

Conceptual Divine Vedic Yoga

An overview

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Aum Hreem Shreem Shree Maha-Ganadhipattayeh Namoh Namah

**"Vakratunda Mahakaaya, Suryakoti Samaprabha
Nirvighnam Kuru Mey Deva, Sarva Kaaryeshu Sarvada"**

**May the Great Divine Spirit of Gods, grant us blessings of auspiciousness.
Obeisance to Great Divine Ganesh one with the brilliance of million Suns.**

**Equivalent of Shiva's ekadashi Rudra {eleven Rudra forms}; NavaNidhi
shakti {nine subtle cosmic shaktees}; Ashtha_Sidhi_Vinayakayah {eightfold
powers of supreme God that only Shiva_Shakti is booned with from
Brahma}; Ganesha is the deva of devas and thence referred to as Maha
Ganesh. Aum is his axiomatic form in his tranquil seated pose
{stheeram_Shareera}. Let us altogether salute the Gana-Natha: Aum
Ekadantayeh vidhmahi vakradundaya dhimahi tannoo MahaGanapattiyeh
Prachodayattah.**



Divine light cannot illuminate humankind without the essence of ‘union’ of core constituents, physical {ghee, cotton wick, and spark} and metaphysical {flame and consciousness}, to realise the altruism of eternal light of delight of the fusion of bringing together in a union of completeness and composition of the three worlds in harmony within the spectrum of our mind-body-soul. As knowledge {learning from the shastras with discipline} is a pre-requisite to divine wisdom {in divine experiences}, Yoga, is a means by which the soul is illuminated to awaken to its true real nature – the sacredness of soul divine.

“Divya_Agnee” was first known as a ‘Dhuni-Agnee’; the eternal flame of light that came forth from the dance of karma and transcendental evolution and ‘divine prakrutee’ entire vast nature being born out of waters that sprout out of the fusion of air and fire and ether. Vedas first invocation is towards Agnee and its last sigh is towards the light of the Sammanah-Samndhya – {teeming divine togetherness} held by the elapsing dusk.



Annaasttamo Baheesattva_StriJagatPaalko Hari Shree;
Anhah_sattava_stambo_BahyaStriJagalayKriddrarah;
AntaarrBaheer_ajshchaivv_tri_jagat_strisshetikrid_vidhih;
Evam Guanstri_Deveshu Gunnabhinnah Shivah Smritihh.

“Bhagavaan” [Hari] sustains three lokas – spheres/worlds [celestial, spiritual, and terrestrial] one who is combination of sattva-rajas-tamas gunas in karma. However Shiva is beyond the gunas [subtle qualities], and koshas [sheathes of spiritual layers], beyond the reason and cause of karma; and is verily the ‘ashutosha’ meaning one who gets pleased very soon and one who is so innocent. Parama-Yogi MahaDeva is Shiva. Shiva is the first transcendental YOGI who realised nirguna Brahmah and thence is referred to as “Aadi-ananta-guru” {tandav dance of karma that created the existence with maa Bhavani, as a supreme Vishnoo, resides in every divine spirit of life, and as a guru Shiva is the highest Sidha Vidhyarthi MahaDeva. One who meditates on subtle lofty super consciousness verily attains vision of the third eye – divine vision.

“Aum Hari_Hara Tava Tatvam Na Janani KeydrishoAsi Maheshvaara
Ya_DrishoAsi MahaDeva Tadrishaye Namoh Namah.”

“Oh Lord, what is your effulgent divine nature? I know not your nature, knowing not what you are whatever be your nature, I offer with utmost humbleness, my divine salutations with divine intentions to you who is life of that very nature!”

Somam, Rudra, Eishaan are three cosmic powers of ShivaShambhoo. Shiva has ten prannas with eleventh as atman jiva or spiritual ShivaShankara. Eleven Rudras make one MahaDeva_Natha Yogi. These eleven Rudras are namely: Shamboo, Pinaki, Girisha, Sthanu, Bharg, SadaShiva, Shivaya, Hara, Sharva, and Kapaali, Bhava {hanumantha, gangaavtarana, hariharatmak, ardhinareeshvara, panchamaukhi, and mahamrityunjaya}.

Yogi is an awakened soul, aware and illumined, capers to the flow of energy that prevails within us, around us, in the yoke of the universal consciousness of divine light.

Communion between the terrestrial world and the celestial world verily is YOGA, that which we, understand to be ‘union’, ‘contemplation’, ‘self-realisation’, ‘spiritual consciousness’, and subtle divinity brought about by all together ‘prannayamm’ [breathing control] , ‘nyam’ [divine human qualities], yamma [spiritual qualities], ‘assannas’ [postures], ‘yajna’ [sacrificial light] and ‘mantra-yantra-tantra’ [symbolic rites, rituals, and oblations]. Yoga is simply the union of individual soul [jivan_atman] and the grand infinite cosmic eternal divine soul [jagada_atman].

Yoga is the merging in delight of the light of the soul divine purusha [manushya prakar] and the light of the divine eternal cosmic purusha [param-eishwaara] in a trance. Yoga must not be based upon inconsistent, capricious, individualistic practices. In YOGA, the foundations are vital and significant. These foundations imply knowledge, wisdom, experienced observations, contemplations, and even transcended true divine wisdom of the seers and sages in a pure sattvic bhava [divine intention]. Grace of Guru and grace of god is blessed upon the one with good divine intentions.

Yoga is a medium, a channel, a means, a criterion upon which the spiritual divine soul awakens to the glory of God Supreme eternal – '*param-atmanan-jagada-purusha-eishvaara-Antaara-Nilakaal-Nirguna-Brahma*'.

Yoga is a platform upon which divinity prevails in all its glory. Glory in Sanskrit is 'jayatih'; also referred to as victory. The glory of good over bad, light over darkness, truthfulness over falsehood, and the triumph of spiritual awakening over drudgery of mundane physical karmic cycles. When a human spirit has transformed from 'vikarma' [falsehood and falsity] to 'satt-karma' [truthfulness] the human spirit of life is ready for YOGA of the soul – that which is the knowledge divine of the self. The Upanishads and Vedas are such divine sacred Holy Scriptures of the God and Divine cosmology.

One narrates the self-realisation wisdom of the soul divine and the Brahmah God whereas the later elucidates the various detailed ways of accomplishing the essential stages in human lifetime, to embark upon the divine platform of 'dharma' [righteousness in satt-karma and satt-gnanna, satt-dhyana, satt-sadhana, satt-samadhi] and 'moksha' [final emancipation of the spirit of life from the cycles of karma and life and death. Humankind is born to realise its true atman the self the real purusha beyond the five material physical qualities of earth, water, fire, air, and ether; beyond the seven dhatus [cellular-tissues]. Many perceive Yoga as a mechanism to tone body in commercial yoga classes. Yoga is not all that we sell and buy in the Western world with fake gurus and false heroes. Yoga, as such should, cannot and must not be taught purely as physical postures exercises [some do it without music even].

The 'Satt'- truth which does not claim parameters or hypothesis but itself is a divine light of the spiritual oneness is to be universally constantly and consistently re-created, regenerated, rejuvenated and evolved in many different fates, beliefs, paths, just as many different rivers are born.

Truth cannot be something already possessed or owned or fragmented or broken with intellect. Truth need only be re-transmitted in a different light, but the light always remains the glowing delight of the eternal soul of the Sun God.

In every generation, the light of truth has to be renewed, tuned, and refined to make our future generation children appreciate and realise the divinity of the soul. Otherwise, it tends to become a dogmatic apostle, which soothes us and induces complacency but does not encourage the supreme personal adventure of the soul divine. Traditions and inherent family values are heirlooms of our ancestor and as such should be a principle not of conservatism but of growth and regeneration. Growth happens in a family that has healthy life tree, life roots, ancestry roots, and healthy bark. As such, most families that break down are families with weakest roots, weaker bark, and diseased branches. We cannot keep the rays of the sun while we put out the sun itself. Petrified tradition is a disease from which societies seldom recover.

By the free use of reason and divine spiritual experience, we collectively appropriate divine truth and keep our spiritual tradition in a continuous process of evolution in light of the circumstantial manifestations of the modernity. If it is to have a hold on people's minds, it must reconcile with the vast reorientation of thought that has taken place. Being a Vedic Hindu means being universally a humane spirit of divine life without the confines of tenebrous boundaries of institutional religions and divisions of different cultures; being a Hindu simply implies that one is a YOGI! Divinity in Vedic dharma is scientifically attributable to the qualities of the spirit of life in subtle features.

The spirit of life comprises physical, emotional, and metaphysical features. Such as the tri-gunas [sattva-rajas-tamas] the three qualities necessary for atom to become life breath; the pancha-bhutas [the five elements namely ether, air, fire, water and earth]; the sapta-dhatus [seven cellular tissues]; the seven prannas; the seven koshas [metaphysical sheaths]; manas [mind]; budhi [intellect]; pranna [life breathe]; atman [soul]. The emotions of the human make the essential attitude of the individual unique to characteristics albeit similar in the constitution.

Sannattana Vedic Dharma [implying righteousness and virtue, altruism and universal humanity, wisdom and knowledge of the soul] is born out of body of four Yogas [kaama{desire}, artha{proliferations}, dharma{virtue} and moksha{emancipation}], limbs of ashtha Yoga [meaning communion of the soul and the pranna] namely: yama, Niyama, âsana, prannayamm, Pratyahara, Dharana, dhyana and samadhi – {Ethics, Morals, Posture, the Breathing, Withdrawal, Focusing, Meditation and Dynamic Bliss}.

The Sanskrit word for meditation is *Dhyana*, which comes from the verbal root *dhi* or *dhya*. Both roots mean to “think”, this is particularly true in the sense of inquiry, examination or introspection. In fact, in Vedic yoga, “*Dhee*” is a reference to the *Buddhi* or thinking and discerning mechanism of the mind. It would be correct to call the intellect the *Buddhi* in its lower function.

Dhyana as meditation is not merely a quiet mind, though this can be a significant achievement. One of the initial goals of '*Dhyana*' {meditation} is sublime thoughtfulness, lofty contemplation, and observation.

In the eight limbs of Patanjali's yoga sutras, before meditation can begin one must possess concentration (*Dharana-dhee-dhreshtee-bhittar-abhipraayah* {divinity, super-consciousness, vision, spiritual intention). Concentration is not the removal of thought but the focusing of thought onto a single object or a single thought. An advanced state of the final three limbs (*Dharana, Dhyana, and Samadhi*) is often referred to as "one-pointed ness". One-pointed ness is the continuous flow of thought, but each thought is in perfect harmony with the preceding thought. In addition, it could be viewed as such intense concentration that there is mergence with the object of concentration.

