the problems of any government regardless of the magnitude and nature of the problem—political, economic, social, or religious, and irrespective of its system—capitalism, communism, socialism, democracy, or dictatorship on the basis of cost reimbursement after the target is achieved," viz, for monetary consideration, No planetary government is so foolish as to fall prey to this Dollar earning technology of false matterism, mis-called transcendental meditation.

Of course, there is the universal unified field, unmanifest and fundamental, constituted of the spatomic cooperativity, the latomic cooperativity and the matomic collectivity, governed by its own law of Realibrium. I have presented this reasophical reality in my research works, "Experiments in the Scientific Reality," "The Reflections on the Anti-reflected" and "The Reflections on the Pre-Reflected" This law of the unified field has given birth to the historic reality of the scientific spirituality.

The Marxists had to wage and win the hardest violent struggles to establish communist systems and governments to solve the problems of the proletariat, the downtrodden and the weaker sections of the society, with the weapon of Scientific Matterism. As the nature of the matter is dicadance, division, disruption and disintegration, this communist system, along with the matteric capitalist, feudal, tribal, or their intermixed systems, is suffering the natural consequence of its foundation. All these matteric systems, today, are tottering and disintegrating. The problems of the peoples and governments of these different planetary systems

arise from their own matteric foundations. We have to replace these matteric foundations with the planetary single and harmonious spiritual foundation to solve their problems. For the attainment of this noble purpose, the spiritualists, the Sadhakas and the Samnyasins, have to organise themselves into a powerful planetary organisation to win the renaissance, cultural and systemic great spiritual Revolution with the weapon of Scientific spirituality. The spiritualists shall have to wage and win the hardest non-violent self-struggles for the re-establishment of the Peoples' Spirule (Atmik janaswarajya) system and planetary government, on the foundation of the spiruling village and city directly elected republics with the decentralised major economic, political and social powers; only the remainder powers being successively with the higher block, district, state and national republics, indirectly elected. The problems of the present planetary human society arise from the centralisation of dictatorial powers with a tiny ruling minority of five percent or less. Its only answer is decentralisation of the total power for every member of the human society; essential centralisation of power being with the society as a whole and not with any individual.

The weapons of the Scientific spirituality are Atmajnana (spiritual knowledge) Atmasamyama (Spiritual right regulation), Atmadhyana (spiritual meditation) and Atmasangharsha (spiritual struggle). These weapons are available not only to the individual but to the society and thought as well. Rather, the triad, individual-society-thought, inseparably walk together. The separation of the one is the annihilation of the other two. The self-struggle in the social context signifies renunciation, penance, bravely standing against violence, fearlessly suffering the onslaughts of the retaliatory dying matteric systems and dying for the noble cause. The Atmayoga, the highest culmination of the Scientific Spirituality, shall make these human freedom fighters fearless (nirbhaya), limitless (aseema, boundaryless) brave, matterless and capable of fighting till the final success.

I may sound a note of caution to the pacifists here. The pacifists of the west, before the second world war, denounced war but

fell prey to national non-pacifism during the course of the war. They became divided and supported their national war machines. Such a great pacifist as Einstein supported war against Germany and was instrumental for the invention of the American atom bomb. The pacifists today are organising marches and processions of millions of humans against the atomic or nuclear missiles but would their fate not repeat as in the second world war ? Certainly, they shall support either the American or the Russian war machines, the rest of the nations being stellites of one or the other. This inherent weakness, born of the matteric nature of pacifism, has clearly to be borne in mind. Gandhiji repented and bemoaned after the achievement of the Indian Independence that his strategy of the struggle was not the non-violence of the brave but was merely a passive resistance of the weak. He further admitted that had he not been dazzled by his success in South Africa, he would not have applied his weapon of Satyagraha in India. The Atmayoga qualitatively transforms the weapon of Satyagraha into the weapon of the individual and social Atmasangharsha. Pacifism has no place and has no role to play in the coming great revolutionary struggle. Necessarily, this conclusion also means that the limitless power of the Atmasangharsha has first to grip the mind, intellect and spirit (atman) of the human society to enable it to fearlessly march ahead with it. The Euro-American peace movements, to be successful, shall have to be qualitatively transformed into peace-self-struggles, founded on scientific spirituality. To continuously endure through the third Nuclear great war, it would be wiser to have its central headquarters in Switzerland.

The Atmayoga wins siddhi (final attainment) not only for the individual alone. It wins siddhi (final attainment) for the society and the thought too. It re-establishes the whole planetary human society in harmony with the ultimate dialectical universal and realumic reality. It alone is capable to solve all the problems, present or future, of the living and the human society of our planet Earth, automatically contributing to the solutions of the problems of the living and the human societies of other living planets of other suns of our or other galaxies. There is only this one way for the solution of the problem of the present human society for

its happiness, peace and harmony. There is no other way. This reality, this truth is thrice emphasised. Nothing comes gratis or by favour, nor through magical matteric machinations, much less the planetary human freedom. Hard price in toils and sufferings has to be paid for winning the final End, the Siddhi, of the individual, the society and the thought for eternal happiness and harmony.

The matascience (matteric science) has no equivalent concepts used by spiriscience (spirital-science) and vice versa. The new concepts, hence, in both the sciences have come in existence which have been explained in the contexts. If the patient reader rightly understands the prefix, he will have no difficulty.

Chapter I. Atmajnana (Spiri-knowledge)

1. The Atmajnana (Spiri-knowledge, spirital knowledge) means the right knowledge of the Atman which leads one to rightly determine the final end of its holder; human, society and thought; mutually interrelated in totality within the Sattvatva (Realuum)

2. Realuum is the formless, realibrated, beginningless, endless, infinite and ever-in-motion organic unity of the mutually contradictory but harmoniously co-living hostile opposites, the universe and the anti-universe.

3. Universe (Sattva) is the formless and the formive, beginningless, endless, finitive infinite and ever-in-motion organic totality of the spiriverse; spirital universe, constituted of the totality of the spatoms, spirital atoms; the mataverse; matteric universe, constituted of the totality of the matoms, matteric atoms; atom being the smallest indivisible micro of the spirit (Atman) or matter (Anatman); the organic living beings and the organic and the inorganic non-living structures.

4. Anti-universe (Partisattva) is the formive, beginningless, endless, finitive infinite and ever-in-anti-motion (rest, equilibrium) organic totality of the matoms.

5. Realibrium (Samatva) is the inherent nature of the realuum that keeps its dialectical constituents, the universe and the anti-universe, ever-in-balance, ever-in-peace, ever-in-harmony and ever-in-happines.

6. An organic living being (Sattva, Jiva, Prana, Bhoota), the finitive part of the infinite universe, is the union of the Atman (one Spatom) and the Anatman (collectivity of upons, particles unified, being originally the collectivity of the matoms taking form as virtual particles).

7. An organic non-living structure is the dead organic living being.

8. Atman (spirit) is the formless, free, identital, non-transformable and ever-in-motion finite reality.

9. Anatman (matter) is the formive, dependent, non-identital, transformable, motionless and collectivistic (ganic) anti-reality.

10. Motion is the mode of existence of spatom, life and siddha (spirit-in-onlyness) and anti-motion of matter.

11. Life, the organic unity of the two mutually exclusive and hostile opposites, Atman and Anatman, living in harmony or dsharmony, is the interpenetrating and the inter-dependent reality, within and with-out, in human society and thought, Latom, life-atom, is the original source of life.

12. Atman is only of the one sole kind. The Anatman is of four kinds, Prithvi (Earth), Jala (water), Agni (fire) and Air (Vayu).

13. Dvakshetra (dvandvatmaka Kshetra; dialectical field, diafield) is the universal organic union of the spatoms (atmanus) and the matoms (anatmanus), the extremely intense finite parts of which produce the matteric structures which at the end of their life-spans, dissolve into it. The latoms are the unions of the spatoms and the matoms.

14. The nature of Sat, the fundamental formless reality, is motion-power. The nature of its opposite, the Pratisat, the fundamental formless anti-reality, is anti-motion, anti-power, viz, rest, equilibrium. The form of Sat is Sattva, the finite and the infinite and that of Pratisat, the Prati-sattva, the finite and the infinite.

15. The svabhava (nature) of the Atman is Samatva (Reali-brium), Satya (truth), Ahimsa (Non-violence) and Svayattata (Freedom). They cause the finite Sattva (Jiva, living being) to be Atmastha or Svastha (healthy), both inwardly and outwardly.

16. The Anatman is of two kinds, Shuddha (Pure) and Ashuddha (impure).

17. The Svabhava (nature) of the Shuddha Anatman is Sahatva (coity), Sahayoga (co-operation) Sahajivana (co-living) and Saharakshana (co-defence).

18. The Svabhava (nature) of the Ashuddha Anatman is exclusively opposite to that of the Atman, viz A-samatva (Anti-realibrium) A-satya (Anti-truth), Himsa (Violence) and Parayattata (Bondage, Anti-freedom). They cause the finite sattva (Jiva, living being) to be Anatmash or Asvastha (unhealthy), both inwardly and outwardly.

