Chapter I

Introduction
CHAPTER I
INTRODUCTION

1.1. PROLOGUE

The very purpose of yoga as a system of knowledge and practice is very much complicating. Yoga is very simple in the observation of the realization of the ultimate Truth. But it is very much complex in understanding the nature of ultimate Truth examining the intermediary forces like consciousness and questioning the dependability of the human action.

The action is external oriented and the realization is internal oriented and the intervening variables are found in the psychological complex. The psychological complex includes the inner consciousness, the manifest consciousness and the experiencing consciousness all integrated through the activity of the sense organs, motor organs and being supported by the intellect, the will power and ultimate Truth.

In this process, yoga tries to suggest measures to maintain harmony between the action and thought, thought and consciousness, consciousness and energy over a scale of time and space. As yoga is said to be a theory to understand the truth and practice to realize the Truth, a compatibility of the action, thought and consciousness is a must.

As it is yoga is a systematic body of knowledge qualified by the cessation of the activities of the mind. This age-old observation of Patanjali made many people to distinguish and differentiate the action, thought and consciousness. The intellectuals perceived the animal, human and divine consciousness pervading the inner self and being the core of inner consciousness.

This has made a separate entity to locate, distinguish, identify, qualify and remove the animal consciousness and to promote the divine consciousness, transcending the human consciousness. Thus, yoga and consciousness stand for pacification of the human emotions, purification of the imprints and realization of Truth. At each level the Truth differs. At the event level it is purely materialistic, at the mind level it is purely psychological and at the divine level it is totally altruistic. This approach to the Truth through trio of the action, thought and consciousness needs to be understood through the energetic of the body and universe and density of the consciousness.
At this juncture, the researcher faces the problem of understanding the consciousness and mind as of animal, human and divine appellations. The animal appellations degrade the humanity, the human appellations glorify the humanity and the divine appellations stand as the highest water mark of human excellence. This is what the famous yoga called Manavalakkalai yoga is aiming at.

1.1.1. Humanity

Humanity means ‘the quality or state of being kind to other people or to animals’,¹ Oxford dictionary defines humanity as benevolence.² Humanity is appreciated by Vethathiri Maharishi as ‘human culture means living by giving to others’ that is live with the habit of charity. He also assures that this nature manifests when one comes out of animalistic tendency of ‘living by grabbing the others’ material and freedom of living.³

The Characteristic features of humanity are fear, old age, death, conditioned, finite consciousness and characterized by intellect. Fear is a psychological debility making inconvenience and inefficiency. Old age is not simply biological factor. It is a cosmological factor which brings a reflection on bio-mass due to movement of earth around the sun. Death is a cosmic phenomenon by very much bio-chemically understood. It is considered to be a collapse of the human system. On the other hand, Vethathiri Maharishi considers the same as the drying up of sexual vital fluid in a biological unit. The physical body is a structure constituted of millions of cells with polarity, which is maintained by the bio-magnetism charged by the self-rotative force of the life-force particles. The life-force in the physical body is primarily contained by the sexual vital fluid, a thick fluid of high potential and proportionate mixture of various chemicals able to hold and protect the required quantity of life-force particles.⁴ The death happens when the rupture of container of sexual vital fluid happens and resulting in stoppage of the functioning of Central nervous system, the life-force in human being will come out the physical body. This is said to be death.⁵

Humanity is conditioned by mind and society. Mind controls the humanity through thoughts, emotions, perceptions and experience. Society controls humanity through extending survival, identity, opportunity, status and power. Social living is an inevitable concept in humanity. Humanity is finite and extended consciousness.
Humanity is characterized by intellect. The creative and discriminative outlook is another important nature of humanity. The function of Intellect is ascertainment and decision and brings in useful or harmful effect. Vethathiri maharishi states some intellectual faculties such as receptivity, flexibility and adaptability through which one can avoid conflict within self, between self and family members and between self and society, results in beneficial effect.⁶

But, the weapons created through the use of man’s intellect, which does greater harm. The intellect is detrimental when animal tendencies are expressed and advantageous when it expresses humane.

The need of humanity is to treat the human beings as universal segment, to lessen narrow mindedness and to remove animal tendencies.⁷ The media to reach humanity are religious beliefs, karma yoga, yoga, compassion and love.

1.1.2. Divinity

Lexicographically Divine means delightful, sacred, pleasing nature. It also means ‘discover something by intuition’ and having the ability of ‘supernatural or magical insight into future events’,⁸ immortal, perfect and superhuman.⁹ Divinity means un-manifested truth through human limits and characteristics. It is defined as ‘The feeling of Oneness in the duality is Divinity’.¹⁰ It is a being having superhuman powers and control over a particular part of life or the world.¹¹ It also means Providence or God.¹²

According to the Aurobindo, immortality is one of the possible results of supermentalization, but it is no obligatory result and it does not mean that there will be an eternal or indefinite prolongation of life as it is. To live in Divine and have the Divine Consciousness is itself immortality and to be able to divinize the body also and make it fit instrument for divine works and divine life would be its material expression only.¹³ The spiritual man living in the sense of the spiritual self, in the realization of the Divine within him and everywhere, would be living inwardly a divine life and its reflection would fall on his outer acts of existence, even if they did not pass—or did not seem to pass—beyond the ordinary instrumentation of human thought and action in this world of earth-nature.¹⁴
Vethathiri Maharishi expounds that Divinity is the state wherein perception of ecstasy and the manifestation of Love and compassion is identified.\textsuperscript{15}

The Characteristic features of Divinity are a celestial truth; unconditioned; the display of universal forces; vital, permeating, penetrating, pervading and infinite; is known as consciousness and force. The need of Divinity is to lessen fear, to promote longevity, to realize omnipresent truth and to promote peace and oneness.