The significance of sacred divine thought can be co-related to meditative thinking with the support of '*mantra*'. Mantra is derived from the verbal root *man*, which means, to "think". "*Tra*" as a suffix to *man* means to 'rescue". It would also be correct to interpret "*tra*" indicating a means or method. Mantra is similar to controlled thinking that actually rescues or saves the mind. What this means in reality is to purify the mind and prepare it for more expansive thought. The Ultimate in the Universe is **Brahmah** in Vedic science and Vedantic literature. Philosophies perch upon Brahman paramatman.

'Dheeh' is not only vested in an individual but has a collective existence. It nurtures the entire cognate creation. The "*Mahad*" or "*Mahadhee*" of *Saankhya Darshana* refers to the Universal Intelligence. The basic eternal law (or laws) of nature is termed "*Rrutam*" in Sanskrit. It can be intuitively comprehended by the human mind through the agency of Dhee. With proper tuning in of individual Dhee, Ritam can be directly perceived through a sub-faculty or a component of Dhee termed "*Prajnya*."

In a fully "realised" individual, who has experienced and comprehended the nature of Brahman, Dhee is privileged to enjoy *prajnya* that is filled with a deep knowledge of all the laws of nature, as intended in a statement, "*ritambhara tatra prajnya*" -Patanjali in his 'Yoga Sutras'. It means: "In that state the *prajnya* is filled with all the "ritasattayah" or natural truths.) Buddha or a "*Sthitaprajnya*" would have reached that state of consciousness or evolved to attain that state of being. *Sthitaprajnya* is an adjective used to describe such fully realized individual. There are other equivalent terms which convey the same state of being of a fully evolved human being. Yoga in various forms is popular throughout the world today. However, few Yoga teachers, much less Yoga students, understand the Vedic roots of Yoga, rarely aware of true Yoga. Yoga is an integrated internal means of attaining Brahman. It is a set of comprehensive spiritual practice of Vedic divinity based on the Vedas, Upanishads, and the Geeta.

Atman is that purusha, observer, “experiencer” capable of being independent of all other elements of life, to have an eternal existence separate from the body and the brain and the ahamkara [ego]. The “Self” in Vedic context is a philosophical entity or tatva (aatma-tatva) whereas in contra-distinction the “self” in psychology is a mental construct Dhee is by definition noble and “high-minded” (and therefore broad-minded).

Dhee that has been illuminated or guided by *Brahman (Tat Savituh)* will see no reason to condemn anyone to hell. The Vedic and Yogic science then is primarily devoted to refinement, evolution, and culmination of Dhee into a state of *Samaadhee* (state of consciousness or a state of being) where Dhee comes to rest in a state of balance and fulfilment of the individual Dhee as “*Sthitadhee*,” an adjective based upon the functional status of Dhee. Thus, the *samaadhista* by nature eventually becomes *Sthitadhee*. Likewise, the fulfilment or culmination of the sub-faculty of Dhee, Parjanya, in the most “spiritually evolved” individual leads to his/her becoming a “*Sthitaprajnya* or a *Sthitaprajnyaa*.” This is also a similar adjective based upon the functional status of Parjanya.

The “*samnskaaras*” or impressions (or memories) imprinted on the individual Dhee in this state of samaadhi are so very strong and dominant that the other frames of reference in comprehending reality predicated upon previously ingrained sanskaaras begin to weaken naturally (*tanjanya sanskaraaanyasanskaara pratibandhi* – per Patanjali’s Yogasutras.) every infant will develop to visualize or comprehend itself as a separate person.

Science of yoga is considered central to all Hindu ness related spectrum (or groups) of “religions” or Sanatana Dharmic traditions. Focus on Dhee is central for the practice of yoga; therefore, “Dhee is the essence of Sanatana Vedic Hindu-ness. “*Dhriti Shamaa Damo Asteyam Kshamaa Shoucham Indriyanigraha Dheehi Vidyaa Satyam Akrodho Dahshakam Dharmalakshanam*” (Manusmriti VI-92) “*Dhruiti* (fortitude); *shamaa* (patience); *dama* (self-restraint); *asteyam* (non-stealing); *shaucham* (cleanliness); *indriyaanigraha* (restraints of sense organs); *dhee* (intelligence); *vidyaa* (knowledge); *satyam* (truth); *akrodha* (non-anger) are the ten characteristics of *Dharma*.”

In the absence of dhee which in vedic sense is simply “INTEGRITY” and “Self-respect”; society is devoid of right conduct and right ethics. Yoga like fine arts is the heritage of all Bhaarateeyaas and samaanata or togetherness without creed, cast, cultures, religion means the emergence of awareness against the corrupt class and caste based on social fragmentation. This can only happen with spiritual awareness and Bharata wide education in uprooting mass poverty, mass ignorance and mass fear.

Where corruption, upheaval, uncertainties, social fragmentation, religious propagandas, commercialisation of core Vedic science spiritual practices such as Ayurveda, Vedic Astrology and health sciences, will emanate from selfishness. Selfishness is the core obstacle of human society that renders poverty, mass drudgery and deprives our talented young children of Bharata their rightful place in the society – that of enhancing and learning, that of becoming intellectually proficient. Bharata is rich with divine bountiful talents, intelligent children, extremely gifted souls but India's poverty, corruption, bureaucracy, discrimination between the rich and the poor, the essence of asamaanata bedha {unfair prejudiced discrimination}, destroys Bharata's true divine wealth. Despite all this, that and the other, there remains immense divinity in Bharata nevertheless. One need contemplate beyond the noisy busy streets of Mumbai and catastrophes of pollution prevailing in the fastidious cities of India. In the laps of Himalayas, a different world shines in it's own right with intense divinity, immense integrity, beauty unparalleled, and spirituality never fading!

A fakir sang {transliteration in english may not be as good}:

*“Someone gains, and someone loses, as someone cries and someone laughs
Someone takes and someone gives, as someone never gives and someone never takes
Someone shouts and someone keeps quiet, as someone reigns and someone suffers
Someone is coming and someone is going, as someone enjoys and someone suffers now
Someone is awakening and someone is sleeping, as someone poses and someone dies
Someone sits quietly and someone runs, as someone is 'big' and someone silently sighs
Millions are Blue and Millions are Red, Only a few are Green but Millions are Pale,
Only a few are Strong but Millions are Weak, Millions are Bitter, only a few are Sweet!
I dream of that day when all are in Cheers, No Worries, no Hunger, no Guns, no Fears.
There is a society where no one dare intrudes! No one is Crying and the youth is
Dancing, and all are singing Divine songs for Living. There is a bliss after death for
those who know bliss!*

*Who Gives with Faith and holy Vows, With Love Divine, no Hate for Foes.
When Forgiveness of bhagavan pervades all souls, A spirit of life can sing, the spirit of
life has divine goals of becoming free from the dooms of social circles.*

*From Hell who came, and to Heaven who went, Every born has to Die, the Gita
has said, what is so traumatic about dying? Everyone shall cross this path called
DEATH once in our lifetime, remember this much! To be PERFECTLY CLEAR: It
is not the dying that really matters; it is how one dies, how one goes away from
the earthen clay; that matters most! A Yogi faces fear, accepts death, sees all,
listens, quietens down, and gracefully enters the divine light of delight!*

Yoga is a comprehensive set of spiritual practices designed to enable us to realize the greater universe of consciousness that is our true nature. The term Yoga means to unite, coordinate, harmonize, work, or transform. It refers to the linking all aspects of our being, from the physical body to our highest intelligence, with the true or universal Self. This process occurs in different forms and stages relative to the condition of the individual and variations of time, place and culture. Vedic knowledge is that knowledge of the Divine or higher Self that the practice of Yoga is seeking to realize. Veda is spiritual wisdom and Yoga is its application. Yoga has developed over many thousands of years and evolved into many branches and types, making it easy to lose sight of its origins. Today Yoga has been reduced, particularly in the West, to its physical or asana side, and little of the greater Yoga tradition is seriously studied. Even in India the Vedic basis of the tradition is seldom given proper attention. As we move forward we must comprehend our origins and reclaim our ancient spiritual heritage. The *Vedas* contain the keys to the perennial wisdom of humanity. The *Vedas* proclaim that we are all children of light, the progeny of the great seers (Maharshis), who have wandered far. In order for us to evolve in consciousness, we must revitalize the seeds of higher evolution that the ancient sages planted within us millennia ago. The revival of the *Vedas* is crucial to the emergence of a new spiritual global culture. The basic Vedic Yoga is threefold, reflecting the tripartite universe:

Yoga	Faculty	Veda	Loka	Deity	State
Mantra Yoga	Speech Vak	<i>Rigveda</i> Mantra	Earth Prithivi	Agni/ Brahma Creator	Waking State
Prana Yoga	Prana Energy	<i>Yajurveda</i> Ritual	Atmosphere, Antariksha or the Waters, Apas	Indra/Shiva Transformer	Deep Sleep
Dhyana Yoga	Mind Manas/ Buddhi	<i>Sama Veda</i> Ecstasy	Heaven Dyaus	Sun/ Vishnu Preserver	Dream

Mantra Yoga involves developing Mantra Shakti, the power of mantra, through which the mantra becomes alive as a tool of transformation in the mind. From this arises Mantra Sphota, mantric insight, through which the inner meaning of the mantra can be grasped, linking us up with Divine laws. This allows us to understand all forms in the universe as manifestations of the Divine Word, the creative vibration OM. This mantric force sets in motion all other inner energies, not only on an inner level but can also provide mastery over all the forces of nature. Prana Yoga involves developing Prana or Vidyut Shakti (lightning or electrical force), and Pranic insight (lightning perception). This allows us to work with our vital energy as a manifestation of the energy of consciousness. Mantra becomes Prana, as Prana (breath) itself is unmanifest sound. This Prana provides the impetus and vitality for inner transformations.

Dhyana Yoga, or the Yoga of meditation, involves developing Buddhi or awakened intelligence, called Dhi in the *Vedas*, and its power of truth perception. It allows us to understand the universe and the human being as enfoldments of Cosmic Intelligence. This higher intelligence arises through the exertion of speech and Prana and brings an extraordinary transformative power into the deepest level of the mind. In Dhyana Yoga the light of truth floods the mind and we come to know the unitary nature of all reality.

