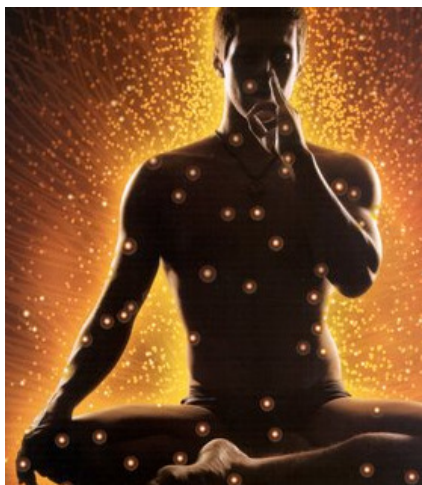


## Significance of Raja Dhi Raja Yoga – Part 2

RRY – Raja Dhi Raja Yoga Author: Acarya Cidghanananda Avt.

**Part Three:** Fourth Lesson The fourth lesson is known as Prán'áyáma. It is said: Indriyánám manonathah manonathastu marutah. That is: The mind is the master of sense and the master of mind. Marutah is the wind. We know it that when respiration is controlled and balanced and in pause stage, mind is able to think deeply and do something. A person who is running is not able to think something seriously nor is he able to keep his mind peaceful. It is because the respiration is disturbed or becomes full motion by running and thereby the mind is also affected. When the respiration is fast one is not able to sleep or have some rest, not to mention of thinking some high thing.



By doing Prán'áyáma the respiration is extended because we know that after every inhalation and exhalation there is pause and this very pause is the cause of some higher intellectual or spiritual thoughts or experience. In the first lesson also there is some kind of Prán'áyáma which naturally happens but in the fourth lesson the Prán'áyáma is separately given to control the breath system. Thus by the increase of this pause period Prán'áyáma is able to help in quietening the wanderings of the mind. Hence it is a very very important lesson.

Secondly there are five external and internal váyus such as Prán'a, Apána, Samána, Vyána, Udána and Nága, Kúrma, Krkara, Devadatta and Dhanaiñjaya. These váyus are responsible for the maintenance of life and by doing Prán'áyáma one is able to bring all these váyus under control. Therefore it is said that it is Prán'a which is life. By control over Prán'áyáma one is the controller of life. Next Prán'áyáma gives a lot of energy and thus the physical body gets glamour and strength. The extension of the life-period of persons is also done as a person practicing Prán'áyáma is able to do less number of respirations. Hence the period of life is also extended. Thirdly Prán'áyáma of different types makes different sleeping nerves awake and work properly. Impurity in the nerves and thereby glands and body are also removed because everything remains connected in the body.

In Prán'áyáma a very great caution is necessary since it gives a lot of physical and psychic force. A suitable point and the ideation on the Great are of vital importance. If some suitable point is not there and ideation is not there, Prán'áyáma, instead of doing good is able to do harm because the mind's strength gets quickly converted into the objects of its thought at the time of Prán'áyáma. Hence Prán'áyáma, like the other lessons should also not be done without the guidance of an expert because there is a special technique and some regulation. Prán'áyáma is of various types, Sádharán'a Prán'áyáma; Sahaja Prán'áyáma etc. Different types of Prán'áyáma can be given with the primary Prán'áyáma to greater ones in different degrees. If higher Prán'áyáma is done in the beginning it will tell upon body and mind. Hence the force of Prán'áyáma should be tolerated by the body.

Therefore in the first to third lesson this separate Prán'áyáma is not given. A system of Prán'áyáma of the Prán'áyáma-like thing which happens naturally in these lessons prepares the body and mind for this special separate Prán'áyáma. Hence Prán'áyáma is given in the fourth lesson. Of course if Sadguru wants he can change the sequence of the lessons and given lessons to disciples as per His wish but generally, if Sadguru is not there, there should be strict sequence in giving lessons. The point and the ideation in Prán'áyáma are given by the Acaryas. All points in all the cases must not be the point of concentration. Prán'áyáma like all the lessons is also a great help in withdrawing the mind and making it subtle and peaceful. In deep concentration kumbhaka is automatically done and thereby one is able to experience difference spiritual experiences during that time. Therefore its name is Prán'áyáma. Prán'a means life or respiration, yama means exercise: exercise of respiration or regulation of respiration.