1.1.3. Distinguishing Humanity and divinity

Humanity is controlled by the repulsive force. Divinity is known as attractive force. Both are the functioning as the order of Consciousness through the medium of Magnetism. In fact, humanity is the emotional mood in living beings characterized by the state of activity of all manifestations which can be physically seen and felt. It is called Karma. Karma is the inherent form of natural energy or consciousness ventilated through the biological organs. Consciousness is the extended form of Brahman. Divinity is considered to be peaceful and blissful state results from the withdrawal of action. Brahman is the trans-phenomenal philosophical truth.

Consciousness and the magnetism are one and the same.\textsuperscript{16} The Consciousness is in the physical body as magnetism. Consciousness is an expression in terms of philosophy. Magnetism is an expression in terms of physics or matter. The consciousness pervades within itself, in the surroundings and beyond. In the awakened state the force of magnetism responds to the outside forces. In the state of dream, it creates pressure on its own self. In the state of sleep, it remains dormant.

Sri Chinmoy distinguishes the human consciousness and divine consciousness in such a way that human consciousness is made up primarily of limitation, imperfection, bondage and ignorance. This consciousness wants to remain here on earth. It gets joy in the finite: in family, in society, in earthly affairs. Human consciousness feels there is nothing more important than earthly pleasure. Human consciousness tries to convince us that we are nowhere near Truth or fulfilment. It tries to make us feel that God is somewhere else, millions of miles away from us. Human consciousness makes us feel that we can exist without God. When it is in deep ignorance, human consciousness feels that there is no necessity for God. In ordinary human consciousness there is no purpose or no positive goal.
But, he explains that Divine consciousness is made up of Peace, Bliss, divine Power and so forth. Its nature is to expand constantly. Divine consciousness feels there is nothing more important and significant than heavenly Joy and Bliss on earth. Divine consciousness makes us feel that God is right here, inside each life-breath, inside each heartbeat, inside everyone and everything around us. In everything the divine consciousness makes us feel that there is a divine purpose, divine aim, divine ideal, divine goal. In the divine consciousness there is always a goal, and this goal is always transcending itself. In the divine consciousness, everything is constantly expanding and growing into higher and more fulfilling Light.\textsuperscript{17}

Vethathiri Maharishi observed that humanity may be appreciated when emotions are overcome, thereby achievement of strength and discipline wherein withdrawal from the pursuit of pleasures, regulation of needs and habits with diligent care and also the consequences of action when one is in spiritual consciousness. Here, the awareness in action and peace is identified.

He also reveals that divinity is the state of ecstasy wherein ego disappears by ‘realization of consciousness and God as one and the same’, and also divine voice and intuitional guidance provided by cosmic consciousness is appreciated when one is in transcendental state of consciousness.\textsuperscript{18}

\textbf{1.1.4. Place of Mind in Humanity to Divinity}

Vethathiri Maharishi reveals that the mind of God may be called ‘Consciousness’ or ‘Omniscience’. If one considers the main principle of universe as God, its divine quality is Mind. Thus, Mind cannot be separated from God.\textsuperscript{19} The all-pervading presence of consciousness in the universal magnetism may be called the ‘Mind of God’. The same consciousness working in the bio-magnetic wave of the organism in man transform into mind. Hence Mind of Man and Mind of God are interlinked through the ubiquitous existence of the magnetic field of entire universe.\textsuperscript{20}

Man is a unit of bio-magnetism which is pure and divine.\textsuperscript{21} The bio-magnetism, mind, is characterized with animalistic tendencies such as harming others through emotions, and same can again be changed through benevolent actions and yoga practices thereby transforming into its original state called Divinity. Thus, the place of mind in transformation is considered to be critical for humanity to Divinity.
The methods identified to transform into Divinity are Karma yoga; concept of sacrifice; and elevation through methods of yoga where in the practices are identified such as,

1. Orientation from physical body and terrestrial truth to cosmic body and celestial truth
2. Diversion of thoughts to oneness and integral truth
3. To unify the biological, physiological and all fundamental forces
4. To cooperate with the order of function and elevate further

In Simplified Kundalini Yoga (hereafter called SKY), if one understands the True Nature and have harmony with it, the action and knowledge continues along the Law of Nature, and this leads to purification and results in Jiva Brahma Iykyai Mukti. Vethathiri Maharishi proposes two methods namely the realization of God and the virtuous way of living for the transformation. In this state of transcendental state of Consciousness, the self-awareness and spiritual wisdom drawn to plan and lead a new pattern of life in unison with the Law of Nature, is evidenced wherein the Divinity is appreciated.

1.1.5. Transformation of Humanity to Divinity

Transformation from Humanity to Divinity is characterized by emotion to peace, constant link with Universal Magnetism, consciousness surpassing the dominance of mass and energy, functioning in the state of detached attachment, a shift from karmamaya to thanmaya and also transcending from Annamaya to Anandamaya.

a) Humanity to divinity is the journey from emotion to peace and harmony

The emotional moods are like joy, sorrow, excitement, disappointment, love, fear, hope and dismay. This mental fluctuation causes disharmony and dissatisfaction. Peace may be attained by realizing the facts about nature, function and results of everything in the universe and beyond and so that one may come out of narrow imaginary expectations. The mental fluctuations may be understood that mental frequency is in higher side of above 14 cycles per second wherein the emergence of emotional moods occur.
There are three psychological factors as emotion, decision and will. Emotion is disturbed ego due to the habits, resulted in misery many a times. Decision is articulated ego, may be based on knowledge, resulted happiness in short term or Misery. Will is intensified ego, may be standing on wisdom and resultant action may lead to persistent happiness.

