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THE THEORY AND PRACTICE OF
PRANAVA-RAJA YOGA
(AS SET OUT IN THE BHAGAVAT GEETA AND
THE VARIOUS UPANISHADS)

BY

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1949

BY

R. V. V. TATACHARIAR

(Rayadurgam Venkata Varada Tatachariar)

ADVOCATE, MADRAS

Dedicated to
The Sacred and Revered Memories of
my Father and Guru
Sriman Rayadurgam (Pattanna) Srinivasaraghava Tatachariar,
and of
His unique and unparalleled Guru and Yogiraj
Sriman Vakulabharanam Viraraghavachariar.

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THE AUTHOR'S PREFACE.

It was nearly 45 years ago, as boys of below 11 that the present author and his brother were taken by their good father at mid-day school-interval to a house opposite to their school at (Vishnu) Kanchi to witness a strange and never-to-be-forgotten sight. We saw a tall, thin, weak man seated in his puja-room in rapt self-forgetfulness and rapturous meditation of God, with almost closed eyes and folded hands, and nodding, rather rocking to and fro, so as to defy the pious labours of several friends at once to arrest his physical, mental and spiritual tension of over eight hours at one stretch. The Yogi woke up two or three hours later to relate to them his congenial communion with Lord Gopāl after a gap of several days. His name was Sri Vakulābharanam Virarāghavāchārya of Kānchi. His Telugu or North-India Sri Vaishnava Guru initiated him at Triplicane, Madras, into Yoga in the course of a couple of days. That Guru was seen to perform the miracle of asking a tender boy of four years to eat of a holy sanctified plantain-fruit and to answer all learned and knotty questions put to him by many a person in the crowd about him in all wonder and curiosity in various languages. And the boy replied to them all in their own tongues and with ample quotations in Samskrit from Vedas and Sastras. Our father had the good fortune and special privilege to be duly and in degrees, thoroughly initiated by the said Yogi of Kanchi. And we three brothers had as his beloved sons the rare prerogative of being accepted as his only disciples to be taught in the principles and practices of the Pranava (Raja) Yoga of the composite type.

In the light of his father's teachings the present author can easily follow the Raja-Yoga as found detailed in the Patanjali Yoga-Sutras, Vyasa's Sariraka Mimamsa-Sutras, the Bhagavad-Gita, the Upanishads, and the Sri Bhagavatam, and as confirmed in the lucid experiences of Nam-Alwar or Sathakopā Muni in his Tiruvoimozhi. Sri Alavandār or Yāmunāchārya could not get at his

grandfather's gift of Raja-Yoga, presumably of the elemental type which was since lost to South India, but after the lapse of so many centuries, this Raja-Yoga though of the composite type has chosen to re-appear in my father, who, unlike his own immediate Guru, was well-versed in all works of Visishtadvaitic philosophy in the traditional orthodox style. It is the author's earnest prayer and hope that this re-union of Yoga and Sastra do enrich the pious posterity in a much more fertile manner than hitherto. May Lord Sri Krishna so will it that on His coming Jayanti day His Gita-Rahasya re-appear to His beloved World in the form of this little brochure.

"THE ĀRĀMAM," }

SALEM. }

R. V. V. TATACHARIAR,

Advocate, Madras.

The Theory and Practice of Raja-Yoga

(As set out in the Bhagavad-Gita and the Upanishads).

1. The colophon at every chapter-end of the Bhagavad Gita tells us that the great work is akin to Vedas, devoted to Yoga-Sastra and related to the *Art and Science* of knowing, reaching and becoming one with God. Each chapter thereof is concerned with one of several ways and means of so doing, such as extreme grief, selfless work, spotless knowledge, devoted love, absolute surrender, and so on.

2. Of these, Raja-Yoga or Pranava-Yoga as it is specially named is the most pre-eminent one extolled in the Bhagavad Gita (8-11) and in the various Upanishads. This is of two essential kinds, the *Composite* and the *Elemental*. The former uses the Pranava in its well-known form and in the midst of two or three words that bring out its significant meaning, purpose and goal. In the latter the Pranava sheds the other words and remaining all alone splits itself amoeba-like into its elementary factors, *viz.*, A, U, and M, and this is resorted to by the exceptionally gifted Sudras like *Nam-Alwar* or *Sathakopa* Muni and by the Brahmin Paramahansa Parivrajakas like *Sri Nathamuni* and those of the Upanishadic fame. The composite type is favoured most by all the rest of the Hindus, especially the Brahmins of the Grihastha and Vanaprastha orders. But both kinds have a good many points in common.

