Chapter III

Inner Action of Consciousness
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3.1 INTRODUCTION

Consciousness and mind, functioning as mind, through the brain and nervous system, always establish a contact with the outer world. The outer world includes all the living and non-living; moving and non-moving; sociable and others. The inter-personal relations and intra-personal relations are connected together. This is a regular and normal process, which we can see in a human life. The contacts with the outer world mark the style and system of human way of living, pattern and precision in his emotions, responses, adjustment, tolerance and the like. In an ordinary way of life even the inner self of an individual is controlled by the outer world. To express in terms of the classical Indian philosophical idiom, the drsyā is having a control on druk and drashta (The visible controls both the vision and the viewer). In this process, the action and emotions function as a conglomerate and leave many imprints in the inner-self. This is a theosophical pollution. It is called theosophical pollution because in this process of formation of encrustation and amalgamation of actions and emotions as pollutants, the man forgets his theosophical back ground and becomes more and more anthropo-sophic (cognizant of the knowledge of the man). This forgetfulness is considered as Maya or illusion by the Prophet of SKY system. When this forgetfulness turns harmful for the realization of one’s own self, either at the social level or at the family level or at the personal level, it is called sin and such pollutants which promote the harmfulness to self, family and society are called as sinful imprints.

According to Nature’s law, both realization and sin are there; as per society’s law, the welfare and crime are there; as per body’s law, health and bad are there. Here the sin is the highest stage wherein realization is obstructed and realization is the fruit of the law of nature.

When man starts inner activity of consciousness through the method of yoga (whatever may be the Yoga), he first diverts him from the involvement with the visible. This diversion is technically termed as uparamana and it must be done very slowly according to Bhagavadgīta. It is the doorstep for the inner travel, calling bell for the self-awareness or soul awareness, and warning for giving a caution for the loss of true knowledge.
This self-awareness or soul awareness, once diverted inwards promotes detachment to the visible. It reduces interests in action, dilutes the impact of the action and hence the density of the inner pollutants. At this juncture, the man cultivates the methods of pacification. He can moralize his desires, neutralize the anger, eradicate worries and tries to know ‘who am I’. This is called Upajanana, generating within the self. This sum total of activity can be called introspection. Introspection, which literally means, deep inner analysis, pacifies the emotions which thwart inner search. In this process of pacification, the bio-consciousness transforms into spiritual consciousness.

Once the man substantiates himself in the process of pacification through the introspection, he totally can concentrate on the Self, the Inner Self. This is a stage for meditation and of meditation and through meditation. This is called Adhigamana, to move up from and beyond self. SKY explains different methods of meditation, the apperceptive meditation (mind proceeding towards its own source) including Brahmayoga (Thuriya meditation) and the like. He can finally reach the super-active transcendental state of the Consciousness, it is called as Visvarupasamdarsana yoga in Bhagavadgita. Thus, this chapter deals from action to pacification, pacification to purification and purification to transcendental consciousness

3.2. ACTION TO PACIFICATION

It is the beginning of inner action. It has to withdraw from the visible to self. This is a process from action to pacification.

3.2.1. Purpose and Philosophy of life

The understanding of purpose of life and the also life itself is necessary to set the means to attain it by which one can live with complete satisfaction. On this context, the aims in life according to Indian philosophy is said to be four Purusharthas. They are moral values, economic values, psychological values, and spiritual values viz. Dharma, Artha, Kama and Moksa respectively. The Indian philosophy also appreciates the stages of life through which the evolution of man occurs, which are period of studentship, stage of the house holder, hermit and ascetism and are said to be Bramhacharya, Grihastha, Vanaprastha and Sanyasa respectively. This expounds the aims and philosophy of life of man as both doing karma and withdrawal from worldly activities.
The principle of Varnasrama dhrama of Hinduism explains that Brahmana, Kshatriya, Vaisya and Sudra divisions are according to quality-action (aptitude and conduct) of the individual. Sattva, Rajas and Tamas are the gunas in Prakriti. According to the preponderances of the gunas, a man may lead the divine life, life of passion, trade life and doing service to others.¹ This is also supported by Gita as the four division castes was created by the different apportion of guna and Karma (B.G: 4:13).² Sattva binds one to joy; Rajas to achievement, while Tamas, verily clouds knowledge and binds one to slackness (B.G: 14:9). Those who are remain in sattva go upwards; the Rajasikas stands in the middle; and the Tamasikas standing in the functions of the lowest guna, move downwards (B.G: 14:18).

The characters are broadly classified according to Bhagavadgita as divine and demonical. The characters belong to divine state are fearlessness, purity of heart, steadfastness in knowledge and yoga, almsgiving, control of senses, yajna, study of scriptures, austerity and straightforwardness (B.G: 16:1), non-injury, truth, absence of anger, renunciation, serenity, absence of calumny, compassion to beings, un-covetousness, gentleness, modesty, absence of fickleness (B.G: 16:2), vigor, forgiveness, fortitude, purity, absence of hatred, absence of pride (B.G: 16:3). The characters belong to demonic state are viz. ostentation, arrogance and self-conceit, anger, harshness and ignorance (B.G: 16:4). The demoniac knows not what to do and what to refrain from and they are neither purity, nor right conduct nor truthful (B.G: 16:7). The divine nature is deemed for liberation, whereas the demonical is for bondage (B.G: 16:5). The origins of demonical disposition are three evils, lust, anger and greed, and if man relinquishes them he attains emancipation (B.G: 16:21).

Rajas is said to be human tendency, and Satvic is the divineness and knowing the supreme knowledge, leads one to perfection (B.G: 14:1). The transcendence from gunas leads embodied self to liberation from birth, death, old age and pains, and so attainment of immortality (B.G: 14:20). One reaches the Supreme Being (B.G: 14:19) and becomes fit for ‘Brahmabhuya’ i.e. the status of Brahman, by devotion, service and transcendence (B.G: 14:26). Thus, Bhagavadgita assures the possibility of the metamorphosis of humanity to divinity.
The Psychologist, Abraham Maslow expounds that the human life aims at self-actualization and transcendence through series of satisfaction of needs. They are from more basic needs to the higher level as, the physiological needs, safety needs, feeling of belongingness or interpersonal relationship in family and society at large, Self-esteem, self-actualization and finally transcendence.\(^3\)

Vethathiri Maharishi says that the human activity will be fruitful only when one realizes the purpose of life, that is the purification of sin imprints, realizing the Divine State, and enjoy the worldly pleasure with limit and method.

Man is not living as separate entity without influence of surroundings and other living beings. He lives in society and his life is interdependent with other fellow humans. The three-tiered personality of Self, family and society naturally invokes the impact of society on human mind. The analysis about the philosophy of life naturally brings out the nature of functioning aspect of society. This in turn will also make one curious to know the purpose of this life. Thus, understanding the philosophy of life is prerequisite for understanding the purpose life, and living in accordance with philosophy of life promotes the achievement of purpose of life, that is Perfection. This kind of living brings peaceful, joyful and contented life.

Vethathiri Maharishi reveals that the philosophy of life comprises the needs, protections, harmonious relationship with others and finally the transformation towards the perfection of consciousness. Since the physical body, astral body and magnetic body are functioning as one unit, disturbance in one definitely affects other two, the normal functioning of the physical body is ascertained only when basic needs are achieved and also gets necessary protections. The needs arising from the sensations related to hunger and thirst, needs born of variations in the climate and needs arising from the pressure of excretory forces are to be satisfied. When one works for these real needs, the emotions which arise due to the animalistic tendency of grabbing from others can also be pacified. The protection against the enmity of other living beings, natural disasters and accidents need to be taken care of for achieving the purpose life.

To live in a society without problems, the cooperation and goodwill of the others is necessary. So, disciplines including certain virtues are essential. They are understood
as morality, duty and charity. They are known as not giving pain, repay the debt incurred from society in life time by working for the benefits of self and others without expectation, and assist or help the persons of inability. The knowledge about the relationship between Self and society is needed for preparing the ground for purification, purifying by actions and also asserting the human elements. The consistent practice of virtuous-life brings the mind in tranquility which in turn promotes the pacification. By realizing the fact that the body and intellect of every individual is a gift of the society and being the dutiful, one can easily practice the detachment (vairagya) and helps in pacification. The practice of morality will create the awareness in action and promotes the process of pacification. Charity unburdens the mind, reducing the emotional moods and so promotes pacification.

The enhancement of consciousness is process of direction for transforming human consciousness into Divine consciousness. The development of consciousness is identified through three stages viz. Faith, Understanding and Realization. Vethathiri Maharishi reveals that ‘Faith’ means following the edification of the wise. Understanding refers that when one begins to realize the Laws of Nature, the social values and the greatness of man through deep analysis as well as the insight gained from others, and living in accordance with it without harming anyone. Living in accordance with the Philosophy of Life, the laws of Nature, and the knowledge regarding the greatness and origin of the Consciousness, gained through realization.4

This entire comprehension sets the ground and channelizes one to grasp his present quality and to proceed to the level of transcendence. And further, the completion of the journey of consciousness will be achieved through realizing one’s own self and merging the mind with the Infinite State of Consciousness. Vethathiri Maharishi believes that the transmutation depends on how one handles and sublimes the thoughts, which is again solely rests on and proceeds from analyzing the thoughts.

3.2.2. Analysis of Thought

Yoga sutra explains that manas is composed of the feelings of me and self (Y.S:4:4). The emergence of different thoughts happens due to the dispositions, whenever the inclination for divine isolation is diluted (Y.S:4:27). The sense control results in
activating mental faculties, understanding modifications and mastery over behavioral qualities (Y.S:3:49). Such deliberations of Patanjali indicates the need and significance of investigating thought function.

The modern psychology also understood sublimation and its importance for behavioural changes. Sublimation is a defence mechanism which channelizes the energy into socially acceptable, approved activities. The defence mechanism of sublimation causes earthy ‘id’ impulses to be channeled into refined and civilized behavior. Alfred Alder, the Austrian Psychotherapist, called sublimation ‘a healthy defence mechanism’ because it produces socially beneficial outcome for humanity.

Vethathiri Maharishi observes that all the actions and experiences of life are in genetic centre as potential form. When they expand and be an inner visual according to the mental frequency, they are called as thoughts. All the imprints in potential form are acquired from the age of three, expand as inner vision according to circumstances. As biomagnetism continues to circulate within the body, they will emerge as thoughts and inner visions, in keeping with the needs and circumstances.

3.2.2.1. Need for analyzing thoughts

Thought is literally meant to be an echoing consciousness from the neuron level to the tissue and other organs. Thought is an involuntary process involving coercive waves of bio-magnetism in the interior of the brain. As such thought, mind and brain are taken to be an indivisible bio physical unit. Thoughts representing bio-magnetic tendency within the mass as such thoughts refer to a variance of pressure, emotion, a multiplicity of exposure called wavering action and much more complexities of reaction called experience. These thoughts play vital role to direct the motor organs and in the interior to direct the sense organs. This tumult created by the admixture of thought process with the motor organs and sense organs create a domain of pressure which is the basic foundation for pain, worry, suffering, pleasure, serenity and bliss. That is why thoughts should be analyzed based on the density, intensity, frequency, quality and divergency. Thus, this analysis of thoughts forms a foundation for the so called yogic activity of introspection, sublimation and meditation at different levels leading from the state of pacification to purification, sama and dama classically.
Vethathiri Maharishi reveals that thoughts are arising from the mind, mind is the compilation of many thoughts. It is necessary to analyse the quality, power, consequences and diversity of thoughts to make them favourable for transformation of individual of animal tendencies to human and divine. The character transformation may happen only when the contents of mind, thoughts, are transformed. But it is natural that man is enslaved to the thoughts which are in higher strengths. Thus, weakening of evil thoughts and strengthening of good thoughts will be possible only when one knows what kinds of thoughts are emerging.

The actions are preceded by thoughts. So, the thought process has to be observed and the underlying thoughts have to be effectively controlled for regulating actions. The observation and analyzing of the thoughts ultimately help to overcome desires, anger, worries, and helps in realizing the Self, through constant awareness.

3.2.2.2. Impact of evil thoughts and their sublimation

For the purpose of the understanding the nature of thought and categorization of thoughts, the concepts namely Total Consciousness, Primordial force, force of nature and thought are all taken to be integrated. Thought is ventilated as bio-magnetic waves and hence the thought can be understood as the periphery of inner nature. Even though the results are varied; the power of thoughts is same whether good or bad. Even though thoughts are not put into action, they will cause natural calamities if they are evil. This has been revealed as, ‘The unfulfilled thoughts, which remain active, can be put to rest only through disasters.’

Since protection against natural calamities is necessary for the development of consciousness, the analysis is imperative. It is the nature of mind to wander. When thoughts are in emotional states, it leads to the emergence of temperaments like greed, anger, miserliness, immoral sexual passion, vanity and vengeance which are against the divine progress. When they are sublimed, the same would reflect as contentment, tolerance, philanthropy, chastity, purity and forgiveness and thereby gives impetus to the divine transformation. Thoughts can travel anywhere, on account of which they also travel along undesirable paths during the forgetful state of the mind. Care should be taken to avoid this. Generating noble thoughts is the only way to avoid pitfalls in life. Thoughts
have the ability to find their way to the minds of the others, with similar ideas, prompting them to action due to their pervasiveness throughout the universe. Entertaining evil thoughts results in getting strengthened by arising again and again till a point is reached where it transforms into an action. Noble thoughts, which may be about some immediate problem or one’s wellbeing, should replace the evil ones. The unwanted thoughts cannot be barred by suppressing and so it is necessary to be aware of the thought, its origin, the consequences if put into action and also practice of auto-suggestion to prevent it arising in the future.

Vethathiri Maharishi has categorized the emergence of thoughts as the Force of Needs, Habits, Circumstances, Others’ Imposition, Heredity and Nature or Divinity. In this classification, even though he has not included the system of thought that arise due to astral affliction, it is claimed by him that the planetary waves influence the man.10 Nurturing good thoughts, of which results in causing no pain or injury to oneself or others, in body or mind and immediately or later, can be entertained. It is possible all the time through constant analysis.

It is considered that thought is a repulsive activity or extended activity of consciousness from the core of self through bio-magnetic field. Thoughts which are emerging due to dispositions or imprints are prompting one for action. Thought cannot be considered to be separate entity but a wave which is manifest in action in the form based consciousness. In this process energy is oriented towards mass leading to self-compressive pressure force called as pleasure and pain, suffering and peace. The precipitate action is called karma in classical text.

3.2.3. Concept and types of Karma

Bhagavadgita says that Karma is the creative force which is the cause of existence, manifestation and sustenance of all beings. The nature of human beings is karma because of made of Prakriti. The gunas brings out karma. Man may bind to varying tendencies or may also reform and readjust his activities by karma (B.G: 15:2). The embodied man cannot indeed totally renounce works but he who relinquishes the fruits of works is said to be relinquisher (B.G: 18:11).

By knowing the nature of karma and five factors for promoting the accomplishment of all works, one can transcend the action (B.G: 18:13). And these five causes are body,
the agent (ego), various instruments (senses), manifold movements (vital airs) and supernatural (deity) (B.G: 18:14). The driving force for karma is said to be knowledge, the knowable and knower. The instrument, work and agent constitute the three-fold summary of work (B.G: 18:18). Karma is classified satvic, rajasic and tamasic according to the gunas (B.G: 18:19). The qualities of living being like non-injury, equanimity, contentment, austerity, charity, fame and obloquy are arising from Isvāra according to the karma in this life and past lives (B.G: 10:5). Bhagavadgītā asserts that since everyone is provoked to action by gunas, (B.G: 3:5). One who hangout on their objects with confounded mind and controlling action is said to hypocrite (B.G: 3:6). Hence, it advocates to do the work which is superior to inaction (B.G: 3:8).

According to Samkhya, Karma is limited only to the sphere of Prakṛti and so Purusha always remains absolutely untainted. The Prakṛti, which is bound by karma of good (dharma) or evil (adharma), is liberated and migrates. Thus, ethical life is confined to the empirical sphere.¹¹

Yoga sutra explains that human being is bound by the qualities, afflictions and actions, the actions form the root of the afflictions. The blossoming up of karma, being at the root of the level of the life, has three Characteristics of genre (jati), span of time (ayurdaya) and experience (bhoga) (Y.S:2:13). The actions also display the impact of the qualities on the human being. Patanjali identifies five varieties of afflictions namely Ignorance, claim for self, attachment, aversion and clinging to life are the five afflictions (Y.S:2:3). He has clearly defined these five afflictions. Through his definitions it can be understood that these afflictions are playing a dominant role. One cannot avoid or totally remove the impact of the afflictions. Once a person gets himself committed to kriya yoga consisting of conditioning of life, self-observation and submissive devotion to isvara, the impact of the affliction may be reduced (Y.S:2:2). Isvara is not a physical ideology but it is considered to be cosmic being unpolluted by the impact of afflictions and actions (Y.S:1:24).