The Three *Vedas* correspond to these three Yogas. The *Rigveda*, the Veda of mantra, sets forth the basic mantras or seeds of cosmic knowledge on all levels. The Yajur Veda, the Veda of sacrifice, shows their application through ritual, which is both external and internal (yogic), individual and cosmic. The main internal ritual is Pranayama. The Sama Veda, the Veda of unification, shows the realization of the mantras through ecstasy and insight. These three forces operate in our three states of waking, dream and deep sleep, and can transform them into states of Divine waking or perception, Divine dream or creation, and Divine rest or peace. These are the three worlds of Earth, Atmosphere and Heaven, not as external but as internal realities, through which we can grasp all the worlds as formations of our own mind.

The three main Vedic Deities or Devatas correspond to the three types of light. Agni is fire, which is heat or thermo-generic light that burns up all negativity and reformulates our nature on a higher level. It also represents the Atma soul light that is hidden in darkness, the Self as the witness of all the movements of the mind. Indra is lightning, which is light energy or electrical force through which we can ascend and move on a higher level of being. It represents the Atma soul light of perception that destroys the illusions (Maya) and limitations of ignorance symbolized by Vritra, the serpent or dragon that is Indra's enemy.

Surya is the Sun, which is pure light or magnetic force that draws us into the omnipresent infinite. Omnipresent light is the Atma {soul} light of 'sattya' loka {divine light of truth} that illuminates Brahman or the supreme reality in the entire universal existence.

These three Vedic deities are the basis of the three main deities of later Hinduism. Vedic Indra is the prototype of Shiva, who like Indra is a deity of Prana (the life-force), Shakti (power) and transcendence. Vedic Surya becomes Vishnu, who is also a Sun God or form of Surya in the *Rigveda*. Vedic Agni becomes the basis of Hindu Skanda, born of Agni, the Divine Child. The two dominant deity orders of Hinduism the Shaiva and Vaishnava reflect the Aindra (Indra) and Sauryaau (Surya) lines of the *Rigveda*, which makes the supreme deity alternatively that of Heaven (Vishnu or Surya) or the Atmosphere (Indra or Shiva).

The Vedic atmosphere sometimes becomes the realm of the Waters {Varuna} that transcend Heaven and Earth, not merely the intermediate world placed between Heaven and Earth. The second world becomes linked to the fourth or the realm beyond manifestation. The Atmosphere becomes the all world or the Cosmic Ocean, the ocean of the heart, which spreads Heaven and Earth apart, bringing the infinite into realization. Its deity, Indra or Shiva, as the Supreme will and power becomes the highest deity. This ocean is space and its waves are the worlds. In the space within the heart is contained the entire universe and the Supreme Self beyond manifestation. Other times, Heaven or the realm of light is the supreme world and the Atmosphere is below, with Surya or Vishnu, the Sun God as Supreme.

These two deities also reflect the order of the elements. Shiva or Indra is Vayu or wind, which are the elements of air and ether. These two formless elements transcend the formed elements of earth, water and fire that dominate on Earth and in the manifest world. Air and ether represent the Spirit that transcends the material forms of earth, water and fire. Surya or Vishnu is light that takes the forms of all the elements and is not simply limited to the element of fire. Ultimately, light and energy or Sun and Wind are the same. That is why in the *Rigveda* the term Atman is applied either to the Sun, Surya, or to the Wind, Vayu. The Shaivite and Vaishnava lines, therefore, reflect the atmospheric and heavenly orders and their deities of Wind/lightning and Sun. Such a twofold division of supreme deities was common throughout the ancient world from India to America, where either the Atmospheric God of lightning and wind is supreme (which includes the Jewish Jehovah) or the Heavenly Sun God. The two are ultimately identified as the One Deity, the Supreme Self as either light or energy, consciousness or Prana. Prana is the life breath without which there is no spirit.

The integral Vedic Yoga combines these three Yogas. It has its special form, which is meditation on the heart, tracing the origins of speech, prana and mind back to the Self in the heart. This is the practice of Self-inquiry. It is not done simply by repeating Who am I? but requires a mantric and meditational control of speech, Prana and mind. It examines all the movements of speech, prana and mind in all states of consciousness as powers of the Atman. It is particularly connected to Agni Vaishvanara, the fire as the universal person, who is also called Kumar, the child, and Guha, the secret space within the heart. This form of Agni, as Ganapati Muni notes, represents the liberated soul (mukta purusha). However, the Vedic Yoga is vast and many sided. We have only outlined a few of its characteristic features here, like trying to reduce the Puranic Hindu pantheon to a few key ideas or formulations.

Vedic Yoga and the Three Gunas

The Vedas present a vast pantheon of deities (devatas) on many different levels, often said to be innumerable or infinite in number. One of the main early efforts to classify the Vedic Gods (as in the Brihad Devata of Shaunaka) was to reduce them to the three prime deities for the three worlds.

***Agni** or Fire on Earth (Prithivi)*

***Vayu** or Wind in the Atmosphere (Antariksha)*

***Surya** or the Sun in Heaven (Dyaus)*

These three deities are three aspects of the One God or the Purusha, the supreme consciousness principle and higher Self that is pure light.

Yoga implies act of divinity. Yogi is a divine spirit of life. Yoga is the primary focus of Vedic sanatana dharma. Yoking of the micro to the macro is verily Yoga or union of the two divine souls or lights. Entire whole of Gitaji is elucidating YOGA - karma yoga, pranna yoga, jnana yoga, mantra yoga, and bhakti yoga. The dialogue between Shree Bhagavan Krishna and Arjuna encompasses all forms of communion with which the spirit of life is able to envision, perceive and be one with Grand Spirit Soul – God. Whilst raja yoga was practiced by Arjuna {Arjuna being from royal ascendant}, under his Guruji he mastered all eight yogas and nine different spiritual prowess of yogi. Arjuna had the boon of being pure at heart, unattached in desires yet karmic in his worldly pursuits and Arjuna was ordained to be the divine spirit of life capable of jivan muktee and liberating entrapped vikarma {wrongfulness} within the pandavas clan by defending the self-respect of his kingdom and by slaying the wrath of wrongfulness for the sake of nurturing dharma {righteousness}.

Arjuna was destined to be a karma Yogi. As a Pandava, he was a pure spirit of divine life whose path was to render selfless servitude and dedicate his all-selfless actions for nurturing dharma. Karma Yoga involves serving others with an attitude of detachment and through selfless humanitarian servitude, one attains emancipation - muktee. Usually, one who attains muktee through karma yoga, also contemplates Raja Yoga through samadhi and asanas. Yoga of one kind alone does not find its way to elevation to higher platform of lofty divinity. Yoga means a combination of multitude of bhatki {devotion}, jnana {divine wisdom of the Vedas, Upanishads, Gita, etc.}, satt-karma {righteous deeds}, Rajj {contemplation}, Prannayaam {asanas}, mantra_manjaree {mantra recitals}, and yantra {symbolic}.

Know the self (atman) as the lord of the chariot and the body as, verily, the chariot, know the intellect as the charioteer and the mind as, verily, the reins. The senses are the horses; the objects of sense the paths; the self associated with the body, the senses and the mind - wise men declare - is the enjoyer. He who has no understanding, whose mind is always unrestrained, his senses are out of control, as wicked horses are for a charioteer. He, however, who has understanding, whose mind is always restrained, his senses are under control, as good horses are for a charioteer (Katha Up. 1,3,3-6).

There are two major meanings for Yoga in Hindu spirituality. The first designates the specific *darshana* described by Patanjali, while the second has a broader sense, implying any effort undertaken in order to attain liberation, independently of its meaning. Therefore, any spiritual discipline aimed at liberating the self can be called Yoga. As a result, the term is used with various meanings, having more or less in common with the Yoga *darshana* of Patanjali. For instance, Mantra Yoga is the method that consists of using *mantras* in order to attain liberation (as in Transcendental Meditation). Kundalini Yoga follows a Tantric view, stressing the awakening of *kundalini* and its final reunion with Shiva. The same goal is to be pursued in Hatha Yoga, but by following a strict physical discipline. Jnana Yoga follows a Vedantic view, aiming to find liberation mostly by one's effort to achieve a monistic view of reality, laying less emphasis on physical effort. Karma Yoga refers to a specific mindset that has to be followed in social life, i.e., to act in a way that is completely detached from personal interests and desires. Different names have been generated to sell YOGA in the west but in Vedic sense, Yoga is a composite union of mind, body and spirit in harmony. To bring harmony and balance in a disturbed state need yoga. Starting from breathing, to asanas, to mantra recitals, to divine contemplation in subtle meditative practice, the whole becomes sublime.

The lord of the chariot (the self) is silently enduring the foolishness of the charioteer (the mind) and the madness of the horses (the senses). Yoga is here defined as the method through which the mind (the charioteer) can bridle the wicked senses, in order that the self may get off the body and be united with Brahman: "This, they consider to be Yoga, the steady control of the senses" (*Katha Up. 2,3,11*).¹

"Yoga – yuj - to unite, to integrate or to cohere and is thus taken represent the highest state of union, integration or coherence between individual or personal or human consciousness and cosmic or universal or divine consciousness."

As Arjuna who was wholly ready, one needs to be ready, wholly not in part but all together having realised that this mortal world is only a burning fire and into ashes we shall terminate, there is no real true permanence of any element of our human life here on human earth – the plateau of sin. Having realised that beyond the circumference of maya, moha, mahad, kaya, samsahr {the wheel of perpetual vicious cycles of karma and pain and drudgery and sorrow, there is eternal peace, eternal light of million delights that can be accomplished here on earth prior to mortal death here on earth.

¹ In the period of the late Upanishads (*Yogatattva, Dhyanabindu, Nadabindu* and some 15 others composed after the 5th century BC), the tendency was to consider that spiritual liberation could not be attained exclusively by means of gaining intuitive knowledge, but it had to be experienced as a result of following a certain ascetic technique. The *Shvetashvatara Up. (2,8-15)* had already described some instructions for body postures, breathing control and exercises to focus the mind for being able to perceive Brahman. In grounding the new *Yoga darshana*, Patanjali took the technical elements brought by these Upanishads and used them as a tool for achieving the goal of the Samkhya metaphysics, the liberation of *purusha* from the bondage of *prakriti*. Raja Yoga is properly defined and described in the *Yoga Sutra*, Patanjali's masterpiece. The purpose of Yoga is clearly stated from its very beginning (1,2): "the inhibition of the modifications of the mind" (*citta vritti nirodhah*). The normal states of consciousness are the product of ignorance (*avidya*), which generates the sense of duality and separatedness from others (*asmita*) and the will to live (*abhinivesha*). The continuous flux of thoughts and mental representations induced by such a mindset is called a sum of "modifications of the mind." They perpetuate ignorance and the captivity of *purusha* in the world of *prakriti's* manifestations. In order that liberation may be attained it is necessary that empirical consciousness be extinguished and replaced by a different state of consciousness, in which the experience gained through senses and mind (produced by *prakriti*) is replaced by an extra-sensory and extra-rational experience. The above mentioned "modifications of the mind" are produced not only through interacting with the phenomenal world, but also by a category of latent tendencies present in our subconscious mind called *vasanas*. They are the conglomerate results of subconscious impressions (*samskaras*) created in previous lives. This inheritance starts to manifest itself in the mental realm, and becomes a further obstacle in attaining liberation.