19. From the Ashuddha Anatman; spring forth the mental and intellectual diseases of Ahamkara (me-ness), Kama (desire), Trishna (strong desire), Krodha (Anger), Lobha (Avarice), Moha (delusion) Raga (My-ness), Dvesha (Anti-ness), Ghrina (hatred), Shatruta (enmity), Indriya-rasas (tastes born of sense-organs), and their kinetic ones. From them issue forth infinite physical, mental and psychological diseases. They provide the root-cause of the innumerable cycles of births, rebirths and re-births in the Sam-sara, the ceaseless phenomenal flux.

20. The Shuddha Anatman, the right matter, has no independent status. It is an ally either of the Atman or of the Ashudha Anatman, the perverted matter. With the Atman, it makes the eightfold-way (Ashtayama) and, with Ashuddha Anatman, the eightfold-antiway (Ashtapratiyama). The former is in harmony with the realuum and its constituents, hence, it results in the peace, prosperity and happiness of the human being, the society and the thought, and the latter, being in disharmony with them, results in the disturbance, miseries and afflictions of the human being, the society and the thought.

21. The human being, society and thought that live in harmony with the nature and law of the realuum and its constituents, live in tranquility, stillness and harmony. Their rests and motions proceed without any disturbance. No living beings, including the

vegetable and the animal world, receives any injury from any quarter. The whole society possesses the right spiri-knowledge, spiritual knowledge, and the right mata-knowledge, matteric knowledge, but there are no occasions to put them to use as all their actions are spontaneous in confrimity with the right knowledge. The whole life of the human beings, the society and the thought is but a constant manifestation of spontaneity. The world lives in the state of perfect integration and harmony.

22. The spiriscience and matascience both concede the existence of such a state in the hoary past but the former calls it culture and civilisation and the latter, savagery and evilisation. Both present only the one-sided view. The reality is that both culture and civilisation as well as savagery and civilisation always live side by side in all the living worlds of all the living planets in the universe. That is the natural result of the nature of the realuum viz., the law of the realibrium (samatva-vidhana).

23. The law of Realibrium is the organic unity of the ever-in-motion Asti (is) and the Pratyasti (Anti-is). The law of motion (Gati-vidhana), the Uni law (the law of the universe, Sat-vidhana) and its subsidiary law of life (Jivana-vidhana) emanate from the law of Realibrium, conversely, they all make the law of Realibrium.

24. The law of motion works as five-organed (Pancha-bhangi) as follows :

- A. What amount of possible vital parts of Asti succeeds living, can not be predicted.
- B. What amount of possible vital parts of Pratyasti succeeds living can not be predicted.
- C. What amount of possible vital parts of both succeeds living, can not be predicted.
- D. The amount of success of the possible living vital parts of both become ascertained, but can not be predicted.
- E. The amount of the successful possible living vital parts of both become manifest as Samasti, which becomes Asti for further endless processes.

25. The unilaw lays down that both the partners of the living and the human being, society and thought, the animate (atman) and the inanimate (Anatman), mutually exclusive and ever-contradicting opposites, are ever on way to self-progress or self-regress. The amount of success of the right effortivity of living and human being, society and thought, is the resultant of the amount of spirital force negated by his matteric activity.

26. The following eleven laws of life emanate from the unilaw :—

A. LAW OF ACTION **(Karma-Vidhana)**

Whenever action occurs in living, human social and thought organism, as result of internal and external influences, the action must be ascribed to the Atman, who has the power of effortivity and not the Anatman who does not possess the power of action and whose leading characteristic is inertia (Jadata).

B. LAW OF POWER **(Shakti-Vidhana)**

The power employed and consequently expended in any vital action is the power of the Atman which is the power from within and not the Anatmik power from without.

C. LAW OF SELECTIVE ELIMINATION **(Asara-Samhara-Vidhana)**

All the Anatmik substances, which, by any means, gain admittance in the Atman of the living, human, social and thought organism are counter-acted, neutralised and eliminated in such a way and through such channels as will produce the least amount of wear and tear to living, human, social and thought organism.

D. LAW OF DIALECTICAL EFFECT **(Dvandvatmak-Prabhava-Vidhana)**

All substances, Atmik or Anatmik, which gain admittance into living, human, social and thought organism from without or

come in existence from within, occasion a mutually hostile and unnililative dialectical action, the Anatmik action being the opposite of the Atmik one.

E. LAW OF POWER ACCUMULATION

(Shakti-samgraha-vidhana)

The living, human, social and thought organism, under favourable conditions, stores up all excess of vital funds, Atmik or Anatmik, above the current expenditure, as a reserve fund to be employed in a time of special need.

F. LAW OF VITAL DISTRIBUTION

(Shakti-Vitarana-Vidhana)

In proportion to the importance and need of the various organs and tissues of the living, human, social and thought organism is its power, whether much or little, apportioned out among them.

G. LAW OF LIMITATION

(Maryada-Vidhana)

Whenever and wherever, the expenditure of power has advanced so far that a fatal exhaustion is imminent, a check is put upon the unnecessary expenditure of the power and the living, human, social and thought organism rebels against the further use of even an accustomed stimulant.

H. LAW OF VITAL ACCOMODATION

(Samjhauta-vidhana)

The response of the living, human, social and thought organism to the internal and external stimuli is an instinctive one based upon a natural or unnatural self-preservative instinct which adopts itself to whatever influence it can not destroy or control. It is organic ailment.

I. LAW OF HEALTH

(Svasthya-vidhana)

The living, human, social and thought organism is healthy when its one and every organ acts in total unision, and not in division or disruption, for the good of the whole.

J. LAW OF NON-HEALTH

(Asvasthya-vidhana)

The living, human, social and thought organism is unhealthy when its one organ or more act for its division and disruption, and not in unision, for its good. The persistent non-healthy living, human, social and thought organism perishes for ever.

K. LAW OF FINAL STRUGGLE

(Antima-samgharsha-vidhana)

When the living, human, social and thought organism meekly suffers the organic ailment and does not offer a qualitative revolutionary struggle to it, According to the unilaw, its anti-biotism wins against its biotism and it succumbs to the non-living state.

Conversely, when it strongly puts against it a qualitative revolutionary struggle, according to the Unilaw, it rejuvenates itself. The final struggle between its biotism and anti-biotism, then, results in syn-biotism. A new syn-biotic living, human, social and thought organism emerges. This syn-biotism is biotism for future qualitative cycles of motions.

These processes continue till their final resolution in a living, human, social and thought organism.

27. Life constantly originates at every atomic time. It is its state of origination (utpada). It also does constantly dissolve at every atomic time. It is its state of Dissolution (Vyaya). It, thus, qualitatively transforms itself at every atomic time. It is its state of Re-origination (Samutpada). Life constantly passes through these dialectical processes till the final resolution of the dialectical reality of the Atman and the Anatman into the onliness, (Kaivalyam) of both, separate and independent.

28. Life progresses or regresses according to the law of Dialectics (Dvandvatmiki-vidhana). The Law of Dialectics of the scientific reality is as follows :—

1. The unity and strife of opposites, the Atman and the Anatman :

2. Qualitative transformation as a result of the strife.
3. Negation of the Negation.

29. This Law of Dialectics governs the living being, the human being, the territorial or group or national or international society, the thought, the time, the eon, the universe and the realuum.

30. The spatoms, the matoms, the jivanmuktas (liberateds-in-life) and the Siddhas (Atmans-in-onlyness) are beyond the law of Dialectics.

31. Dialectics is subject to resolution, hence, qualitatively transformable into non-dialectics. The realuum and the universe are constants, hence, the resolution of their dialictics is in their constancies.

32. The most important resolution of the dialictics is in the domain of life and specially in the lives of the human beings. Spatoms and matoms do live separate and independent, hence, their organisms can also be separated into their independent constituents, the Atman and the Anatman.

33. Every living planet, like every matteric structure, is mortal, hence it decays and disintegrates. The planetary living society, then, has to automatically die and its members take their proper places in the universe.

34. But during the life-span of the planet, its living society is free to resolve its dialectics and live in a perfect harmonious state. It is also free to disturb this living harmony, create impure Anatman and live in perpetual disharmonious and disturbed dialectical state. The Atman and the right (pure) Anatman are the natural manifestations of the ultimate reality, constituted of the reality and the anti reality. The perverse (impure) anti-reality (Anatman, matter) is homo-made. Being homo-made, it can also be annihilated by the humans. The resolution of dialictics is the ultimate end of life.

35. Thought follows the social dialectics or its resolution.

36. In spite of the state of the social dialectics or social resolution, a member of the society, a human being may pursue right self-effortivities to win the resolution of his dialectical being into the final separation of his constituents, the Atman and the Anatman.

37. The way to the final separation into the separate and independent existence of both the constituents of the human being is the Atmayoga.

Chapter II. Atmayoga (Spiriaty)

1. The Atmayoga is the highest development of the Atma-marga (spiriway, spirital way), way of the self-effortivity of the Atman, to yoke the realiser's (sadhaka's) sense-organs (indriyas) into the mind, his mind into his intellect (buddhi) and his intellect into his Atman, for the final separation of his Anatman from his Atman.

2. The living beings (Jivas) are of two kinds, manifest and unmanifest. The unmanifest living beings, called latoms, live in co-operativity in the underlying life-field (Nyagrodha, Nigoya, Nigod) before starting their life-journey into the samsara (Flowity). They are made manifest by the law of Realibrium and, then they, start their life-journey.