But, Vethathiri maharishi while terming Nature is nothing but Almighty, God, he states that man is a peculiar phenomenon of dual might, with Nature and Will in constant combat, one striving to overcome the other. With all other living beings, Will is subdued by Nature; and in their case, there is no conflict between two. Will functioning in harmony with Nature is known as instinct. Generally, in man, Will is very powerful and usually tries to overcome Nature; this is called ego. Will registers successes and failures in its zeal and actions. Until perfection is achieved by experience in accurately assessing the relative strengths of Will and Nature, possibilities of failure will exist in every endeavor or action, from the perspective view of time, place and object of contact. In this effort to subdue Nature by ego, Will creates more problems in life by wrong approach.24

Emotions are temperaments that are out of tune with natural self. Without being aware of or ignorance on law of Nature, whatever conflicts one cause will result in pain and misery. All such actions are emotions. When one’s way of life is in consonance with Nature and the activities without obstructing others, there will be harmony and peace.25 Thus, Harmony is considered to be Divine.

b) Humanity to divinity is the method for getting constant link with abundant Universal Magnetism

Disturbance in the bio-magnetic field against the mass, i.e. the muscular activity, is stress and this is expressed or reflected. Disturbance in bio-magnetism within itself leads to anxiety and this is not expressed. The universal magnetism is the constant force, but bio-magnetism is variable force where in the magnetic force is received from the universal magnetism or spent for the physical and mental activities. Because of stress and anxiety, the bio-magnetism is getting depleted and impure.
c) **Humanity to divinity is the process by which the Consciousness surpasses the dominance of mass and energy**

There are three identities as Consciousness, energy and mass. Consciousness and Space is one and the same. When the mass dominates over energy and consciousness, it is creation and cause and effect. When energy dominates the mass and consciousness, it is self-transformation. When Space dominates over mass and energy, it Absolute Bliss.

d) **Humanity to divinity is the process by which the individual is streamlined to function in the state of detached attachment**

When the consciousness functions through the solid and liquid, it extends itself as thamasic character, is called as karmic state. When the consciousness functions through the fire principle, it extends itself as Rajo character, is called as Samadhi state. Both of them are called as attachment. When the consciousness functions through the air and akash, it extends itself as Sathva character, is called as detachment. Detachment is required for not crossing the limit and method, so that the happiness continues. The action is necessary for getting basic needs. Realization about pleasure and misery is happened by Meditation.

e) **Humanity to divinity is a shift from karmamaya to thanmaya**

Plenum, Force, consciousness and time are inherent and latent characters of Divine. When the consciousness is functioning between the time and consciousness, this may be called as Karmamaya or Material consciousness, which is oriented only on worldly pleasures. When the consciousness is functioning between the force and consciousness, this may be called as Chinmaya or Soul consciousness, which is oriented towards morality. When the consciousness is functioning between the force and plenum, this may be called as Thanmaya or Total consciousness, which is oriented towards love and compassion / jeevakarunya.

f) **Humanity to divinity is transcending from Annamaya to Anandamaya**

This is appreciated as transcending from temporary happiness to ecstasy. The Divine state is qualified by the factors like: one for all; one in all and one with all. This idea is traditionally told as ‘Atmavat sarvabhutani’ in Upanishads.
1.2. STATEMENT OF THE PROBLEM AND ITS SCOPE

‘Humanity to Divinity - A study of Consciousness in Simplified Kundalini Yoga'

SKY is a yoga system wherein the journey of consciousness is vital. This is based on the theory of self-transformation of Universal consciousness. The journey proceeds by removing the animal imprints to reach the Divine consciousness through yoga. The elevation of the man to the Divine state is at the core a psychic metamorphosis. The study of consciousness is inevitable as yogic and integrating factor in the process of transformation into the Divine.

The problem of study is understanding the concept, functions and transformations of consciousness from human to divine in terms of philosophy, yoga and modern science, and more specifically in SKY of Vethathiri Maharishi.

Scope of the Problem is that SKY is a system introduced with a threefold aim of a) Eradicating Animal Imprints b) Asserting Human Elements c) Transforming into Divine State which results in what is traditionally called Jiva Brahmha Iykia Mukti.

Eradication of animal imprints and asserting human elements are both related with the social factors in which an individual is living. The repercussions of an individual in the context of trio of self, family and society are the key point in social psychological dimension. Elevating the man into the Divine state is at the core a psychic metamorphosis.

Realization of the self is the dimension of experiencing the Divine state with a human body. In this process; a) Man has to withdraw from all actions b) Man has to withdraw from emotions c) Man has to reduce from his thought frequency d) Man has to integrate into his self from being a fragment phenomenon. It requires a psychological status which is basically called evolved psychology or trans phenomenal psychology.

This has been attested by Vethathiri Maharishi by saying that man can attain perfection of consciousness by culturing the mind, understanding the functional law of mind, knowing the state of life force and finally make communion of the Atma with Paramatma through meditation. This process of evolving into divine nature is said to be ‘Humanity to Divinity’.
1.3. OBJECTIVE OF STUDY

This study aims at understanding the transcendental, phenomenal and trans-phenomenal aspect of human development as a variant of or modification of the Universal consciousness. The function of the consciousness through brain is the mind.

1.4. IMPORTANCE OF STUDY

The importance of this study lies in stressing the need of social consciousness and personality and attainment of Divine state of Personality through yogic life following the journey of consciousness.

The Broad Field of the study is to understand the SKY which is a purposeful attempt to revert the normal conscious cycle into an above normal spectrum of conscious states where in the concept and function of thought will be nullified and rather made very much passive. It is the state of attaining a bliss which is the step to the realization of the self. The three varieties of conscious, sub-conscious and super-conscious levels with and without intelligibility are studied in this thesis as a part of yoga, which are the science, skill and art of realization of the Self by neutralizing the thought function through the medium like meditation. The man is a human being. The three-tiered personality of self, family and society naturally invokes the impact of society on human mind. This is the social psychological dimension.