Concentration helps Prán'áyáma by enabling it to have some sort of patience and steadiness which is very essential in Prán'áyáma. Very very slowly the breath is inhaled and exhaled and Prán'áyáma helps concentration in the sense that the mind is withdrawn or becomes still because of the regulation of respiration. Prán'áyáma is done in a particular posture because the regulation of breath, point and ideation all are taken into consideration. One who does Prán'áyáma should keep away from smoke and dust and much sun. One must in the beginning take some healthy food because the matter in the body gets converted into mind and then a practitioner starts to become lean and thin in the beginning. Hence healthy food is to be taken. Prán'áyáma develops intelligence and opens the higher layers of the mind. It also increases appetite by digesting food quickly like the first and third lesson.

Fifth Lesson The fifth lesson is known as Cakra shuddhi. Cakra shuddhi is named so because cakras remain impure and by a particular process they are purified. So this is the lesson for purifying the cakras. What is impurity and why the impurity of the cakras is to be removed? Impurity like all cases is nothing but the dominance of static force and mutative force. The same thing by the force of staticism and mutative becomes impure and the same becomes most pure when these two forces are gone. Here, gone does not mean that these two forces are absent. It is not at all possible also because all these three forces of Prakrti that is sentient, mutative and static remain together. Going away means the dominance of the sentient force over the mutative and static force. So it is clear that impurity is static and mutative and purity is sentient. The cakras are purified because first of all static force and mutative force are waned and secondly because of this dominance of the sentient force the "I"ness is easily withdrawn. By static force the "I"ness we can say remains in an inert sleeping state. By the mutative force it is made completely restless.

Both, inertness and restlessness check in the withdrawal of "I"ness. "I"ness remains stuck up to the cakras. So "I"ness is withdrawn by the practice of fifth lesson. Thirdly this fifth lesson is vibrated in a rhythmical way with the ideation of the Great. This rhythmical vibration of the Great creates a thrill and bliss in the whole body because Supreme Idea is given to different plexuses which are the controlling points of the five different fundamental factors of which the body is made. So it creates a thrill and joy.

Next, when mind is withdrawn it gains in concentration. Different Vrttis remain at different cakras. As for example there are four Vrttis in the Múládhára Cakra and six in Svádis'thána Cakra. The chart of the Vrttis is given below:-



**Múládhára Cakra:** (four Vrttis) dharma (psycho-spiritual longing); artha (psychic longing); káma (physical longing); mokśa (spiritual longing).

**Svádis'thána Cakra:** (six Vrttis) avaiñá (belittlement of others); múrcchá (psychic stupor, lack of common sense); prashraya (indulgence); avishvása (lack of confidence); sarvanásha (thought of sure annihilation) krurata (cruelty).

**Mañipura Cakra:** (ten Vrttis) lajjá (shyness, shame); pishunata (sadistic tendency); iirśá (envy); suśupti (staticity, sleepiness); viśada (melancholia); kaśáya (peevishness); trśná (yearning for acquisition); moha (infatuation); ghrná (hatred, revulsion); bhaya (fear).

**Anáhata Cakra:** (twelve Vrttis) áshá (hope); cintá (worry); ceśá (effort); mamatá (mine-ness, love); dambha (vanity); viveka (conscience, discrimination); vikalatá (mental numbness due to fear); ahañkára (ego); lolatá (avarice); kapaťatá (hypocrisy); vitarka (argumentativeness to point of wild exaggeration); anutápa (repentance).

**Vishuddha Cakra:** (sixteen vrttis) śađaja (sound of peacock); rśabha (sound of bull or ox); gándhára (sound of goat); madhyama (sound of deer); paiñcama (sound of cuckoo); dhaevata (sound of donkey); niśáda (sound of elephant); oñm (acoustic root of creation, preservation, dissolution); hummm (sound of arousing kulakuñďalini); pháť (practication, i.e., putting a theory into practice); vaośat (expression of mundane knowledge); vaśat (welfare in the subtler sphere); sváhá (performing noble actions); namah (surrender to the Supreme); viśa (repulsive expression); amrta (sweet expression).

**Ájiñá Cakra:** (2 vrttis) apará (mundane knowledge); pará (spiritual knowledge).

Vrttis are the occupation of the mind. Mind remains in some occupation or another. It cannot remain in vacuity and if it remains in vacuity it is not mind but it has its parallelism with the soul. So it is rightly said in the Upanishads that the mind of a realized soul remains still without any thought in vacuum. It is compared with a flame which is steady and still in a tempest. Here tempest stands for innumerable favorable and unfavorable vibrations coming from the external world and putting impact on the mind. The mind in a still state does not get waved. Fifth lesson brings about perfume in the body which is a spiritual perfume. It comes into existence because the mind tries to vibrate the spiritual consciousness in every cakra and the cakras start losing their static and mutative impact. They start becoming sentient. Hence this perfume is felt. Fifth lesson also brings about lightness to the body. Here lightness does not mean that a man becomes thin. Here lightness means freshness and joy. It seems as if some heavy burden or covering from the body is taken off and the body feels fresh and light. Together with this freshness and lightness it brings thrill and bliss, because the ideation is imposed in a rhythmic way and this creates a vibration and then one starts feeling joy and bliss.