3. The living beings are initially one-organed. As no living being is capable of winning his final attainment (siddhi) in one life-span, he has, according to the laws of life, to take several births by means of the transformations of his Atman associated by his matomic subtle-body (sukshma-sharira). The one organed living being, hence, through several re-rebirths, successively develops into the two-organed, the three-organed and four-organed living being. The five-organed living being is originally without mind which he, through several re-rebirths, develops and he finally develops the intellect.

4. These developments are not biological as all the species of the living beings are beginningless. Their bodies change in conformity with the environmental changes.

5. The human beings are the best and the final development of the living-beings, capable of consciously practising the Atmayoga.

6. Every living and human being is constantly ever-in motion. This motion results in his effortivities, spirital or matteric. The effortivities of the "minded" animals are generally spontaneously matteric, with very little spirital effortivity in some kinds. Only the human-kind is capable of voluntarily pursuing the spirital or the matteric effortivity, as he designs.

7. When a human being rightly understands the fundamental ultimate reality through the Atmajnana, he beigns to abhor the association of the matter with his spirit; till then, he loves the association of the matter with his spirit. The latter pursues the effortivities of the Deluser (Badhaka) but the former develops himself into a Realiser (Sadhaka). These effortivities respectively cause the regress or the progress of the human being.

8. The Yoga respectively helps the both. The deluser yokes his Atman to his sense-organs, mind and intellect, the developed forms of the Anatman, and concentrates on planning, meditating and acting in increasing the matteric part of his life incessantly. He constantly draws the matoms from the universal diafield (dialectical field, dvakshetra) and, thus, succeeds in winning his Anatma-siddhi. He is the practiser of the Anatmayoga.

9. The realiser, on the contrary, yokes his sense-organs, mind and intellect to his Atman and concentrates on planning, meditating and acting in increasing the spirital part of his life incessantly. He constantly draws the spatoms from the universal diafield and, thus, succeeds in winning his Atmasiddhi. He is the practiser of the Atmayoga.

10. The increase of the spirital part of life proportionately decreases the matteric part and vice versa.

11. Every human being, at the beginning of his present life-span, has the already earned and determined proportion of the effects of effortivities (Karmans), on the foundation of which he starts his present life-journey.

12. The nature of the Karmans of the Atman is matteric, and not spirital, otherwise it shall be impossible to annihilate the

Karmans and separate them from the Atman. The separation of the Anatman, associated with the Atman, from the Atman is the final annihilation of the Karmans; thereby transforming the effortivity into non-effortivity (naishkarmya), the inherent attribute of spontaneity in realibrium.

13. The spontaneity in realibrium is the formless ever-in-motion supreme effortivity, ever-in balance, ever-in-peace, ever-in-harmony and ever-in happiness. This is the state of the final attainment (siddhi). This is the final end of every realiser.

14. The Atmayoga prescribes the right way (Samyagmarga) for the total annihilation of the Karmans (matter) attached with the Atman of the realiser.

15. The realiser (sadhaka) practises the limited Atmayoga. The Samnyasin (Right-trustee), niketastha (houser) or parivrajaka (wanderer), practises the total Atmayoga throughout his whole life.

16. The Samnyasin, firstly, shall have the right knowledge of the Atmajnana so that he may have steady and firm faith in the reality of the necessity of the total annihilation of his karmans.

17. He shall, secondly, firmly pledge his whole life to Atmasamyama (spirital right conduct) by accepting the Eightfold-way in totality. He shall follow the ten-fold regulations of realisery (sadhana) prescribed for a Samnyasin as given in Appendix 3. He shall, thus, block the windows in his body for the entrances and interpenetrations of the matoms with his Atman. The incoming of the newer karmans, thus, shall cease for ever.

18. He shall, thirdly, constantly, with full awareness, engage himself in the practises of the Atmadhyana (spirital meditation). These practices shall render big blows to the already accumulated karmans, good and bad. They shall cleanse the mind and the intellect.

19. He shall fourthly, get ready for self-defence against the onslaughts of the scattered karmans, which the meditational

processes would entail, and simultaneously launch his spiritual offensive against them. This Atmasamgharsha (Self-struggle) between his Atman and Anatman would be decisive. He shall keep him-self equi-balanced in pains and pleasures, miseries and mirths, heat and cold, friends and foes, related or non-related. He shall neither attach himself with any sort of matterity, nor entertain hatred against it. He shall extricate all the impure anti-realities from his Atman. He shall practise penances, live simply and humbly and constantly work in the society for its spiritual progress. He shall, thus, finally win his Atmasamgharsha against his Anatman, annihilate all the karmans, good or bad, and shall win siddhi (final attainment).

20. The Atmayoga helps the individual realisers to win siddhi but it also changes the social atmosphere and the pattern of thought and prepares the common people to strengthen and safeguard the established Atma-mahayuga (spiritual great-eon).

21. Conversely, if the Anatma-prati-mahayuga (Anti-spiritual-great-eon) rules over the human society of living planet, including the planet Earth as today, it helps them in displacing and qualitatively transforming it into the rule of the Atma-mahayuga (spiritual-great-eon). □

Chapter III. Anatmayoga (Matteriaty)

1. The Anatmayoga is the lowest stage of the Anatmamarga (Mataway, matteric way), way of the anti-self-effortivity (matteric effortivity) of the Atman, to yoke the deluser's (badhaka's) Atman into his sense-organs, mind and intellect for the ever-increasing bondage of his Atman to his Anatman, bringing him matteric wealth, glory, status, fame, pleasures of senses, mind and intellect, and tribal overlordship, with all its attendants which all are transient and bonding fetters, whether of gold in forms of matteric pleasures or of iron in forms of matteric miseries, sorrows and agonies.

2. The Anatmayoga too, like the Atmayoga, is difficult to practise and only few people reach the heights of one or the other, the difference being that the latter brings ever-lasting peace, happiness and harmony and the former, the everlasting non-peace, non-happiness and disharmony.

3. The Anatmayoga is of two kinds, shuddha (pure) and ashuddha (impure). The pure Anatmayoga, aided by the Atmayoga, concerns only with realth (atmasthya or svasthya), living in harmony with reality, (concept health connoting healing of body only). It helps the practicer in annihilating the anti-reality ailments and restores one to the life of natural reality.

4. The Anatmayoga proper is the ashuddha (impure) Anatmayoga.

5. The Badhaka, firstly, has to gain proficiency in the Anata-majnana, founded on anti-realibrium (inequality, a-samatva),

anti-truth (a-satya), violence (himsa) and bondage (parayattata). He shall learn the various relevant subjects of humanities, social sciences and matasciences, to the extent possible, and shall earn the capacity to employ experts in needed subjects for successfully carrying on specific matteric professions. He shall be very proficient in the art of the collective (ganic, tribal) leadership.

6. He shall, secondly, pledge his whole life to Anatmapratyama (matteric perverse conduct) by accepting the Eightfold-Antiway, strengthening it by strict adherence to Anatmasamkalpa (Anti spi-resolution) as given in appendix 2.

7. Proficient and master of Anatmajnana and armed with Eightfold-Antiway and the Anti-self-resolution, he thirdly, shall constantly, with eternal vigilance, engage himself in practices of the Anatmadhyana. He shall disown his Atman and totally reject its nature comprising of realibrium, truth, non-violence and freedom. He shall also disown the Sattvik (good), shuddha (pure) Anatmik effortivities and subjugate its nature comprising of coity, cooperation, co-living and co-defence under the overlordship of his ashuddha (impure) Anatman. He shall, with abiding and undying faith, totally and in completeness, accept its nature comprising of anti-realibrium (inequality), antitruth (a-satya), violence (Hinsa) and bondage (parayattarta) He shall form a collectivity (ganaship) or uncollectivity (Brahmaship), if possible with the effective like-minded Badhakas, who shall constantly, with eternal vigilance, establish or safeguard the established collective or uncollective social system.

8. The Badhaka shall constantly, day and night, throughout his whole life, meditate and act upon his matteric plans and designs. He shall burn all his boats, concentrate on his Anatmasamkalpa (anti-spi-resolution), apply all his energies, faculties and resources to this his sole, without second, purpose. He shall live and die for the realisation of his Anatmasiddhi, absolute Anatmik power of violence, wealth and domination.

9. The successful Badhakas, by and by, automatically create the collective or uncollective social system and thought on a living planet, as today, in the case of our living planet, Earth.

10. The Badhakas, aided by the Ashuddha Anatmik social system and thought, constantly, with eternal vigilance, wage Anatmasamgharsha (Anti-self-struggle) against the Sadhakas, their associations and their thoughts for ever-coating the immortal Atmans of realisers, their society and thought, with the victories of Anatman over Atman till there is no further scope of further coatings.

11. The reverse process, then, begins in cycle, the Anatma-yoga is displaced by the Atmayoga and the Anatma-prati-mahayuga (anti-spiritual-great-eon) by the Atma-mahayuga (spiritual great eon). The Sadhakas, the Atmik social system and thought displaces the Badhakas, their Anatmik social system and thought. The negation is negated. □

Chapter IV. Mithyayoga (Perversiaty)

1. The Yoga that is neither the Atmayoga nor the Anatmayoga, is the Mithyayogayoga, the hybrid progeny of both. Being a mechanical mixture of both, it is barren and delusive and does not cause the effect of any. The Atmayoga is the true and the right Yoga. But the Anatmayoga is better than the Mithyayoga as it being essentially Anatmik, parades as Atmik.