Surya Namaskara is best exemplification of yoga yoke as given by lord surya narayan himself to Indra.



1. Namaskar - salute. Stand erect with feet together and join the palms in the center of the chest in the style of Indian salute and inhale. Then exhale and push the hands down straightening and lowering the arms until the elbows touch the sides. This standing pose is also known as tadaasana.



2. Chandraasan - crescent moon pose. Inhale and raise the arms above the head and extend the spine backwards arching the back from the waist and moving the hips forward. Let the eyes follow the hands while relaxing your neck.



3. Hastapadaasan - bending pose. Begin to exhale bending forward from the waist and place the hands on the floor besides each foot. Relax with your head and neck in a bending pose.



4. Surya darshan - sun gaze. Inhale and putting your weight on the hands stretch the right leg behind like a stick resting on the toes. Bend the knee and place it on the floor with your weight on the left foot and arch the spine backward. Lift the head and neck first up and then back. Roll the eyes up. The left foot remains between the hands.



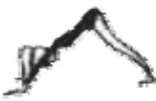
5. Himalayan - mountain pose. Exhale and bring the left foot back in line with the right. Lift the hips up high like a mountain. Push the heels and head down and look at the toes with the head down between the arms.



6. Sashtang dandawat - lie down. Put the knees down first and then bring the chest down. See that eight parts of the body are touching the floor including two feet, two knees, two hands, the chest and the chin or forehead. Sashtang means eight limbs and dandawat means paying homage by touching the floor. Make sure the hips are slightly raised above the ground. Inhale and exhale in this position. Keep the feet together.



7. Bhujangaasan - cobra pose. Lower the pelvis and abdomen to the floor. Inhale and stretch the toes on the floor. Raise your head slowly up, arch the spine and neck and look up. Keep your legs together and the elbows alongside the body slightly bent and keep the shoulders down.



8. Himalaya aasan. Exhale and wiggle your toes forward allowing your feet to rest on the soles while your raise the hips as your did in number 5.



9. Surya darshan. Inhale and bring the right foot forward and assume pose number 4 exactly as before.



10. Hastapadaasan. Exhale and bring the right foot forward and assume pose number 3.



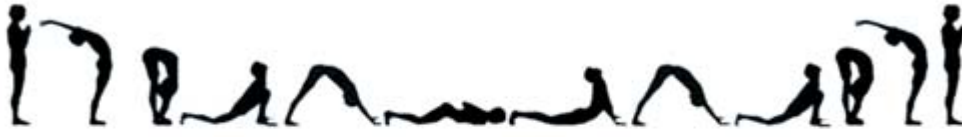
11. Chandraasan. Inhale and stretch up in a standing pose with your arms up and bend backwards like in pose number



12. Namaskar. Exhale and stand erect bringing the hands back to the center of the chest with palms together as in pose number 1.



Surya Yoga



Surya-namaskar



Anjanaya-asana

Surya Namaskar (Sun Salutation) is a form of worshiping God by meditating on the Sun, the energy provider. Surya Namaskar is useful in achieving concentration. Surya Namaskara is always performed in the open air, facing the Sun, at sunrise. Surya Namaskar is not just a physical exercise. For each of the postures, there is a particular breathing pattern to be followed. With each posture, a particular mantra - name of the sun is chanted. Surya Namaskar Mantras or Mantras for Surya Namaskara are given below:

Om Mitraaya Namah

Om Ravaye Namah

Om Sooryaya Namah

Om Bhaanave Namah

Om Khagaaya Namah

Om Pooshne Namah

Om Hiranya Garbhaaya Namah

Om Mareechaye Namah

Om Aadityaaya Namah

Om Savitre Namah

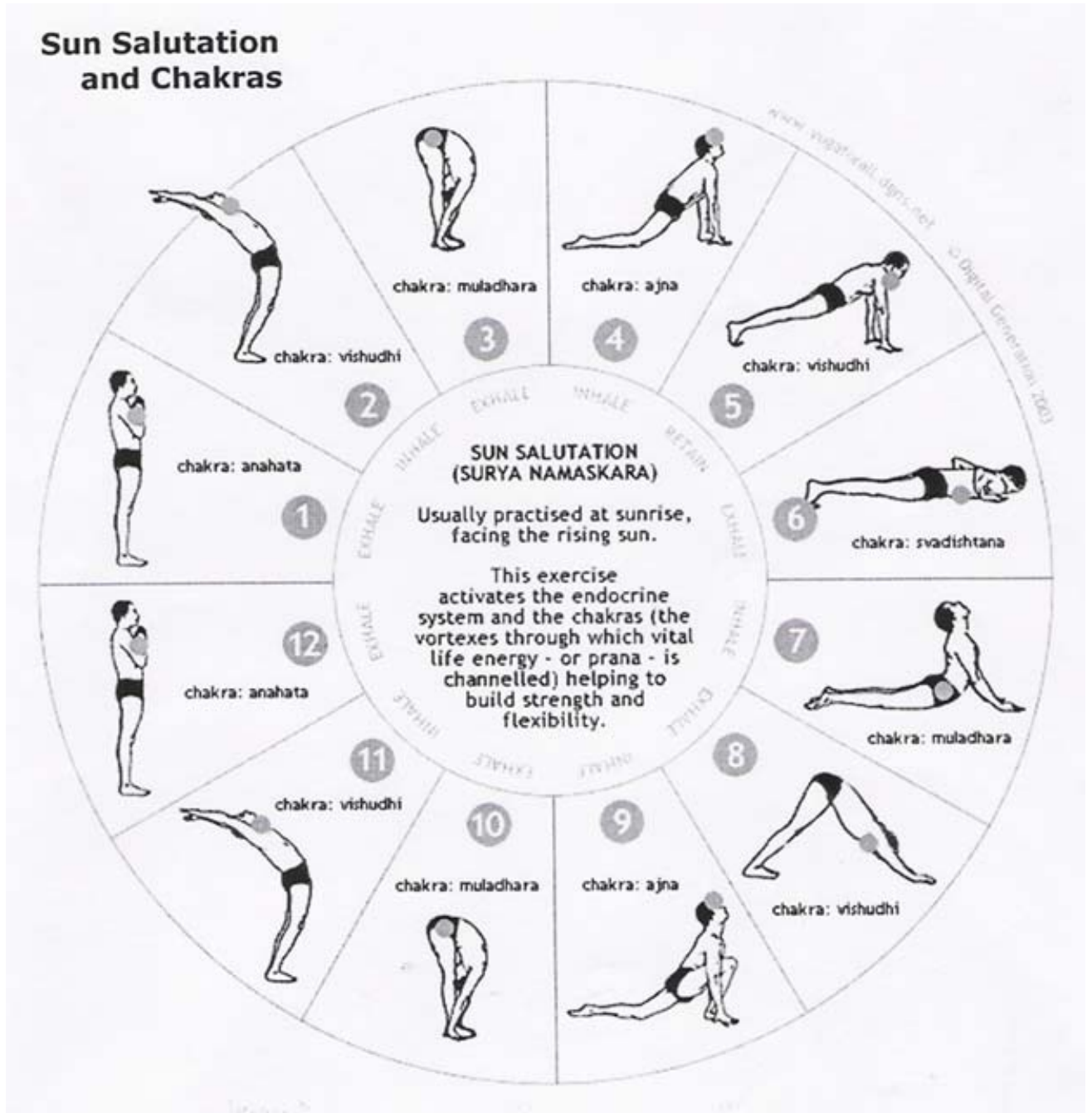
Om Arkaaya Namah

Om Bhaaskaraya Namah

Om Sri Savitra Soorya Narayanaaya Namah

Surya Yoga is the mother of all yoga asanas and is the best exemplification of yoga based on music, mantra, yantra, tantra, asanas, contemplation, devotion, and wisdom.

Ancient sages used to practice Surya namaskara yoga every dawn to invoke good health, good wisdom, and good longevity. Many have proven to live beyond 100 years of life with excellent health in Himalayas.



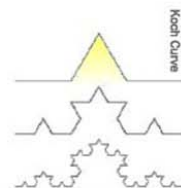
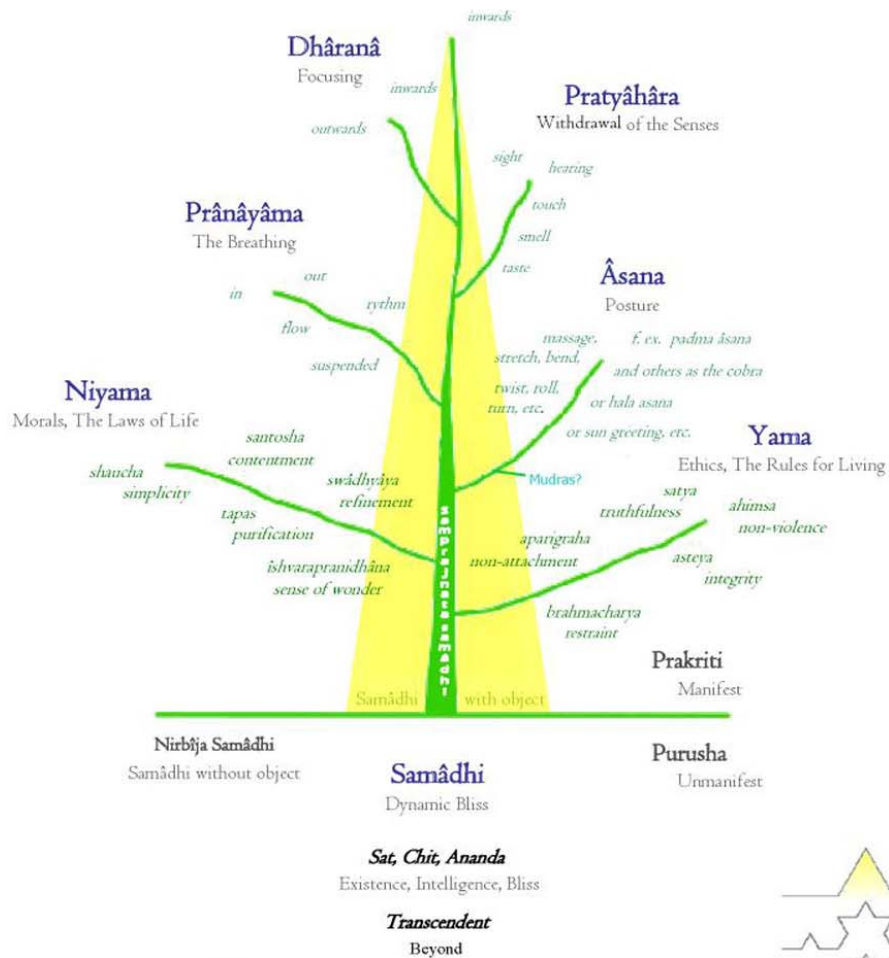
***“Aum Bhur Bhuvah Suvah Aum Tat Savitur Varenyamm Bhargo Devasya
Dhimahi Dhiyo Yo Naha Prachodayaatt. Aum Tat Sat.”***

***{short form of Gayatri mantra the upasna mantra for Surya yoga} to be
recited eleven times offering water from conch shell to lord sun or with
both palms open and kalash.***

THE TREE OF LIFE
 – AS A METAPHOR OF YOGA DARŚANA –



Dhyāna
Meditation



Speculative thoughts on a Virtual Self-referential Field

Construction of a 'Koch Curve'.