Cakra shuddhi also brings about easing of the tension of mind. A person attacked by innumerable conflicts and ideas and great tension can get ease and comfort of mind. A person suffering from blood pressure is also helped a lot by this. The nerves, the glands and the whole body together with mind enjoy rest and ease. Since different nucleus of the different cakras are also touched and vibrated, a lot of force is also created in the mind and a spiritualist practically feels energized after doing this lesson. The first lesson is helped a lot by the fifth lesson. Because of the cosmic ideation of different cakras one is transported into a different high realm of joy and bliss. When bliss starts coming one does not want to lose it by opening the eyes and attending to different things. The rhythmic vibrations in cakras have different experiences, which on the whole are very blissful and joyous. Since Vrttis are also touched at different cakras by its vibration they are also controlled by fifth lesson. Therefore it is said that if by chance one misses ásanas one should do fifth lesson which will check the retardation happening because of not doing ásanas. It does not mean that ásanas are irrelevant and fifth lesson will do the job. Because of the physical yogic exercise done physically, ásanas leave a different physical positive impact.

Fifth lesson is only psychic whereas ásanas are physical which has a definite affect on the regulation of the secretion of the glands and the purity of the nerves. The difference between the third lesson and the fifth lesson is that the former increases much more of the capacity of retention and conception whereas the latter gives more of joy and thrill. The third lesson is only done up to Vishuddha cakra and the fifth lesson up to Sahasrára. So we can say very clearly that the third lesson deals with the five fundamental factors especially whereas the fifth lesson deals with the five fundamental factors plus mind and soul.

The seat of mind is mainly in A'jñá cakra and the seat of soul is in Sahasrára cakra. Hence this Cakra shuddhi deals with the physico-psycho-spiritual spheres because it touches directly all the points and plexii and indirectly all the subsidiary plexii and glands and thereby the whole body is made blissful. The third lesson gives strength of mind and the fifth lesson joy to it. By the rhythmic vibration of the Mantra the innumerable protozoic and metazoic minds are also helped indirectly. It does the great work of a tranquilizer which helps one to ease and then to sleep. Fifth lesson must not be done in applying the mental force. It should be smoothly and easily practiced by giving complete relaxation to the body.

The best enjoyable posture we can say of doing this lesson is Shavásana (corpse pose). Of course it can be done in all the postures. The only trouble in doing fifth lesson in Shavásana can be that the person might fall asleep against which one has to guard carefully because sleep is static in character. Hence half sleep or full sleep cannot be able to give the thrill derived from this lesson which is not a thing which can be done on a particular limit or number or time. It can be done to any extent of time. The main difference between the first and fifth lesson is that in the former one tries to establish oneness with the meaning of the Mantra and thereby one can get into Savikalpa Samadhi but in the latter this ideation of

oneness with the mantra is not so much there. But because of the vibration of the Is't'a Siddha Mantra the cakras get purified and the "I"ness is withdrawn. When the purity of the body is brought the ideation can also be brought about and then it supplies more of thrill and joy. Some centres and points in the body are touched by this vibration and then the body starts feeling rapture.

**Part Four:** Sixth Lesson (Dhyána) As the first lesson is capable of reaching a person to a very high stage of meditation that is Savikalpa Samadhi, so the last lesson gives the highest stage that is Nirvikalpa Samadhi. Truly the lessons do not give liberation and salvation. It is the power of Guru behind the lessons that serves the purpose. When the power is withdrawn from the lessons, the lessons are as well as dead. Therefore it is said that: Gurushakti Dáyakah na Tantra na Mantrah. That is: the Guru is the giver of force, liberation and salvation and nothing else. Lessons have importance but without Guru they have not importance at all. They become dry and barren. So the Guru plays a vital part in the life of a spiritualist in particular.

The sixth lesson is done is Guru Cakra which is above the A'jñá and below the Sahasrára. It is rightly said that the root of Dhyána is the figure of the Guru that one should meditate on the figure of the Guru. By singular love to Him and complete surrender one can get achievement in sixth lesson. Who is Guru and what is singular love with Him?

Guru is of three types:

- 1) Uttamguru- who is known as first class or Sadguru.
- 2) Madhyamguru.
- 3) Anyaguru. Anyaguru is that Guru who comes to the disciple, gives something and goes away. He does not concern himself with the rise and fall of the disciple.