Generally, people understand that good deeds are favorable, advantageous and blissful and bad deeds are unfavorable, disadvantageous and painful. Patanjali understands one more secret in this discussion and understands that both good and bad deeds being based on the concept of my and self-represent some degree of egotism.
That is why the actions and as well as afflictions however advantageous and disadvantageous they may be causing suffering in the life (Y.S:2:14). He understands the common factor that for layman the actions are of three varieties, but for the yogis there is no distinctions for good deeds and bad deeds (Y.S:4:7).

Refraining from injury to other beings, truthfulness, non-covetousness, celibacy and non-acquisition are said to be virtuous acts (Y.S:2:30) and these are practiced in regard to all beings, in all places, times and circumstances constitute supreme vow (Y.S:2:31). The observances are the purity, contentment, conditioning of life, self-observation and submissive devotion to Isvara constitute practice of discipline (Y.S:2:32). The purity of energy, un-polluted thought force, perspicacity and successful synthesis of organs indicate the qualifying attributes to self-realization (Y.S:2:41).

Yoga philosophy expounds that karma are either outer or inner. There are four types of karma viz. wicked acts (krsna), deeds of virtue (sukla), actions of good with elements of evil (sukla-ksrnsa) and the highest kind of activity i.e. neither good nor evil (asukla-akrshna). The law of karma operates as long as the disappearance of their cause (hetu) i.e. avidya, motive (phala), substratum (asraya) i.e. citta with residual potencies, and object (alambana) which excites the potencies.12

Nyaya explains that the deeds may be merit or demerit, and the two together forms the adrsta. This adrsta causes pleasure and pain when the suitable time, object and place exist. The succession of cause and effect has no beginning. The individual soul cannot be the controller of adrsta. The adrsta governs the fate of beings, acts under the direction of God, who does not create it or alter its inevitable course, but renders possible operation. The god is karma-phalapradah, the giver of fruits of our deeds. Thus, law of moral causation supervenes on the natural order such as the connection of soul with organic bodies.13

Jillelamudi Amma Matrusri Anasuyadevi reveals that the cause of our actions, sin and virtue is God.14

Vethathiri Maharishi observes that karma refers to action, and cause and effect. It is also associated with the idea of rebirth. SKY considers karma of past lives secondary and stresses the importance of karma in present life. But it is necessary to know the continuance of the karma from past and to do yogic practice to move from action towards pacification.
'Karma' means action of man with will. Action includes three different functions of man viz. deed, speech and thought. An action is the movement of the physical body with mental effort to achieve something or some kind of enjoyment, or engaging oneself in some enjoyment.\(^{15}\)

When karma is based on time of imprinting, they are grouped as Sanchitha, Prarabdha and Akamya karma. The layer is the imprints caused by all the deeds in this life time up to the present are called ‘Prarabda Karma’. All the imprints derived from numerous generations-from parents and their ancestral links down the evolutionary process is called ‘Sanjitha Karma’, hereditary imprints. Any new thought or action emerging in man from his previously conditioned character is ‘Akamya Karma’.\(^{16}\)

When the action of man is based on the motive, they are classified as Kamya and Nishkamya karma. All actions performed with the consideration that it is a form of repayment to the society is Nishkamya Karma. Anything done in consideration of the returns or rewards is Kamya Karma, and forms the basis of desire. When the karma is based on the results of an action, they are classified as virtuous and sinful deeds. Thoughts, words and deeds that do not harm the self or others, physically or mentally, immediately or later, are all virtuous deeds. A formula for this is that all actions which harm the self or the others, physically or mentally, immediately or later, are sinful deeds.\(^{17}\)

Vethathiri Maharishi elucidates Karma as cause and effect, it is justice given by God without any mistakes. Every action is done by man and god renders the effect. Thus, God retains the accounts of giving results with Him, and in other words, God has kept the effect as inherent in the action of man. The effect is within every action in accordance with motive, ability, the object of contact, place and time. Even if one does the action in innocence or ignorance or emotion by not knowing this divine justice, he cannot escape from the results. When the mind thinks or desires anything, this will not only register in genetic centre but also evokes the men in link with this thought and makes them to act accordingly because of mind is the magnetic wave and also its base in divine state. Thus, if one gives pains to another, even though the experiencer of pain excuses the pain giver, he cannot escape from the god within, since it is registered.\(^{18}\)
3.2.4. Concept of malas

Patanjali assures that the dissolution of impurities is possible by commitment to the practice of the limbs of yoga (YS: 2: 28). The impure knowledge seems to be negligible after attaining infinite state (Y.S: 4: 31). The knowledge of mind after dissolution of bondage engenders one to transmigrate into others bodies. (Y.S: 3: 39).

Meikandar of Saiva Siddhantha philosophy expounds that Anava, Karma or kanma and Maya are mammalas. Anava malam confines the perfect knowledge of soul. Karma malam navigates the soul to experience the fruits of karma without allowing it to pursue moksha. Maya mala bounds the Omnipresence of the Soul and confines it to a Particular body. 19 It is also explained that the experience of ignorance of soul is due to Anava. The function of soul in its embodied position is karma. Two kinds of karma are caused by thought, word and action. Good or bad karma yields the fruits of joy and misery. The pleasure and pain may be comforts or discomforts by the elements of nature or adhibautika, gains or losses caused by the intelligent being or adhyatmika, rewards or retributions meted by chance or adhidaivika. The physical body made of materials called Maya. Maya causes the soul to be disturbed through excitement of desire or aversion, joy or sorrow, compels the soul to come under the law of karma. 20 On dissolution of impurities, it is revealed that when the soul perceives with the eye of Gnanam and forego the world by realizing it to be false as a mirage, it will attain its reside in the Lord. This happens when soul contemplates on knowledge of Panchakshara according to law. 21 As Siva becomes one with the Soul in its human condition, the Soul become one with Him and perceive all its actions to be His. Then will it lose all its Mala, Maya, and Karma. 22

Vethathiri Maharishi reveals that the embodiment of the soul and continuance of birth cycle is due to the three impurities of the soul viz. Ego, Imprints of sins and Maya. The ignorance of Truth is Ego. The consciousness turns to sinful deeds when hindered in its progress towards perfection. Psychic attachment with men and materials and enjoyment thereof is illusion or Maya. In forgetting its purpose of realization of truth, the soul remains trapped in the illusory world of sensory pleasures. He argues that all pleasures are not Maya, because pleasures are essential part of existence. But when it exceeds reasonable limits, it is Maya and leads to sinful deeds. The liberation from the
embodiment happens when purification of soul happens from these three blemishes. He urges that the purification of unwanted imprints is primary one since the body is outer expression of soul. This can secure liberation from pains and miseries of embodiment and merge with the Truth which is its primordial state.  

3.2.5. Concept of imprints

Patanjali uses the word ‘vasana’ to mean disposition or imprints. The impressions produced in the citta leave behind certain residue which are the causes of interests and desires and further experiences.

The imprints get formed due to karma on account of klesas (Y.S:2:12). Imprints lead to desire, desire leads to auto-suggestion and the same results in action. Thus, the actions are found in the root of the dispositions. They are considered to be the cosmic continuum in the biological entities as a magnetic expansion. The presence of action reveals the qualities in the form of dispositions (Y.S: 4:8). This sutra clearly says that the dispositions are not directly felt but they are represented through the qualities which in turn can control all the actions. Patanjali appears to give more importance to the actions and afflictions which are very much manifest and felt as he is basing himself on Samkhya philosophy known through the movement, action and manifestation. But he is not ignoring the dispositions which are in the backdrop. He also considers the dispositions very much important and understands them to be representing through the qualities. The Vedanta philosophers give more importance to dispositions than to afflictions based on actions.

Patanjali elucidates that bio-consciousness is compendium of imprints (Y.S: 4: 24), and they appear to be one through the medium of causation, result and host and they lose their existence in the absence of causation, result and host (Y.S: 4: 11).

Nyaya explains that our acts disappear, leaving behind them traces capable of bringing about fruits, which resides in the soul of the person who performs the acts.

Camcupati Vemkatarao Vemkasvami rao, Master CVV, founder of Master’s yoga, elucidates that the imprints happened through all the developmental stages from ore, floral species, animal species and human species are recorded in Kundalini and reflected as memories.
Vethathiri Maharishi points out that the physical human body which is the arena for the manifestation of consciousness and which is an implement for all the action is not surviving on its own. It is packed by the astral body and magnetic body. Thus, the magnetic body, astral body and physical body though three in number function as one being tied together by the centre of vortexity. The centre is preserved even beyond life. This process of characterization and preservation is called imprinting.28

The bio-magnetism is subjected to a penetration into a material mass of different atomic characters. At each level the action and perception unite with magnetism and mass to form into a characterized knot. This is nothing but a charged mass particle wherein the charged mass of magnetism functions through the material mass results in the quality of actions. That is why the magnetic chip is considered to be characterized with records. As it is functioning through the centripetal force and centrifugal force the magnetic character of a mass turns into a knot of record; being centrifugal it pushes out from the nucleus and being centripetal it attracts to the nucleus. The entire process of meditation is lessening the centrifugalism and increasing the centripetalism. Generally, the manifestation of centrifugal activity is called imprints of karma. Hence, the characterization and modifications in the nature of consciousness is happening due to the actions and experiences of the man. The entire collection of waves of experiences characterizes one’s personality.29 The quality of mass is acquired directly from the magnetic waves around, and now these magnetic waves also acquiring the character of mass which is already existing. Because all the particles in the universe are connected through the magnetic field, the transferring and storing of characters are ever happening. When new particles join the astral body in the characterized mass, they will also attain the same characters of the mass. The magnetic waves produced by them will become pressure, sound, light, taste, smell and mind. The particles of astral body condition the character of the mass and consciousness which is the seat of the particles.30 The character exhibits as powerful psychic functions of sixth sense, such as desires, imaginings and achievements, experiences of pain, pleasure and ambition due to the centrifugal activity of biomagnetism. In this way the thought, word and deed of a person is conditioned by these imprints.31

The genetic centre which starts as pure from divine state and does the painful actions in all the living beings emerged through evolution are called as sin imprints.32 It is
further explained that the Almighty in the form of energy, is functioning as the Universe. The body and the genetic centre are working as part of the universe. By their joint function, mind comes into being. So, only the Almighty, while functioning as mind and body, gets imprints.

3.2.6. Types and functions of imprints

Patanjali elucidates that the imprints are like everlasting and without beginning. The feelings and experiences imprinted in the past lives incite the present feeling (Y.S:4:10). The vasanas are subtle or manifest and are of nature of gunas (Y.S:4:13).

Since the memories and imprints are identical nature, even though they are separated by the kind of birth, space and time (Y.S:4:9).

The imprints of the past and future state continue intrinsically in different tracks (Y.S:4:12). Only those vasanas manifest which are in harmony with the kind of karma that has begun to fructify (Y.S:4:8). Patanjali links the karma, imprints and effect as the effects of karma productive in present or future life according to the vasanas (Y.S:2:12). The birth, duration of life and experiences caused by karma vasanas produce the results of joy and sorrow, as they are generated by righteous and unrighteous deeds (Y.S:2:14).

He asserts that the inherited imprints are functioning very much even in the prudent (Y.S:2:15). Thus, the imprints play a vital role in calmly accepting evolution of nirodha (Y.S:3:10). Even though imprints are everlasting, he elucidates the reasons for imprints. The vasanas can cease to function if the factors which produce vasanas cease, such as cause, fruit, support, and object. The visualization of the dispositions generates the knowledge of the previous births (Y.S:3:18).

Vethathiri Maharishi states that the imprints which are harmonious to the body, mind and society for the present and future are called virtues. Because of not aware of the truth of concept of imprints, when man succumbs to emotions by the force of needs, habits and environmental conditions, he is dragged by old imprints and experiences pain and miseries. The imprints which produce pain get strengthened and prevent one’s urge of spiritual development, transforming into Divine and these imprints are called Sin imprints. Thus, Sin imprint is defined in two ways; any pain resulting deed and its imprint is called sin, and any action which obstructs or delays or diverts the journey of
the soul towards its goal of realization is sin.\textsuperscript{34} It is understood that the action and imprints are vicious cycle. It is explained further that the contamination of genetic centre is appreciated as sin imprints and happens through many actions such as transgressing limits and methods in the enjoyments of food, work, rest, sex and use of thought force; accumulating unachievable desires and also desires which are impossible to enjoy; hurting the feelings of others and causing pains to others; exploiting the living freedom of others; lying; indulging in emotional moods such as anger, jealousy, vengeance.\textsuperscript{35}

Since the karma is based on the imprints, the imprints are also called as Sanchitha imprints, Prarabda imprints and Akamya imprints. When we question the inter-dependability of karma and imprints, the answer is both in active universe. But when we question which one is first, the answer might be karma according to SKY because of the potential force has become active and then the imprints are started happening by and through wave. This idea can be justified through the statement of Bhagavadgita that ‘Karma Brahmodbhavam viddhi’ (B.G: 3:15), means that know the action is emanated from Brahmam.

Since the conglomeration of the energy particles forms the mass, cells and organs in the physical body, the vortexity is also there in each and every cell of the physical body, the imprints are also happening in sense and motor organs, and brain cells of the physical body viz. action imprints, memory imprints; in astral body particles as super conscious imprints; in bio-magnetic field as imprints of reflection; in the bodies of trio, the genetic centre as quality imprints; in universal magnetism as social imprints.

The Akashic records, imprints in the Universal consciousness, are there perennially. In the super consciousness everything from beginning to the present day stands recorded.\textsuperscript{36}

Apart from this, since the bio-magnetic field for functioning of consciousness within the physical body gets connected with universal magnetism and also the bio-magnetic fields of other living beings, the imprints of other living beings are also getting imprinted here and vice-versa.\textsuperscript{37}

The imprints are happening from subtler energy particles to mass and from the inanimate to the animate in universal magnetic field. Everything is getting changes in their characters in the universe and qualifying others by the clash, reflection, refraction, penetration and interaction of magnetic waves. From the time of the evolution of the particle and all through the evolutionary stages of millions of species it crossed from
particle up to the state of present object, all the imprints of every clash remain in the energy-particles of the object; similarly, in everything. Whether as reflection from its own self rotation or by clashes from other waves, the particle is affected. Every clash becomes a shock which is recorded in the particle. All such clashes condition the character of the particle in developing its potential and resistance against the clashes. In this process an energy particle becomes the most sophisticated Universal computer of multiple complexities. Any wave starting from particular mass will have all the qualities of the thing from which it is radiated and will induce the same quality to blossom from the thing on which it clashes.\textsuperscript{38}

Vethathiri Maharishi use the term ‘Akashic records’, where all the imprints of functions of inanimate and animate from the time of emergence of universe and till now. Hence, the imprints in man is influenced and access to astral forces because of everyone is part and parcel of dynamism of universe.

During the course of sensory perceptions, the mind produces imprints, which are stored by the Consciousness and reflect as thoughts, reminding us of all our deeds and misdeeds. The brain transfers the perceptions to the genetic center where they are stored in the form of characterized knots. They expand into thoughts and inner visions when the mind waves come to the same frequencies, once again.\textsuperscript{39} The emergence of specific thought is happening when the recorded specific imprint is functioning.

Since the individual is invisibly connected and everyone has been characterizing others through their wave function. Every person is affected with changes of character and physical values, in addition to the effects of their own actions.\textsuperscript{40} The mental wave coming from the sufferer clashes on the brain cells of the person, who make him suffer, and become an imprint of curse which will result in illness, accidents and other troubles of life.\textsuperscript{41} Thus, every one prompted by the imprints of others by universal link and responsible for the manifestation of bad temperaments.

The accumulated imprints during the lifetime of countless species were carried over successively through bio-magnetic genetic centre. Hence the imprints including the violent deeds of all animals are also gathered and preserved intact by the process of characterizing and reproducing.\textsuperscript{42} These imprints persist to function until their purification. Thus, the imprints are giving way for genetic impacts.
The imprint produced by the thought transform into a fresh thought and make an individual to repeat the earlier action. An imprint once created, reflects as thoughts until the mind becomes motivated enough to perform action.\textsuperscript{43} Hence the imprints produced by the thoughts piled up with the previous imprints. This results in building up of thoughts, promotion of involvement in activities and also molding the actions.

The inherent psycho-physical qualities of built up character of man manifest peripherally as behavior. The perceptions and experiences condition the behavior, character and quality of the person. The character is the sum-total value of the imprints.\textsuperscript{44} Thus, imprints are carving out the character of an individual.

Vethathiri Maharishi elucidates that when man turns inwards and becomes one with life energy initially and then the Absolute. But the sin imprints come in the way of God realization, mocking all attempts made by the mind to transcend them, in its search for the Divine.\textsuperscript{45} Thus, imprints are hinderance to the divine activity.

3.2.7. Types of emotions

Lexicographically, emotion is defined as a mental state that arises spontaneously rather than through conscious effort and is often accompanied by physiological changes. The desire, anger, joy and sorrow are coming under the category of emotions.