The Narrow Field of study will be conceptual study centering around Consciousness in transformation. The concept of thought activity at beta level is very much common where in the thought functions at the rate of 14-40 cycles per second. On the other hand, the state of Samadhi and the withdrawal of mind lead to the delta state of thought where in the thought functions at the rate of 1to 3 cycles per second. This is purely abnormal in a human life but very much normal in a yogic life. There comes the problem of abnormal psychology. It is Trans phenomenal.

1.5. NATURE OF STUDY

1.5.1. Type of Research

It is a Pure Research and is done not only to identify the fundamental concept Consciousness, to explain relationships between Consciousness and mind, and the
process of transformation of Consciousness but also for the advancement of knowledge in the yoga system, basically SKY Yoga.

It is Analytical Research in the sense that the researcher utilizes the information already available and analyzes these to make a critical evaluation of the material, since the problem of understanding Consciousness is found from a long time and multiplied over generations and their solutions are found with many alternatives in yoga systems. This Analytical Research is related with role and concept of consciousness in locating and identifying the different states of consciousness in SKY. It also interprets the propositions of SKY Yoga in the light of already existing yoga systems.

1.5.2. Approach to Study

It is a solution approach oriented study because the study is on SKY yoga which is considered to be a solution to come out of ignorance and suffering through transformation from Humanity to Divinity.

Researcher chooses Concept-Solution Method where a concept called ‘Consciousness’, is taken, worked on it and is justifying on the method of the data available through Maharishi’s writings and other elementary books.

1.6. HYPOTHESIS

Mass oriented energy to be directed and transformed as space oriented energy. This is the hypothesis for this study. When energy is mass oriented, it is controlled by suffering and ignorance. When energy is Space oriented, it is controlled by knowledge (Truth) and bliss.

The man with a committed social living has the social psychological spectrum. The yogic life makes the man to disassociate with social activity and turn inwards to become a divine unit. The SKY system is a critical method to bridge the Trans phenomenal and social dimensions.

It can be hypothesized that all the actions are restructured consciousness. It means the consciousness of the inner mind ventilated through the sense organs and motor organs become an action as such action is not qualified by life. It is jada (inert). When action is inert, what can be the state of consciousness? When the action is inert, can it control consciousness? These are all the set of questions posed by the humanity
since the times immemorial. The question being the same, different people tried to find out the answers in different ways. And that is why yoga which is basically uniform in target as fundamental knowledge became multiplied, differentiated and segmented in practice. This situation makes every researcher to come forward to understand the basic concept of consciousness and mind in relation to the trio of the action, thought and consciousness being backed by energy.

1.7. METHOD OF STUDY

The hypothesis is examined taking the evidences through classical to contemporary times for the sake establishing contemporaneity of SKY yoga. The texts in 1) Classical Indian philosophical systems like Samkhya, Yoga, Nyaya, 2) Upanishads 3) Bhagavadgita, Hatha Yoga Pradipika, Yoga Vashistha, Tripura Rahasya, 4) Integral yoga 5) Observations of Ramakrishna Paramahamsa, Ramana Maharishi, Meher baba, U.G. Krishnamurthy, Svami Omkaranamda Giri, 6) Observations of psychiatrists, Psychologists and Neurologists are considered.

The subject has been analyzed not only by reasoning but also the explanations with classical karma yoga, karma sanyasa yoga and atma samyama yoga of Gita method to explain the yoga base for the process of transformation of consciousness from action to pacification, to purification and to transcendentalism.

1.7.1. Methodology

When dealing with classical concepts, the order is as follows,

1. References in Upanishads
2. References in Bhagavadgita
3. References in Samkhya
4. References in Yoga Philosophy
5. References in Patanjali yoga sutras
6. References in other yoga texts Tamil prior to Vethathiri
7. References in modern yogis other than Vethathiri
8. References by Vethathiri Maharishi and their justification
When dealing with modern approach to yoga, the order is as follows,

1. Vethathiri Maharishi’s observations, assertions and conclusions
2. Modern yoga thinkers other than Vethathiri Maharishi
3. Justification of the modern views in comparison with any other classical perspectives or views or concepts in Patanjali yoga sutras or systems of philosophy or Upanishads

1.8. SOURCES OF STUDY

1.8.1. Primary sources

Primary precisely indicate fundamental or vital, beginning in chronology or order. A primary source provides direct or firsthand evidence about an event, object, person, or work of art. The Primary sources are divided into Simplified Kundalini Yoga which is the exposition of Vethathiri Maharishi, Patanjali Yoga which is one of the Six Philosophical Systems which is based on Samkhya Philosophy, Integral Yoga of Sri Aurobindo and Bhagavadgita.

1.8.1.1. Expositions of Vethathiri Maharishi

Vethathiri Maharishi has revealed the theory and practice of modern yoga system called Simplified Kundalini Yoga. The concept of Consciousness and Mind from peripheral consciousness to transcendental consciousness and their functions throughout the process of metamorphosis from action to Kaivalya in yogic practice are analysed from his revelations. He has recorded his expositions in many of his published works in Tamil and English including monthly magazine Anboli, where in the concepts are reflected.

Mind, 2002 (1999)

It is a treatise on Mind which explains about its origin, function and greatness. This book reveals how consciousness permeates entire cosmos, manifesting in them by directing the functions of everything, how it is inherent in the magnetism in man, bio-magnetism, which becomes human mind with capability of cognition, experience and discrimination.