3. The word "yoga" comes from the *verbal root* 'yuj' to join, bind. It means a kind of union, that is, the union of man's soul with God and Nature in their primitive, elemental form, rather, formless, shapeless, quality-less character with the aid of some Mantras and Mātrās set on their Bija.

Para 2 or 3. माण्डूक्योपनिषत्:—

ओमित्येतदक्षरं इदं सर्वं.....चतुष्पात् । सोयमात्माऽध्यक्षरं ओंकारो-
ऽक्षिमात्रं पादा मात्रा, मात्राश्च पादाः । अकार उकार मकार इति ।...
अमात्रश्चतुर्योऽव्यवहार्यः.....

4. This Yogic Pranava, when pronounced *once only* for all life-time, at the moment of death in full thought of God is said to take the departing soul directly to His Holy Feet. This is said to be all the more easy and ready to hand at death if only regularly practised day to day for some time with mind bent and set on God in all humble devotion (Bh. G. S. 13 and 14).

5. This Yoga is an effort of the mind invariably and richly attended with *well-being and perfection both here and hereafter* (2.50). In fact any kind of work done in an humble, impartial and selfless spirit, in all sense of duty for duty's sake, with no mind to any profit or loss, to success or defeat or failure, or to pleasure or pain, only paves the way for yogic attainment of God. (2.38).

6. Yoga leads to and consists in coming to know God, to think steadily and constantly of Him, to feel peace and relief, and find eternal bliss and abiding happiness and joy. (2.66). But this knowledge and thought rest with the five senses, the mind and the brain-power (3.40). And these are the regions tenanted by Kāma and Krodha, i.e., desire or attachment and spite or ill-feeling (3.37). These desires and spites must be dislodged therefrom in the first instance before yogic effort can ever move in a positive way (3.43).

7. Yoga was repeatedly taught and lost to the world (4.2). The Lord Himself condescends to teach it whenever He comes down here in flesh and blood to protect the Good, to weed out the Evil, and to restore the even tenor of His Law (4.8).

8. All work is a kind of Yoga if only impersonal, selfless and free from a craving for fruits thereof (5.11). If not so free, man gets entangled in their meshes (5.12). With light and joy spreading and swelling in the core of his heart a man of work can try to become one with God (5.24).

5. नारायणोपनिषत् :—

ओमित्यग्रे व्याहरेत् । नम इति पश्चात् । नारायणायेत्युपरिष्ठात् ।.....
 यो ह वै नारायणस्याष्टाक्षरं पदमध्येति । अनपब्रुवः सर्वमायुरेति । विन्दते
 प्राजापत्यं रायस्पोषं गौपत्यं ततोऽमृतत्वमश्नुते ।

9. Then we get a good description or rather instruction as to how to sit at *yoga-asana*, in what poses or postures of the body, and of the several organs thereof, and how to control the faculties and

9. (a) योगबिन्दूपनिषत् :—

अन्तःकपालकुहरे जिह्वां व्यावृत्य धारयेत् ।

(b) ब्रह्मबिन्दूपनिषत् :—

शब्दाक्षरं परं ब्रह्म यस्मिन् क्षीणे यदक्षरम् ।
तद्विद्वानक्षरं ध्यायेत् यदीच्छेच्छान्तिमात्मनः ॥
द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

(c) ध्यानबिन्दूपनिषत् :—

बीजाक्षरं परं बिन्दुं नादं तस्योपरि स्थितम् ।
सशब्दं चाक्षरे क्षीणे निःशब्दं परमं पदम् ॥.....
तैलधारामिवाच्छिन्नं दीर्घघण्टानिनादवत् ।
अवाच्यं प्रणवस्याग्रं यस्तं वेद स वेदवित् ॥
.....बिन्दुनादकलातीतं यस्तं वेद.....