The application of a Recursive Evolutionary Algorithm, *Dhyana*, allows for a process (see 'Epistemology', p. 35) of **Transcendence** to develop familiarity with a: **Virtual, Self-referential Field, Sāmādhi** – algorithmically structured. A heterodyning of a Turing meta-structure with the domain of sentience of the **Single Cell**.

A concrete example of Algorithmic development: The 'Koch' Curve. *Algorithms construct worlds!* 'Snowflake': made from 3 'Koch Curves'.

Yoga Darshana:

Let your soul become a light; let your life become a light of million delights

Let your life be that of a rose,

Let the burdens of mundane dreary life pass like the rainy clouds.

Let the energy flow freshly with the winds.

Let Love and compassionate care be your nature for every soul.

Assisting and helping everyone, be cheerful, be courteous, be polite but be humble.

Let the noise, haste and waste fastidiously not disturb your peace.

Let your spirit of life be a dynamo of irrepressible happiness transpiring from divinity.

Let others think whatever they like but strive to see 'God' and good in every face,

Let there be all that you cannot change in the past for there is no saint without a past,

Let your soul control your mind for do not utter words that are hurtful.

Let it be whatever it may be tomorrow, for there is no sinner without a future,

Let every spirit of life shine, praise every soul, If you cannot praise someone, at least

step aside politely and quietly and let them pass out of your life peacefully.

Let this world be full of heroism, but yourself be original, be inventive, be intuitive, be a

listener, be patient, and be calm amidst all the chaotic upheavals.

Let fears not bother you ever! Dare, dare, and then dare more, but do not imitate

another as far as possible. Let it be whatever is said and done, do not judge.

Let others shout, scream and argue, but do not argue back and shout.

You can stand on your own ground by observing silence.

Let everyone lean on your shoulders, but do not ever break down into tears.

Let there be peace in your soul. Let others ask from you and give those who ask but do

not lean on the borrowed staff of others, nor do think on the planks of another's mind,

nor try to follow another's way when you can conquer your own ways.

Think your own thoughts; Be yourself

Let your life be that of a rose, let your soul become a light of million delights,

Let your life be that of a rose; let silence speak the language of that rose

Let your fragrance remain forever; let your light remain eternally lit!

Let your divinity remain a light of hope, for the future generation children,

Let your soul become a light; let your life become a light of million delights

Let your life bring joy and happiness to other.

Let your death greet you in tremble, as you embrace love.

Let your life be a life of a YOGI,

Let your life caper to the trance of YOGA.

PEACE, PEACE PEACE.

To live a yogic lifestyle is more than just attending a yoga class once a week. In fact, although yoga asanas is beneficial to the body, not much will be gained from such a small amount of practice. To truly make progress upon one's spiritual path a daily Sadhana, or spiritual practice, is a must! A daily spiritual practice is only way to bring the fastest results to self-realization, as it allows time daily into which we can devote ourselves to connecting with spirit and our higher selves. Three main aspects in maintaining a yoga lifestyle are as follows:

Yama and Niyama - The first & second parts of the eight fold yoga path of Patanjali

Asana and Pranayama - daily physical and breathing exercise

Right Diet - Sattvic Foods (pure, simple wholesome foods)

A YOGI aspirant or Sadhaka (one who practices Sadhana), who wishes to gain a higher understanding of yoga and decides to incorporate yoga into their lives, the first thing that must be accomplished is developing a daily routine. This routine will be different for each person depending on worldly circumstances, such as one living a house-holders life with children or a student that attends classes. Of course, one who can devote their whole time and day to the practice of yoga and a daily routine can obtain the fastest results. However, for anyone looking to start a program of Sadhana, writing out a daily routine and then following this outline with resolve and dedication will bring about great progress for the Sadhaka! Sincerity and regularity in Sadhana are the secrets of success in the spiritual path!

The practice of *Yama* and *Niyama*, or “restraint” and “promotion” of various actions and mental attitudes, forms the ethical basis of the path of Ashtanga Yoga as given by sage Patanjali between 2300 and 2500 years ago. They are, necessarily, the first two limbs of the eight described by the term *Ashtanga* or eight-limbed Yoga, which is synonymous with the "highest" or most comprehensive Yoga--that of *Raja* (the "Royal")Yoga--which utilizes practices for opening and purifying body, mind, and heart to apprehend the Divine within. These precepts address the power and potential of disciplining the mind--revealing its natural elegance and fortitude--and the awakening of non-dual awareness through the cultivation of right behaviour, right outlook, and right intention. Yama and Niyama address that which is common to human experience throughout time, culture, gender, and religious orientation. The Yamas and Niyamas are applicable to all aspects of life, and so invite the reader to look at three kinds of experience that have relative levels of visibility: the outer, the inner, and the secretively mystical. Like a thread of thought, the web of entire collective intellect and super intellect act like aphorism in surface to look similar or appear similar.

Violence has never sought solution to any problem. All our life, we struggle, thrive, compete, create differences amongst one another and draw judgemental conclusions about our own kind in diminishing our own internal light of delight of the great divine spirit of emancipation. For the sake of power, that eventually does not remain with us, for the sake of temporary joy and in the glare of fear we surpass mundane dreary life, surviving obstacles after obstacles. All eventually, end in mortal death as death verily comes uninvited. When death stares at us we become barren of all our possessions and obsessions and powers except the internal spiritual light.

The outer level refers to the objective, how we see the effects of our behaviours outwardly and the relevant behaviour of others.

The inner level is our subjective experience, our interpretation of life through the ego, *ahamkar*, which makes sense of things as they pertain to us and shapes how we regard ourselves, our personality, and our self-esteem and identity within it. Our individual perception, leading to favourable or unfavourable interpretation of any given situation, is influenced according to Yoga Sutra by five states of mind. These are *pramana* (having a standard or ideal about what is being perceived), *viparyaya* (misapprehension or false perception of something based on wrong knowledge or facts), *vikalpa* (delusional thinking based on fantasising about the nature of the object or experience at hand), *smriti* (memory), and *nidra* (dreaming--the state of mind most commonly experienced in sleep).

The secret level is the pure wisdom nature of an experience. It can be awareness of archetypal or symbolic truths emerging from a singular experience or cycle in one's life. It comes from a place that is beyond moralising about good and bad, beyond whether an experience has brought us pleasure or pain, fame or shame, or some combination thereof. It reveals to us the purpose of why we experience what we do in the way that we do, so that we can be free of our conditioning. The Yamas and Niyamas exist not only to cultivate and civilise the Yogi to make her/him fit for self-realisation and a better human being, but as a kind of protection against going astray on the spiritual path. When a person is immersed in Yogic practices, there has to be an equal development of *bhakti* and *buddhi*--the devotional spirit of love for the Divine in all, and the higher intellect, which gives the power of discernment between the real and unreal. It is worthwhile, when using such loaded words as "real" and "unreal", to point to the "real" as that which helps us to overcome our attachment to making things last and that which helps us to perceive the dynamics of change within the law of impermanence. It is of great interest to the Yamas in particular to free us from such clinging to perceived stability of the material world and our identification with it.

The Yamas—non-aggression, non-accumulation, non-stealing, moderation of desires, and truthfulness--show the way towards developing enjoyment of material reality without attempting to own, control, and in the end become a slave to it.

Without selflessness, the awakening of Siddhis - latent powers of mind enabled by Yogic practices - can tempt a person to fall into various traps. A "siddha" is an adept, one who has some experience and accomplishment in the development of spiritual practice. Relating to the powers of mind freed from the constraints of investment in the personality and ego is and always has been a tricky dance as pointed out by the ancient Yoga Sutras. Much of the prôt fall of siddhis has to do with taking "ownership" or identity in the newly acquired gifts of mind and body, which are really only the average marks of an intelligent human living in harmony with nature's law, not something to get caught up in if one is intent on the goal of liberation. One of these is megalomania, manifesting as thinking that one is increasingly unique or favoured by the Divine and thus separating one further from a unitised and euonymus appreciation of others as Divine also. The five Niyamas--purity, contentment, austerity, self-study, and surrender to a higher power--remediate this in particular, reinforcing the practitioner's longing for and humility towards the Divine within, which becomes increasingly more apparent in the world of appearances as other beings, as nature itself, as diversity equally infused with that potential, equally beholden to the One.

The Yamas point to a right relationship with the material world that is especially potent when the powers of mind are awakened. It is incumbent upon the Yogi not to use one's newly acquired intelligence or mental influence to manipulate others for his/her own benefit, whether through direct action or purposefully deluding others for the sake of showing off, or for material gain, etc. The appearance of siddhis does not, unfortunately, reflect the absolutely virtuous proof of an ethical or moral person. Anyone who has advanced their concentration through what Patanjali calls *samyama* ("absorption" or complete immersion on the nature of an object) and self-discipline can to some degree awaken these dormant powers.

Some of which include clairvoyance, clairaudience, knowing the thoughts of others, precognition of future events, changing size at will, etc. Whether a person uses these skills for their own reinforcement (creating karma), or for the benefit of others (creating karma), or, at the highest level, uses them for the benefit of all without attachment to outcome (as one on the way to being karma-free) determines the continued progress of Yoga sadhana.

All things rest upon something else-that is, another supports everything. This is because a foundation is needed for anything to exist.

Being Himself the Ultimate Support of all things, God alone is free from this necessity. Yoga, then, also requires support. Yogi must first clear, and then steady, his mind against the fury of illusory passions, and free his life from entanglements. Patanjali very carefully and fully outlines the elements of the support needed by the aspirant, giving invaluable information on how to guarantee success in yoga.