Emotions are named as raga (love, attraction), dvesa (hatred, aversion), Harsa (joy), bhaya (fear) and soka (sorrow) in philosophical systems.

Swami Chidbhavananda, while interpreting the Purusha and Prakrti according to Bhagavadgita, expresses that the changeful nature of Prakrti is said to be Maya. And further explains that the desire, passion and anger, are the emotions of sinful, and they manifest from rajo guna (B.G: 3:37). The desire is the hankering of the mind for objects that are invisible and not yet obtained, while raga or passion is the clinging and craving for the visible and obtained objects. The desire is also said to be not contrary to dharma (B.G: 7:11). When it is for self-emulation then appreciated as virtue and if it is to obtain the grace of the Lord is a divine gift and prelude to God-vision.

Bhagavadgita pronounces that the seat of desire are senses, the mind and the intellect and it deludes man by veiling his wisdom (B.G: 3:40). It also states that
attachment arises in man due to thinking on the objects of the senses and results in desire (B.G: 2:62), and subsequently to anger, delusion, loss of memory, destruction of discrimination and finally loss in life (B.G: 2:63).

According to Samkhya rajo aspect of triguna of prakriti brings out desire. The human beings are restless, and strive for liberation and freedom from pain, when rajo becomes more predominant.

Patanjali elucidates that illusion associated with worry, miserliness, attachment and anger are emotions. They may be moderate or medium or intense degree and results in suffering (Y.S:2:34). The emotions are arising due to the dispositions, rooted from the kleshas of ignorance, claim for self, attachment, aversion and clinging to life (Y.S:2:3). The experiences are sorrows, i.e. emotion for the persons with discriminating sense because of their modification, actual form, consequential vasanas and mutual conflict of three gunas (Y.S:2:15).

Vedanta elucidates that the emotion is the part of that world of becoming, that changing universe does not allow the person to perceive things as they really are. The emotion is one of the bonds that attatches the people to the illusionary world, and both love and hatred are illusions (Maya). The universe and living beings appears to be real or unreal constitutes the uniqueness of the experience, termed as Maya. The reality is relative and they may be regarded as appearances when contrasted with the higher reality of Brahma. So, Maya resembles avidya, the source of common illusions, and therefore described as the principle of cosmic illusion. Vedanta approach to desire is disposition (vasana) which results as desires activates one to take an action. That process is traditionally called as Vasana. Vasana, Iccha, action, bogha and prayatna is the vicious cycle.

Vethathiri Maharishi elucidates that emotional moods have a negative connotation of temperaments such as greed, anger, miserliness, immoral sexual passion, vanity, vengeance and also resultant worry. Ego is the main root cause of emotions and has two aspects of aggression and possession.

The pain-feeling sensation and the experience of balancing it jointly take a new shape of psychic and physical extension to obtain the thing, balance the need, and enjoy
the pleasures of life. This natural emergence of Consciousness for survival, enjoyment of sensory pleasure and enlightenment is Desire.\textsuperscript{50}

The roots for desire is need and is very much necessary for survival of living being and is a proof of the life energy working within the individual. The action of the life energy gives rise to sensations, which in turn produce needs. Desires are the mental manifestation of such needs and form the basis of all actions. When the common needs of food, materials to protect the body from climate and needs for excretion, the desire arises to satisfy these needs. Thus, desires are born of thoughts, and thoughts are the result of the normal working of the mind, the psychic extension of the soul. This means the consciousness, which is at the centre or the base of the soul, extends as mind through the bio-magnetic field. We cannot consider soul, which is energy particle, separately without consciousness, and evolved from Primordial. As already discussed, the need is the nature of soul and results in desire. So, soul can be equated with need.

The mind is the extension of the soul, bio-consciousness, so these two words soul and mind are interchangeably used by Vethathiri Maharishi. Need is the nature of soul in the physical body; otherwise the soul may not stay in the physical body of living beings. The need is the cause for the desire. So, when need emerges from the soul as emotional state of mind, that desire is becoming bad temperaments. When the same desire emerges as the mind with awareness of cause and effect, then it results in contentment and peace.

Thus, desires being the products of the thoughts, and thoughts are the result of the soul, there cannot be a difference between the ‘I’ and the desire. The desire itself is the ‘I’, and as such the ‘I’ cannot exist without desires. Desires cannot be eliminated, for where there are no desires there is no life. Only the Divine State, which has no needs, can exist without desires, whereas all living beings are subject to it.\textsuperscript{51} In this context, the unchecked desire is the cause for all miseries. The pain or pleasure is in the method of pursuit and limitation of desire in life. When desire is kept under watch and awareness, it will result in a creative and purposeful life.\textsuperscript{52}

The desire becomes attachment when there is involvement of the mind with desires and the ways to enjoy them.\textsuperscript{53} Hence, desire becomes a mood only when it gets emotionally attached with men, material or enjoyment. It then becomes inordinate desire
or greed. He also elucidates that how all the temperaments emerge as branches. The uncontrolled desires turn to greed, and greed when thwarted, becomes anger. The desire to accumulate things even at the cost of others’ welfare is miserliness, and an inordinate desire for the other sex is immoral sexual passion. Unrestrained desire for wealth, fame and prestige is vanity, and the tendency to give vent to anger through use of strength is vengeance.⁵⁴

The desire which functions in one person, as it is a divine force having root in the universal force, has the power to function with the connection of any number of people of desire.⁵⁵ When we question whether universal is first and divine is first, the answer might be as follows. Here, Maharishi means the divine force, consciousness, which is at the base of soul wherefrom the desire arises. And the consciousness itself becomes desire. Again, this consciousness has constant link with universal magnetic field. So, both way it can be taken.

Anger is the aggravated state of mind to overcome the hindrances when desires are thwarted. This generates a force, which often is stronger than the desire or the obstruction, and is sufficient to remove it. This emotion also passed on through the generations.⁵⁶

Worry is an emotion arising from inefficiency or lack of peace, on account of imagination by wrong calculation of happenings. It is the state of unabling to accept the difference between imaginary expectation and actual position, or a deficiency of stock against need, or the difference between the proposition and achievement. The causes are inefficiency to understand the Law of Nature and lack of basic training in thinking and achieving to solve problems, and fear of the consequences of one’s own actions always into bad or painful results or to imagine about the possible adverse events. The primary sources for this emotional state are impurities in mind and soul. Anger, vengeance, jealousy, hatred, greed, immoral sexual passion, boastfulness, fear, mental complexes and the lust for power are all reasons for worries.⁵⁷

The emotional attachments with men and materials happens due to the imprints when the five senses are dominant. Even though man has potential to realize and become blissfully one with the state of Absolute, if the force of the sixth sense is completely diverted to acquire material gains, it generates emotional moods. He classifies various problems which promotes worries into four as problems that have to be faced, problems
that have to be kept in abeyance aware of the fact that they will be solved by the society or the Law of Nature, problems that have to be ignored, and problems that have to be solved immediately.58

3.2.8. Impact of emotions

Bhagavadgita elucidates that the impacts of emotions are the taints in all his doing, due to his evil genius of distorted grasp of dharma and adharma though man is endowed with rajasika intellect which is capable of turning out enormous work (B.G: 18:31), and view all things in perverted way, due to tamasika (B.G: 18:32). The emotions like attachment and aversion are obstacles in man’s path, let none come under their domination and they are verily his enemies (B.G: 3:34). The desire becomes greed, which covers the knowledge, becomes a destructive force and enemy to all human beings (B.G: 3:39) and it deludes man by veiling his wisdom (B.G: 3:40).

Yoga sutra illuminate that the life is becoming a suffering due to the emotions which has the roots of all afflictions which cannot be seen or manifest being based on karma (Y.S:2:12). And the outcomes are dormant state (prasuptata), illusion of form (dehabhramti), disintegration (vicchinnata) and final decay (udaranata) (Y.S:2:4). Patanjali elucidates that attachment and aversion brings out pleasure (Y.S:2:7) and pain (Y.S:2:8) respectively. He also explains that the urges to injure, kill, utter falsehood done by oneself or caused to be done through others, or approved by one are arising from greed, anger and delusion, of mild, moderate and extreme kind cause sorrow, delusion and endless distress (Y.S:2:34). The nine obstacles which have a role as emotions are physical debility, despondency, doubtfulness, accident, laziness, disinterest, illusionary feeling, non-possession or non-availability and diversion of mental faculty (Y.S:1:30). They are associated by pertinent worry, distressful thoughts losing hopes, fear and un-restricted and modified respiratory system (Y.S:1:30).

Vethathiri Maharishi makes clear that emotion leads to evil deeds and results in loss of wealth and happiness. The unbridled play given to emotions results in poverty and five cardinal sins of dishonesty, thievery, murder, gambling and rape. The conflicts and battles in the human society are the consequences of the emotions.59 When the emotions are unchecked even it leads to the severe physical health issues, may end with psychic
disease, and that can also evoke suicidal tendency.\textsuperscript{60} The mental conflicts due to the emotions deteriorate the normal working order of mind and disturb bio-magnetic flow and function, and thereby affects one’s personality.\textsuperscript{61} Since the wrong thoughts and evil deeds have their source and origin only in emotions, the spiritual progress will not be possible.\textsuperscript{62} Even though the purpose of the sixth sense is to attain salvation through realization of the Truth, which exists beyond the five senses, the emotions are barriers to realize divinity.\textsuperscript{63}

The effects of anger are loss of physical health, mental health, social health through chain actions, inviting the curse from those affected, affecting spiritual progress due to not able to attain subtler frequency during meditation practice and finally the early death due to the loss of life energy.\textsuperscript{64} Poverty, diseases, debts, differences of opinion within the family, greed, jealousy, death of loved ones, fear of death, loss of wealth, prestige, fame etc. are all causes of worry.\textsuperscript{65}

\textbf{3.2.9. Need for the pacification of the emotions}

Bhagavadgita project that since the Knowledge and Realization by intuiting the Reality are impossible to a man of worldly desires which smother the splendor of Atman, the pacification of emotion is required.

Bhagavadgita also advocates the way to subjugate desire that one should master the senses, mind and intellect using them for divine causes,\textsuperscript{66} and also to hold the strategic position that the senses are said to be superior to the body; the mind is superior to the senses; the intellect is superior to the mind; and what is superior to the intellect is Atman (B.G: 3:42). It is clearly stated that pacification is necessary for purification by saying, yogi performs the work with the body, the mind, the intellect and also the senses, having abandoning attachment for purification of self (B.G: 5:11). It is assured that pacification accelerate one to attain Brahmam (B.G: 5:6).

Bhagavadgita defends the need of limit and method by saying that yoga is not possible for him who eats too much or abstain from eating and who sleeps too much or too little (B.G: 6:16) and yoga is the destroyer of pain to those who are moderate in eating and recreation, temperate in his actions, who are regulated in sleep and wakefulness (B.G: 6:17). This observation of pacification promotes the purification.
Patanjali asserts that the emotions need to be pacified because of awareness of Purusha happens when desires transcend the qualities (Y.S.1:16), and the strong impulses of positive emotion lead to the threshold of transcendental state (Y.S:1:21). The follow up of felt and unfelt emotions in a serene state (Y.S:3:14) is possible by pacification.

He declares that these emotions can be tamed with efforts. Since the mind (manas) is composed of the feelings (Y.S:4:4), integrating reception, form, claim for self and authorship helps to control all senses (Y.S:3:47), and such control results in control over behavioral traits (Y.S:3:48). He also pronounces that since the five elements function as a tool for the manifestation of emotions, (Y.S:2:18) one has to practice only the primordial element to remove emotions (Y.S:1:32).

Vethathiri Maharishi elucidates that the pacification of emotion is necessary for various reasons. The characters of all the living creatures are there in the genetic centre of man through which everyone has come in evolutionary link. Disagreement happens between body and mind when a character of a particular living being comprised in a man is excessively stimulated due to environmental condition. The pacification of emotions derives more energy, improves concentration and promotes more awareness. The awareness and analysis can transform the emotions into contentment, tolerance, charity, chastity, egalitarianism and forgiveness. The emotional moods tend to expend life energy by increasing the mental frequencies, results in inability to meditate or attain subtle frequencies. Hence the prevention of emergence of disease, promotion of agreement between body and mind, promotion of Self-awareness, and bringing the conducive energy level to the meditative process is possible by taming the emotions.

Although desire is the developed stage of the sensation of need, it will arise and function repeatedly with reference to environmental conditions or through memory even without need and lead to actions along familiar lines and become habit. In long run, if an unnecessary desire is left unchecked and allowed to repeat as a habit, it will become a psychic disease of man. Since, the purpose of life, and the qualities of virtue remain forgotten under the sway of the attachments, and produces changes that result in miseries, conflicts and lose of peace, they should be pacified.
Vethathiri Maharishi also elucidates the way for pacification of emotions. Since ignorance of truth engenders emotions, understanding the philosophy of Nature will help man to be free of emotion, will make him far-sighted and keep his mind expanded so that he is aware of consequence of his actions, and moralize his behavior. Since every movement and action in the universe reflects on mankind and affects the body and mind appropriately, knowledge about the sciences of astronomy and astrology will be helpful to regulate one’s activities, to get expansion of mind to a greater extent for mental relaxation and to get freedom from undue attachments and emotions, and ultimately such expansion helps in Realization of Truth.

### 3.2.10. Concept and theory of introspection

Lexicographically introspection means that the act of looking within one self; self-examination; contemplation of one’s thoughts, feelings, and sensations; observation or examination of one’s own mental and emotional state, mental processes, impressions, especially for long periods.

Bhagavadgita also advocates ‘looking within oneself’. The quietude is attained by the virtue of disciplined life when mind is fixed on the Self (B.G: 6:25), and the desire can be abandoned with the weapons of discrimination and dispassion to make the senses safe (B.G: 6:24). The relinquishment of possessions and idea of possessions through the practice of introspection is not only prelude to good meditation (B.G: 6:10), but also auxiliary to the practice of meditation through the practice of non-attachment and culturing of mind (B.G: 6:35). Hence, there is a scope that supreme bliss is attained by the yogi whose mind is calm after passions are pacified by introspection practice (B.G: 6:27).

The introspection is very much advocated by Patanjali that svadhyaya is an organ of kriya yoga (Y.S:2:1) and the self-observation is brought under the category of niyama of astanga yoga by Patanjali (Y.S:2:32). The scope of introspection is elucidated that one can know the nature of previous life by cognition of latent impressions in the mind (Y.S: 3:18), and subsequently tunes one’s own self towards personally chosen divine imagery (Y.S:2:44). The method of introspection is interpreted that when wrong impulses assail, through right thoughts they must be countered (Y.S: 2:33). During the practice of yama and niyama discipline, the yogi must counter the impulses like hatred, anger and
covetousness through reflection in opposite manner.\textsuperscript{75} The thoughts about the ‘effects of anger’ is used as ‘reflection in opposite’ to counter the anger.

The observation of Vethathiri Maharishi is that introspection means not only just examining and understanding thoughts but also to regulate and correct them. He defines that introspection is the practice of examining oneself, discovering the unwanted imprints and purifying them by clarity of knowledge or super imposition through proper virtuous deeds.\textsuperscript{76} In this process, thoughts should arise with awareness, watching over itself, and making corrections all the time. Thus, it involves analyzing and reviewing immediately on the results of every action which is performed earlier. Introspection process is for understanding the functioning of mind by constantly observing the thoughts that arise in the mental plane and precede for trying to trace the source from which they arise.\textsuperscript{77}

Vethathiri Maharishi expounds the range of introspection which covers the enquiries like who am I, the reason for misery, the way for happy living, one’s part for the prosperity and development of society, ultimate place and way to reach it and so on. Thus, introspection encompasses the apprehension of facets of life. As the person is privy to his own thoughts, thoughts can be analyzed and studied only through the medium of ‘his other thoughts’, judging of thoughts is possible only through his other thoughts, the purification of thoughts are possible only through regulation of thoughts. The mind plays the diverse roles as not only spectator, enactor and director of its own drama but also owner of the stage and different reflection that emerge from the prism of it with deceptive perfection and so the process of introspection is the leeway to study the activity of mind. Since the course of introspection also heads to the discovery that all thoughts that arise within it are nothing but its own shapes and qualities, there are lots of scope of understanding the motivating causes and also effects of them if they are converted into actions.\textsuperscript{78} The trail of this process obtains the tactics of extricating one selves from the six temperaments of greed, anger, miserliness, immoral sexual passion, vanity and vengeance which rule one’s minds, through proper analysis of one’s habits and knowledge. Thus, introspection paves the way for purification of mind which is spoiled due to piling up of blemishes accrued through sinful actions and resultant emotions.\textsuperscript{79} The spiritual awareness achieved by understanding one’s own values through the introspection practices can alone pave the way for emancipation of the soul through sublimation and perfection.\textsuperscript{80}
Vethathiri Maharishi brings out organs of introspection which encompasses six subjects viz. Philosophy of life, Analysis of thoughts, Moralization of desires, Neutralization of anger, Eradication of worry, and Self Realization. Through introspection, greed can be converted into contentment, anger into tolerance, miserliness into charity, immoral sexual passion into chastity, vanity into equanimity and vengeance into magnanimity.