There is a discussion on how the psychological feeling of the result by the mind as pain, pleasure, peace and ecstasy happens. The discussion is also there on different frequencies of mind wave viz, beta, alpha, theta and delta and their functions, and on the ten stages of mind, 1) feeling, 2) need, 3) zeal, 4) action, 5) result, 6) enjoyment, 7) experience, 8) research, 9) realization and 10) conclusion.

*Karma yoga, 1995 (1986)*

A proper spiritual approach for changing the behaviour of man and establishing world peace is Karma Yoga. Out of 13 chapters, the chapter I, III, IV, VIII, and XIII details about: Karma yoga, Duty Consciousness, Almighty-Truth-Consciousness, Life-body-mind, God and Man, and Kundalini Yoga.

Every man is to live with body, materials and society. Karma Yoga helps him in three ways: 1) To better enjoy all sensual pleasures and derive full satisfaction 2) In becoming capable of helping others to enjoy material and spiritual life and 3) By postponing death and withstanding aging until he reaches the goal of life or the time he wishes to die.

Karma yoga guides a man with two valuable principles, viz, duty consciousness and constant awareness of the cause and effect system, which otherwise called the Law of Nature. The ultimate goal of karma yogi is to realize Self (Consciousness); and its depth, to realize that Consciousness itself is the Truth.

The universe in entirety, divided into five stages: 1) Physical form, 2) Spirit (energy-particles), 3) Wave (Spreading wave radiated by the energy-particles), 4) Truth (Absolute Space, Total Consciousness, and 5) Mind (Feeling phenomenon – the peripheral state of Consciousness). All the evolutionary process from Primordial up to the state of man, is the leela (play) of Consciousness only.
The Consciousness in inanimate things is working with three principles: pattern, precision and regularity. In living being, three-fold function of the Consciousness: cognition, experience and discrimination. Man is a fraction of Totality, God. The psychic inner travel can get enlightenment of Consciousness by bringing the mind to the Infinite State.27

Five steps for Realization of Truth, 2001

The chapter 2, 3, 4 and 5 details about: Intellectual efficiency, Harmonious relationships, Purification of genetic centre and Realization of Truth.

The Absolute Space exists as stock-force state; this is identified by names such as Sivam, God and Brahmam. Its inherent, indivisible characters are plenum, force, time and consciousness. The omniscient divine potential called consciousness functions as ‘mind’ through bio-magnetic wave form. Both the ‘mind’ and ‘genetic centre’ which repository of all the experiences of the living beings, have become greatly deteriorated and contaminated in people of present age. Mind’s functional pattern can be set right only by setting right our deeds.

Meditation is a psychic practice to attain peace and stability of mind. Detaching from senses, mind is fixed on the life force. The inward journey of mind towards the innate consciousness is called meditation. Only meditation practice will bring one to the range of mental frequency so as to transform man from the sinful character of animalistic habits to the virtuous culture of spiritual consciousness. The wisdom of realizing God in all things, all times, and all places is known as realization of Truth or Brahmagnanam in Sanskrit. The consciousness exists in man as sixth sense, capable of realizing many invisible principles such as Brahmam, particle and mind.28

The World order of Holistic Unity, 1990

Actually, all are worshiping their consciousness as God, because God is consciousness, manifested as the natural order of function in all inanimate objects and as psychic phenomenon, mind in all living beings. This knowledge creates unity in the spiritual field, bringing all the religions into one unit under a world order of Holistic Unity. Thus, it is appreciated as Common religion for mankind.

Out of 9 chapters, chapter 7, 8, 9 details about: Realization of Self, harmony in life and the Law of Nature. There is a need of metamorphosis of character suitable for
human life. The introspection and realization of Self brings harmony between body and life, wisdom and habit, self and society, harmony between purpose of life and method of living, Will and Nature.29

**Journey of Consciousness, 2004 (1992)**

The book has three sections of 1) Synthesis of Karma Yoga and Simplified Kundalini yoga 2) Secrets of Universe 3) Myths regarding Reincarnation and how to withstand Aging. The chapters discuss about yoga which is a systematic psychic practice to improve awareness, to develop will-power and to realize Self. It enables one’s character so that it can be in tune with the Self and society. It enables one to end the birth-cycle by merging with Almighty. It further explains about soul which is an ethereal body. It is a conglomeration of innumerable energy particles with imprints of experiences. It is the seat of individual’s consciousness and part of reservoir of the collective consciousness. Vethathiri Maharishi discusses about revelation as one of the psychic functions of consciousness which is accessible to the human mind through its intrinsically sophisticated brain.

The chapter 19 discusses about ten dimensions of consciousness 1) Absolute space 2) energy particle 3) omnidirectional spreading wave 4) magnetism 5) pressure 6) sound 7) light 8) taste 9) smell and 10) mind. The chapter 23 discusses about Simplified Kundalini yoga. The chapter 24 discusses about liberation. Those who have achieved satisfaction with worldly things, who have become free from all attachments, who have had imprints of sins dissipated by good actions and realization, and who have realized themselves and and Truth, will merge without delay into the Universal Soul after death.30

**Unified force, 1995**

The book focuses on the following three main subjective phenomena to throw light on the structure and functions of entire cosmos and psychological concepts.

1. The Primordial Unified Force,

2. The infinitesimal fundamental energy particle and

3. Mind, which is the consciousness working through the bio-magnetic wave,
Out of 15 chapters, the chapter I, II and III, explains about: The Space, which is the origins of all forces termed as Almighty, has invisible and inherent qualities of plenum, force, consciousness and time along with universal and bio-magnetism. The chapter IV, V, VI, VII, VIII, IX, X explains about: The emergence of life, bio-magnetism, formation of genetic centre and its functions of compressing all physical and mental waves, storing and reproducing everything, characters and sin imprints in genetic centre and its purification, consciousness and mind, the effects of cosmic waves on humans and also self-realization.31


The chapter I, II and III, in this Tamil work details about: philosophy, the revelations on physical health, family, profession, friendship, art, thought, science and society. Philosophy discusses about the reasons for miseries, the way for peace, who am I?, the different stages consciousness, yoga-jnana-perfection, significance of family life.