"Knowledge (Jnana) does not come about from practice of yoga methods alone. Perfection in knowledge is in fact only for those who begin by practice of virtue (dharma). Yet, without yoga as a means, knowledge does not come about. The practice of yogic methods is not the means by itself, yet it is only out of that practice of yoga that the perfection in knowledge comes about. And so it is said by the teachers: 'Yoga is for the purpose of knowledge of truth'" - Shankara Acharya.

In the absolute state of nirvana, state of harmony and bliss, state of transcendental peace, there is no quality or condition save for the subtle divine silence encountered in sheer coincidence and sheer delight. The yogic philosophy and the samkhya philosophy are similar. However, in the later there is not swaroop Ishvara, rather it is much nirguna or transcendently omnipresent spirit of grand cosmos all together prevailing in every atom. A yogi holds the mind to be equal to the manas or the mind of the prakruti or cosmic form; however, the samkhya philosophy disseminates 'mind' from the soul. Yoga can only transpire in a kingly manner, nobly found upon the contemplation, divination, practice, and spiritual observation over constant, consistent and divine sadhanas {combination of vedic rites, rituals, hommam, hymns, mantras, jaaps, tapas, asanas, prannayamm, dhyana, and bhakti}. Yoga cannot manifest in yoga classes. That yoga found in yoga classes is commercially fragmented yoga of partial truth. Truth to be wholly must be experienced in whole not in parts.

In the study of Raja-yoga no faith or belief is necessary. Believe nothing until you find it out for yourself; that is what it teaches us. There is one method by which to attain much and sound knowledge. That is the divine sound concentration - focusing power. The science of Raja-yoga is a practical and scientifically worked out methodology of reaching divine truth. In the first place, every science must have its own method of investigation. Yoga discards unnecessary myths and traditional superstitions that are harmful and negative. Yoga makes one more fearless, and scientifically subtle in a divine manner. Starting from the food that brings purity, clarity, divinity, cleanliness, and hygiene to the body tissues, thoughts, and emotions, form significant prerequisite of enhancement in transcendental yoga of Raja Yoga. We are what we eat after all and before any postures or asanas, it is vital that we eat healthy, sleep healthy, and live healthy. Health is wealth; health can only transpire if our food is consistently healthy.

The necessity of being strongly rooted in ethics also relates to the practitioner's care of their physical vessel through developing the sturdiness of character that the Yamas and Niyamas produce, in order to avert from the disasters of pushing oneself for the wrong reasons through to one's limit without regard for wholistic development of the body, mind, emotional, and pranic capacities. In performing practices, which stir the Kundalini Shakti - the latent spiritual energy those potentates the nervous system, body and psyche for the experience of full awakening - there is physical, mental, and psychological danger inherent of getting energetically overwhelmed if the practitioner, is not prepared. This can manifest as acute disorders of the mind or physical pains in the body, or dealing with physical or mental hardships or sensitivities, which are prolonged over time. In this case, Kundalini activity can seem to be not a blessing but a setback, although it is ultimately the compassionate force, which causes us to respect the spiritual path and our aspiration towards it with greater humility, temperance, and patience. It (awakening) is similar to the fire in which a clay vessel is baked. If the clay vessel has a crack, or even a tiny rock in it, which has been undetected, it will break upon being subjected to that which acts upon it is whole being. If the clay vessel is solid, then it will survive the transformation of the elements, which compose its being, and become what it is meant to be, capable of serving as a vessel for nourishing others.

Yoga respects that the weakest point of a person is also the source of their strength. The gradual nature of Yoga in stabilizing and simultaneously opening up the creative channels of a practitioner is its' Gift. Through *Yama* and *Niyama*, we meet ourselves at the level of personal responsibility for our behaviour and attitudes.

Through *Asana*, we meet the body as a reflection of the healthy or unhealthy attitudes in the mind and as necessary, our attitudes towards the things we cannot change, respecting it as a Divine laboratory full of infinite potential for healing, refinement, and study. The word "asana" is commonly referred to as a posture, but is semantically a "seat" or "throne" for the higher energies to sit within us.

By the practice of *Pranayama*, the Yogi/ni develops knowledge of the ever-unfolding life essence in the breath called prana--which sustains and infuses human life with consummate support, emotional intelligence and creativity, mental clarity, physical vigour and spiritual courage.

The internal quest of Yoga takes root in *Pratyahara*, where one learns to differentiate between the identification of the mind with external objects that create attraction and aversion and the relevance of the Witness who experiences things as they are.

Dharana, or concentration, is built upon continued sustained attention to the moment by bringing the mind to single-pointed awareness of an object--this method has many variations, all with the same skill in mind. According to Yoga Sutra, the mind is fraught with five main *klesas* or habitual afflictions--those of ignorance, egoism, desire, aversion, or clinging. Concentration is like the sword, which cuts away these kinds of flaws in our ability to dwell in our true nature. Dispassion, gained by having an increasing sense of detachment from identifying with the habits and neuroses of the mind, stabilizes concentration and brings strength of character, enabling a person to become more compassionate to self and others by increasing an awareness of the universal and impersonal nature of suffering.

When concentration is able to be sustained on a single point and can move with that same one-pointedness towards other objects without fluctuation, meditation or *Dhyana* is experienced. Here in meditation, knowledge of a single-point of an object of attention becomes an experience of the whole, and expands to where interdependent relationships between other objects can be seen; as well, the innate emptiness of phenomena, devoid of the sense adulterations and modifications brought about by intellect, is perceived.

Samadhi, the eighth limb, evolves as meditation stabilizes into a unitised state of absorption into the undivided awareness of the Self as truth-consciousness-bliss. Here the knower and the known are reconciled.

In traditional Yogic scriptures, there is repeated admonishment to obtain a *Guru*, one who has realized experientially the nature of mind and the bliss of Union with the Self, literally the "remover of darkness". The Guru is a compassionate force of guidance who can take any form needed--from kindness to wrathfulness, exhibiting wisdom and at times what appears to be incomprehensibility--to assist a person with their most difficult obstacles and attachments. ***Guru is Shiva, Guru is tat, Guru is Satt, Guru is ALL.***

This precious teacher and friend can accelerate one's confrontation with one's karma --potential for action-creating circumstances in life determined by one's previous actions and current belief-construct-- so that the latent samskaras (impressions upon the soul which confine us to conditioned existence), can be removed. A Guru can exist in several forms for a person, as different teachers who reveal life lessons for one, or as the Sat Guru--a teacher who is the sole root vehicle for a seeker's understanding of spiritual reality throughout life or lifetimes. The true Guru is inseparable from that which is already in each of us, as beautifully revealed by the Vedantic maxim, "Tat Tvam Asi"--thou art That.

It is the author's opinion that whether or not one commits to an external Guru, persistent adherence to the Yamas and Niyamas reveals the Guru in oneself, a source of absolute friendship and guidance within that is at the same time one's most itinerant and exacting Master on the path.

Shiva is perfect YOGI, because he demonstrates to us the integrated whole inter-relationship, co-relationship, cross relationship, of Bharat-mrityam, tandava, yoga poses, asanaas, music, mantra, mudras, pranayama, yama, niyama, spiritual trance and spiritual ecstasy!

Shiva is BHOLENATHA one who is most pure in his heart's intentions. In his divine form he is meditative, contemplative and PARAMA-YOGI.

Integral Yoga regards human body as an abode of sins, just as the whole earthen clay the mortal human earth is an abode of sin and hence transiently temporary. Our life is yet a valuable means of fulfilment akin to accomplish spiritual freedom. Yoga considers passion and impulses as sources of energy, to scale the higher reaches of life by utilizing that energy. To torture or mutilate the body in the name of religion is immature. Body should be adequately developed for the mind and vice versa and both must be transcendently balanced with the spirit or soul divine in divine experiences and divine practices.

"When a yogin becomes qualified by practicing Yama and Niyama, then the yogin can proceed to asana and the other means." -- Yoga Bhashya Vivarana (II.29)

Many people come to yoga initially as a physical exercise and only later begin to understand the profound spiritual effect it has on our lives. But to establish these spiritual effects firmly upon our mind stream to embed them within our consciousness, they must be grounded on the bedrock of ethical behaviour.

Precepts of social discipline that brings spiritual integrity are yamas

Ahimsa {non-violence} : Being aware of another's feelings. Ensuring that we do not become overly abrasive nor aggressive towards another. By being compassionate and humble we become spiritually awakened towards the gist of slay and slander and remain quietly sublime and respond to aggression and anger and hurt with silence. Not speaking that which even though truthful would injure others is considered good conduct. Therefore, measuring speech, thinking thrice before uttering words is essentially the core precept of non-violence. We cannot take our spoken words back but we can be the master of our unspoken words. Becoming sensitive does not mean that we are cowards withholding the courage of standing our grounds. Energy is precious and we do not waste energy but instead build it to make us much more spiritually strong.

Satya (Truthfulness): this quality implies the honesty and sincerity in thoughts, words and deeds. This is possible only when one has conquered greed and ambition since these are the two major culprits which take you away from the truth. When we speak lies and deceive others we eventually betray our own souls. To win a war because of spite or jealousy is not winning at all. To destroy another because of envy, jealousy, hatred, spite is most ignorantly false assumption of false ownership.

Asteya (Non-theft): in Sanskrit, "steya" denotes the enjoyment or keeping with oneself the things that do not rightfully belong to them. This is basically the act of stealing or theft. A person is inclined to steal only when he has no love and has some selfish motive. A yogi or a student of yoga has very few basic needs. He has learnt the art of loving himself as well as the others. Hence he does not feel the need to exploit or steal from others. When we cheat others and own another's wealth, we become prey to ill health, diseases, and catastrophe in our family. We invoke ruin to our family.

Brahmacharya (Celibacy): sex has been defined as one of the vital necessities of human existence. It ranks next only to food. Since ancient times, very few people have been able to master their sexual urges. If not satisfied, these urges lead a person to depravation and develop psychotic tendencies. Yoga lays a great stress on the celibacy. It considers not only the act of sex itself as sexual but even thinking, talking and looking at opposite sex as a part of sex and hence has to be avoided. Patanjali has declared that brahmacharya increases the mental strength also called veerya in an individual. Purity of intentions mean that we do not engage in filth, vile and promiscuous sex.

Aparigraha (Non-gathering): this yama means not going on collecting wealth and objects just for enjoyment. Yoga teaches one to collect wealth and objects just to meet his primary needs. This is important because greed causes distraction and thus leads to increased strain on his mind and body. Greed and hoarding result in illnesses. When we hoard and build rather than give, we bring illness to our children.