Vethathiri Maharishi further elucidates that when awareness is forgotten or emotions overcome, then it is called state of Maya. ‘Awareness’ means doing things with knowledge about the Self and the purpose behind the actions and not being influenced by the force of needs, habits or circumstances. The ‘awareness through senses’ of the surrounding objects is the nature of bio-consciousness in all living beings which are in normal condition. This awareness is happening through senses. The ‘awareness of self’ is there in spiritual consciousness. Here, the awareness on oneself and the cause and effect of one’s action is predominant. The state of awareness of ‘everything and every being are the fraction of Totality’ is said to be ‘Divine consciousness’ and this leads to love and compassion on every being. Thus, the awareness attained through the introspection is advocated to pacify the emotions.

Since one cannot live without desire and suppression make them well up in the mind, the introspection is the way to weed them out. When desires make way for contentment, other virtues follow through moralization. In this process, the desires which lead to one’s own improvement, progress, or the welfare of the society can be entertained, and those for materialistic things should be avoided. The desires born of physical needs should disappear once they are satisfied, and those arising out of the need to regulate the life energy should end once the act is performed. If desires, which are not for the regulation of the life energy or satisfaction of genuine physical needs, arise in the illusory state of the mind to be analyzed and curbed. Even desires born of genuine needs should not be entertained, if the results can produce pain for oneself or others, when fulfilled. Hence, the senses alone should relate to the actions, but the mind remain detached. ‘Detachment’ means ‘awareness of nature and the extent to which attachment is possible’. It is the state, wherein pleasures are enjoyed with full awareness, yet the mind does not get involved with them. This is called a state of ‘detached attachment’. This state is achieved through the realization that everyone and everything is a fraction of the Absolute, and living in
awareness of this fact constantly. Detachment, which enables the individual to enjoy all pleasures with awareness, without making undue attempts to avoid them, is the very essence of spirituality. Understanding the worth of true detachment is called ‘Nishkamya’, and doing anything in the Nishkamya state of mind is known as ‘Nishkamya Karma’.83

When we analyse the reason behind the desires, such desire should be eliminated even though the means for satisfying it is available if the results harm anyone even in the future.84 When moralizing the desires six are the aspects that should be in unison and in coordination in regard to any desire. They are: the desire itself, Plan, Approach, Achievement, Enjoyment and Assessment of the benefits. Suppose one thing is desired, and that desire is found to be good by introspection, then other aspects regarding the desire, such as ability, environmental opportunity, the sentimental feelings of others in the society and the Law of Nature is to be weighed. The answers will be brought by such questions and so assessing the nature of the desires is possible.85

Whenever a desire arises in one’s mind, the following questions should be posed: what is the root of the thought provoking this desire? Is this desire to be good for myself and others? What will be the result for me and others if I achieve the desired thing or enjoyment?.86

Regarding anger, when it is suppressed, since it does greater harm than when given vent to, the neutralizing of anger in introspection is advocated because of it promotes the character of forgiveness and patience. Introspection regarding reason for anger, the steps taken to eradicate them, the rate of success, and further efforts required, are all done during the practice of Mounam, observed periodically along with constant auto-suggestions and blessings.87

Vethathiri Maharishi assures that worries can be overcome by developing the ability to analyze problems, building self-confidence, hard work, and courage. Problems can be solved and worries eradicated through awareness regarding the Laws of Nature, the prevailing social customs, the purpose of life, and living in accordance with the knowledge. The introspection process in case of worry proceeds as the problems that have to be faced should be met with fortitude through the ability achieved through expansion of the mind during the practice of Meditation. The problems, which may not require immediate attention, can be kept in abeyance to be taken care of, later. The problems, which have to be ignored, are to be dealt with patience and love to avoid disharmony.
The problems, that have to be solved immediately, to be dealt to avoid further complications without any sentiments. Poverty and debts can be solved through frugality, illness through the use of medicines and proper hygiene, difference of opinion through magnanimity and understanding, greed and jealousy through contentment, and the loss of wealth, prestige or fame, through efforts at living virtuously and offering selfless service. An enlightened person is one who understands the onset and end of problems and learns to bridge them with his knowledge, proceeding unhindered on his journey towards sublimation.

Vethathiri Maharishi advocates that both introspection and meditation must go simultaneously by saying that introspection helps us understand ourselves, our needs, the results of our actions, our qualities, and our values. Sublimation is the process of ridding ourselves of the flaws observed during introspection, making use of the mental strength achieved through the practice of meditation to reach the final stage perfection. The meditation strengthens it, introspection purifies it, sublimation takes it along the path of progress and perfection enables it to attain the Absolute. He recommends that the auto-suggestions designed after introspection can be put into practice at the end of every meditation. He also elucidates that regular Meditation and Introspection would help to develop will-power and awareness.

3.2.11. Importance of introspection in SKY system

Since mind works at a fast pace, the desires cause difficulty mainly because the physical body is not able to cope up with the mind. So, it is the mind that should be trained to adjust its functioning to the speed, necessity and welfare of the body. This coordination and cooperation is the necessary first step in the exercise of maneuvering the temperaments and managing the desires. So, the analysis of thoughts leads to the assessing the consequences of thought.

Since the introspection subdue and overhauls the mind, all the thoughts of aggression and possessiveness are identified and isolated. The imprints as curse in mind can be avoided by constantly on guard against egoism, anger, suspicion and indifference to the other’s feelings.

The elimination of harmful thoughts has to be done gradually by weakening them through the deliberate imprints of thought about the adverse consequences. The knowledge
about the cause and source of pain or miseries results in conscientious restriction of activities.\textsuperscript{96} Thereby the scanning and screening of all thoughts to retain the good one for action is underway. It helps to identify one’s wrong doings and correct them. Thus, it is possible for refraining from the action, or modifying such action into not causing pain. If we follow the guiding rule of limit and method with awareness, that is the process of moderation.\textsuperscript{97}

The purification and streamlining the mind happens.\textsuperscript{98} The streamlining of thought is happening by handling of emotions and nurturing of achievable and genuine desires to achieve peace and harmony in life.\textsuperscript{99} The life with karma yoga is possible by avoiding expectation through the introspection.\textsuperscript{100}

The self-assessment of one’s personal value in society such as physical body, health, strength, age, education, position, power, wealth and working skills promotes the duties to oneself, one’s family, relatives, friends, society and the world.\textsuperscript{101}

The conflicts of opinion in interpersonal relationship can be avoided by knowing the intricacy of the problems through introspection.\textsuperscript{102}

Introspection helps for improving the esoteric awareness to get satisfaction with worldly enjoyment and also to obtain detachment and obliterate the Impressions of Sins by streamlining the activities of the mind.\textsuperscript{103} The faculty of thinking and self-confidence improves. The philosophical knowledge derived through introspection practice will be of substantial help in building up their understanding of the Law of Nature and realizing the relationship between the Universe, world, life, body, food and knowledge. They acquire enough psychic strength not only to regulate desires but also to grasp the purpose of life and March towards Realization.\textsuperscript{104}

Finally, the question of ‘who am I?’ in introspection practice bring the mind to realize the self, and the consciousness becomes purified, a sense of responsibility and courage fills the mind and paving the way for sublimation and to progress towards perfection.\textsuperscript{105}

When desires are controlled through a process of introspection, lasting peace fills the mind, confidence and courage improve, along with the virtuous qualities of patience and love, leading to success. All actions can be performed with a pure mind and a sense of duty if the desires are moralized and mind remains detached from everything.\textsuperscript{106}
A person may desire many things, which should be listed out and each of them to be analyzed with regard to their achievability under the circumstances, available resources and the results likely to follow. Those that seem good can be achieved through suitable efforts, and those found unworthy to be removed from the mind through auto-suggestions. Once the ability to moderate the desires is attained, the unnecessary ones stop arising, giving us the strength to achieve what we really need. Life becomes successful and peaceful through the practice of Moralization of Desires.107

3.2.12. Concept and theory of Withdrawal

Withdrawal is a very important step in any system of yoga. Withdrawal literally means to remove or take away, stop taking part in activity. Of these observations stopping or taking part in activity is considered to be more relevant in terms of yoga. The involvement of organs of the individual in the visible action and events state shall be neutralized and that process is called as withdrawal. In an activity the human being involves and consciousness is diverted to the object. On the other hand, when the consciousness is introverted and made more centripetal it is withdrawal. Action denotes attachment and withdrawal denotes detachment. The man should be committed to the self but not to the action. He must be controlled by the consciousness but not by the attraction. He must understand the significance of the detachment and cultivate it slowly and steadily with moral uprightness. In this process he has to be adhered to the method laid down by nature, being in the confines of the limit laid down by the body. Any involvement in the participation of limit and method is the best way for cultivating detachment and promoting withdrawal. The perfection, sublimation and introspection are different stages for the cultivation of withdrawal. Introspection is the lower strata and has more to lay down the seed of peace, harmony and satisfaction in human life. Withdrawal also speaks about the ability of withdrawing from unnecessary sinful action. It is basically important to note that the man must be pansophic and panpsychic. Knowing oneness in the physical form of universe is pansophism. The doctrine that everything in the universe has consciousness to the required degree and dimension is panpsychism. Withdrawal makes panspsychic activity more introverted and centripetal to promote a degree of harmony between the functioning range of physical, astral and magnetic bodies as a trio. Thus, withdrawal is an important step in understanding and managing the consciousness for the promotion of pacification and purification.
Prathyahara, one of six limbs along with pranayama, tarka, dharana, dhyana and Samadhi is mentioned in Amritanadopanishad of Krishna Yajurveda.\textsuperscript{108}

Bhagavadgita describes the same as uparamana. It explains that the withdrawal is dispassion or desirelessness on external activity and it can be achieved by concentrating one’s mind living alone in solitude (B.G: 6:10) and hence the restless mind can be curbed (B.G: 6:35).

Patanjali provides a place for withdrawal and appreciate prathyahara as one of the limbs of astanga yoga (Y.S: 2:2). He elucidates that withdrawal is the condition where in the sense organs are not coming in contact with object and become one with mind (Y.S:2:54), leads to pacification or harmonizing the emotion.

Swami Satyananda Saraswati says that Antar mouna, means inner silence, induces pratyahara as a means to meditation through exhausting suppressed thoughts which are brought to the surface.\textsuperscript{109}

Vethathiri Maharishi clarifies that detachment from men and materials mentally is withdrawal. He states that it can be achieved by following awareness of limit and method principle in enjoyment.\textsuperscript{110} Since the mind is neither get involved with materials nor making undue attempts to avoid them with full awareness of the nature, this state is called as ‘detached attachment’ or ‘true detachment’ or Nishkamya Karma.\textsuperscript{111} He places the withdrawal as part of meditation. Withdrawal is the deviation from the body and also silence; transforming the repulsive force as attractive force; the first step towards the Brahmam; a rehearsal for perfection.\textsuperscript{112}

Svami Omkaranamda Giri observes that withdrawal maintains the status quo in the sensory perception, function of the imprints and also commitment to self. The senses feel but not function; the imprints function but not ventilated as thoughts and commitment to self accepts desire for living but it will not turn as detachment. It inclines an individual to turn into self. Some other traditional texts refer to the same as amtarmukhatva. It is literally to mean orienting inwards.\textsuperscript{113} It is further elucidated that the withdrawal or non-desirous attitude towards the visible is and audible is ‘detachment’, and it is appreciated as the method to cross the functions of bio-consciousness.\textsuperscript{114}
3.2.13. Introspection and withdrawal

Bhagavadgita clarifies that withdrawal promotes introspection by saying that one’s mind can be truly assessed by one self when being alone in solitude (B.G:6:10) and also asserts that the disciplined mind leads to withdrawal and brings peace (B.G: 6:15).

Patanjali suggests the practice and detachment for the integration of the functions of the bio consciousness. It has been mentioned, practice and detachment are the means to integrate the functions (Y.S:1:12). Effort with commitment to a place and point is practice (Y.S:1:13). When the process of introspection and withdrawal seems to be complementary to each other, the practice of Yama and Niyama is to promote this process.

The purpose of forbearance, Yama, is for the maintenance of inter-personal relations. It is very much indicative of how one individual has to behave with the other living beings and exemplifying one’s own stature being a part of the biome. At the same time the forbearance indicates very clearly the commitment to the method laid down by the nature. The forbearance inevitably is composed of five aspects namely non-violent behavior without promoting contradiction, commitment to the truth, commitment to no others’ possessions, commitment and continuous affiliation to primordial force and non-receptivity.\(^{115}\)

All the observances, Niyama, are very much related to the limit laid down by the body. One cannot rule out the involvement of the body. Since, it is having an attractive identity and repulsive tendency, it is to be shunned as the humbling factor but at the same time it is the tool for the terrestrial and celestial experience. The more the strength, glow and alertness in the body, the more will be the potential that can be made use by a man for the blossoming of the bio-consciousness. As such the following five aspects are suggested to indicate the limits laid down by the body. Observances are complimentary to the five aspects of forbearance. Purity (Sauca) promotes to understand the body or manifestation as untrue and impure and hence he can neither have an attachment to his self or the others. Pleasantness (Samtosha) related with the sensory repercussions and satisfaction or ability to be charged or discharged. It has also been understood as contentment. Austerity (Tapas) promotes physical potency (kaya siddhi), sensory potential (imdriya siddhi) and dissolution of impurity (asuddhi kshaya). Svadhyyaya can be understood to mean constant self-observation. It promotes the unison with the personified divine imagery. Commitment to submissive devotion provides access to the transcendental state.\(^{116}\)
Vethathiri Maharishi asserts that withdrawal makes introspection effective by saying that the position of oneself as ‘soul’ promotes the withdrawal from the lure of senses, psychic detachment from the men and materials and gets satisfaction.\(^{117}\) Thus, both introspection and withdrawal are complimentary to each other. Knowledge of ‘I’ activate withdrawal. Withdrawal is not armistice but peace safeguards withdrawal. Introspection helps withdrawal.\(^{118}\)

### 3.2.14. Impact of withdrawal on the bio-consciousness

Bhagavadgita assures that impact of withdrawal on bio-consciousness is liberation through the peace attained by withdrawal (B.G:6:15). There are people who work with attachment or without attachment who are unenlightened and enlightened respectively (B.G: 3:25). The one who works unattached without clinging to the fruits of work attains Supreme (B.G: 3:19), because of purification of mind. This is said to be karma yoga and is possible by person who knows the truth of the distinction between constituents of Prakṛti and their operations (B.G: 3:28). Bhagavadgita also advocates to the person of ignorant but seeks liberation as he has to surrender all works to the Supreme (B.G: 3:30).

Patanjali elucidates that withdrawal is the means to achieve the integration of the functions (vṛitti) of the bio-consciousness (Y.S: 1:12), happening by yoga (Y.S: 1:2). The withdrawal helps the bio-consciousness to realize itself through bringing in stability (Y.S: 4:22). The impact of detachment makes the bio-consciousness luminous by acquiring the knowledge (Y.S: 4:19). It is also observed that withdrawal is training the bio-consciousness after the primordial module (Y.S: 2:54).

Vethathiri Maharishi observed that the supreme impact of withdrawal is the transformation of material consciousness to spiritual consciousness, that is to say, from kamadhenu into Karpagam. Kamadhenu means bio-consciousness bound by desires, functioning from within the limits of the gross body and mired in sensory pleasures. Karpagam literally means the achievement of strength and discipline, is the state of bio-consciousness where in it has blossomed by withdrawing from the pursuit of pleasures, results in control and realize itself. The evidence of this transformation is the regulation of needs and habits with diligent care and also the consequences of action.\(^{119}\) This transcendental state makes the mind to the sub conscious state and know all the imprints which manifest the character of man.\(^{120}\)
Self-Consciousness or Energy Consciousness or Reflexive consciousness in which the object of consciousness is self or some aspect of the self is achieved by the withdrawal is prerequisite for the liberation of the bio-consciousness.\textsuperscript{121}

3.3. PACIFICATION TO PURIFICATION

Pacification is a process accepted in the promotion moral life. Pacify literally means to establish peace or to make less angry or upset. By pacification it is meant to make inactive those agencies or thoughts which are contributing for the disturbance of the peaceful survival. Traditionally it is called as ‘sama’. There is another word used in the same tradition called as ‘dama’. Dama means eradicate. Out of the human emotions some can be pacified and some can be eradicated, the net result of pacification and eradication is purification. According to Sivadvaita philosophy the Siva with bondage is called as pasu and pasu being liberated from bondage is called as Siva. The transformation of humanity to divinity speaks about pasu turning into Siva. This metamorphosis of pasu into Siva is made possible through purification and realization. That is why pacification is very much needed to achieve purification and thereby realization. The pacification is further made easy by a commitment to limit and method. Accepting the law of body through limit and law of nature through method opens the doors of purification. Vethathiri Maharishi had observed in detail about purification and pacification in some of his works.