Madhyamguru comes, gives the guidance to some extent but he also leaves.

Uttamguru is Mahákaola who is not only a God-realized person but can impart God-realization in the twinkling of an eye to any number of people by His wish. He is omniscient, omnipotent and omnipresent. Really speaking there is no difference between a Sadguru and God.

Ananda Sútram says: Brahmaeva gururekah náparah. It means: Guru and Brahma are the same and not different. Actually the physical body in all-pervading manner is Guru. Guru is without form and shape in the true sense but sometimes Mahákaola takes the help of the five fundamental factors and comes to the world for the welfare of humanity. When He takes the help of the five fundamental factors He is known as Sambhúti. This Mahákaola or Sadguru has no spiritual Guru. He is born as a realized personality. He is Nirvanacitta: that is He has taken the promise to come to the world for the sake of welfare.

Mahásambhúti touches all the spheres of life and wants to bring a radical change in the whole of human society. Human beings are compelled to hear Him. They are just like puppets in His hands. He, as has been told earlier is an all-powerful personality. Hence the real Guru is the Sadguru who has unlimited powers.

In Tantra He is known as Táraka Brahma. The abode of Táraka Brahma is the transit point of Sagun'a and Nirgun'a Brahma. The philosophy of Táraka Brahma is a universal practical philosophy. He is the Great Cosmic Father to whom the devotees pay homage for the sake of His benediction and kindness so that the people of the world can have the real path of development. In sixth lesson such a personality is meditated upon. While meditating on Him many blissful experiences take place and ultimately one establishes oneness with Nirgun'a Brahma. Here the "I"ness also loses itself. It is not fainting or sleep but the losing of "I"ness into consciousness and therefore when this state is broken an inexpressible joy and peculiar state of mind are experienced.

In Ananda Sútram it is said: Abhávottaránanda pratyayálam baniivrtih tasya pramán'am. That is the after state of Nirvikalpa Samadhi is of inexpressible bliss and then one knows that the previous state must have been the state of Nirgun'a. In this lesson there is the upward movement of all the tendencies and their merger in the Supreme. The full mind with everything in it whatsoever merges into that Supreme Consciousness. Therefore the flow of mind in this lesson is an upward flow that is the mind leaving the

static part, the mutative part and even the sentient part of the body wants to merge in the Attribute-less Consciousness and the seat of Attribute-less Consciousness is the Sahasrára Cakra. Purus'ottoma who is a witness of the different activities of mind is not this state. This state is completely attribute-less. With Purus'ottoma remains controllership and authority-ship but in this state nothing remains except Attribute-less Entity, that is, Nirgun'a Brahma.

First lesson brings about a smoothness and thinness of the skin while sixth lesson brings about brightness and glow. This brings joy and alone gives bliss immeasurable. It is rightly said that Dhyána is not done but it happens. Practical spiritualists know it quite well that it is too difficult to bring Sadguru in totality in the mind. Even if one has seen Him many times He does not come and even if He comes He comes very partially and for a very short time. The strength of the human mind is unable to catch His vibration but the very trial to meditate on Him and to catch Him is very beneficial. So trial must never be left. The modern minds with the intellectual development take it to be idol worship but it is never so. It is because first of all Sadguru is Nirvanacitta and by concentrating on Him one can get Nirvana or salvation. His body is no ordinary body of mortals, hence this is never idol worship. The idol is made of clay by some artist and it is put in a temple but it is never Nirvanacitta. It has the dominance of the static force of Prakrti. Hence the persons ideating on it pave the path of their crudification, like the idol made of clay which can neither speak nor guide nor has any value. Therefore it is said that idol worship is the lowest kind of worship.

The infinity which is subtler than mind can never be confined to the four walls of a temple. None is able to hold Him. Even the whole universe is held in Him. How can He be held in it? Therefore it is said that God is He from whom the grace has come, in whom it finds its subsistence and to whom it goes. That which is beginning-less, middle-less and endless, imperishable non-changing entity is alone God and that can never be given a form. Hence it is clear that idol worship is defective but not the worship or meditation upon the Sadguru. Complete surrender means constant occupation of mind with God and accepting the pains and pleasures of life ungrudgingly. It is becoming a machine in the hand of the Supreme and remaining cheerful in all the pains and pleasures of life, leaving everything on Him. "Clean or unclean, if one remembers the sandals of the



Guru with devotion, he obtains effortlessly fulfillment in truth- life, wealth, desire and liberation."  
(Kularnava Tantra)