2. The Mithyayoga may be divided in six categories (1) Mantrayoga (2) Hathayoga (3) Layayoga (4) Rajayoga or Jnana-yoga (5) Bhaktiyoga and (6) Karamayoga.

3. The Mantrayoga is the method of controlling the mind of the realiser (sadhaka) through worship and devotion, by means of its own particular Anatmik object, chosen from the manifold objects of the world of name and form. The Mantra is a specific from of the language, it-self a progersy of matter. The Mantrayoga prescribes sthula (gross) or Saguna (with quality) contemplation of Devatas (deities). The Mantrayoga is a kind of the Mithyayoga, tilting towards gross matterism.

4. The Hathayoga comprises the prescribed methods of exercise and practice, which are concerned primarily with the gross matteric body (sthula-sharira). Its psuedo-spiritual developments keep its matteric base in tact. It is violence to the body, pure and simple.

5. The Layayoga, including its Kundalini form, is merely the higher form of the Hathyoga. It accepts Shiva as the purest

Atman, a category different from that of Shakti; the union of the Atman and the Anatman. It, like all other kinds of the Mithyayogas, presumes the existence of two gods or Bhagavanas or Ishwaras, a gift of the Puranic ages. This Mithyayoga is a chaotic conglomeration of the Atmayoga and the Anatmayoga.

6. The practicers of these three mithyayogas do not become fit even for savikalpa (incomplete, matteric) samadhi; connoting seeing, enjoying and living in reality beyond the anti-reality (anatman) and the non-reality (Abhava); not to speak of the nirvikalpa (complete, pure, Atmik) Samadhi (residence-in-reality).

7. The sixteen-divisional Rajayoga or Jnanayoga, with meditation on three aspects of the Brahman, viz (1) Virata Purusha or Mula Prakriti (Gross Anatman collectivity) (2) Ishvara or Saguna (having qualities) Brahman and (not or) (3) Sachchidan and nirguna Brahman suffers from inner contradiction where the Atman and the Anatman both stand confused. It does not aim at the disjoinder of the Anatman from the Atman. It is not the meditation of the Atman by the Atman.

8. The Bhaktiyoga prescribes complete and full tribal surrender to the tribal dictators, the celestialised personal gods. The hybrid speculation of personal god has been rejected even by the Advaitavada (Non-dualism) of Shamkara belonging to the puranic eighth century A. D. It is a mal-creation of the Puranic mythology, gaining momentum after the tenth century A.D., the beginning of the servile Age of Bharata.

9. The Karmayoga suffers from inherent inner-contradiction. The Karamans are matteric, hence, they are the bonders of the Atman. The Karmayoga of the Atmayogins is without attachment (anasakta), done only for the sustenance of their bodies. The Karmans of war, priesthood and business are all matteric and, hence, hurdles in the way of siddhi (final attainment).

10. The Atmayoga became extinct in Bharata by the culmination of the Puranic age by c. 500 A. D. Both the main currents

of the Bharatiya Yoga, the Brahmanic and the Shramanic (Jainic and Buddhist) became puranaised and matterised. They mechanically, without any direct experience of the Atman even according to themselves, fabricated these Mithyayogas and their consequent Mithyadhyanas (perverse meditations) in the post-500 A. D. ages to which all the aforesaid Mithyayogas and their Mithyadhyanas belong.

11. Of recent, in our twentieth century A.D., the Bharatiya pseudo-yogins have been exporting Mithyayogas and Mithyadhyanas, of various names and forms, hues and colours, to America, Europe, Japan and other foreign countries. Rejected in their own country, they were shrewd enough to understand that the matteric leaders of these matter-tormented societies need only relaxations from their individual tensions and if they succeed in withdrawing them to their inner subtle Anatman, they shall earn billions of dollars, sterlings, yens, marks and other currencies. They hence, exported only Dollar Meditationism and Sterling Spiritualism for wealth. The reputation was their consequent unearned income. It is simply for this reason that these selfstyled Bhagawanas, Maharshis, Mithyayogins and their kindred could not produce a single Atmayogin in America, Europe and elsewhere. These Mithyayogas and Mithyadhyanas are a hoax and liable to rejection by the true realisers of the Atman. □

Chapter V. Atmadhyana (Spiri-Meditation)

1. There are three types of wayers on the Atmamarga (spiri-way) ; the realisery (sadhana) entrants (praveshaks), realisers (sadhakas) and right-trustees (samnyasins). The regulations of their spi-resolutions (Atma-samkalpa) have been given in Appendix 3.

2. The Sadhaka is a beginner. He shall begin to gain proficiency in Atmajnana. He shall strictly follow regulation of his right Spiresolution (spiritual resolution) and remake himself a Manava (human), only a manava and nothing but manava, without any attribute. He shall begin to practice the eight-fold way. He shall be taught only one or two kinds of preliminary meditational practices. He shall constantly strive to become a samnyasin, niketastha (houser) or parivrajaka (wanderer).

3. The Samnyasin is the right trustee of this Atman, his Anatman (body) and all his matteric possessions, if any, for self-realisation of his Atman, by his Atman and into his Atman and for constantly, with full and complete awareness (apramadayoga), strive for the atmanisation of the individuals, the society and the thought. He shall perfectly follow the Ashtayama and the Samnyasin regulations as given in the Appendix 3, but he shall not be a rober (vaishadharin) and a begging (bhikshacharin) samnyasin. He shall dedicate his whole life to right spiritual effortivities. He shall initially take lessons in spiri-meditation from an experienced senior, without making him guru (teacher), himself or ever aspiring for becoming a guru, a grossly matteric institution, and shall, by and by, become a meditator par excellence. He shall,

thus, constantly strive till he wins samadhi (residence-in-realibrium) and becomes a jivanmukta (liberated-in-life). His spirital effortivities shall constantly go on till he lays down his mortal frame and attains siddhi.

4. The Atmayogin shall take only yoga-helping food, neither too much nor too little. He shall live, sleep, walk and do everything in yoga. He shall, at due times, at least twice a day, with a light stomach before breakfast and supper, sit or stand in a right and suitable Asana (posture), in a body-abandoning (kayotsarga) Mudra (position) and meditate on the matterless or quality-less (nirguna) Atman ; which his own Atman is, realise the onliness (kaivalyam), without Anatman, of his Atman and identify his Atman with the infinite Atmans of the universe. These meditative processes, supplemented by the other aspects of the Atmamarga, shall attract the Atmanus (spatoms) from the universal diafield, which, on descending (avatarana) in his Atman shall cause the disjoinder of the Anatmanus (matoms), united with his Atman. These meditative processes shall accelerate these unity and disunity movements in the Atmayogin in proportion to his the then capacity. He shall now begin to realise the results of his Atma-samgharsha (self-struggle) between his Atman and Anatman.

5. The Atmayogin shall, in the beginning, start with Sukhasan (Easy-Posture) and learn Padmasana (Lotus-Posture). He shall learn suitable asanas for different types of the meditative practices and also evolve his own according to the necessity of his body.

6. He should first start meditating in lonely places but, by and by, should begin to practise meditation in busy and tumultuous places, preferably in gardens and other usually frequented places, to rightly assess the quality of his self-concentration. He shall, thus, become a perfect Atmayogin when he remains unruffled and undisturbed by externalities during his state of meditation.

7. Pranayama (breath-discipline) is the first stage of the meditation. The breath-discipline includes the processes of

lengthening, shortening, developing and diffusing the breath, constituted of the Atman and the Anatman.

8. The pranayama is the science of the breath-discipline by which the meditator draws unto his Atman, the spatoms through inhalation, which disjoin matoms attached with the Atman and throws them out through exhalation. It consists of six processes, (1) Prana connotes in-breath, (2) Apana, the out-breath, (3) Udana, the up-breath, (4) Avana, the down-breath, (5) Vyana, the diffused breath and (6) Samana, the middle-breath. The Samana is the best as it is identical with the Samatvam (realibrium).

9. The meditational processes, in the beginning, shall only be mental (psychological), which, by and by, shall merge in the intellectual and the both finally merging in the spiritual. The Atmayogin shall ever remain aware and careful about the right nature of these threefold aspects of the meditation.

10. The Atmayogin may, in the beginning, make the point of his meditation any matteric object, his nose-point, any tree-point, any artificially created point or the numerals Zero or One or any other or any word including the word Soham. But he should clearly understand that all these aids are matteric and he has to transcend through them to the Atman. Finally, he has to stabilise his Atman in Himself.

11. The meditator, during meditations, shall mentally rise to the highest part of the realuum, conceiving that he is above the turmoils of the Samsara, and in company with the Siddhas. The Siddhas reside in the highest part of the universe but every part of the universe is the highest in relation to the lowest. Our planet Earth is also a highest part to some planet in the lowest region in relation to it. The meditator, thus, shall mentally occupy all the parts of the totality (Poornatva) that the universe is. The company of the Siddhas shall provide him the purest spatoms to inhale so that the exhaled matoms soon get annihilated.

12. The meditator may, alternatively, also make the whole earth as his Asana, mentally rise above along with it, stablise in

his chosen part of the universe, and, then, dissolve mentally his Earth-Asana to fall down and continue his meditation in the company of the Siddhas.

13. These practices shall enable the Atmayogin to practise meditation even at the places where he sits or stands or walks or sleeps. He shall, thus, make himself able to trans-reside in the whole universe and shall become able to practise meditation at any part of the universe. He shall, thus, be getting nearer to his identity with the universe perenially practising meditation.