3.3.1. Theory and need of purification

Bhagavadgita very much talks about purity or sattva which means friendship, compassion, nobility and virtuous dealings with others; taintless thoughts, emotions, intentions and motives; and the mind with quiet and good life of service, devotion, of love and kindness. Sattva nature is luminous because of unblemishness (B.G: 14:6), due to virtuous action and performed without desiring the fruit (B.G: 17:11). Purification can be understood that the transformation from tamasic and rajasic to saatvic. Bhagavadgita says that when mind is self-controlled, having abandoned all possessions, performing karma by the body alone, one incurs no sin (B.G: 4:21).

Purification is happening due to penance in the fire knowledge (B.G: 4:10), and the knowledge is purifier (B.G: 4:38). It is also assured that mind is purified by karma yoga (B.G: 5:7). The purification of attachment and arrogance of doer-ship and
blossoming up of equanimous mind happen when offers the karmas to Lord. Which brings peace in oneself, in spite of any intense action and results in discovering of that the Atma never does any actions, nor makes anyone do. Thus, renunciation and performance of action go simultaneously. Here renunciation does not mean inaction, it means no attachment of mind while acting. It is explained that who neither hates nor desires; free from the pair of opposites, he is easily set free from bondage (B.G: 5:3). Thus, not merely the action but attitude in action leads to purification. The sins are destroyed by the acts of sacrifice (B.G: 4:30).

The purification of self is done by, having made the mind one-pointed, with thought and the functions of the senses subdued (B.G:6:12) and hence by meditation, the potentiality of the mind increases as it progresses in self-purification.

The peace attained by abandoning the fruit of action (B.G: 5:12), and dedicating the deeds to Brahman not only leads to purification of past imprints but also untainted by sin (B.G: 5:10). This happens when one realizes that all activities belong to Nature (B.G: 5:14), and also Omnipresent does not take note of merit or demerit of any (B.G: 5:15). This discrimination promotes the detachment and thus, freedom from bondage of karma is achieved by centered in the Self by thinking that self does nothing (B.G: 5:8-9).

According to Yoga sutra, Purification is the process of attenuating the vasanas which promotes kleshas. Patanjali while proposing the pranayama which sets the stage and prelude for purification, he assures that the meditation reduces the impact of afflictions and becomes a path for purification (Y.S:2:11) and also saying that the conscious mindset molded through meditation will be free from dispositions and imprints (Y.S: 4: 6). He assures that the commitment to the practice of the limbs of yoga (Y.S:2:28) and conditioning of life (tapas) (Y.S:2:43), results in the dissolution of impurities. It is explained that the internal purification is necessary to arouse the intuitive intellect and cross the limits laid down by the organs, mind, elements, thoughts, consciousness, and time.\textsuperscript{122}

Swami Satyananda Saraswati says that the suppressed thoughts, which act from sub-conscious to bring pain, unhappiness and frustration in life, is powerful barriers to
spiritual development. The self-purification, atma shuddhi or chitta shuddhi is very much necessary for doing meditation effectively.\textsuperscript{123}

Vethathiri Maharishi elucidates that purification means cleans off the accumulated unwanted deleterious imprints in genetic centre effected through the deeds of thousands of species along the lineage of transformations. The process of purification may be additions of virtuous imprints or deletion of harmful imprints.

The principle behind the purification is such that the law of Nature that every action brings forth a result in accordance with the quality of the action; under the same principle it is possible that a deed can counter the effects of an earlier action, nullifying it, and ridding the individual of the imprints. Thus, resetting and rectifying the functional pattern of mind is essential for purification of genetic centre. Mind’s functional pattern can be set right only by setting right our deeds. Vethathiri Maharishi even though asserts that introspection is means for purification,\textsuperscript{124} it is clear that introspection and meditation is complimentary to each other as in the case of pacification. This is attested by Vethathiri Maharishi by saying that one should do inner meditation and lead virtuous living to eradicate the blemishes.\textsuperscript{125} It is further elucidated that the level of subconscious state, where in one can know all the accumulated imprints and neutralize the unwanted imprints, is achieved by transcending the senses and soul consciousness through meditation on life force within.\textsuperscript{126} It is also ascertained that guidance of art of cultivating mind by a spiritual teacher, who has attained Realization of Truth, is necessary for purification.\textsuperscript{127}

At the outset, the ways of purification are put forth in SKY are expiation, dissipation or superimposition and neutralization. Expiation includes performing virtuous deeds, realizing and regretting one’s mistakes, consoling those who have been hurt by our actions, compensating them and seeking forgiveness for our wrong deeds. Thoughts arising out of imprints like six temperaments are removed by superimposition of fresh thoughts, whereby the earlier imprints are erased. Since the disease in physical body is the indication of sin imprints, it can be treated with medicines, fasting or physiotherapy is also appreciated as super imposition. While above two ways are capable of handling the accumulated harmful imprints, neutralization takes care that apart from dissolving the existing imprints, fresh imprints are also not created. This happens when all actions
become acts of service to humanity, and the Consciousness remains as one with the Divine State after realization of soul. Thereafter, the sinful deeds will not be done by greed for material wealth, sensual enjoyment, fame or power but virtuous deeds are done because of achievement of super-active transcendental state of consciousness. So, all sin imprints are neutralized making them inactive through this process of dissolution. And by realizing the Truth, one’s mind will expand to the fullness and get an everlasting link with the Unified Force. The mental frequency will always remain peaceful, without emotional moods. All the old imprints of any kind will be rendered inoperative and genetic centre will become purified.

But, the imprints of everything from the beginning in the Universal consciousness called Akashic records last forever and cannot be erased if once created, even though bio-consciousness can be purified. Thus, three-pronged approach, of virtuous actions, introspection and meditation, is clearly established in this process of purification.

The purification is very much necessary to get rid of animal qualities and rise to the level of human qualities. Problems and miseries are on increase in human life due to many negative, pain-producing thoughts and deeds and resulting derangement of the human personality. The deeds due to the good imprints clear the way for a healthy existence, characterized by amicable relationships, knowledge, wisdom and ultimately to attain perfection.

3.3.2. Importance of purified consciousness in divine transformation

According to Bhagavadgita, Purification is prerequisite to become Divine, (B.G: 4:10), quickens the divine transformation (B.G: 5:6) and realizes the Self (B.G: 5:7). It is also assured that purified from sins marches towards the supreme goal of divine consciousness (B.G: 6:45). Purity in heart is the divine traits (B.G: 16:1). Sattvic or pure men worship god (B.G: 17:4). Thus, the self-annihilation followed by destruction of sins and attained by yagna, is the godliest of all endeavors. When the man in an individual is crucified, the divine in him manifests itself (B.G: 4:31).

Patanjali appreciates that Purity promotes neutrality in involving the bodily activity (Y.S:2:40) which is prelude for the divine transformation. The attributes of purification like the friendly behavior, compassionate behavior, joyful behavior,
forgiving behavior, equality of pain and pleasure and equality of meritorious deeds and de-meritorious deeds results the blossoming up of bio-consciousness (citta prasadana) (Y.S:1:33). The purity of energy, un-polluted thought force, perspicacity and successful synthesis of organs indicate the qualifying attributes for self-realization (Y.S:2:41). The purity of buddhi, occurs when rajas and tamas are got rid of and Purusha freed from false identification due to the discriminating wisdom, results in divine transformation (Y.S: 3:56). Thus, Patanjali clarifies the significance of purity in divine transformation.

Vethathiri Maharishi expounds that the Purification of mind and action results in expansion of consciousness which is prelude to merge with divine state for divine transformation. It is further explained that the removal of three impurities such as the obliteration of sin imprints, neutralization of attachment with material enjoyments by attainment of soul consciousness and removal of ego by realizing the truth with contentment are needed for the liberation of soul, which is the destiny of it. The merging of human genetic centre with divine state and discontinuation of birth chain happens only when it is purified, and leads to divine transformation.

3.3.3. Meditation-theory

Lexicographically, meditation means engaging in focused thought or looking attentively or thoughtfully.

Bhagavadgita observes that while placing the fact of projecting meditation superior to abhyasa and knowledge (B.G: 12:12). Bhagavadgita defines meditation as making the mind one pointed and restraining the thinking faculty and the senses (B.G: 6:12), and further clarified that beholding the Self in the self by the Self (B.G: 13:24). It is asserted that meditation is fixing mind and intellect in Self (B.G: 12:8).

Patanjali explains that when the mind remains fixed in attention on a particular internal or external spot or object, it is Dharana (Y.S:3:1). When the knowledge arising remains unchanging, it is meditation (Y.S:3:2). When the very object of meditation, shines exclusively as if the cognizer is non-existent, it is oneness with object, said to be Samadhi (Y.S:3:3). When Dharana, Dhyana and Samadhi practiced on the same object constitute the important technique called Samyama which is responsible for the attainment of extraordinary powers (Y.S: 3:4). In other words, orienting bio-consciousness in
a particular direction is holding (dharana). Keeping the mind, in that condition in which one has belief, continuously is meditation. Presence of formlessness in a state without frequency is transcendental state. The samyama is also called as Integration. The integrated trio of dharana, meditation and samadhi is related to inner self (Y.S: 3:7). It is understood that dharana, dhyana and Samadhi states are manifestations of different degree of the process of contemplation.

Sri Aurobindo elucidates that meditation means the concentration of mind properly on a single train of ideas which work out a single subject. Contemplation means regarding mentally a single idea, image or object, so that the knowledge about the idea, image or object may rise naturally in the mind by force of concentration. Both these things are forms of dhyana, for principle of dhyana are mental concentration whether in thought, vision or knowledge.\(^\text{135}\)

Vethathiri Maharishi suggests that meditation has to be done on the life force, not witnessing imaginary shapes or idol forms since consciousness takes the limited shape, character and wave function which is obstacle to realize the formless self and for expansion to the level of vast state of Divine state.\(^\text{136}\) Hence, the meditation in SKY mainly on inner life force initially and on celestial objects and beyond latter.

Inner travel has two stages. The first stage is withdrawing the mind from the senses and fixing on the soul. The second stage is uniting the soul with divine space. By this practice, the realization of three imperceptible objects viz., mind, soul and divine state will happen.\(^\text{137}\)

Vethathiri Maharishi explains that Prathyahara is the process of withdrawing the mind from its familiar path of sensory experiences. Dharana, also referred to as Concentration, is focusing the mind on anything, at will. Dhyana is the process of bringing the mind back to the life energy particles. When the life force in turn becomes one with the Primordial State, it is called Samadhi.\(^\text{138}\) While saying that meditation is the process wherein the mind remains focused on anything, and assumes the shape and quality of the thing and defines that it is a psychic practice of fixing the wavering mind on its original state, life force, by detaching from senses, which promotes of the inward journey of mind towards the innate consciousness.\(^\text{139}\) This method of meditation of start
observing the movement of the life-energy within us and slowly merge the mind in that energy forms part of Simplified Kundalini Yoga. Since mind turns inwards and proceeds towards its source, this process of mind traces its own source is said to be apperceptive meditation. This method of inner travel leads to the realization of that ‘mind is only a projection of the life energy’.\textsuperscript{140}

3.3.4. Functions of meditation

Bhagavadgita observes that the quietude and the state of not thinking anything else is attained when intellect sets in firmness and mind fixed in Self respectively (B.G: 6:25). The unswerving resolve through meditation results in maintaining the function of mind, vital breaths and senses (B.G: 18:33). Meditation function with determination and with undistracted mind (B.G: 6:23), like as a lamp in a windless place does not flicker (B.G: 6:19). This happens only when one is free from desire of objects (B.G: 6:18). The subjugating mind solely to the Self, after curbing of its nature of wavering, strengthens the practice of meditation (B.G: 6:26). The intent on Self is possible for those who are serene, fearless, mastery over mind and firm in Brahmacharya (B.G: 6:14).

According to Yoga sutra, Controlling Prana through Pranayama and senses through Prathyahara is prelude to dharana. In meditation, there is succession of the same knowledge but it gets interrupted by other knowledge and thoughts. In meditation, the person meditating and mental mode manifest, but in samadhi experience, the object alone is manifest.\textsuperscript{141} Samyama is the exterior to the Nirbija Samadhi and can be understood as the part and parcel of Nirodha parinama (Y.S: 3:8). In this restrained condition, when activating tendencies gets suppressed, and the restraining tendencies become dominant and the mind becomes quiescent (Y.S: 3:9). When vrittis are suppressed steadily at a moment, the chitta becomes quiescent, wholly free from vritti. When activating tendencies are successfully suppressed through samyama, chitta assumes quiescent condition. This condition of chitta is known as ‘Nirodha Parinama’, a restrained state.\textsuperscript{142} So, Nirodha is an evolution in the synthesis of bio-consciousness on the eve of sprouting thoughts hindering and allowing each other to go out and to get in.\textsuperscript{143}
When mind’s concentration on several objects subsides and when its concentration gets focused on a single object, chitta becomes single-minded in form and said to be Samadhi parinama (Y.S: 3:11). When the same object is cognized in succeeding moments, mind has attained to ekagratha plane (Y.S: 3:12).

Vethathiri Maharishi observes that mind wave is always emerging from the transformation of biomagnetism in the living beings; its minimum and maximum is restricted from one to forty cycles per second (c.p.s) in man. The function of biological transformation of biomagnetism into pressure, sound, light, taste or smell through the senses occurs in higher frequencies above 14cps. The meditation through which the mental frequency reduces to one of the subtler states of mind, i.e. alpha, theta and delta, which are 8-13, 4-7, and 1-3c.p.s. respectively.144 The ‘Swapna state’ or ‘Saakkaram’ is attained with full awareness when comes down to the level of 8-13 3c.p.s. during meditation.145

Since the waves emanates from all the objects in the universe happen to be the self-transformations of magnetism, in accordance with their level of conversion they range from 14cps to 40 cps, when we wish to perceive any of those objects, it is possible immediately by switching to function in unison with it by habit of meditation and imparts the sensation to us. Thus, it is easy to comprehend any objects as regards its dimensions, quality and characteristics when our mental frequency functions in the balanced range.146

One gets nature of concentration, sharpness, perfection and honesty when bring and keep mind in its genetic centre from various frequencies. Only when one reaches this state, one can get the ability of withdrawing from unnecessary sinful actions, can think of thoughts which give good results.147

The systematic practice of meditation leads to the realization of the stages of consciousness as one’s experience, by keeping the Consciousness in the stages of Buddhi, chittham, Super-consciousness and in the state of Brahman.148 During the initial stages of the practice of meditation, the mind remains focused on the life energies; but as the aspirant progresses, the focus shifts to the Absolute Space, from which the life energy has originated. This is appreciated as Divine worship.

Thus, the meditation leads stability of mind and promotes the psychological feeling of pleasure, peace and ecstasy, regulates the thoughts and deeds, streamline and culture the mind, promotes the elevation to higher mind.
3.3.5. System and Types of meditation

The system of meditation and method of controlling mind from its wanderings may be on the object and subject by with or without raising Kundalini. The chosen nature of the object of contemplation may also vary a symbol, on a god-principle with a form, on the teacher, on the Kundalini, on any of the Great Elements in various type of meditations. It is also advocated that asanas and pranayama practice to balance Ida and Pingala and to have the greater degree of mental and emotional balance before commencing meditation for raising Kundalini through the Sushmana.

The system of initiation according to Yoga Kundalini Upanishad is that the Kundalini, which is nothing but energy, shall be made to move throughout the body and the raising of it from its location to centre portion of the eyebrows is called the energy movement or Sakticalana (Y.K.U: 1:1).\(^{149}\) The Bhastra process activates Kundalini (Y.K.U: 1:4). Through the process of inhalation and exhalation, all the organs are contracted into Self (Y.K.U: 140).

Yogatattvopanishad from Krishnayajurveda states that while practicing meditation one is advised to press the lower portion of the anus with left heel (Y.T.U: 111). Lifting up of apana force by yoni bhanda, lifting up of kundalini and life force jointly up into Sushumna by Udhyana bhandha and joining of life force and apana through Mulabhandha and its their unification in nada and bindu is advised for yogic realization (Y.T.U: 119-121). When the promotion of energy movement, consists of sarasvati calana and control over the air, are properly practiced, the energy or kundalini will be lifted easily (Y.K.U: 1:2). Yogatattvopanishad while explaining the type of meditation assures the feeling of presence of five elements in the body, the five-fold retention (Y.T.U:83), by concentrating on personified God with its symbolic form and colour by retaining the air with respective sound for specified period of 2.30 hours in each area. The area in the body for earth, water, fire, air and akash are from feet to knees, from knees to anus, from anus to heart, from heart to eyebrow centre and eyebrow centre to crown centre respectively; the sounds recommended for these elements are with metronymic syllables of laM, vam, ram, yam and ham respectively. When one is concentrating on the specified personified God with recommended adorated form with colour, it is told that it is possible to control respective elements. The achievements regarding the respective elements are
said to be that, by controlling the earth one cannot have death, can be free from the fear and death through water and taste, can conquer death through the fire and form and cannot be reduced into ashes even though directly enters the burning fire, can move in the sky like air and will be freed from the fear and death of air and pressure, ability to move in sky with pleasant mood always and leads to a eight qualities such as reduction or aNima, expansion or garirma, velocity or laghima, greatness or mahima, lordship or Isatva, control or vaSitva, passion or prApya and fulfilling of desires or prAkAmya. If the practices of meditation are without idolatry or involvement of elements, the state of samAdhi can be attained (Y.T.U: 83-105).