(d) मण्डलब्राह्मणोपनिषत् :—

पूर्वं तु तारकं विद्यात् अमनस्कं तदुत्तरम् ।
तारकं द्विविधम् । मूर्तितारकममूर्तितारकमिति ॥

(e) श्रोहस्तिगिरिमाहात्म्ये :—

ध्यानमन्त्रसमायुक्तः सगर्भः परिकीर्तितः ।
निरोधः केवलं वायोः अगर्भः प्राणसंयमः ॥

(f) ब्रह्मोपनिषत् :—

यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सह ।

(g) नारायणोपनिषत् :—

यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः । तस्य प्रकृतिलीनस्य
यः परः स महेश्वरः ।

(h) अमनस्कखण्डे :—

ओंकारैस्त्रिविधैः विचित्रकरणैः प्रायश्च वायो र्जयः, etc.

the mind step by step in their march towards realisation of God (6.10 to 32). In a solitary and well-ventilated place, preferably under the cool and breezy canopy of heaven the intending practitioner of Yoga should sit on a soft level raised seat composed of kusa-grass, deer-skin, and quilt or cotton-cloth folds; hold his back erect and spinal cord straight; cross his legs so as to thrust his heels in the region of his groins; hold his palms on the lap one above the other; draw in his navel backward and hang down his chin so as to rub his chest; rivet his eyes to the tip of the nose as if to peep into his heart; revert his tongue-tip toward the vocal chamber as if to drink the perennial flow of saliva; hold his mouth, lips and teeth close and tight; and then he should regulate his steady breath by slowly inhaling the cool refreshing air by the left nostril, restraining it for ever-growing time in his lung-region, and exhaling it very slowly by the right nostril. This process of breathing is called *Prāṇāyāma* and its total duration should be made to cover longer and ever longer time by due and steady practice. He should make it a point to repeat a suitable or specified Mantra during such retention of air in the lungs, without the slightest motion of the tongue or the lips. He should concentrate his whole mind on the realisation of the deity of the Mantra and in Raja-Yoga on Vasudeva, Vishnu or Srīman Nārāyaṇa. This is called *Sagarbha-Prāṇāyāma*; and if no mantra is uttered and no deity contemplated, it is merely *agarbha-Prāṇāyāma* well-known to Hatha-yogis.

10. Then we come to the *weapon or instrument of Pranava*, which partakes of the eternal and inherent character of God, Nature and Soul (7.8-11). It is so mentioned in the Vedas and the Upanishads as to comprise all of them at once; and it is both holy and comprehensible (9.17). Of all speech it is the letter and sound of the first and foremost magnitude for importance, significance and instrumental aid and help (10.25). It is identified with the Soul-Science, which is the science of all sciences (10.32). It is equal and in no way inferior to the letter, sound and spirit of "A" (अ) and comprises within itself the same as an

10. प्रणवोऽपि शरो ह्येष ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्व्यं शरवत् तन्मयो भवेत् ॥

elemental factor (10·33). Of all most precious and holy secrets the Pranava is the chief, and *Silence is its unique badge*, both in its inward and outward aspects (10·38).

11. This Pranava-Yoga of finding the Lord Almighty within our poor tiny soul is of *Dravidian origin*, and cannot be got from any Aryan institutions like Vedic study, Vedic sacrifices, or other Vedic acts, gifts, fast and prayer, etc., all of which point only to Swarga as goal to reach (11·48 and 53). One has to follow strict rules laid down by law relating thereto. Yoga cannot be got off-hand, by mere chance or out of the way, but from Yoga-Sastras of Dravida origin and repute (16·23 and 24) and from oral tradition.

12. All studies, ceremonial acts, sacrifices and gifts begin with Pranava, and no wonder the Pranava is all in all pointing as it does to all-enveloping Brahman (17·24). "You may even forego all Dharmas or ways of ultimate realisation of Godhead;" but, Lord Sri Krishna concludes by saying, "stick on to this one only refuge that is Myself (in Pranava form), and I shall certainly save and release you from all shackles and sins; do not give way to grief or despair".

13. Such is the gist of Bhagavad Gita sung in confidence to Arjuna's ears by Lord Sri Krishna on the eve of impending battle of Kurukshetra.

11 & 12 (a) मुण्डकोपनिषत् :—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।.....
नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसोवाप्यलिगात् ।.....
न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैः तपसा कर्मणा वा ।.....