14. The Anatmaghana, the mass of the matter, resides heaviest in the part of the body between the naval and the root of the genitals; a bit lesser in the heart; still a bit lesser in the face and the least in the left side of the brain.

15. The Atmayogin shall, first, launch his meditative offensive against the Urdhvaghana, the mass of matter in the brain, then against the Rasaghana, the mass of matter in the face consisting of the eyes, the ears, the mouth, the throat and the neck; then against the Madhyaghana, the mass of matter in the heart and in the lungs and, lastly, against the Nimnaghana, the mass of matter between the navel and the root of the genitals. The weakest enemy has to be annihilated first and made a helping friend.

16. The presently vogue mithyadhyanas start with the meditative offensive against the Nimnaghana first. But they do not know that it, when offended, shall appeal, through mind, which, like the Atman, resides in the whole body; to the intellect (buddhi) for help, whose matteric part shall immediately run to its help, and aided by the Anatmadhyana, shall further strengthen its matteric power of regeneration, the effect of the matteric Karman. The Anatmik layayoga degenerated into the Tantrik sexual practices and pleasures mainly for this cause.

17. The Atmayogin, at the peak of his Atmadhyana, shall launch an all-out offensive against his Anatman, constituting and residing in all the parts of his body, through six fold Pranayamas

and ten-directional (east, west, north, south, four mid-directions, above and below) Atmadhyanas in various suitable postures for each and every part of the body, thereby strengthening and increasing Him and diffusing out His Anatman, subtly attached to Him. He shall, thus, finally attain the Samadhi, the permanent residence in the Samatvam (realibrium). He is, now, jivanmukta (liberated-in-life), and shall, on leaving the mortal frame, become the Siddha.

18. There is no place for gurudom in the Atmamarga, the Atmayoga and the Atmadhyana. This institution is a post-puranic Anatmik fabrication for perpetuating the matteric exploitation of the illiterate, simple and easy-believing masses. It has been mainly responsible for the alround degradation of spirituality, culture, civilisation, reasophy, way and all else. The abetting political masters accentuated this degradation in league with the fallen priesthood.

19. The Gurus in Bharata led their followers to believe in the existence of the Agnachakara between the two eye—brows for receiving the Guru's (Master's) precept through it. The existence of any Agnachakra is a mere concoction and fabrication. This superstition has to be consciously abandoned. The meditator's Atman is his sole Guru. He shall always help and guide him through the meditational processes.

20. The Atmayogin is not a selfish individual attainer. He sees, knows and realises that he is inextricably inter-related with all the other objects and events of the universe. He shall, hence, work for the spirital uplift of the society and the thought till a harmonious and perfect society is established. He shall, for this purpose, form an organisation along with jivaumuktas, samnyasins, sadhakas and spiritualists, which shall incessantly fight for the achievement of the purpose. It would, again, be their responsibility to maintain, strengthen and keep stabilised the established Atmik social order.

21. The experiments in the Atmamarga, the Atmayoga and the Atmadhyana shall ever remain a continuing process. No

written or spoken word, any map of the reality, acts of the Samnyasins and the Atmayogins and their realisings are final. They shall always remain under constant attacks from the Anatma-marga, the Anatmayoga, the Mithyayoga and the Anatma-and Mithya Dhyanas. We have to remain ever-vigilant against the repetitions of their historical past havocs. The newer researches, hence, in the Atmamarga, the Atmayoga, the Atmadhyana, spirital social order and spirital thought shall always remain an inevitable necessity. There is never any finality in the ever-in-motion universe and the realuum. A strong organisation of the jivanmuktas, the samnyasins, the sadhakas and the spiritalists shall always remain a historical necessity of the human society of the planet Earth, or for that matter, of any other living planet. □

Chapter VI. Atma-Samgharsha (Self-Struggle)

1. The Atma-samgharsha (self-struggle) is of two kinds, natural and self-effortive.

2. When a living being suffers and tolerates any misery, and affliction wrought by any external agency, beyond his control, it is natural self-struggle. It is also a means of annihilating the accumulated Karmans, signifying matomic subtle body attached to the spirit.

3. When a living and human being, wilfully and consciously, engages his Atman against his Anatman and remains constantly effortive till its final annihilation ; it is self-struggle.

4. The eightfold-way, the realisery regulations, the Atmajnana, the spirital effortivities and the Atmadhyana are the means of the self-struggle. They all constitute the Atmamarga (spiriway).

5. The Atmadhyana is the best and the surest means of accelerating the processes of the Atmasamgharsha.

6. The Atmasamgharsha is a continuing process beginning with the one-organed life-span of the living being. It reaches its highest stage in the life of an Atmayogin.

7. The true final journey of the Atmayogin, on the way to Atmasiddhi, now, rightly begins. The self-struggle now becomes very acute and extremely intense.

8. The first concern of the Atmayogin is to, consciously and vigilantly, totally check the inflow of the matoms through numerous windows in the body. He now, totally refrains from all Anatmik deeds.

9. His second concern is to ; consciously, vigilantly and preseverently ; burn up all the previously accumulated Anatmik coatings over his Atman. Tyaga (renunciation), Tapas (penance) and last and best, the Dhyana (meditation) shall burn up all these matteric coatings, viz, karmans, the matoms forming the coatings, the subtle body.

10. The Anatmik coatings, viz, Ahamkara (me-ness), Raga (passion) Krodha (Anger), Lobha (Avarice) Moha (delusion) Samga (attachment), Ghrina (abhorrence, hatred) Shatruta (enmity), Indriya-rasas (tastes born of sense-organs) and the like are of the nature of the desert sand which can easily be thrown away without disfiguring the subject, viz, Atman. The processes of the Atmasangharsha, by and by, remove these coatings till they are finally disjoined from the Atman. It ends the bondage of the Atman by the Anatman.

11. The final quest of the Atmayogin enables him to directly see himself, his Atman through his Atman, the universe and the realuum. He is one with all. There is complete harmonious identity of his Atman with the totality and the whole. This is Atmadarshana. This is Vishvadarshana. This is Sattvatvadarshana. Reasophy is only a poor conceptualisation of this seen reality. Philosophy is only a poor reasoning of the conceptualised reasophy. □

Chapter VII. Atmasiddhi (Self-Attainment)

1. The fruition of the Atmamarga through the Atmajnana, the Atmasamyama, the Atmadhyana and the Atmasangharsha is the Atmasiddhi.

2. On the final attainment of the Atman, both the Atman and the Anatman of the human being, become only. The former becomes Parama Atman, the Atman beyond all that is Anatman, the Parmatman. He retains everlasting onliness. The Anatman's onliness becomes merged in the Anatmik (matteric) collectivity.

3. The Parmatman makes the field, in which he is stationed, extremely intense, most powerful supremely in motion and harmoniously in realilibrium.

4. Like the spatoms and the matoms, the Parmatmans are infinite, their stations being the highest from the living planet in which they finally leave their mortal frames but really stationed in all the parts of the universe.

5. So long as the Atmayogin conquering Atmasiddhi lives in the mortal frame, after annihilating his matomic subtle body, he is a jivanmukta. He remains spiritually ever-active till the remaining span of his life. Though he has finally attained everything and there is nothing more to be achieved, still he constantly remains ever-effortive so that the worldly human beings may remain ever-in-awareness and ever-in-motion on the right spiriway (Atmamarga) so that the society and thought, if founded on the Anatman, may be transformed on the foundation of the Atman and; if founded on the Atman, may so be kept strong and safe. The jivanmukta becomes the siddha on the final fall of his gross matteric body (sthoola sharira).

6. The Atmayoga, the highest development of the Atmamarga, is the only and the sole way to the Atmasiddhi. There is no other way.

Appendix I

Prithvighraha Ke Manav Samaja Ki Bandhak

**Shashak Anatmik Ganabandhavyavastha ke sthana para Atmik
Janaswarajyavastha Samsthapanartha.**

Atmasamkalpa

- | | |
|--|---|
| 1. Hama Manav
Hama Sadhaka | 2. Sadhaka Samaja
Sadhaka Vichara |
| 3. Satat
Apramadayoga Dvara | 4. A-Samatva
A-Satya
Himsa
Parayattata
ka Tyaga Kara |
| 5. Sahatva
Sahayoga
Sahajivana
Saharakshana
ko Atmastha kara | 6. Nishedhatmaka
Vidhyatmaka
Atmasangharsha
ke Sadhanon Dvara |
| 7. Samatva
Satya
Ahimsa
Svayattata
ke Sadhana-tattvon ki | 8. Siddhi se |
| 9. Sukha-Dukha ke
Bandhana Se Mukta
Hokara | 10. Svayama
Samaja
Vichaara
Ki Atmiki ke
Margashikhara Para |

- | | |
|---|---|
| 11. Siddha Manavatva
Siddha Samajatva
Siddha Vichaaratva
Ki Ninva Para | 12. Atma Mahakranti Dvara |
| 13. Atma-Mahayuga Ka
Nirmana Kara | 14. Siddha Hain
Siddha Hote Rahenge. |

Atmasamgharsha

Atmasiddhi

TRANSLATION

Spiri-knowledge

Spiri-meditation

Transforming the Reigning Anatmik Bonding Tribal Order.