Thought is the one which is supreme in the entire function of universe. The four stages of consciousness are 1) Peripheral consciousness 2) Sub-consciousness 3) Super consciousness and 4) unconsciousness.32

Manavalakkalai (Thohuppu 1) 1998 (1983)

SKY Practices consists of meditation practices, introspection, sublimation and attainment of perfection. Three stages of growth through SKY Practices are 1) expansion of the mind, 2) understanding the law of nature 3) maintaining awareness in thought, word and deeds.

The effect of SKY Practices are 1) perspicacity 2) receptivity 3) adaptability 4) magnanimity 5) creativity 6) harmony 7) satisfaction 8) happiness 9) wisdom 10) peace.

The chapter I, II, III, IV, V and VI in this Tamil work details about: Purpose of life, how the meditation illuminate life, meditation and their benefits, introspection, blessings and their benefits.

The nature of the mind is the nature of the individual; its value becomes his value, and the quality of the mind decides the quality of the individual. The life of a person, the respect he commands, his success, in fact his entire welfare, depends on the quality, purity, strength and discipline of his own mind. The sanctity of the mind should therefore be understood and enhanced.
Controlling the mind is not possible because the very thought of controlling it makes it more active. This is why it has been said that trying to control the mind makes it wander; trying to understand the mind, brings it under control. When we start looking for ways to subdue the mind it wanders, but when the question ‘What is mind?’ arises, the mind begins to ponder over it and remains subdued. The mind can be stilled only by the mind and nothing else.

The soul gets liberated from limits through practices of introspection. The introspection practices are 1) analysis of thought 2) moralization of desire 3) neutralization of anger 4) eradication of worries 5) who am I?

The emergence of thoughts is divided according to the root causes as 1) needs 2) habits 3) circumstances 4) others’ thought 5) heredity 6) divinity

In the practices of moralization of desire, the discussions are: the desires born out of natural reasons, the desires which are not in consonance with purpose life, illusory state produced by desires, detached attachment and the practical methods for moralizing desires.

The discussion on neutralization of anger are: the reasons for anger, ill effects caused by anger in physical, mental, social, and spiritual health and also the impact in interpersonal relationship.

The discussion on eradication of worry are: the reasons for worry, the psychological states which augments the worries, symptoms and effect of worries and practical methods to eradicate worries.

The discussion on analysis of who am I? are: logical understanding about physical body, mind, soul and consciousness, the link between human consciousness and Absolute state. In the topic blessings, the discussions are on: the wave functions, method and benefits of blessings.

**Manavalakkalai (Thohuppu 2), 1991 (1990)**

Out of 10 chapters, the chapter 2, 3, 4, 5, and 6 in this Tamil work details about: the philosophy of life, manoeuvring of six temperaments, sin imprints and methods for their eradication, soul and mind, sense consciousness and Truth consciousness.
The principles of life are classified into four groups as, 1) three needs 2) three protections 3) three virtues 4) stages in development of consciousness. Three stages of the development of consciousness are 1) faith 2) understanding and 3) perfection.

In this book, the details about the reasons for emergence of six temperaments of greed, anger, miserliness, immoral sexual passion, vanity and vengeance, the effects of them and the manoeuvring them are discussed. The details about how the sin imprints happens and their purification are described. The three ways of eradicating sin imprints are 1) expiation 2) superimposition and 3) neutralization.

The three states of mind are 1) conscious 2) sub-conscious 3) superconscious. The mind comprises of five sheaths according to the domain of its activities known as 1) Annamaya Kosa 2) Manomaya Kosa 3) Pranamaya Kosa 4) Vignanamaya Kosa 5) Anandamaya Kosa.

The psychic extension of soul or life energy is mind. The field of life energy particles are classified as 1) Mahakasha - universal life 2) Boothakasha – Physical life 3) Cithakasha – Sensing life. Consciousness is functioning as order of function such as pattern, precision and regularity. The skills of consciousness are instinct, intelligence, knowledge and intuition.\(^{34}\)

**1.8.1.2. Samkhya and Yoga**

Samkhya Philosophy is discussed in the works like Samkhyapravacana Sutra and Tattvasamas of Kapila, Samkhyaarika of Isvarakrishna, Syadvadamanjari of Asuri, shashtitantra of pancasikhacarya. The yoga philosophy is discussed in the yoga sutra of Patanjali and other commentaries on that treatise.


This book contains four chapters. The chapter from I to III deals with asana, shatkarma and pranayama, mudra and banda, respectively. The chapter IV deals with samadhi wherein the subjects discussed are the process of samadhi, mind in samadhi, and liberation.\(^{35}\)
Upanishads and Yoga, Svami Omkaranaamda Giri, 2015

In this work presented the introduction to the texts of Yoga belonging to pre-Patanjali epoch. It also provides non-detailed study of 18 Upanishads from Rigveda, Suklayajurveda, Krishnayajurveda, Samaveda and Atharvana veda and also detailed study of Yogatattvopanishad, and Yoga Kundalini Upanishad.36

Yoga Philosophy, Svami Omkaranaamda Giri, 2016

This treatise tries to provide how yoga as a discipline is trying to provide an integral vision of knowledge of human life, suffering, thoughts, mind and their functioning and they are traversed towards a goal without thought, suffering and something presumed to be beyond. And this book is intended to provide a synthesis of philosophical theory and targets articulated through a system of practices and achieved through a corpus of processes in discipline. This book is based on yoga sutra of Patanjali within the frame work of twenty first century living and intellectual poise. The pinnacle of this treatise is that it unravels the stages of evolution of consciousness with lucid and intellectual acuity and so can be said to be a practical guide to the academicians and also to yoga practitioners.37

1.8.1.3. Bhagavadgita

Bhagavadgita is a part of Mahabharata which was written by Vyasa, recorded as a conversation between Lord Krishna and Arjuna. It is also said to be the essence of Upanishads, and it finds the record of human activities, aspirations and achievements where in the nature of Consciousness, its varieties and functions are elucidated.