(b) नारायणोपनिषत् :—

न कर्मणा न प्रजया घनेन त्यागेनैके अमृतत्वमानशुः ।

(c) मुक्तिकोपनिषत् :—

उच्छास्त्रं शास्त्रितं चेति पौरुषं द्विविधं मतम् ।
ततोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम् ॥
द्विविधो वासनान्व्यूहः शुभश्चैवाशुभश्चतौ ।
वासनौघेन शुद्धेन....मामकं पदमाप्नुहि ॥

14. We shall now go to various *details of Raja-Yoga*, and first see how the Lord Almighty is found realised in yogic meditation in a sort of unique felicitous trance. He would appear to take or assume a *Soumya form*, goodly and pleasing, in the image of Man himself though possessed of four hands with Conch, Wheel, Mace and Lotus one in each, and a broad chest, the seat of His beloved Consort, Maha Laxmi, of a sweet smiling bright benign face, shedding love, grace, attraction and effulgence tantalising to our Soul's grasp even in the height of its ringing rhythmic resonant Yogic effort (Hastigiri Mahatmya, last, 18th chapter). This form has been familiar to us as that of Sri Rama, Sri Krishna, and other lovely forms of Avatar, and Archa in Temples.

15. Or He might not look so clear and plain (Vyakta) as a personal entity but simply *Avyakta or impersonal*, infinite, imperceptible, indescribable without form, figure, size, etc., *i.e.*, in the character of pleasing yet powerful light, effulgent, limitless, penetrative, all-pervading, broadcast, silent and transparent, wherein the whole Universe is reflected as if saturated therein (18th chapter).

16. Or again, the Lord might appear to assume Visvarupa or Universal shape or form of a rather *Ugra*, *i.e.*, terrible and awe-inspiring, One with thousands of heads, hands, feet, eyes, ears, mouths, etc., terror-stiking and majestic, as seen by Arjuna, Prahlada, Bali and others (13-14-15)

17. The *Soumya* or Charming form is the one that Yogis are ever fond of doting on, full of graces and love and tenderness, evoking spontaneous and boundless and perennial fountain of Bhakti lasting for hours, days and years on end. The *Avyakta* form is the most difficult to aim and grasp at (12-3-5) though on a par with Man's Soul in essence except for its atomic size and infinitesimal power. Man is struck dumb in this form's endless immensity in space, time and power, transcending all imagination and description. The third, *Ugra*, is entirely in the gift and sweet will and pleasure of the Almighty who alone professes the power to endow and open a special eye (11-8) different from the mental or physical eye of man, but capable of grasping in an instant His entire stature and grandeur.

18. Now to the *progress of Yoga through various processes*. These consist of Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi. These constitute Ashtanga-yoga, or the eight constituents or compartments of Yoga. *Yama* means and includes all mental virtues essential for man's social environment of peace and harmony, such as truth, non-violence, pity, kindness, forgiveness, love, favour, sweet words, plain and straight dealing, charity, non-stealing, and non-tampering with woman's modesty or chastity. *Niyama* indicates all those purely personal or individualistic virtues such as cleanliness, celibacy, silence, fasts, prayers, study, all-absorbing work, charitable disposition, and good resolves. *Āsana* embraces all kinds of bodily poses or physical exercises that are conducive to health and vigour of mind and body without either of them being allowed to grow or flourish at the expense of the other, and also equally conducive to mental equilibrium and exhilaration. *Prāṇāyāma* is the special regulation of breath, inhaling cool fresh air by the left nostril, keeping it restrained in the full-blown lungs and exhaling it slowly through the right nostril. This is simple "agarbha" variety familiar or special to Hatha-Yogis. The "sagarbha" type is attended with mental recitation of a suitable mantra that helps concentration on deity. *Both are to be found side by side in Raja-yoga practice*. *Pratyāhāra* is just to withhold the mind and the senses from all external world of experience and turn them inward into the inner heart. *Dhāraṇa* is to arrest and keep the entire group of mind, senses and bodily powers safe from mere drift and involuntary action or reaction. *Dhyāna* means meditation, heart and soul of the Soumya or lovely form of the Almighty Lord which is easy of effort, firm of grasp and quick of fruitful result. Or one may meditate on His Avyakta or formless aspect that would take long and be difficult

18. (a) शाण्डिल्योपनिषत् :—

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधिः ।

(b) योगतत्त्वोपनिषत् :—

योगो हि बहुधा ब्रह्मन् मिश्रते व्यवहारतः । मन्त्रयोगो लयश्चैव
दृढोऽसौ राजयोगतः ।.....

and arduous to grasp and follow. And lastly, *Samādhi* is the actual realisation of God in the heart of heart and complete absorption of the man's little soul in the identity of God and Nature and in their deep peaceful silence and bright blissful joyous happiness.