The Bonder of the Human Society of the Planet Earth And
for Establishing the Atmik Human Self-rule Order.

Right Spiresolution

- | | |
|--|---|
| 1. We humans
We realisers | 2. Realiser Society
Realiser thought |
| 3. Through Perennial
Awareness | 4. Renouncing
Anti-realilibrium
Anti-truth
Violence
Bondage |
| 5. Spiritualising
Coity
Co-operation
Co-living
Co-Security | 6. Through the means
of Negative
Possitive
Self-struggle |
| 7. Attaining | 8. Realisery-means of
Realilibrium
Truth
Non-violence
Freedom |

- | | |
|---|---|
| 9. Liberated from the
Bondage of
Pleasures-miseries | 10. At the peak of the
Way of spirituality
We
Society
Thought |
| 11. On the foundation of
the attained human-
hood, Attained society-
hood, Attained
thoughthood | 12. Through Spiri-grevolution
(spirital great Revolution) |
| 13. Creating the
spiri-greon
(spirital great Eon) | 14. Are final-attainers
shall continue to be
final attainers. |

Self-struggle

Self-Attainment

Appendix II

Prithvigraph ke Manava Samaja ki Bandhaka

Shashak Anatmik Ganabandhavyavastha ki Sudradhata Aur
Surakshartha Va Arahi Atmik Janaswarajyavyavastha ke
Nivarnartha.

Anatmasamkalpa

- | | |
|--|--|
| 1. Hama Manava
Hama Badhaka | 2. Badhaka Samaja
Badhaka Vichara |
| 3. Satat
Apramadayoga Dvara | 4. Samatva
Satya
Ahinsa
Svayattata
Ka Tyaga Kara |
| 5. Sahatva
Sahayoga
Saha-jivana
Saha-rakshana
ko Anatmastha Kara | 6. Nishedhatmaka
Vidhyatmaka
Anatmasamgharsha
Ke Sadhanon Dvara |
| 7. A-samatva
A-Satya
Hinsa
Parayattata
ke Badhakatattvon ki | 8. Siddhi se |
| 9. Sukha-Dukha ke
Sansara men
Gamanagaman
Karate Huye | 10. Svayam
Samaja
Vichara
Ki Anatmiki ke
Margashikhara Para |

11. Baddha Manavatva
Baddha Samajatva
Baddha Vicharatva
ki Ninva Para

13. Shashaka Anatma-
pratimahayuga ko
Sudradha Va Sura-
kshita kara

12. Anatma Kritiyon Dvara

14. Baddha Hain
Baddha Hote Rahenge

Anatmasamgharsha

Anatmasiddhi

TRANSLATION

Anti-spiri-knowledge

Anti-spiri-meditation

For Strengthening and Saving the Reigning Anatmik Bonding
Tribal Order.

Bonder of the Human Society of the Planet Earth And for
frustrating the conquest of the Atmik Human Self-rule order.

Anti-spi-resolution

1. We humans
We delusers

2. Delusive society
Delusive thought

3. Through perennial
Awareness

4. Renouncing
Realibrium
Truth
Non-violence
Freedom

5. Anti-spiritualising
Coity
Co-operation
Co-living
Co-security

6. Through the means of
Negative
Positive
Anti-self-struggle

- | | |
|---|--|
| 7. Attaining | 8. Delusive means of
Anti-realibrium
Anti-truth
Violence
Bondage |
| 9. Transforming in the
world of pleasures-
miseries | 10. At the peak of the way
of Anti-spirituality
We
Society
Thought |
| 11. On the foundation of
Bonded humanhood
Bonded societyhood
Bonded thoughthood | 12. Through impure matteric
activities |
| 13. Strengthening
Saving
The reigning anti-
spirital counter-
greon (great eon) | 14. Are bonded in the world
shall so remain bonded |
| Anti-self-struggle | Anti-self-attainment |

Appendix III

Sadhana Ke Atmasamkalpa

I. Sadhana Praveshaka ka Atmasamkalpa

1. Main Atmasakshi se praveshaka sadhana svikara karata hun.
2. Main rojana do ghanta Atmiki ke svadhyaya, abhyasa, prayoga, prachara aur kriyanviti men lagaunga.
3. Main rojana ke karyakrama ki dainandini rakhunga.

II. Sadhaka ka Atmasamkalpa

1. Main atmasakshi se sadhana svikara karata hun.
2. Main kevala manav hun. Main Sanatana, Jaina, Bauddha, Hindu, Sikh, Musalmana, Isai, Yahudi adi dharmon se purnataya mukta hun. Main Atmamarga ka rahi hun.
3. Main manava samaja ke vibhajaka Anatmik Guruvada, Dharmavada, Varnavada, Jativada, Karmakandavada, Kshetravada, Simavada se purnataya mukta hun. Kevala sattvatva Atmik hai. Main nirguna, asima aur nirbhaya hun.
4. Main rojana do ghanta Atmiki ke svadhyaya, abhyasa, prayoga, prachara, kriyanviti aur nirgunatva ke Atmadhyana men lagaunga.
5. Main rojana ke karyakrama ki dainandini rakhunga.

III. Niketastha Samnyasi ka Atmasamkalpa

1. Main Atmasakshi se niketastha samnyasa svikara karata hun.
2. Grihastha va parigraha ka tyaga hai. Main ghara men rahunga. Main samnyasavesha va bhikshachari se mukta

rahunga. Yogakshema santana ya mitra ya trust se chalega.

3. Mere trust ki sampatti yadiho, mere va meri patni ke dehavasana ke bada, Atmiki ke karyakrama men kharacha hogi.
4. Main kevala manava hun. Main Sanatana, Jaina, Bauddha, Hindu, Sikh, Musalaman, Isai, Yahudi adi dharmon se purnataya mukta hun. Main Atmamarga ka rahi hun.
5. Main manava samaja ke vibhajaka Anatmik guruvada, dharmavada, varnavala, jativada, Karmakandavada, kshetravada, simavada adi se purnataya mukta hun.
6. Main Atma ke svabhava, samatva, satya, ahimsa va svaya-ttata ko svikara karata hun.
7. Main vivaha, bhata, mosala, bhoja, cinema adi anatmik sukhon va manoranjanon se purnatya mukta hun.
8. Main Atmajana se indriyon ko mana men, mana ko buddhi men va buddhi ko Atma men Atmastha kara, satat apramadyoga dvara, nirgunatva ka Atmadhyana rojana upayukata samaya men karunga.
9. Mera sampurna jivana sattvatva va vishva va usake eka bhaga prithvigriha ke jiva va manava va manava samaja men vaijnanika Atmiki ke adhara para, Atmasamgharsha ki sadhana se, Atma-Mahakranti dvara Atma-Mahayuga ki samsthapanartha, svayam, samaja va vichara ki Atma-siddhi ke liye purnatah se samarpita hun.
10. Main apne karyakrama ki dainandini rakhunga.

TRANSLATION

Right Spireolutions for Realisery

I. Realisery Entrant's Right Spireolution

1. I accept Entrance Reajisery with self-testimony.

2. I shall daily engage myself for two hours in the study, practice, experiment, publicity and implementation of spirituality.
3. I shall keep a dairy of my daily programme.

II. Realiser's Right Spiresolution

1. I accept realisery with self-testimony.
2. I am only a human being. I am totally free from the Sanatana, Jaina, Bauddha, Hindu, Muslim, Christian, Judaic and other religions. I am a wayer of the Atma-marga.
3. I am totally, free from the human society's divisive institutions, the matteric masterdom, religionism, colourism, casteism, ritualism, regionalism and finitism. Only realuum is spirital. I am quality-less, infinite and fearless.
4. I shall daily engage myself for two hours in the study, practice, experiment, publicity, implementation and the spiri-meditation of the qualitylessness.
5. I shall keep a dairy of my daily programme.

III. Houser Samnyasins Right Spiresolution

1. I accept houser samnyasa with self-testimony.
2. I hereby renounce householdership and the possessive attachment. I shall reside in a house. I shall be free from the ascetic-robe and beggary. My bear minimum physical needs shall be met with by my progenies or friends or the trust.
3. The trust-property of my trust, if any, after the demise of myself and my wife, shall be used for the programmes of spirituality.
4. I am only a human being. I am totally free from the Sanatana, Jaina, Bauddha, Hindu, Sikh, Muslim, Christian, Judaic and other religions. I am a wayer of the Atmamarga.

5. I am totally free from the human society's divisive institutions, the matteric masterdom, religionism, colourism casteism, ritualism, regionalism and finitism, Realuum alone is spirital. I am quality-less, infinite and fearless.
6. I accept realibrium, truth, non-violence and freedom, the nature of the Atman.
7. I am totally free from the matteric pleasures and entertainments associated with Marriages, Bhata, Mausala, Ceremonials, Parties and Cinema shows.
8. I shall, through spiri-knowledge, merging my physical organs into my mind, my mind into my intellect and my intellect into my Atman, with perennial awareness, self-meditate on the qualitylessness at proper times.
9. My whole life is dedicated to the establishment of the right spiri-greon (spirital-great-eon) through spiri-grevolution (spirital-great-revolution) by means of self-struggles, founded on scientific spirituality, for the good of the living and the human beings, human society and thought of the planet Earth, a part of the universe and the realuum.
10. I shall keep a diary of my programmes.