The Bhagavadgita, Chidbhavananda, 2012 (1951)

Bhagavadgita elucidates very much about Consciousness, gunas, action, inaction, senses, mind, limit and method in activities, withdrawal, introspection, meditation, purification, Self and Supreme Self and liberation. This also discusses the character of Divinity.38

1.8.1.4. Yoga Vasishtha


This treatise contains six sections. The Sections from I to IV deals with Vairagya Prakaranam - Dispassion, Mumukshu Vyavahara Prakaranam - Behavior of Seeker,
Utpatti Prakaranam - Creation, Sthiti Prakaranam - Existence, Upashama Prakaranam - Dissolution and Nirvana Prakaranam – Liberation, respectively.

Even though most of the scriptures were narrated by God to His devotees, this is the teachings of the sage Vasishtha imparted to Lord Rama, which expounds the concept of everything is the play of consciousness including material world. This exposition bridges the gulf between the secular and the sacred, action and contemplation, in human life through a comprehensive and lofty spirituality.\textsuperscript{39}

1.8.1.5. Works of Sri Aurobindo

Sri Aurobindo worked out a new system of spiritual development, which is called Integral yoga. It is proposed that the union in all parts of our being with Divine and consequent transmutation of all their elements into harmony of a higher divine consciousness and existence. He has expressed the knowledge about consciousness through various letters and books.

The Integral Yoga, 2006 (1993)

Out of 12 chapters, chapter 3, 4, 7, 8 and 9 details about: planes of consciousness and parts of the being, experiences and realizations, triple transformations.

Sri Aurobindo explains about the evolution of consciousness, gradations of consciousness. The triple transformation of Psychic, Spiritual and Supramental are being discussed.\textsuperscript{40}

1.8.2. The secondary sources

The appreciation and criticism by different stalwarts on the subjects of Consciousness supposed to be considered as the secondary sources. The logical interpretation of primary sources is carried out by the authors.

Indian philosophy of S. Radhakrishnan, 2008 (1923)

This is a classical Indian Philosophical exposition. Out of XI Chapters, chapter II, III, IV, V details about: Nyaya, Vaiseshika, Samkhya, Yoga system of Patanjali. The interpretation in this work has been appreciated as the focus here on the thinking that it is spiritual and intuitional with reason. In above chapters, discussions are on nature and purpose of conscious states and Consciousness.\textsuperscript{41}
Outlines of Indian Philosophy, M. Hiriyanna, 1993

This book contains 3 parts details about Vedic period, early post Vedic period and age of the systems. Out of XIV Chapters, chapter X, XXI, discuss about: Nyaya-Vaiseshika and Samkhya-Yoga system. The book provides Indian solutions of familiar philosophical problems. It is also including a brief historical survey in addition to a exposition of its theory of knowledge, ontology and practical teaching.42

The Biology of Enlightenment, Mukunda Rao, 2010

This treatise brings out the personal experiences of enlightenment of U.G. Krishnamurti. This book throws light on the biological changes manifested during the transformation to the state of enlightenment.

This book contains V parts. The part I deals with the events leading to natural state and the biological changes, the near-death experiences, nature of mind and pure consciousness. The part II deals with individual and social consciousness, and the structure of thought and attachment. The part III deals with radical difference between the mutation of the body and the conversion of the mind. The part IV deals with awareness and dissolution of thought structure. The part V deals with sleep, dreams, concentration and meditation.43

Systems of Realization, Svami Omkaranamda Giri, 2010

This book throws light on understanding about realization in various school of philosophical and yogic thoughts. The 9 chapters explains about perception and realization, philosophy and religion, Indian philosophy, systems of realization in Samkhya, yoga, Vedanta, shakti tradition and also philosophy of Vethathiri Maharishi. Chapter 4 and 5 details about: nature and kinds of consciousness, empirical self, bondage, Samadhi and liberation in Samkhya and Yoga.44

Philosophy of Vethathiri Maharishi, Dr. K. Satyamurty, 2013

In this book, out of 6 chapters, chapter 3, 5, 6 details about: cosmic philosophy, human philosophy and SKY of Vethathiri Maharishi. The Significance of ‘SKY meditation as Worship’ and ‘the interdependent of withdrawal and introspection of SKY’ is appreciated very much.45
1.9. CHAPTERISATION

1.9.1. Introduction

This chapter covers the statement of problem, scope of the problem, importance of study, the nature of study, the type of research, approach to research, hypothesis and the explanation about the sources.

1.9.2. Consciousness and Mind

This chapter focuses on the detailed understanding of the a) meaning and nature of consciousness b) kinds of consciousness like Total Consciousness, Cosmic Consciousness and Bio-consciousness c) The concept of perception and levels of bio-Consciousness and skill of consciousness d) the relationship of consciousness with soul, Genetic centre, Kundalini energy and mind and brain is also analyzed in detail. Attempts have been made to split and demarcate in a clear-cut way between consciousness, mind and brain. Consciousness is very much widely discussed and also categorized differently. This categorization leads to the identity of the lower mind, middle mind and upper mind. The concept of consciousness is the key to open the doors of the inner self of the man. The same consciousness is dormant in deep sleep, very much active in the awakened state and also quasi awakened in dream state. The lower state of consciousness directly is connected with the sense organs and motor organs through the nervous systems and hence the action and knowledge.