19. So far as Raja-Yoga is concerned, the aforesaid *Yama* of all kinds have to be strictly, severely and religiously observed since they all pertain to the mind in relation to itself and to society in environment. But in the case of *Niyama*, all such as offend or impede the growth of yoga are to be eschewed. As for *Āsanas*, some only of the sitting poses such as Padma, Vira, etc., are advised as best for Raja-yoga. In *Prāṇāyāma* the reverse process of inhaling by the right and exhaling by the left nostril is generally avoided except to get overrunning cold in the nose, or deranged, condition of Vayu affecting muscles, joints, intestines etc. But this alternately combined with the proper process is said to ensure quicker though severer experiences and results.

20. The first four of the Eight Angas aforesaid, are common enough to both Raja-Yoga which is called *Antar-yoga* and other Yogas called *Bahir-yoga*. Gayatri-Japa, and Brahma-Yajña, among others fall to the latter group, where the last four Angas do not count so much as in Raja-Yoga. But these are of the essence of Raja-Yoga, whether composite or elemental.

21. As already observed, there can be no *Raja-Yoga without both agarbha and sagarbha kinds of Prāṇāyāma*. And mantras like Gāyatri and Mālā-Mantra are favoured in all Bahir-yoga Prāṇāyāmas. But Raja-Yoga uses only such of the mantras as are short, of very few syllables, and *per se* related to Sri Maha Vishnu, or as turn or become Vaishnava-Mantra by adding the Praṇava prefix thereto, as when Siva-panchākshari turns Vishnu-shadakshari. In fact the Praṇava has to begin and possess the Raja-Yoga mantra in the composite type. *This mystic syllable is called the Bija* and forms the seed, source or origin of the Mantra. But in mantras relating to Sri Rama, Krishna, Hayagriva, Varaha, Nṛsihma, or Sri Mahalaxmi, there may be various other Bijas than Praṇava to start with; and their relation to Raja-yoga is not our chief concern now. We are here primarily concerned with Praṇava (Raja) Yoga as set out in the Upanishads and the Bhagavad-Gita.

22. Again, another chief feature of Raja-Yoga is that its mantras do and must contain the *great and special word* “*Namas*” incident to Namaskāra or humble self-surrender of which the Yogis are ever so fond even as Devas are of “*Swāhā*”, and Pitris of “*Swadhā*”, as seen clear from the thrice repeated sloka at every annual Srāddha. The reason seems to be that the Yogis are during actual realisation of Godhead really at a loss to express themselves or to find words other than mere “*Namo-namah*”. Such was the case with the entire audience at Brahma’s Horse-sacrifice at Kanchi when Lord Sri Varadaraja emerged from amidst the Holy Flames to the utter surprise and ecstatic wonder of all, so as to render them incapable of uttering any words or any more than mere “*namo-namah*”. Surely when that much was uttered, all was deemed to be fully uttered, just as when Lord Vishnu was pleased, all other Gods were more than pleased. The heart was too full to utter more. Hence it has come to pass that the word “*Namas*” is also called ‘*Hrid*’ or heart of the mantras peculiar to Vishnu. It is also termed ‘*Kilaka*’ or hinge, bond or hook of a mantra in that Kilakas generally join the Bija with its “*Sakti*” which follows it. This Sakti may consist of one or two words expressive of the deity of the mantra who is the *goal, refuge, power or force* that is invoked in all earnestness. Thus every mantra is composed of these three ingredients of *Bija, Kilaka and Sakti*. This is the common order of all Bahir-Yoga mantras as regards ingredient factors.