Appendix IV

Atmayogasutra and Yogasutra

I have held in my research work "The samkhya-Yoga" that it was originally a united reasophy, reasoning about the seen and the realised reality, which came in existence in the seventh century B. C. It was later polluted and bifurcated in two philosophical, philosophy being the reasoning of the conceptualised reasophy, systems, the Samkhya and the yoga. Its author is not known. Kapila is alleged to be its author but he is nowhere mentioned in the Vedas, the Brahmanas, the Upnishads, the Mahabharata and the Gita. The Gita does mention one Kapila Siddha with whom Krishna identifies himself (Gita 10.26) but he is not mentioned as the author of the Samkhya system though the very foundation of the Gita is the Samkhya-yoga system where it is declared to be one and the same. Kapila is mentioned only once in the Gita and only in this context but this context gives us the clue that the seer of the reality which he styled as the Samkhya-yoga was a Siddha, a jivanmukta (liberated-in-life), an Atmayogin who finally attained siddhahood on the fall of his gross body. The polluted samkhya and the yoga systems have been purified from this Siddha point of view and reconstituted as one system in this research work. The third vibhutipada section of the yogasutra has been retained to reveal its pollutive nature though declared a fraudulent means of perversion of the yoga-way.

Patanjali has been given the authorship of the separated yoga system. He flourished in the middle of the second century B. C. and was the high-priest of the Brahmana king of Magadha, Pushy-amitra Shunga and he performed two great yajnas for him, one being a Purushmedha which was performed at Kaushambi. The remains of the sacrificed human being have been found there in archaeological excavations. A Karmakandin (ritualist) Patanjali had nothing to do with the Yoga-sutra. At the best, he can be

given the authorship of the Mahabhashya, a commentary on Panini's Ashtadhyayi. Some unknown yogin bifurcated the original united Samkhya-yoga.

The Yoga-sutra is written in the Sutra style in the Sanskrit language, hence, there is nothing wrong in conceptualising the seen and the realised Atmayoga in the sutra style in the English language.

The presently available Yogasutra does not confirm to my seen and realised reality. The pollution made it a sectarian Yoga-sutra in the puranic ages. Though the concept Ishvara (God) of the Yogasutra clearly connotes a human being (purusha) who has attained kaivalyan (onlyness), but this concept has been interpolated, for sectarian purposes, to be mistaken for Vishnu or Shiva or Krishna. The inalienable association of the Yoga with the Samkhya would only lead to the first interpretation but the perverse ambiguity has too been introduced. The sectarian commentaries of the Yogasutra flow from this pollution. The concept Ishvara of the Yogasutra cannotes the Purusheshvara, the concept Purusha, eliding the concept Ishvara, being an anta-pada-lopi (last-term-elisive) samasa (compound). The other pollutions have been discussed in the aforesaid earlier work.

My seen and realised Atmayoga is also Ashtangika (eight-organed) but not in the manner given in the Yogasutra though the Yogasutra also does confirm the Ashtangika Atmayoga.

The first organ of the Yogasutra is self-rule (yama) which, according to it, comprises of (1) Non-violence (Ahinsa), (2) Truth (Satya), (3) Non-stealing (Asteya), (4) Continence (Brahmacharya) and (5) Non-attachment or Non-possessiveness (Aparigraha) [Yogasutra, Chapter II, Aphorism 30]. It gives a secondary place to the person who is eligible to accept this self-rule but does not directly mention the qualification for the eligibility of the Yoga, connoting, as given in the preface, self-exertion, right self-effortivity. The Yogasutra 2.31 mentions that these Yamas are universal (sarvabhauma) without any distinction of or disturbance by class, religion and time. They are Great Disciplines

(mahavratas). This aphorism signifies that only an epithet-less human being, without being a Brahmana, Jaina, Buddha, Christian or Muslim and Bharatiyan, Chinese or American human being is eligible for the acceptance of the Mahavratas. He must declare that he belongs not only to the planet Earth, but to the entire universe and that he is beyond and above all the divisive institutions of the religion, gurudon (priesthood, teacherhood), class, caste, region and all their kith and kin. He further, has to accept the mahavratas in totality, without any limitation. He must hence, be a Samnyasin, Right-trustee of his body, mind and intellect in service of his Atman, and hence of the whole living totality. He should not be a traditional ascetic, with yellow or white robes and always a-begging, but an Atma-manava, in reality, a true samnyasin. A Sadhaka (realiser) can be a beginner student of the Atmayoga. A samnyasin alone is eligible to accept the Atmayoga.

The first organ of the Atmayoga is the Atma-manavatva (samnyasa).

The Mahavratas, thus, become relegated to the position of the second organ. These five mahavratas are the artificial creation of the puranic ages since 500 A. D. and after, Mahashramana Mahavira Buddha followed and postulated three yamas (Teujjamo of the Acharanga sutra, first Shrutaskandha) (1) Ahimsa (2) Satya and (3) A-bahiddhadana non-externalism. Non-externalism signifies complete and full samatvam (realibrium) and unadulterated freedom (svayattata). The Atmayoga qualitatively transforms the five mahavratas into the four mahavratas of Samatva, Satya, Ahimsa and Svayattata, the nature (svabhava) of the Atman, as concluded by the modern physics and the ancient discriminative spiritual wisdom. The right spi-resolution (atma-samkalpa) of the Atman, to harmoniously live in harmony with its own nature, transforms an ordinary human being into an Atma-manava. The fourfold mahavratas are nothing but the acceptance of the Atman, by the Atman, for the Atman's final end and the Atma-samkalpa of the Atmamanava sets the wheel of life moving towards this final end.

The second organ of the Atmayoga is the Atma-samkalpa.

The yogasutra's second organ is the Niyama (regulation). They are also five :

(1) Purity (Shaucha) (2) Contentment (samtosha) (3) Penance (tapas) (4) Right study (Svadyaya) and (5) Deep faith in Atma-marga (Ishvara-pranidhana—the Siddha-way) (2.32). It is a redundant organ. The Samnyasin does have these qualities and many more. It has hence, been omitted.

The third organ of the Yogasutra is posture (asnam) which is steady and pleasant (2.46). The Atmayogin chooses the right postures according to the nature of the Atmadhyana (spirit-meditation). He avoids the violent postures of the Hathayoga.

The third organ of the Atmayoga is the Atmasanam.

The fourth organ of the yogasutra is Pranayama. After rightly fixing the posture, there is breath-discipline, signifying the regulation of the motions of the inhalation and the exhalation (2.49). The concept pranayama, here, has not rightly been defined. The spirit (atman) is the carrier of the in-breath and the out-breath. The breath discipline organ is designed to monitor the earnings of the spatoms (spirital atoms) from the unmanifest fundamental field, constituted of the spatonic cooperativity, the latonic (life-atomic) cooperativity and the matonic (matteric-atomic) collectivity, described in detail in my research work. "Reflections on the Anti-reflected" and the throwings out of the matoms (matteric atoms) of the matteric subtle-body (sukshma sharira), identical with chitta, the spirit-cover of the conscientiate formations. The function of the Pranayama is to finally annihilate this chitta, the sukshma sharira. The nature of the pranayama is spirital.

The fourth organ of the Atmayoga is the Atma-pranayama.

The fifth organ of the yogasutra is Pratyahara. When the organs of the body become totally divorced from their objects and follow the fundamental nature, viz, spirital nature of the chitta, it is Pratyahara. The concept pratyahara connotes antifeeding or non-feeding of the organs by their objects, the non-feeding of the

mind by the organs and the non-feeding of the intellect by the mind. The fundamental conclusion is that the pratyahara is the activities of the Atman which totally negates the activities of the organs, mind and intellect. In other words, the organs merge into the mind, the mind into the intellect and the intellect into the Atman. The Atman, now, alone survives. The spiritual activity of the pratyahara (anti-feeding) checks the feeding of the chitta or the sukshma sharira by the matoms. There are, now, no matteric karmans (activities), hence, the inflow of the Karmans in the matomic forms is totally checked. It is totally a spiritual activity of self-restraint, the Atmapratyahara. The yogasutra definition of pratyahara is incomplete as it omits the self-restraint from the activities of the mind and the intellect. The concept Atma-pratyahara provides the complete and full scope of the fifth organ.

The fifth organ of the Atmayoga is the Atma-pratyahara.

The Atma-manava(samnyasin) has, now, succeeded in checking the inflow of the new karmans, but he still possesses the previously accumulated karmans which still exist in the form of his matteric subtle body. He now engages himself in self-struggle to annihilate them finally through the spiritual means of renunciation, penance, self-restraint and self-meditation, just discussed later. The Atma-yogin, now, enters the acutest stage of his realisary (sadhana). This Atma-samgharsha (self-struggle) commands and demands his total attention, with eternal vigilance and constant awareness. The yogasutra only presumes this Atma-samgharsha and does not specifically mention it.

The sixth organ of the Atmayoga is the Atma-samgharsha.

The yogasutra's sixth organ is Dharana. The right attention of the chitta on a single point is Dharana. (3.1)

It is personal and non-personal. The personal point is any part or organ of his own-body. The non-personal or external point may be any fixed object such as a leaf, a branch, a statue, sun, moon and all sorts of single matteric points. The uniform concentration of the chitta on that single point is the Dhyanam (3.2). The yogasutra is quite unscientific here. The Dharana and

the Dhyanam constitute one single process. They are not two independent organs. The sixth organ of the Yogasutra, hence, is redundant and is included in its seventh organ of the Dhyanam.