Consciousness, mind and brain are trio in the shelf of the body functioning as one. The brain is the physical identity, mind is the bio-magnetic identity and consciousness is electromagnetic identity to speak in terms of material medium.

1.9.3. Inner action of Consciousness

The study includes the involvement in action, withdrawal from action and the removal of the imprints due to action. The action is studied in terms society; and the mind set of society. Comparison of SKY withdrawal with pratyahara of Patanjali in detail is also done. The classical Patanjali theory of meditation and previous different yogic ways of methods of meditation and their theory and also meditations in various religions are
also traced and have been referred to justify SKY including Integral yoga. The method of initiation to meditation has been referred to the Yogakundalini Upanishad. Some method of meditation is traced with ghatavastha meditation or retentive meditation as mentioned in yogatattvopanishad.

PART-A deals with action to pacification where in the a) concept and types of karma, b) concept of imprints c) types and functions of imprints d) concept of mala e) types of emotions, impact of emotions f) need for the pacification of the emotions g) concept and theory of introspection h) importance of introspection in SKY system i) introspection and withdrawal j) concept and theory of withdrawal k) impact of withdrawal on the bio-consciousness are analyzed. This chapter focuses on psycho analysis in SKY & deals the problems like removal of emotions, problems of family and social peace and the impact of meditation. The entire sublimation throws a light on the scope for psycho-analysis. Since the inner action of consciousness is the reflection of social aspect of individual which is the yoga tool for withdrawal and purification.

PART-B deals with pacification to purification where in a) theory and need of purification b) importance of purified consciousness in divine transformation c) meditation-theory d) functions of meditation e) systems and types of meditation in SKY f) importance of meditation practice are analyzed. SKY explains different methods of meditation including Brahmayoga (Thuriya meditation) and apperceptive meditation (mind proceeding towards its own source) and the like. One can finally reach the super-active transcendental state of the Consciousness. Once the man substantiates himself in the process of pacification through the introspection, he totally can concentrate on the inner Self. This is a stage for meditation and of meditation and through meditation. The meditative process purifies from the imprints and molecular atomic residues (malas) due to cosmic radiation in different levels.

PART-C deals with purification to transcendental consciousness where in a) role of inner travel b) meditation in purification c) concept of universal soul d) energy and absolute space e) total consciousness f) characteristic feature of Brahman g) development of idea of I am Him (Aham Brahmasmi) are analyzed.
In understanding the transformation from humanity to divinity, the consciousness plays a vital role. It is the key for the inner self, ladder to the higher ups, signal to the divine state and flag of the divine glory. All these four stages cannot be attained at a stretch. The man has to open the inner self through pacification of emotions, he has to look up through meditation, he has to purify by discarding the contemptuous and meritorious imprints and after this process only the human consciousness is called Divine consciousness. Once the divine consciousness becomes a theosophic perfection, the man can claim himself or call himself as Brahmam. At this stage the human action becomes divine action and it is called brahma karma samadhi. At this stage the human nature becomes divine nature. It is called as sadharmya. At this stage the man will be disassociated with all the variables of nature. This is called Prakrti viyoga. Hence the researcher studied the consciousness and mind in the context of transformation from humanity to divinity.

1.9.4. Samadhi

The concept of state of Samadhi has been analyzed from the yoga texts and different practices of different yogis and justified how the abnormal state is very much achieved by Vethathiri through his meditations. This chapter also details how the body-mind consciousness relations are established and become functional once the inner self is elevated to the transcendental state. Different terms like Samadhi, Jiva Samadhi, Jivanmukti, Brahma karma Samadhi, Kaivalya, Perfection, and the behaviour of the avadhutaas as balonmatta pisacavat (like the boy, madman and the devil) and the like are used in the Classical and modern texts of Yoga.

This chapter explains the theoretical perspective of this state, where in the Consciousness is, it turns dormant, presents itself like a small point without radius (bindu) losing its charge (avesa), presence (kala), fragment (amsa), circumference (avarana) and expansion (vikshepa). It is a point for the beginning of the True knowledge; a full stop for ignorance, and the threshold for divinity. At this juncture the humanity transforms into divinity and the journey of consciousness comes to an end.
1.9.5. Conclusion

This chapter is concluded with the observations of the study with following approaches,

1. Approaches to Consciousness in yoga systems like Hatha yoga, Kriya Yoga, Raja Yoga and Integral Yoga.
2. Approaches to Consciousness in Indian philosophy.
3. Approaches to Consciousness in Medicine. Here Pain, disease and death concept of Vethathiri Maharishi is explained in terms of medicine and studies in terms of Pathology
4. Approaches to Consciousness in Psychiatry. Here Consciousness understood as Thought and behavior is discussed.
5. Importance of Transformation in Consciousness for human well being
6. Characteristic features of Divine Consciousness
7. The basic features and Observations of Study
8. Suggestions for future Study
REFERENCES

4. Vethathiri Maharishi, 1995, Karma yoga, p.29
15. Vethathiri Maharishi, 1992, Arutperatralin Anbukkural, p.34.
21. Ibid. p.23.
24. Ibid. p.16.
34. Vethathiri Maharishi, 1991, Manavalakkalai (Thohuppu 2).
36. Svami Omkaranamda Giri, 2015, Upanishads and yoga.
37. Svami Omkaranamda Giri, 2016, Yoga Philosophy.
42. M.Hiriyanna, 1993, Outlines of Indian Philosophy.