Bhagavadgita advocates that meditation has to be done in a clean environment of not too high or too low, on the mat of kusa grass or deer skin, (B.G: 6:11). by holding the body, head and neck erect and still, gazing at tip of his nose, without looking around (B.G: 6:13). It is advised that meditation is only on Self (B.G: 6:18). It is also said that meditation is also proposed on Brahman by uttering ‘OM’ by controlling senses, the mind confined within the heart, having fixed his life energy in the head (B.G: 8:12-13). Bhagavadgita also endorse japa yagna on ‘OM’ through which one reaches Divinity (B.G:10:25).

Patanjali puts forth various types of Samyama. He advocates the Samyama on the distinction on the word, object and knowledge (Y.S: 3:17), Samyama on another person’s thought (Y.S: 3:18), Samyama on the cognizable aspects of one’s body (Y.S: 3:21), Samyama on activities of short duration and long duration (Y.S: 3:23), Samyama on sun (Y.S: 3:27), Samyama on moon (Y.S: 3:27), Samyama on Dhruva (Y.S: 3:29), Samyama on nabhi (Y.S: 3:30), Samyama on inner throat (Y.S: 3:31), Samyama on Kurmanadi inside the chest (Y.S: 3:32), Samyama on the effulgence at the crest of the head (Y.S: 3:33), Samyama on the lotus of heart (Y.S: 3:35), Samyama on consciousness (Y.S: 3:36), Samyama on the relationship between ear-organ and space (Y.S: 3:42), Samyama on the relationship between body and space (Y.S: 3:43), Samyama on the external space by dispelling the identity with body (Y.S: 3:44), Samyama on the five elements (Y.S: 3:45), Samyama on all aspects of senses (Y.S: 3:48), and also Samyama on the seconds and its sequence (Y.S: 3:53). The various types of meditations are practiced. Patanjali advocates the japa or repeating the word ‘OM’ called contemplating
on Pranava (Y.S:1:28), which promotes the scope for transcending natal consciousness (pratyakcaitanya) (Y.S:1:29), and also remove the all obstacles (antaraya) (Y.S:1:32).

According to Kriya yoga, Kriya means ‘movement’. In this sense it represents internal movement of consciousness. Kriya yoga is not to withdraw your mind to one-pointedness but move the mind from one point to another in a particular order. The flow of prana is utilized to establish balance and harmony of the physical, mental and pranic bodies. Kriya yoga is actually a combination of mudras, bandhas, pranayamas, asanas, and awareness. The vital Shakti energy, Kundalini, lies in coil in mooladhara can be awakened by this yoga. Chakra anusandhana is one of the kriya yoga practices, means ‘search for chakras’. In this and other kriyas it is required to move your awareness through two psychic passages called arohan and the avarohan. Arohan is the ascending psychic passage which starts from mooladhara to vishuddhi through other chakras, then in a straight line to bindu at the back of the head. Awarohan is the descending passage which starts at bindu, travels forward to ajna chakra, then down through sushumna in the spine, passing through all chakra points in turn to finally terminate at mooladhara. These two passageways join at bindu and mooladhara.

According to Integral yoga, the first necessity is the practice of concentration of your consciousness within yourself. There is a superficial consciousness. But there is another, a hidden consciousness within behind the surface one in which we can become aware, realize of the real Self and liberate and transform the nature. Of this true consciousness other than the superficial there are two main centres, one in the heart (not the physical heart, but the cardiac centre in the middle of the chest), and one in the head. The concentration in the heart opens within and by following this inward opening and going deep one becomes aware of the soul or psychic being, the divine element in the individual. While one way concentrating in the head, mental centre, and if it brings silence, one must open silent mental consciousness upward to all that is above mind. After a time, one feels the consciousness rising upward and in the end it rises beyond the body and finds the centre above head where it is liberated into the Infinite. The second way of concentration in the head wherein if it is with aspiration of quietude in the mind and the realization of Self and Divine above. This kind of concentration is to prepare for rising into spiritual transcendence to live there.
Brahman is ever the best object for contemplation or meditation and the idea on which the mind should fix is that of God in all, all in God and all as God. It is the best because it is the highest and embraces all other truths, whether truth of this world or of other worlds or beyond all phenomenal existence, - ‘All this is Brahman’.

The various tools are used during meditation. Mantra, which brings about a state of resonance between the individual and depth of his inner being and helps to withdraw the senses and still the mind and allow the individual to unleash inner cosmic powers, forces and knowledge. Maala is used to check those moments when we have become unaware and forgetful of what we are doing. The psychic symbol is used to eradicate the tendency of loss of awareness and sleep and to have a grip over all the transforming states of consciousness, which guides the mind through recesses of consciousness. The personal deity like guru, saintly being, an aspect of God, small statue or picture, which is related your heart, not through your intellect, are used as a tool and so the attributes of that can absorbed.

Yantra is a kind of geometrical diagram drawn on paper, wood, cloth or other material or directly onto the sand or earth. Mandala means ‘circular form’ like magic circle charged with cosmic power. A yantra is a visible vibration of a mantra and each yantra also has a presiding deity whereas a mandala is receptive to any higher spiritual forces without relating to a specific deity.

In the system of kriya and Kundalini yoga, each chakra is represented by a yantra, concentration on this psychic centres is much easier if you visualize a symbol that represents the chakra, as it is almost impossible to visualize the chakra itself. The mind is formless and to comprehend the something formless is impossible. Therefore, in tantra, yantras are used to represent the forces of the unconscious and yantra explodes the unconscious mind quietly.

Japa yoga practice involves continuous rotation of a maala in synchronization with a mantra, meant for the awakening of psychic awareness and union with highest existence through rotation of consciousness. Japa becomes ajapa (spontaneous) japa when the mantra automatically repeats itself without conscious effort. It is a combination of Pranayama and meditation. The practitioners begin to explore the subtler regions of the psychic body – the psychic centres (chakras) and psychic passages. It is the basis for kriya yoga. With its mastery pratyahara is achieved and the real practice of Dharana begins.
Chidakasha Dharana or Space of consciousness is viewing ajna chakra, the face behind the forehead where all visualization and psychic events are viewed. This is done with the aid of visualization, and may awaken the latent potential of clairvoyance, strengthen the imagination and photographic memory.

Yoga Nidra or psychic sleep is a part of pratyahara. It is powerful method for inducing deep relaxation in minimum amount of time. Here you make contact with subconscious and unconscious mind where all past memories are stored. Yoga nidra is a means of heightening self-awareness to witness one’s own psychic awakening. The rotating of consciousness to all parts of the body is done.\(^\text{155}\)

Trataka means to gaze steadily. It is also a method of contacting the higher self and expanding consciousness into higher realms. By practicing trataka we can learn to shut off the brain activity and gain control over impulses being sent to our body and this helps to conserve energy for higher purposes. This helps to rebalance the pranic nadis, ida and pingala, opening up the middle path, sushuman, the doorway to higher awareness.

Nada meditation means following of sound vibration from gross to subtle, from external to internal, from psychic to causal and beyond. The consciousness is raised through the various chakras and experienced various sound qualities as they progressed. Eventually the practice culminated at bindu.

Jnana yoga meditation, one has to focus in mind continuously on the ‘impersonal’, non-bodily Self-conscious Absolute. Here the transitory and non-essential phenomena must be willfully and firmly negated and rejected in order to know the permanent or absolute state of reality.

Prana vidya is a system by which knowledge of prana is acquired. It is concerned with both expanding consciousness and awakening prana. Here the aim is to allow the awareness to flow to different centres in the body along specific channels. Chakra location and dhyana wherein each chakra is a switch which turns on or opens up specific level of the mind, for manipulation and control of prana in any of the centres will induce a corresponding state of awareness and vice versa. Physical or mental stimulation of psychic centre can lead to changes of consciousness.\(^\text{156}\)
Alchemy method wherein visualization (trataka) of actual element of earth, water, fire and air is practiced. Imagining of the various aspects of the elements as external and internal trataka on the symbol or tattwa of each chakra, and contemplating on the role of the elements in our everyday life from moment to moment is also practiced to control over the elements.\textsuperscript{157}

Vethathiri Maharishi has given the system of meditation wherein the observation on Kundalini is urged. He has also given the technique of raising Kundalini and different type of meditations on kundalini energy in different points in the physical body subsequently, and further extent of meditation on to different objects in the universe and beyond.

The initiation or raising Kundalini has been explained by Vethathiri Maharishi that a master who is well-versed in Kundalini Yoga can arouse an aspirant’s Kundalini power in minutes. The aspirant can feel the vibration of the Kundalini energy at once. For a few people, however, it takes two or three days to feel the vibration clearly. From the date of initiation, the aspirant is enable to practice Meditation by merging his mind within his soul. This process of Yoga is called the Simplified Kundalini Yoga.\textsuperscript{158}

The SKY composed of the components of purification of body and soul and arousing the Kundalini by master, encouraging to practice the meditation in various centres within the body and beyond, imparting the knowledge and practices to elevate the consciousness from the clutches of terrestrial life to the higher level. The meditative status is analyzed with the stages of in SKY.

Vethathiri Maharishi advises to sit with both hands joined together during meditation which is prerequisite to make the Sushumna starts functioning. He explains that the right hand represents the solar nadi IDA and the left hand represents the lunar nadi PINGALA. Higher consciousness will develop only when Sushumna is operating. So long as the Ida and Pingala work alone, one has only material consciousness, the ego will continue to function and impressions and imprinting mechanism will work unabated. It is only when the Sushumna is working the impressions and the ego will cease to exist.\textsuperscript{159} He also clarifies that practices like Vipasana yoga, Pranayama, Sukshma Pranayama and Lambika Yoga are for streamlining the air circulation, but not for streamlining of life-force. Moreover, these practices is responsible for the danger of weakening of lungs by accumulation of carbon dioxide during rechaka.\textsuperscript{160} Thus, he not only explains the dangers of pranayama, but also give alternate to achieve the purpose through initiation technique.
The first stage where in Purification of Body and Soul as the master passes his energy in to the aspirant is done. In the second stage, Understanding the secret meaning of ‘Pranavam’ (OM), the symbol of absolute silence. In third stage, Arousing the Kundalini power from the Mooladhara to the Agna Chakra and opening the eye of wisdom, thereby enabling the aspirant to feel the existence and function of the mystic Kundalini power.

Vethathiri Maharishi said that the natural functional centre of Kundalini is Mooladhara from where life energy circulating within the body and also justifies the need of raising kundalini by saying that individual will aware of its presence, quality, value and its functions only when it is raised to the Agna chakra, centre between two eye brows. The functioning centre of Life force, i.e. Kundalini of aspirant is shifted to Agna, guru naadi, through spinal cord by touch with help of energy of master and thereby awakening of consciousness and propelling towards perfection happens. After observing the energy in agna for few days, the movements of the life force as the slight pressure and pleasant sensation will be felt immediately after initiation or during meditation. That means the mind perceives the life energy. This is most important process in SKY because of this pressure sensation will be the object and subject of meditation.

The three aspects of Yoga practice, viz. Prathyahara, Dharana and Dhyana form a part of Agna meditation. Since mind and life energies merge at this point the relationship between the two becomes evident. The Kundalini energy raised gets intensified through the practice of meditation; physical and mental health improve, which becomes evident by the glow on the practitioner’s face. The mind withdraws itself from four of the senses and perceives the life energy through the sense of touch. Agna meditation is the first step in realization of the Truth.

In fourth stage, initiation to Shanthi yoga involves bringing the Kundalini energy down from the Agna Chakra to the Mooladhara by the master, to subdue and control the force. The excess life energy particles that have reached the head during Agna meditation are brought down. This is an effective way to control the energy levels. Because it reduces the intensity of the energies and provides tranquility to the body and the mind.

In fifth stage, Thuriya Yoga or Sahasrara Yoga or BrahmaRandhra Meditation is the meditation on the crown centre. The master initiates the aspirant into this meditation.
by gazing into his eyes. The mind remains focused on the life energy, when it assumes the shape and quality of the life energy and transforms into the life energy itself during this meditation. So, it stops its functions to become one with the energy. The body and the limbs follow the instructions of the mind completely. The meditation activates the cells in the brain and during which the Consciousness rules supreme. When the life energy reaches the crown of the head, the mind attains equanimity. Thuriya is considered as a gateway on the path to Brahman. The consciousness will reach the state of super-consciousness by practice.\textsuperscript{164}

In sixth stage, maneuvering of the six temperaments viz, greed, Anger, Miserliness, Immoral sexual passion, vanity and Vengeance, which is included in the introspection practices.

The seventh stage is Thuriyatheetha Yoga wherein merging of the individual Consciousness with the Absolute happens. Vethathiri Maharishi admits that the perception of universe and Absolute Space happened to him intuitively when thuriya meditation was practiced.\textsuperscript{165} He taught thuriyatheetha meditation, which is the ultimate state in Kundalini meditation, based on this experience. The aspirant is initiated to the Thuriyatheetha state by the master, through the use of his mental powers. In this meditation mind and life force will be expanded transcending the physical body, then meditate by merging with universe, made up of millions of stars and planets. This is called Shakti field meditation. It is natural that the body accepts universal magnetism through certain auto-suggestions and actions. For linking itself with the universal magnetism, the mind has to expand to the level of the entire Universe and meditate, whereupon our life energy gets linked with the Mahakasha that fills the Universe. The mind gets used to expanding at will due to the practice. The frequencies of the mind waves come down to the Theta level of 4 – 7 cycles/second at this stage of the meditation and the secrets of the Universe are revealed.

Then, the mind is allowed to expand beyond the functional Universe to attain the formless ‘Divine State’, ‘Brahman’ or ‘Shunyam’. When the mind thinks about the formless limitless pure space which exists beyond the concepts of time, distance, volume and force, it transforms into the Divine State, where there are no obstructions to provide
perceptions. The mind attains purification when merged with the Divine State and comes to the lowest frequency of 1 – 3 cycles/second, the Delta state. The Consciousness achieves Totality, by becoming one with the Divine State. The Consciousness and the Divine State become one. Life energies merge with the Divine and Thrikala Gnanam dawns. Ego, illusion and imprints disappear totally. The mind rules the senses. Intuition grows and problems disappear. Thuriyatheetha is where the Jeevatma unites with the Paramatma. It is the state of Samadhi and the homecoming of the soul. The state of Samadhi is where the secrets of the Universe are revealed to the mind. Imprints of Sanchitha Karma, Prarabdha Karma and Akamya Karma are eradicated. The Consciousness attains peace and respite. Purification of the mind and purification from imprints are achieved.

The individual becomes capable of looking on himself as a part of the Universe. The mind which thinks Brahmam also reaches the ‘samadhi state’ of ‘equal to Brahmam’ by transforming to Brahmam, the primordial state and hence the secrets of the universe are revealed. It is experienced that the same Divine state is functioning as Consciousness in him.

When the body is there, ‘jeeva brahma iaikya mukthi’ can be attained by doing practice in this state; the life force particles with consciousnesses of such persons who practiced, will merge with ‘Samashti Consciousness’ (Total Consciousness).

In eighth stage, Auto-suggestion is practiced to promote harmony in oneself and in the environment. In ninth stage, the fulfillment of five duties, i.e. duty to self, family, relations, nation and world is advised. In tenth stage, the techniques to increase the stock of the life-force (bio-current) and channelize the same is practiced.

Apart from initiation to the above meditation, Vethathiri Maharishi also put forth other meditations. Panchendriya Meditation wherein the focus of attention is on the five sense organs, viz. skin, tongue, nose, eyes and ears for regulating them and conserving biomagnetism whereby the organs begin to function well.

The Panchabhuta Meditation wherein the meditation on the five states of matter, viz. earth, water, fire, air and Akash are practiced, and whereby the energy waves that emanate from them are converted into the physical and mental energy waves in our body. The ill effects of the waves emanating from them are negated and its positive effects are accepted. The secrets of the elements are laid bare before us and this knowledge is utilized for attaining prosperity and success in life.
The Navagraha Meditation wherein the meditation on the nine planets, viz. Sun, Mercury, Venus, Moon, Mars, Jupiter, Saturn, Rahu and Kethu are practiced for establishing harmony with the planets and warding off any ill effects. When the frequencies of the mind waves are altered through meditation, changes can be brought about even in the ill effects of the energy waves given off by the planets. An autosuggestion is made in such a way that ‘let rays may turn out to be beneficial to us’.