Niyama are precepts of individual that make one YOGI disciple.

Shoucha (Cleanliness): This includes the cleanliness of the mind and the body. Yoga has described a clean mind as the one free of any prejudices, false beliefs, ignorance and ego. Generally speaking, all the yamas come under this niyama since they deal with eliminating some or the other impurities. Divinity entails divine intentions, divine determination, elimination of doubts, and even impure thoughts. Impurity of the mind is the worst impurity and it can destroy us totally, fatally. Learning to empty bad thoughts, every evening yoga or raja yoga emphasises upon vedic recitals, mantras, power of prayers and rituals of cleaning our body, surroundings, and utilities.

Santosha (Contentment): a yogi is taught to be happy and satisfied with his lot. He does not need to achieve any ambition.

Tapas (Religious austerities) : This niyama describes the rituals like fasting: needed to fortify the mind. Yoga believes that this increases the resistance power of the body and makes your body and mind stronger and thus you can face adverse conditions effectively. Swadhyaya (Reading of religious literature): This practice is very useful for overcoming ignorance and facing the adversities of life calmly. It helps to fill your mind with peace. Ishwarpranidhana (Devotion): this teaches you to rely on the divine will and to ascribe the effects of your action to the divine providence. This is a very useful habit to cultivate as you can accept everything as God's will and can achieve peace of mind. This eliminates the fear and worry.

This is maturity in spiritual sense. From observation and practice of yama and niyama comes humility and politeness, compassion and universal love.

Pranayama is the basis of disciplining the vital energy of the body so that the negative thoughts do not enter the minds. To perform diaphragmatic or abdominal breathing, lie flat on the back keeping the legs together and arms at the sides, with the entire body relaxed. Then inhale slowly and deeply, simultaneously making the abdominal muscles move outwards to the maximum extent. Hold the breath for a while. Then exhale slowly and deeply allowing the abdominal muscles move inwards to the maximum extent. Concentrate on abdominal movement only, without moving the chest.

Repeat deep breathing in and out from alternative nostril, holding the breath to the maximum potential point possible. This is the exercise of the diaphragm.

The definition of Yoga is "the controlling of the mind" [*citta vrtti nirodhah*]. The first two steps toward controlling the mind are the perfection of *yama* and *niyama*. However, it is not possible to practice the limbs and sub-limbs of *yama* and *niyama* when the body and sense organs are weak and haunted by obstacles. A person must first take up daily *asana* practice to make the body strong and healthy. With the body and sense organs thus stabilized, the mind can be steady and controlled. With mind control, one is able to pursue and grasp and practice yoga with its core disciplines.

What emanates from regular practice of raja yoga and vedic spiritualism is a self development of divine skills through consistent and constant training. One should not expect results during the sessions – that is one more fallacy. Success depends on divine intention, divine talent, regular practice; and patience; philosophies, proverbs, poems, lyrics, phrases and baits abuse our needs of belongingness falsely giving us false hope. Let each yoga session be session of discovery, illumination, growth, and trance.

To perform *asanas* correctly in *Ashtanga Yoga*, one must incorporate the use of *vinyasa* and *tristhana*.

Vinyasa means breathing and movement system. For each movement, there is one breathing technique.

For example, in *Surya Namskar* there are nine *vinyasas*. The first *vinyasa* is inhaling while raising your arms over your head, and putting your hands together; the second is exhaling while bending forward, placing your hands next to your feet, etc. In this way all *asanas* are assigned a certain number of *vinyasas*".

The purpose of *vinyasa* is for internal cleansing. Synchronizing breathing and movement in the *asanas* heats the blood, cleaning and thinning it so that it may circulate more freely. Improved blood circulation relieves joint pain and removes toxins and disease from the internal organs. The sweat generated from the heat of *vinyasa* then carries the impurities out of the body. Through the consistent use of *vinyasa*, the body becomes healthy, light and stronger, with limbs more flexible.

Tristhana refers to the union of "three places of attention or yogic action: posture, breathing system and looking place. These three are very important for yoga practice, and cover three levels of purification: the body, the nervous system and the mind. They are always performed in conjunction with each other and in collaboration with one another in a synchronised flow of energy, almost like "tai-chi". When I practice yoga on music, I prefer to combine tai chi and the experience from the flow of energy is immense.

The method for purifying and strengthening the body is called prana *âsana*. We have the Primary Series [*Yoga Chikitsa*] that detoxifies and aligns the body. The Intermediate Series [*Nadi Shodhana*] that purifies the nervous system by opening and clearing the energy channels; and we have the Advanced Series A, B, C, and D [*Sthira Bhaga*] integrate the strength and grace of the practice, requiring higher levels of flexibility and humility. Each level is to be fully developed before proceeding to the next, and the sequential order of *asanas* is to be meticulously followed. Each posture is a preparation for the next, developing the strength and balance required to move further" (Pace). Without an earnest effort and reverence towards the practice of *yama* and *niyama*, however, the practice of *asana* is of little benefit.

Breathing: The breathing technique performed with *vinyasa* is called *ujjayi* [victorious breath], which consists of *puraka* [inhalation] and *rechaka* [exhalation] ("Ashtanga Yoga"). "Both the inhale and exhale should be steady and even, the length of the inhale should be the same length as the exhale" ("Ashtanga Yoga").

Over time, the length and intensity of the inhalation and exhalation should increase, such that the increased stretching of the breath initiates the increased stretching of the body. Long, even breathing also increases the internal fire and strengthens and purifies the nervous system ("Ashtanga Yoga").

Bandhas are essential components of the *ujjayi* breathing technique. *Bandha* means "lock" or "seal". The purpose of *bandha* is to unlock *pranic* energy and direct it into the 72,000 *nadi* [energy channels] of the subtle body. *Mula bandha* is the anal lock, and *uddiyana bandha* is the lower abdominal lock ("Ashtanga Yoga"). Both *bandhas* "seal in energy, give lightness, strength and health to the body, and help to build a strong internal fire" ("Ashtanga Yoga"). *Mula bandha* operates at the root of the body to seal in *prana* internally for *uddiyana bandha* to direct the *prana* upwards through the '*nadis*'. *Jalandhara bandha* is the "throat lock", which "occurs spontaneously in a subtle form in many asanas due to the *dristi* ("gaze point"), or head position". "This lock prevents pranic energy [from] escaping and stops any build-up of pressure in the head when holding the breath". Without *bandha* control, "breathing will not be correct, and the *asanas* will give no benefit" ("Ashtanga Yoga").

Looking Place: *Dristhi* is the gazing point on which one focuses while performing the *asana* ("Ashtanga Yoga"). "There are nine *dristhis*: the nose, between the eyebrows, navel, thumb, hands, feet, up, right side and left side. *Dristhi* purifies and stabilizes the functioning of the mind" ("Ashtanga Yoga"). In the practice of *asana*, when the mind focuses purely on inhalation, exhalation, and the *dristhi*, the resulting deep state of concentration paves the way for the practices of *dharana* and *dhyana*, the six and seventh limbs of *Ashtanga Yoga*.

Instruction in *pranayama* can begin after one has learned the *asanas* well and can practice them with ease. "*Pranayama* means taking in the subtle power of the vital wind through *rechaka* [exhalation], *puraka* [inhalation], and *kumbhaka* [breath retention]. Only these *kriyas*, practiced in conjunction with the three *bandhas* [muscle contractions, or locks] and in accordance with the rules, can be called *pranayama*". The three *bandhas* are "*mula bandha*, *uddiyana bandha*, and *jalandhara bandha*, and they should be performed while practicing *asana* and the like". "When *mula bandha* is perfect, mind control is automatic" ("Ashtanga Yoga"). "In this way did Patanjali start Yoga. By using *mulabandha* and by controlling the mind, he gradually gained knowledge of Yoga".

Practicing *asana* for many years with correct *vinyasa* and *tristhana* gives the student the clarity of mind, steadiness of body, and purification of the nervous system to begin the prescribed *pranayama* practice.

"Through the practice of *pranayama*, the mind becomes arrested in a single direction and follows the movement of the breath". *Pranayama* forms the foundation for the internal cleansing practices of *Ashtanga Yoga* .

The four internal cleansing practices—*pratyahara*, *dharana*, *dhyana*, and *samadhi*—bring the mind under control. When purification is complete and mind control occurs, the Six Poisons surrounding the spiritual heart [*kama* (desire), *krodha* (anger), *moha* (delusion), *lobha* (greed), *matsarya* (sloth), and *mada* (envy)]—"will, one by one, go completely", revealing the Universal Self. In this way, the correct, diligent practice of *Ashtanga Yoga* under the direction of a Guru "with a subdued mind unshackled from the external and internal sense organs" eventually leads one to the full realization of Patanjali's Eight-Limbed Yoga.

Divine spiritual practice encompasses all together divinity of the mind, the body and the spirit. Sooner than later, I realised over the years of consistent, constant spiritual practice that patience is the virtue of all, the greatest gift of humankind.

For the body, we must nurture and look after as a shrine to our divine spirit of life the encasement of our soul. For the heart, we are obliged to grant morals, ethics, yamas, niyamas, devotion, practice, sadhana, righteous emotions, positive energy and divine light of sacred dhyana. For our mind, we must cleanse all our negative thoughts and contemplate upon the mindfulness of good beautiful divinity based on pranayama the essence of yoga. Pranayama therefore calms the mind oxygenates the mind and brings fresh air to the body. Our blood circulation is vital. When our blood circulation is healthy, each of the body tissues are richly nourished. Food forms the main aspect of becoming healthy. Therefore, we are what we eat; we become that we think; and we grow into that we feel. We become fearless if we think fearless, we grow into compassion and love if we feel compassion and love all over, around us. We must pray not for the sake of praying but for our own soul divine. Mantramandir, jaaps, contemplation, quietness, solitude, all together bring us awareness of love, surrender, compassion, and self-respect. Only in divine experiences can one become wise, more aware, more divine, and more apt. When the mind is still, the spirit contented, the heart peacefully happy, our body axiomatically becomes subtle, capable and ready for YOGA. Yoga is a lifetime learning process and there is no perfectionist because human is imperfect, born under imperfect conditions, with imperfect karma. Karma is never perfect as life is always demanding and therefore, amidst all our struggles, we strive to find moments of quietness just as the dawn and the dusk invoke divinity unparalleled in beauty, light of delight of the twilight, and the quietness. Watching the sunsets and sunrises, observing without reason or cause, does make us somehow quiet and sombre, subtle and divine.