The Yogasutra definition of the Dharana and the Dhnayam are matteric and not spiritual. The one single point, as mentioned in it, is purely matteric. This is the universal law that what we contemplate, we so get. If we contemplate on any matteric object, we get matteric fruits. The contemplation of the spirit and on the spirit renders spiritual fruits. The puranisation of the Yogasutra is too patent here and the Purana is nothing but matter. The dhyanam of the Yogasutra is not the Atma-dhyanam. It is the Anatma-dhyanam, pure and simple.

The right definition of the concept dhyanam is "uniform concentration of the chitta on the Atman." It has elaborately been explained in the body of the text here. The concentration of the chitta on any word (shabda), including the best and the greatest shabda (word), the Soham, is Anattmadhyana, not the Atmadhyana as shabda (word) is matter, being the property of the Akasha.

The seventh organ of the atmayoga is the Atma-dhyanam.

The eighth organ of the Yogasutra is the Samadhi. When the nature of the chitta becomes Zero-like (almost of unmanifest existence), and the object of concentration alone exists, it is Samadhi (3.3). For the reasonings given above, it is only an Anatma-samadhi. The Atma-samadhi is the identification of the Chitta with the Atman. The light of the Atman, now, fully shines with its own most pristine beauty and glory.

The eighth or the End organ of the Atmayoga is the Atma-samadhi.

The ultimate End of the Yogasutra is the conquest of the prajna-loka, signifying the "universe of discerning intellect or knowledge". The Yogasutra calls the integral unity of the three, the Dharana, the Dhyanam and the Samadhi, as Samyama, signifying right yama (3.4). This is just a precipitate fall to the first organ of the Yama. The Yama is always sam, right, never a-sam

or prati-sam, anti-right or perverse. This is either an interpolation or a puranic revision. It, next, holds that the conquest of the Samyam results in prajna-loka (3.5). The prajna-loka is much, very much inferior to the Atmaloka. The presently available Yogasutra, hence, is not the Atmayogasutra. It is only a specie of the Anatmayogasutra.

The status of the Atma-samadhi of the Atmayoga wins the Atmayogin the status of the jivan-mukti (liberation-in-life). The annihilation of his matteric subtle-body has finally annihilated the very seed of the processes of births, rebirths and re-re-births. He shall not take his next birth. His matteric gross body is incapable of attracting the matoms from the unmanifest fundamental field. His Atman is, now, pristine purest in the absence of his matteric subtle body and is totally incapable to attract the aforesaid matoms. It no more needs the inflow of the spatoms too, as there are no attached matoms to be conquered. The matter has, now become a total foreigner to the jivanmukta. On the fall of the gross body. He is Siddha.

He=Siddha

He=I

I=Siddha

And this is the purpose of the Atmayoga, conceded by the Yogasutra too, though it misses the final attainment of the purpose. The purpose of the discipline of the Yoga (Yoganushashanam) is to win samadhi, by annihilating the miseries (kleshas, born of matter attached with spirit) through the annihilation of functional and formational motions of the chitta (1.1,1.2, 2.2).

The purpose of the Atmayoga is to finally disjoin the matter, attached with the spirit since beginningless, from the spirit for winning him the spirital onliness (Atma-kaivalyam)

This purpose shall be won only through the right following of the Ashtangika Atmayoga (eight-organed spiri-meditation) :

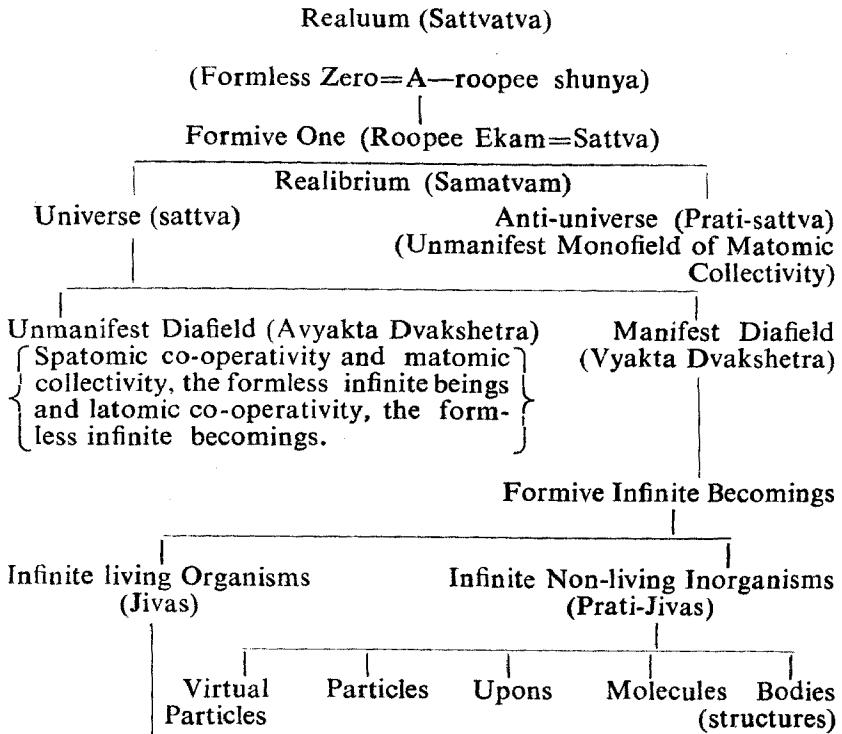
1. Atma-Manavatva

2. Atma-samkalpa
3. Atmasanam
4. Atma-pranayama
5. Atma-pratyahara
6. Atma-samgharsha
7. Atma-dhyanam
8. Atma-samadhi

The Atmayoga is free from the matteric contents of the Ashtanga-yoga of the yogasutra. This Atmayoga alone wins the Atmasiddhi of the individual, the society and the thought.

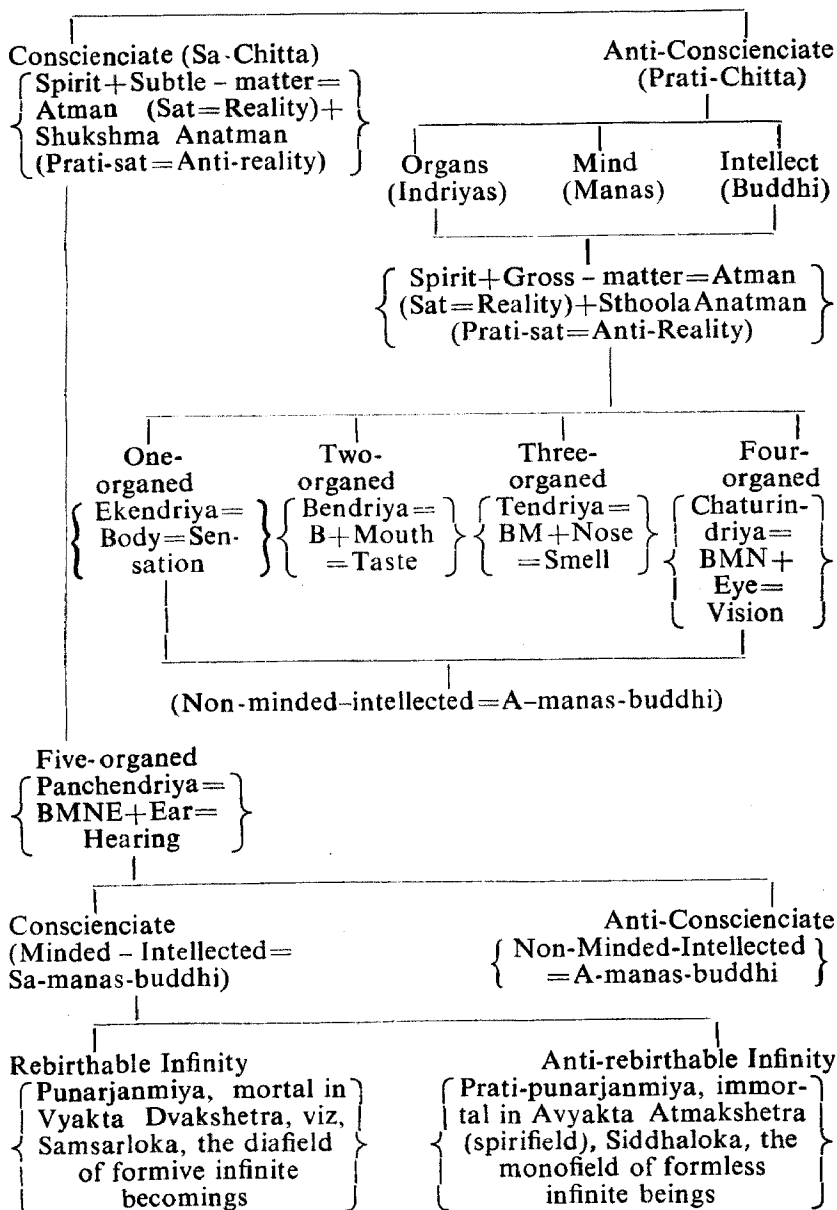
Appendix V

The Complete Cycle Infinity : Formless—Formive—Formless



(Contd.)

(Contd.)



Appendix 6

From Micro to Macro

Infinits Latoms (Jivanus)