The Nine Center Meditation, wherein Meditation is practiced within the body, on the seven Chakras or energy centers, viz. Mooladhar, Swadhishtana, Manipooraka, Anahatha, Visudhi, Agna and Thuriya, besides the universal field and the Static State. When the mind attains very subtle frequencies, the life energy automatically begins to move up from the Mooladhar Chakra. It travels up, through the other Chakras, to reach the Agna Chakra, from where it moves up to Thuriya. The centres from mooladhara to Thuriya represent earth, water, fire, air and akash respectively. The effects of doing this meditation are, the energy levels get increased in the body and the secrets of universe are revealed. It also helps, to win the affection and respects of others, and to achieve the expansion of the mind. The psychological effects are, the development of extra sensory perception, clairvoyance, mystic powers, telepathy, television, will power, enthusiasm, courage, confidence, intuition, inner voice, ability to make discoveries, broad mindedness, tolerance, and magnanimity. After these, the meditation continues on Agna centre, Thuriya Center, Shakti field (Universe), and Siva field (Absolute Space).

Nityananda Meditation involves spreading the biomagnetism all over the body during meditation. The expanding of the astral body to the extent of the physical body and then bringing back is practiced. Then, when one expands the mind and observe from top of head to toe, a state achieved in five minutes wherein enough intensity of biomagnetism takes place. The mind has the ability to expand farther, as well as travel faster than the life energy particles. Since the life energy has the ability to contract and expand, on account of which we can contract and expand at will and bring it under our control. The cells of the body get energized and this can be felt as a physical sensation in this process.

In Divine State Meditation, the individual gets aware of the history of the transformation of the Divine. The mind is expanded to the level of the Eternal Space and
merged into it. Constant practice at this level makes the mind capable of merging into the Divine State at will. It leads to merging into the Universal Truth. The achievement of awareness that ‘Consciousness is God’, ‘the entire Universe is a manifestation of the Divine State’, and so every object, every individual becomes a tiny cell in the vast body of the Divine. The Divine State fills our entire being and also entire Universe, as well as the Self, is manifestations of the Divine State. The mind becomes free of petty considerations based on religion, politics and material possessions and becomes filled with love and compassion for the other living creatures.

3.3.6. Importance of Meditation practice

According to Bhagavadgita, peace, enjoyment and also wisdom is possible if one is meditative (B.G: 2:66). The engagement in meditation and dwelling in solitude with dispassion indicates the path towards perfection (B.G: 18:52). Those who devoted to the meditation on Brahmam can enjoy Imperishable and Bliss (B.G: 5:21). With the mind not wandering, one meditates on Purusha, reaches him (B.G: 8:8). It is said that God dears to who steadily meditate on Him (B.G: 12:14).

The Patanjali elucidates significance of samyamas also. Proper division through integration generates the universal knowledge (Ruta jnana) of all the elements (Y.S: 3:17). Visualization of the dispositions generates the knowledge of the previous births (Y.S: 3:18). Organization of dispositions with awareness makes known of the others’ mental faculties (Y.S: 3:19). Synthesis of visible-viewer relationship through integration in the body, through optic medium, results in physical disappearance (Y.S: 3:21). Action fructifies slowly and speedily. When the action is integrated one can be aware of the time of death and allied factors (Y.S: 3:22). A friendly approach in integration increases potency (Y.S: 3:23). Such an integration gives the potential of an elephant (Y.S: 3:24). Integrating with the microscopic functioning gives the knowledge of distant factors (Y.S: 3:25). Samyama on various objects results in attainment of knowledge of the entire universe (Y.S: 3:26), knowledge of the array of galaxies (Y.S: 3:27), the knowledge of the dynamic force of galaxies (Y.S: 3:28). Integration on various places in the body results in attainment like revealing of the secrets of the array of the body (Y.S: 3:29), removing of the pressure of hunger and thirst (Y.S: 3:30),
promotion of stability (Y.S: 3:31), revealing the presence of the Siddhas (Y.S: 3:32), unveiling all the faculties related with the mind (Y.S: 3:34), getting the knowledge of mind makes one to transmigrate into others bodies (Y.S: 3:38). Integration of Udana (variant of air) removes the problems caused by air, marsh and thorns (Y.S: 3:39). Control over Samana (variant of air) results in flammable state (Y.S: 3:40). Integration of ear and sky media results in telepathy (Y.S: 3:41). Integration of the body-sky relationship makes the body feather weight, and makes it possible to move in air (Y.S: 3:42). If one synthesizes and integrates the micro factors behind physical manifestation, he can have control over all five elements (Y.S: 3:44). The control over elements results in the acquisition of siddhis like Anima, but can also have body with higher potential (kaya sampatti) and perfection without destroying the nature of the body (Y.S: 3:45). Integrating reception, form, claim for self and authorship helps to control all senses (Y.S: 3:47). Such control results in activating mental faculties, understanding modifications and control over behavioral traits (Y.S: 3:48). Integration over the process of split seconds, promotes true appreciation, giving the truth (Y.S: 3:52).

In Simplified Kundalini Yoga, as one focuses the mind on the life force, simultaneously the mind withdraws from all sensory activities, and the mental frequency is gradually reduced. While doing agna meditation, the frequencies of the mind waves come down to the Alpha level of 8-13 cycles/second, the sensory organs cease their functions, and all sensory perceptions excepting touch, come to a halt. The awareness increases, the temperaments are controlled and the five cardinal sins disappear and mind finds peace. The regular practice of this meditation, mind gets strength so that not to prey to the lure of senses. Thus, regulation of senses leads to the sublimation of emotions and temperaments whereby wasteful expenditure of the life energy is controlled and biomagnetism is conserved.

In Thuriya meditation, when it is turned inwards, observing itself and the life energies, it transcends sensory perceptions and emotions, to become tranquil. Since the sensory perception is done away with in thuriya state, the wastage of energies is controlled. The development of soul consciousness leads to free of emotions. The life energy remains in its original form, and readies itself for merging with the Divine State. It strengthens and disciplines the mind. It also helps to clear him of the
accumulated imprints and overcome the six temperaments.171 As this meditation is performed from the level of the sub-conscious mind, the Consciousness begins to rule it. Emotions cannot overcome the mind easily; Practices like introspection, Analysis of Thoughts and Eradication of Worries improve through the practice of Thuriya meditation; Imprints of Prarabdha Karma are eradicated; Blemishes in the body and the soul are removed. Dawn of virtue happens.172 Measure and method in enjoyment is practiced. Material consciousness is removed and spiritual consciousness rules the mind.

Experiencing ecstasy is possible when Self-realization happens. Nityananda meditation paves the way for this because of mind remains focused on the body with the realization that the Divine State is the Self and universal magnetism mingles with the biomagnetism. Through the practice of Thuriyatetheetha meditation, the mind attains the capability to remain at any desired frequency of Alpha, Theta and Delta levels of subtlety and whereby able to think of anything deeply. Extra sensory powers are developed, intuition grows, astral travel becomes possible, and fears are overcome by practicing nine centre meditation.

Analysis of subtler phenomena, which are imperceptible by senses, is possible if one attains sharpened intellect and persistent thinking through the practice of meditation.173

The journey of consciousness starts with pure thought and action. Such action is will full and never promotes ill will to any of beings. The man has to associate with such action which detaches him from the visible modification and must be committed to the cosmic reality. That commitment makes him to resort to karma yoga as a religion the meditation being the process of worship.174

3.4. PURIFICATION TO TRANSCENDENTAL CONSCIOUSNESS

The meditative process purifies from the imprints and molecular atomic residues (malas) due to cosmic radiation in different levels. In the meditative process the spiritual consciousness turns into transcendental consciousness and reaches a state, which is traditionally called Chintamani. When the consciousness achieves super-active transcendental state, the man finds all the inner secrets of the Universe, instead of the mundane outer world.
3.4.1. Role of inner travel

Bhagavadgita says the role of inner travel on purification and transcendence. The contact with Brahman is easily possible by those who stays in himself, and so purified (B.G: 6:28), and inmost self merges with Brahman becomes devout to Brahman (B.G: 6:47). It is said that the fleshy eye cannot see the cosmic form of God and but possible by inner experience gained transcending the senses through meditation of inner travel (B.G: 11:8). It is clearly said that Truth can be experienced by transcendence beyond the senses (B.G: 6:21). The Imperishable is known only when one transcends the perishable (B.G: 15:18).

Patanjali says that the state of being purified from all types of imprints, without form and manifestation can be called ‘transcendental consciousness’ (nirvitarka) (Y.S:1:43). Svami Omarananda Giri defines Samadhi as transcendental state, involving in the object without concentrating on the name and form. The orientation to transcendental state leads to Kaivalya.175 The significant of role of inner travel is appreciated for transcendence. It is to be noted that constant self-observation (svadhyaya) tunes our own self towards personally chosen divine imagery (Y.S:2:44), and submissive devotion to Isvara, results in the realization of the transcendental state (Y.S:2:45). Patanjali says that the absence of thought by samyama results in perspicacity due to bio-conscious evolution (Y.S:3:12). There is an assertion that the inner travel by unifying dharana, dhyana and Samadhi in body leads to prakasavarana or photonic cover, and beyond body leads to samyama.176 He assures that Samyama makes a man to move from dualism to monism,177 transcending Samyama state results in Intuitive intellect (prajna) (Y.S: 3:5),178 and transcending evolution in nature, feature and function, leads to unforeseen knowledge through integration (Y.S:3:16). It is clear that the self-awareness, through inner travel, leads to dharma megha Samadhi (Y.S:4:29).

Vethathiri Maharishi asserts that man is born to reach the super-active transcendental State of consciousness and it is possible only by sincere practice of inner travel of mind and reach his destination of Pure consciousness.179 He also elucidates that any existence or motion cannot be comprehended or perceived unless one’s mental frequency is lesser (subtler) than that of motion. Only through sincere inner travel practice over a period of
time can the mind be brought to the subtler frequencies.\textsuperscript{180} For realization of the imperceptible divine principle, mind has to come down to subtle frequency levels for attunement. But it is not possible for man to try and fix his mind at any particular frequency. When man is involved in a particular activity, his mental frequency automatically gets tuned to its functional level. Hence only through appropriate deeds can the mental frequency be brought to any required level.\textsuperscript{181} Such a special state of consciousness acquired by man by meditation is called as ‘Perspicacity’. Man gets good opportunity of bringing frequency by meditation according to what he wants to realize. The practitioners of meditation can activate the mind in any frequency. When one thinks of the one which is to be realized, one gets the required frequency naturally by the practice of meditation.\textsuperscript{182}

The SKY is an inner travel practice. In this process, the mind can travel from Beta wave to the Alpha wave, and then to Theta and Delta wave with awareness after refrain from sensory perception and by observing the life-force within. The peripheral conscious state transcends and reaches sub-conscious state and further becomes one with super conscious state. When the sub-conscious and the conscious state of mind work in harmony, the ability to stay focus get improved.

Revelation is one of the psychic functions of Consciousness which is accessible to the human mind through practice of inner travel (meditation) when one brings the mind to a very subtle frequency beyond the Alpha wave and maintains Awareness, at the same time getting detached with the worldly things of sensory experiences, and surrendering himself to the Supreme State of Consciousness, wherein the cosmos reveals the facts of Nature, all the secrets of the Universe will be revealed to him.\textsuperscript{183}

Intuition grows through the regular practice of thuriya meditation, where it gets connected to the universal magnetic field and the life energy flows through the hundreds of tiny chambers of the brain.\textsuperscript{184} One will get intuition in subtler frequency automatically through reflection in his mind, when another person realizes the secrets of nature, philosophical or scientific truth by deep thinking in frequency of the same.\textsuperscript{185} Genetic centre is to be realized through intuitive ability may occur by the grace of Almighty at a particular time to reveal Nature’s secrets for the benefit of humanity or by reducing,
adjusting and attuning his mental frequencies to the subtest level. Every action will be an intuition or inner vision according to the levels in which Buddhi stands even though the stages of consciousness function separately or jointly. According to the effort, practice and habit to feel, one can realize by keeping the consciousness in any frequency or level and live by knowing and utilizing it. As the mind gets used to attain very subtle frequencies through practice, it achieves the ability to reach Vignanamaya Kosa levels easily, when all the secrets of the Universe are revealed in the form of inner visions. Intuitive powers increase and the collective wisdom of the great souls flow into the individual. The senses come under his control and maneuver of the temperaments becomes possible.

He further explains that Pure Space is macrocosm and one’s Consciousness is microcosm. When individual consciousness merges with Pure Space and the mind comes to a standstill where it cannot transform into a shape or quality and attains the state of equanimity. When the mind merges with the Divine State during Thuriyatheetha meditation, the frequencies of the mind waves come down to very subtle levels and thereby a link is established between the individual and the object. Further the life force is activated to the level of the object and attains the ability to cognize even subtle things.

3.4.2. Meditation in purification

Bhagavadgita assures that the practice of yoga of meditation is for self-purification (B.G: 6:12), and it happens when one is become and one with Brahmam (B.G: 6:27) (B.G: 6:28). Thus, one knows the Brahmam is purified (B.G: 9:2), and never born again because of cognizant of Supreme Braham in pure heart (B.G: 13:23).

Patanjali clarifies that the mind molded through meditation will be devoid of all varieties of imprints and dispositions (Y.S: 4:6), and so fit for attaining liberation. The feelings due to imprints are devoided when the greatness of Self viewed by meditation (Y.S: 4:25). The state without afflictions and afflicting thoughts, along with a higher meditative mood due to true appreciation, and highest state in integration is appreciated as Dharma megha Samadhi (Y.S: 4:29). As the result of practice of Dharma-megha Samadhi, kleshas with all vasanas and consequent action get destroyed (Y.S: 4:30).

In SKY Yoga, while Agna meditation raises one to a level where creation of imprints can be avoided, the imprints recorded of even inadvertent actions are to be
eradicated to a certain extent through the practice of Thuriya meditation. To be rid of these imprints, the function of the brain has to be regulated and brought under our control, failing which the imprints reflect as thoughts again and again, prodding the body into action. The polarity between the cells of the brain is improved through regularly practicing Thuriya meditation. This meditation is ideal for cleansing off the accumulated imprints, results in improvement of mental strength and thereby good deeds emerges. The purification of Mind and Soul happens. Evil thoughts are superimposed with good ones, born out of awareness. Life becomes reorganized with purity of thoughts; Noble thoughts that come from us reflect in the minds of the others. The sub-conscious mind strengthens itself, a state of constant awareness prevails, and reflection of the imprints into thoughts is prevented; the sub-conscious mind dominates the conscious mind and peace prevails; Mind remains in the Alpha state of 8 – 13 cycles/second constantly. Thus, increases awareness and helps to bring the mind from the conscious to the subconscious level. The mind becomes capable of expanding to its limits and gets purified by establishing the harmony with them by meditation on planets.

Only the meditation practice will bring one to the range of mental frequency so as to transform man from sinful character of animalistic habits to the virtuous culture of spiritual consciousness.

3.4.3. Concept of the Universal soul

According Bhagavadgita, the concept of ‘Universal soul’, which is immanent in sentient and also non-sentient, appreciated as ‘Vasudeva’, can be experienced by the man of wisdom (B.G: 7:19). Adhidaiva or Cosmic Soul is dwelling in every sentient being and so all the beings are controlled by Cosmic Soul (B.G: 8:4).

It is said that the seed of all beings whether moving or unmoving is Brahmam (B.G: 10:39). This attests the presence of universal soul. The Mahatman, Isvara is indicated through the simile of thousands of suns in the sky (B.G: 11:12). The Universal soul is identified as all-pervading (B.G: 11:20). Isvara, Transcendent Reality, is abode of universe and Imperishable beyond being and non-being (B.G: 11:37). The eternal portion of Imperishable become Jivas (B.G: 11:37).
Swami Sivananda explains Universal Soul is the sum total (Samasthi) of all minds. The individual mind is connected with cosmic mind. The mind is being subtle, is in close apposition or contact with other minds. As mind evolves, you come into conscious relation with mental currents, with mind of others near and distant, living and dead. It is also termed as Cosmic mind, Hiranyagarbha, Super-conscious mind, Infinite mind, Universal mind, Karya Brahman and Sambhuti. 191

Meher Baba asserts that there is atma which is finite and Paramatma which is infinite and unlimited. It is also said that the atma is in Paramatma. 192 Thus, though atma is separate entity, it is a part of paramatma.