The purpose of writing this article is NOT to claim mastery of YOGA. Far from it; my divine intention in writing this article is to bring together the core conceptual aspects of authentic Yoga in accordance with the Vedic literature, Vedas, and Vedic sciences. I have no claim whatsoever over the mastery of YOGA and as such I am a mere imperfect spirit of life, born with limitations and imperfections both in my karma and constitution. All I have to offer to the reader is my sincerity, my honest integrity, my divine intention of sharing with the reader the authentic Vedic wisdom of the Yoga, the immense thought process of culminating various complicated aspects in poetic manner so that it becomes enticing to read. Whilst practicing regular yoga on music, breathing is vital and breathing always opens our chakras. Balancing our lifestyle can grant us immense internal peace.



Adopted from Yoga Institute:



The final goal of Yoga according to Yoga Sutra is to reach a state of Mind which is at rest and has the ability to focus on any object of choice and sustain it. This is referred to as "Citta vritti nirodham". The steps involved in reaching this state are called as "Astanga Yoga" meaning "eight limbed Yoga". They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. The first chapter of Yoga Sutra also gives some other means of achieving this state of mind. Gita is Yoga shastra, as best as we can get to authentic elucidation of yoga.

The word Hatha has two parts 'Ha'+ 'tha'. Hathayoga is defined as the "Union of Ha and Tha, representing the Sun and the Moon; The Prana and The Apana. Their Union is through Pranayama and hence Pranayama is Hathayoga." The nadi ending at the base of left nostril is ida and the energy flowing there is Ha and the energy flowing in the Pingala nadi ending at the base of right nostril is Tha. The word Hatha Yoga is inappropriately reflected in the West to denote Postures/ asanas only. If somebody sees you doing a posture in your yoga practice they will say "Oh you are doing Hatha Yoga". And for Pranayama they call it "Raja Yoga" which is also incorrect.

About one centimetre above the crown point {the crown point being eight finger measurement from the eyebrows to the middle of the head} is the most subtle point of the human entity. Mind is a place of "pranna", the soul of the life that takes in oxygen from the outside and begins to become part of the circulatory "pranna" of the entire body in pranna.

Basically Prana means that which moves around everywhere.

"Prakarshanena anathi gachate ithi Prana".

In the Vedas the human system is divided into five parts. they are Annamaya, Pranamaya, Manomaya, Vignyanamaya and Anandamaya. In simple terms, they refer to body, breath and mind. Mind ofcourse is divided into three parts. That which is nourished by Anna (Food) is Annamaya; that which is nourished by Prana (breath) is Pranamaya; that which is nourished by divinity is Vignyanamaya. That which is nourished by spiritual divinity and spiritual practice is CONSCIOUSNESS, SUPER CONSCIOUSNESS AND soul is called anandamaya.

"Pranna" is energy – the vital energy that becomes Apanayau, UdanaYau, Vyayaua, SamaanaYau, and then PrannaYau again. Pranna is responsible for all our activities. Prana is also an expression of the Jeeva or the soul. Prana is called "Atma Sakha" meaning the friend of the Soul. But it is not the Soul. Prana is the link between the Soul and Mind and Senses. When the consciousness decides to do a thing it has to use the Prana.

Without Prana, Soul cannot function in this body and that is why, when a person is dead, it means the Prana has left, but in effect it is the Soul which has left. The binding force of the Soul with the Mind and Senses is Prana.

The main five Pranas known as "Mukhya Pancha Pranas" are Prana, Apana, Vyana, Udana and samana. In this category Prana is that which is in the region of Chest and Apana is in the region of lower abdomen, particularly around and below the navel. I will give the positions of the other pranas and functions later as I have to refer to the book. Apana is considered as "spent energy" or excretory energy also. Prana is inhalation and Apana is exhalation. As per Hathayoga pradipika this is slightly different. Prana moves through nadis and there are about 10000 nadis in the human body. Of this three are main. idaa, pingalaa and sushumnaa. The nadi that terminates behind the left nostril is pingala or chandra nadi and that which terminates behind the right nostril is ida or surya nadi. But here these two are energies.

The Pranas have many special actions in Yogic practices. On a spiritual level, Samana Vayu governs the space within the heart (antar hridayakasha) in which the true Self, the Atman dwells as a fire with seven flames, governs the central internal space or antariksha. Samana regulates Agni with fuel, which must burn evenly. Without the peace and balance of Samana we cannot return to the core of our being or concentrate the mind.

Vyana governs the movement of Prana through the Nadis, keeping them open, clear, clean and even in their functioning. Apana protects us from negative astral influences and false teachers. Prana itself gives us the proper aspiration for our spiritual development.

Udana governs our growth in consciousness and takes the mind into the state of sleep and into the after death realms. Udana also governs the movement up the shushumna.

The mind moves with Udana Vayu. This takes us to the states of dream and deep sleep. After death it leads the soul to the astral and causal planes. Udana is often the most important Prana for spiritual growth.

As we practice Yoga the subtle aspects of these Pranas begin to awaken. This may cause various unusual movements of energy in body and mind, including the occurrence of various spontaneous movements or kriyas. We may feel new expanses of energy (subtle Vyana), great peace (subtle Samana), a sense of lightness or levitation (subtle Udana), deep groundedness and stability (subtle Apana), or just heightened vitality and sensitivity (subtle Prana).

Proper nutrition brings about the increase of Prana on a physical level. This also requires proper elimination. In Ayurvedic thought the Prana from the food is absorbed in the large intestine, particularly in the upper two-thirds of this organ, which is not simply an organ of elimination. For this reason Apana Vayu is the most important Prana for physical health.

The Vedas say that mortals eat food with Apana, while the Gods eat food with Prana. The mortals are the physical tissues. The immortals are the senses. These take in food via Prana itself. Right food sustains Apana. Right impressions support Prana. For this not only outer factors like contact with nature, but also practices like rituals and visualizations are important, as well as sensory therapies involving color, sounds or aromas.

Energy is deduced from 'pranna'. Energy is shakti; shakti is kundalini and nearly sixty four thousand shaktis exist in eighty four million subtle meridians all over human entity. For every Yoga-session, there is the total letting go of the energy session towards the beginning and towards the end whereat the mind simply lets go of all the fears, negativities, phobias, anxiety, and allows for quietening to cure our midline.

Energy is the biggest cure to most ailments. Pranna-healing takes form of energy that is subtle, in tune with the higher self and divine faculties of the soul.

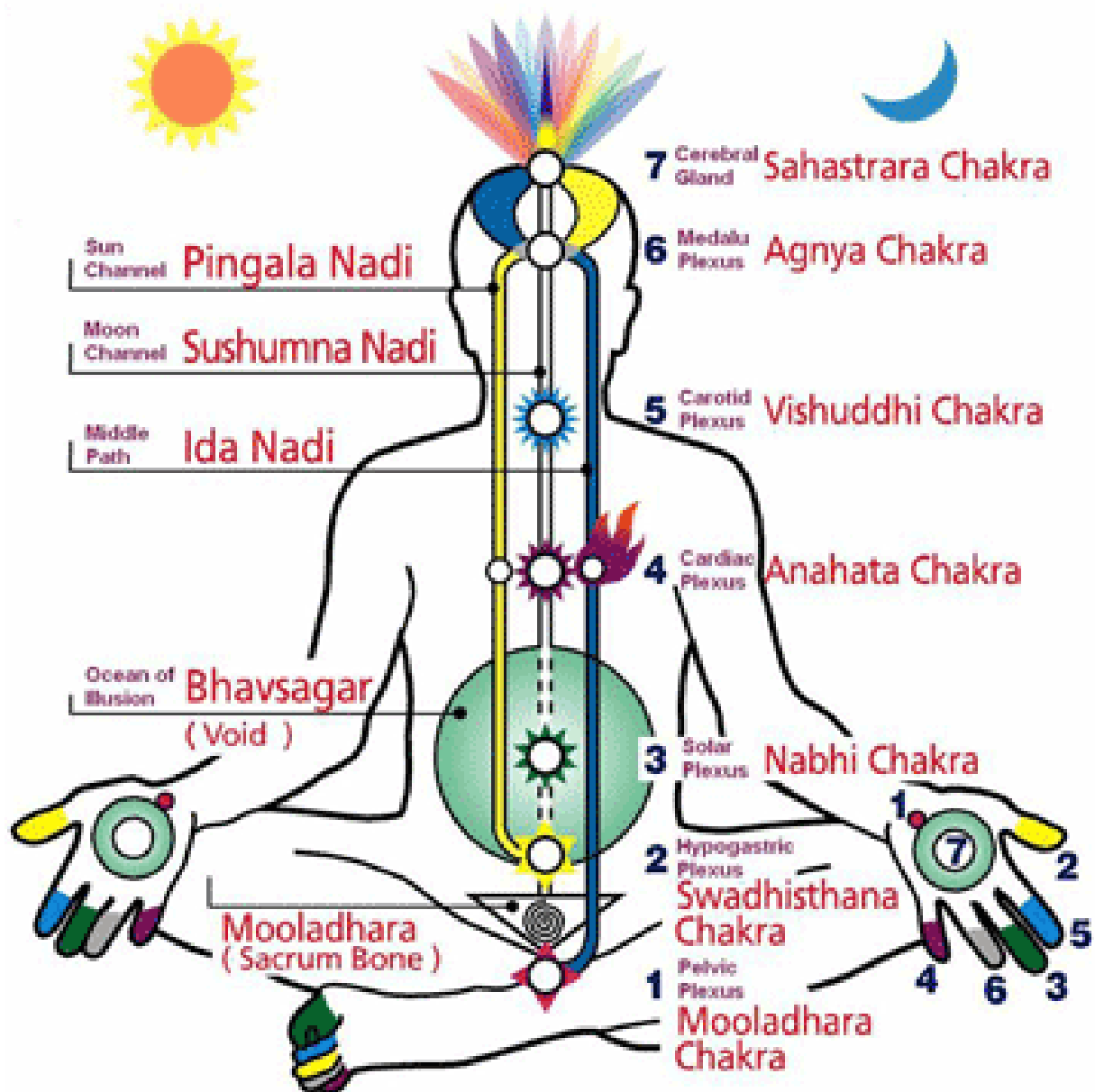
Swami RamDass Baba said:

“Remember that you are a child of the Light and that wherever your journey takes you, Spirit is always present beside and with you. Open your heart, as best you can, and you will likely find the Love that heals and nourishes is still with you--as it always has been. It always will be too.”



Million foes cannot harm one who has Krishna as a friend.

Yoga Pranayama Awakens Kundalini Powers



Energy Centres & The Subtle System

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Dedicated to: Mr. Biharilal K Tanna of Dar-Es-Salaam, Tanzania.