Robert E. Svoboda appreciates that Jivatma is the individual spirit which imagines itself trapped in a physical form, subject to the limitations of embodied existence. Paramatma is the universal soul, the totality of spirit in the cosmos. All Jivas or Jivatmas belong to the Paramatma. 193

Vethathiri Maharishi observes that Perathma, the Cosmic Soul, is Universal Magnetism. This is imperceptible almighty wave state. This wave is comprised of all the appearances in universe, its functional laws and experiences of all living beings. This is appreciated as Cosmic Consciousness, Arthanaari, Pranava, and also Athirsta moolam by Vethathiri Maharishi. 194 He further explains that the wishes, actions, results, enjoyments and experiences of all the people who lived in this world, have imprinted in this Universal Soul. This also accepts and imprints the new aspirations of man. This universal magnetic field is also called as Collective mind, Universal mind and Universal Consciousness. The mind, in combination of individual man’s wish, action, result, enjoyment and experience, has basis on the universal magnetic field. All the energies or abilities of an individual man are due to the connection with universal field. It brings out the imprints in it as a wish and action. When one realizes this divine drama, the egoistic feel of a man dissolves. 195 Thus, the Mind of Man and the Mind of God is interlinked through the ubiquitous existence of the magnetic field of the entire universe. 196 Even after death, the cosmic electrons which were functioning in a body as life, bio-magnetism, gets out of the body and merges into the Universal Magnetism, losing its separate functioning force and qualities. The reflective function of such energy of all the souls merged into the
Universal Mind. The cosmic energy of life of men of wisdom, the persons of philosophical thought and of the persons who by meditation and realization got psychological connection with Primordial state during their life time merges in no time with the Universal Magnetism after death. But a long time is required for the life energy (personal magnetism) of the persons of ignorance to merge with Universal Magnetism as the cosmic electrons have no absolute velocity because of their attachment to worldly aims. The life energy after death, cannot take rebirth and there is no way or no need for it, as each and every birth germinates with its own life in continuation of its parents through sexual vital fluid.\textsuperscript{197}

The divine space which integrates all the souls, being universal magnetism in entire universe and being the self-compressive surrounding pressure force beyond the universe is called as ‘Perathma’.\textsuperscript{198}

3.4.4. Energy and Absolute Space

In Bhagavadgita it is said that the space in all quarters is filled by Imperishable (B.G: 11:20). It is said that the energy emanates from Imperishable and which supports all beings (B.G: 15:13). It mentions prana as life-energy or vital breath and assures that this can be sanctified in the yoga of self-control (B.G: 4:27).

When Svami Omkaranamda Giri observes yoga sutra, he says that when energy is at rest there is no movement, action and manifestation. When the energy attains movement, functions with frequency there is movement, a set of action and variables of manifestations. At rest it is one and infinite. At movement it is finite and many.\textsuperscript{199}

The perennial, eternal and permeating stream of un-manifest core of energy is Cit,\textsuperscript{200} and its periphery is dynamic energy.\textsuperscript{201} It is explained that guru is primordial and primary to the energy (Y.S: 1:26). The difference between Purusha and energy is established in such a way that a person knowing that Purusha is different from energy and variedly known can control all the emotions and also can have the knowledge of all the things (Y.S: 3:49). The Purusha is beyond all the changes, He, the Lord is capable of knowing all the functions of citta and changes of citta (Y.S: 4:18), indicate that Purusha is different from energy, beyond the nature.\textsuperscript{202} But the Purusha is well placed in the dynamic energy (chit sakti) in that state of Divine isolation (Y.S: 4:34). The complex intimacy of
energy and Purusha cannot be revealed through blind belief. One can have the knowledge of Purusha through distinction of integration for the others and for the self (Y.S: 3:35).

Vethathiri Maharishi says that the Absolute Space is Primordial, Eternal and has inherent, latent Self Compressive surrounding pressure force and Consciousness. The Absolute Space emerge as dynamic wave in self-propulsion, and the same is compressed was compressed and becomes an infinitesimal spherical volume with continuous self-whirling motion. This powerful globe shaped whirling wave is appreciated as energy particle, and becomes fluid, all pervasive along with Absolute Space and is an incomparable great force and the same is appreciated as God.\textsuperscript{203} Thus, Absolute Space is penetrative fluid that can permeate all things. It pervades and fills the entire universe as infinitesimal energy particles. Neither by senses nor by mind can this fundamental substance be comprehended.\textsuperscript{204} When latent force emerged as wave, the concomitant Omniscient Consciousness designed it as globe-shaped particle. So, wave is ever not straight in the universe, but are rolling in cycles and frequency. Thus, Absolute Space has the force of becoming anything by attaining many shapes and characters according to the place and time.\textsuperscript{205} Since the particles can only be fractional units of the Absolute Space, they are endowed with all its potentials.\textsuperscript{206} If the action, movement is subtracted from the energy particle what remains will be only same Absolute Space.\textsuperscript{207} So, it is clearly proposed that the energy is the variant form of potential Absolute Space and Absolute Space is primordial force for all objects of universe.

3.4.5. Total Consciousness


Patanjali has identified Purusha and Isvara to be one and the same, and identified that Isvara is the variant of Purusha untainted by the impact of the afflictions and actions (Y.S: 1:24), He is the Guru being un-segmented by time and being the Primordial (Y.S: 1:26), and Pranava is to symbolize Him (Y.S: 1:27). His Omniscience is excelled (Y.S: 1:25).

Vethathiri Maharishi observes that the Consciousness in Primordial State is termed as Total Consciousness and appreciated as Omniscience, Omnipresence, Brahmam, Almighty, God and Truth.\textsuperscript{208} The same Total Consciousness is characterized
as pattern, precision and regularity from the tiniest particle to the greatest star, due to development of character according to the Law of Motion. Thus, Character and Consciousness is one and the same. The modification in consciousness happens as perceptive ability in sentient beings. Thus, Total consciousness is in the form of functional character in living being.²⁰⁹

3.4.6. Characteristic features of Brahmam

According to Bhagavadgita, the Imperishable, transcendental, eternal and Ultimate Reality is Brahman and His essential nature of Self Knowledge (B.G: 8:3). Beginning less is Supreme Brahman. It is not said to be sat or asat (B.G: 13:12). With hands and feet everywhere, with eyes and heads and mouths everywhere, with ears everywhere, He exists enveloping all (B.G: 13:13). He is without senses, Absolute, yet sustaining all; devoid of gunas, He experiences them (B.G: 13:14). Without and within all beings; the unmoving and also the moving, because of His subtlety He incomprehensible; He is far and near (B.G: 13:15). He is undivided and yet He seems to be divided in beings. He is supporter of beings. He devours and generates (B.G: 13:16). He is light of all lights, beyond darkness, knowledge, knowable, the goal of knowledge, seated in the hearts of all (B.G: 13:17).

Vethathiri Maharishi elucidates that Brahmam is Singular, Primordial state, in existence, long before the Universe came into being. It is therefore called the Stock Force. It has not come out of anything else, and is nonpareil. This is Dark Mighty Divine Fluid, pristine in nature and all pervasive, exists without interfering with the other objects, being present within and outside everything, including the tiny atoms that make up the Universe. It is Imperceptible and lies beyond perception through the sense organs, but its presence cannot be denied merely for this reason. The presence of the Mighty Divine Fluid can be inferred through its actions and their results, and highly transparent, crystal clear in its nature. It is the only thing Penetrative in Nature, penetrates all the objects in the Universe and exists without hindrance to the other objects. It is Permeable that it allows everything to exist within it. This is Everlasting because Space which is formless cannot be transferred and eternal, whereas objects can be transported from one place to another.

The four qualities of Plenum, Force, Consciousness and Time are inherent in the Brahmam, inseparable from it. They cannot be cognized or described individually, but
only realized through the sixth sense, as a part of God Realization. Plenum, the Absolute refers to the Totality of the Divine State. It is infinite. All visible objects are limited to the four dimensions of volume, force, time and distance. Everything originates from the Brahman, functions within it, and ultimately perishes to disappear into it. As none of the objects can ever depart from the Brahman, it remains the complete Stock Force, forever. All objects have come from the Totality, over a period of time; the ‘one’ has manifested into the ‘many’. It is an undiminished, inexhaustible, perennial source, for everything in the Universe. It is omnipresent and omniscient, and hence called Plenum, also referred to as ‘Poornam’.

Self-compressive surrounding pressure force, an inherent quality of the Divine State, carry millions of stars, planets and galaxies that make up the Universe which comes from the Divine State itself and keep them functioning regularly, and thus are contained within the Divine State where they travel in orbits of their own.

Consciousness works as the Order of Function in all the things. Everything in the Universe is characterized by a Pattern, Precision and Regularity that controls its structure and quality, as per the Order of Function in Nature. The millions and millions of stars and planets that fill the skies rotate and revolve around each other, without collisions. They move in set patterns, never deviating from their ordained paths. This is the Consciousness. In man it is capable of perceiving everything in the Universe through his sense organs, also has the ability to ‘see’ his own ‘self’ and its qualities. This is the Divine Consciousness.

Kinematic quivering, a constant increase in the self-compressive force of the Divine State gives rise to contractions and expansions within it, that manifest in the form of continuous quivering movements. The movements are very tiny and their sound cannot be perceived by human ears. The duration of each quivering movement is very minute and may be compared to the blink of an eye. They arise and spread all over the Universe in an incessant series. The period between each contraction and expansion is the measure of time. It is the briefest span from which all measurements of time arise. The blink of an eye is often referred to as the shortest span of time. The quivering motion of the Divine State being one of its characteristics, it is called the Kinematic Quivering Motion, and it automatically becomes one of the qualities of the energy particles and the masses that have arisen from it. This miniscule unit of time lies beyond perceptions through the sense
organs or measurement by scientific equipment; its effect can however be seen in the changes undergone by the things in the manifested.

There are three capabilities of the Brahman. Transformation or Creativity, is the changes undergone by the Brahman up to the level of the living things, including man. Mutation is the ability to function in keeping with the needs and circumstances and that changes are brought about by Force and Consciousness which inherent in the Brahman. This is the reason behind the appearance of the various forms of living and non-living in the Universe and the physical manifestations of the qualities of the Brahman. The changes undergone by the magnetic waves into the Tanmatras, in accordance with the surroundings, or the field within which they are present, is mutation. Thoughts and deeds are also the result of mutations. Cause and effect, Impact, are a part of Nature, where every deed is followed by suitable results as sensations of pleasure, pain, peace or ecstasy. It is Divine Justice, the reward meted out to the individuals for their actions. The results are always in keeping with the quality of the deed and the intent behind it. It is unerring in its application and relevant to all living things in the Universe. Every result, if analyzed properly, will reveal a cause behind it – a beginning and a development, which led to the ultimate result, as evident from the incidents in our lives. It is natural and unstoppable, also called as Destiny.

3.4.7. Development of the idea of I am He (Aham Brahmasmi)

According to Bhagavadgita, the peace state, attained by devoid of longing, freed from all desires and without the feeling of I and mine (B.G: 2:71), is the state of Brahman and being established in it become one with Brahman (B.G: 2:72). This indicate that I am He or Brahman. When Self merges with Brahman and becomes Brahman by surrendering in it (B.G: 4:25), is the evidence for this development. One become sanyasin when discharging duty without seeking the fruit (B.G: 6:1), and renouncing sankalpa (B.G: 6:2), by detaching the sense objects and actions (B.G: 6:4). Thus, I become He when one renunciate with karma yoga (B.G: 5:6), I become Brahman when mind is calm and passions pacified (B.G: 6:27). The knowledge of Self reveals the knowledge of Him in him (B.G: 5:16). It is clear that if one’s happiness and illumination is within, he becomes Brahman (B.G: 5:24). When one attains perfection, he becomes Brahman (B.G: 18:50).
It is advocated in Yoga sutra that one has to raise to the level of Isvara by achieving the intuitive intellect called Rutambhara through Dharma megha Samadhi and he can be at the level of the divine isolation, where in the qualities can never be eradicated but they never be influenced by the repulsive frequencies. It is also clear that the Purusha will be installed in the Cit at the place of divine isolation. In the creation process and in the points between the birth and death he is thrown away into the periphery of the Cit or dynamic energy. That is why man is appearing like a segmented entity or vyashti. The presupposition makes the man to raise to the level of Samishti.\textsuperscript{210}

In this state the equanimity in the purity of energy and Purusha prevails. It will be putting an end to the cycle of the evolution in qualities and even though the qualities do take rebirth they cannot have any reflexive birth. They will be devoid of the repulsive function of the energy and this is known as the ‘Divine isolation’.\textsuperscript{211}

The development of I am He is asserted by Sri Aurobindo in such a way that one has live an external life through opening up of consciousness to the Divine to purify the being. This will result in preparation of for transformation and be one with the Divine Knowledge, Love and Will. Subsequently, one has to aware of cosmic beings and forces, so that be in union with Divine in all the planes raising up to the level of over mind. Finally, transcends the over mind and supramentalize the consciousness and nature. This will make one to realize the dynamic Divine Truth and also its transforming descent into the terrestrial plane.\textsuperscript{212}

Meher Baba elucidates that Atma which is in Paramatma and is Paramatma, seemingly experiences isolated existence from the infinite because of ignorance. This results in self-created by the atma, the atma seemingly inherits an isolated existence from Paramatma. Hence, the atma, which is itself infinite, unlimited and limitless, apparently experiences itself as most finite with infinite limitations. As soon as the ignorance disappears, ‘Atma’ realizes it as ‘Paramatma’.\textsuperscript{213}

Carl Rogers is coming quite close to approach of Raja yoga. He defines yoga as the science of focusing the conscious-mind upon the un-conscious till the two are completely integrated leading to the emergence of the super-conscious state. Yoga employs techniques of meditation and concentration whereby all the contents of unconscious are harmonized and there is complete integration of mind.\textsuperscript{214}
Vethathiri Maharishi explains that the analysis about ‘I’ initially bring the answer that the ‘I’ is a combination of a body, a mind and a soul. It further results in knowing the consciousness. Everything in the universe is understood as association of energy particles. A combination of the Panchabhutas resulted in the physical body, within which the Akash particles are present in the form of the life energy, Chithakash. Thus, objects and entire universe is physical manifestation of the Divine, and it is possible to see God Himself in the form of the objects. This assures that even ‘I’, ‘Self’ is Brahmam.215

He asserts that contentment is necessary for Salvation and this can be achieved only by regulating the desires and avoiding attachments.216 When one detached from desires, it is possible to catch the aspects of the Absolute which is without gunas. By this process one can get contended with worldly affairs and this in turn paves the way to become one with Brahmam, the state of samadhi. This contended state, which is prerequisite for salvation, is understood as ‘Nirgunam’ by Vethathiri Maharishi.

When the mind is brought to a focus on the life energy by meditation, at which point the mind ceases to look on itself as the ‘I’ and begins to see the life energy as the ‘I’. At the next level, when the life energy begins to seek its origin, by going into subtler frequencies, finally to become functionless peace state, and become the Absolute. The soul begins to realize that its origins lie not in the atoms or the energy particles, but the Primordial State, which exists beyond all this. It finds peace having realized the divine link, and its Order of Function. This is Chinthamani, the stage where man attains perfection.217

Vethathiri Maharishi elucidates that all pervasive Divine Space, Super-Consciousness, Cosmic-Consciousness, perceives the functional wave of all the masses. Human Personality becomes elevated to the state of God when man gets the rare perception that Consciousness itself is ‘I’ and, also that itself is God. Man gets the capacity of Omniscience in the Super-Conscious perception of ‘Consciousness is I’ and ‘that itself is God’ because of ‘He is all’ from Primordial to Akash, ‘He is a pervasive object in all’. If one thinks about anything in Super-Conscious awareness, the knowledge getting from it will be similar to Divine Voice. Man will get Complete Peace in this state.218 This is achieved when one does thuriyateetha meditation, the mind reach the
subtlest frequency and cosmic functional system where there will be the vision of God and its action. This state is named by Vethathiri Maharishi as Super Active Transcendental State of Consciousness. When we reach the state where we are not disturbed by other’s thoughts, we reach the Super-Conscious state and where we get the vision and divine voice. Thus, when one goes through the practice of meditation, is able to attain very subtle frequencies, arrived at the conclusion that the Brahmam itself is present as the Consciousness in man, based on which they propounded the theory of Aham Brahmasmi.

This is attested by the Vethathiri Maharishi by his experiences of several stages of transcendental states of consciousness, appropriate to the reduction of mental frequencies, which are subjective and not possible to perceive by the senses.

The Primordial Consciousness basically integral and indivisible. It is said to be Total consciousness at rest. In the process of self-transformation, mutation and the impact of order of function the same integral consciousness disintegrates plurally. This is the lower level of experience of one and all. But in the spiritual progress, the journey of consciousness commences from disintegration to integration. In this process of reversal many names, practices, methods and traditions were recorded as a part of the culture of yoga.

Any yoga system for that purpose is a three-tier development of pacification, purification and realization. The purified state integrates the consciousness in the subtle level and brings it to the threshold of cosmic experience. It is a pinnacle of very idea of experience, horizon of bliss and outer space endowed with true knowledge. Such a situation makes a person always transcendental and trans-phenomenal. Yoga preserves a continuum in the tradition which achieved through effort and detachment through effortful detachment and effortless detachment also. It is trans-natural divine and infinite. It is an experience surpassing all expressions. That state is technically called being and beyond nothingness.
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