22. (a) श्राद्धप्रक्रिया :—

देवताभ्यः पितृभ्यश्च महायोगिभ्य एव च ।

नमः स्वधायै स्वाहायै नित्यमेव नमोनमः ॥

(b) श्री हस्तिगिरिमाहात्म्ये :—

तं दृष्ट्वा विस्मिताः सर्वे कृताञ्जलिपुटाः सुराः ।

प्रणेमुः नम इत्येवं वदन्तो वरदं तथा ॥

(c) श्रीरामोत्तरतापिन्युपनिषत् :—

नमःपदं सुविशेष्यं पूर्णानन्दैकारणम् ।

सदा नमन्ति हृदये सर्वे देवा मुमुक्षवः ॥

(d) तारसारोपनिषत् :—

ओमित्येकाक्षरं आत्मस्वरूपम् नम इति द्व्यक्षरं प्रकृतिस्वरूपम् ।

नारायणायेति पंचाक्षरं परंब्रह्मस्वरूपम् ॥

23. But in Raja-Yoga the *stated order is changed* in that the Bija gets in between the other two factors, in other words, gets into the womb of the mantra in order to give its votary the much-coveted birth in Vaikuntha, thus destroying all chances of further series of births and deaths in worlds below. So then in *Antar-yoga*, that is another name for Raja-yoga, the mantra becomes an '*antarvatni*' or enceinte, that is pregnant with the highest of hopes. This Antar-Yoga, because it involves or leads on to the next step of Pratyahara aforesaid, to turn the mind and senses from external to internal world of new experiences in the heart, as of a child in the womb is also in anticipation rightly characterised as "*antar-mukha*" meaning 'with face turned inside'. In Bahir-Yoga the Bija leads the mantra with face outward and so it is said to be *Bahir-mukha*. This is well known to ordinary kinds of Japa, Yajña, and Tapas.

24. The short, long and extra-long vowel-sounds of Vedic recitation in Bahir-yoga kinds aforesaid become in Antar-Yoga what are specially known as Mātrās of various amplitudes, or durations in intonation. In other words. Hṛswa, Deergha, and Pluta of the Vedas become *Ekamātrā*, *Dvi-mātrā*, and then *thri-mātrā* or *sārdha-thri-mātrā* or *chatur-mātrā* of the Yogas, which do not know of Vedic accents of Udatta, Anudatta and Swarita. The reason is that the breath-regulation in Raja-Yoga does not admit of these accents, interfering as they do with mātrās and their nature and purpose. The Bahir-Yoga recitation of Vedas invariably adopts at the beginning and end *only* the Antar-Yogic mātrās of two and three or three and a half amplitudes for the special objects of welfare in this world and of good prospects in the heavenly abode of Swarga, or a half-way house to Vaikuntha, or Brahma-Loka.

23. नारायणोपनिषत् :—

ओं नमो नारायणायेति मन्त्रोपासको वैकुण्ठभुवनं गमिष्यति ।

24. ध्यानविन्दूपनिषत् :—

इहो दहति पापानि दीर्घः संपत्प्रदोऽव्ययः ।

अर्धमात्रासमायुक्तः प्रणवो मोक्षदायकः ॥

25. One word as to *four or chatur-mātrā*. This, in the higher stages of Antar-yoga of the composite or elemental type, expands into sixteen or shodasa-mātrā, and this again into sixty-four or chatus-shashti-mātrā. And this again gradually doubles, trebles, and quadruples itself in ever-expanding amplitudes or dimensions of time-factor. In fact it is this remarkable aspect of the matter that is plainly *responsible for prolonging the life* of a Raja-yogi, like Srīman Nathamuni, to three hundred years and even more if so desired. The human heart, lungs and brain, constituting the tripod of life, become altogether *strong and proof against age, disease and death*. As Dr. Bhola Nath Singh of Benares Hindu University says in his essay on "Ageing, Rejuvenation and Death" contributed to the Malaviya Commemoration Volume, 1932, Yoga as an exercise for the lungs increases the life of man by doing away with "toxic metabolites" from the centre of activity and saving the respiratory mechanism from final failure.

26. We are told that the "*Eka-mātrā*" resembling Hṛsṇa of Bāhir-Yoga, serves to annihilate all sins, past, present and 'sanchita' or accumulated from past births and revealed to us in

25. (a) परमहंसपरिव्राजकोपनिषत् :—

ब्रह्मप्रणवः षोडशमात्रात्मकः ।.....

(b) नारदपरिव्राजकोपनिषत् :—

विराट्प्रणवः षोडशमात्रात्मकः ।..... षोडशी पुनः चतुष्षष्टि-
मात्रा..... ।

26. (a) ब्रह्मविद्योपनिषत् :—

एकमात्रो द्विमात्रश्च त्रिमात्रश्चैव भेदतः ।

अर्धमात्रा परा ज्ञेया तत उर्ध्वं परात्परम् ॥

(b) योगतत्त्वोपनिषत् :—

दूरश्रुतिर्दूरदृष्टिः क्षणात् दूरागमस्तथा ।

वाक्सिद्धिः कामरूपत्वमदृश्यकरणी तथा ॥

मलमूत्रप्रलेपेन लोहादेः स्वर्णता भवेत् ।

खे गतिस्तस्य जायेत संतताभ्यासयोगतः ॥

एते विघ्ना महाविद्धे न रमे तेषु बुद्धिमान् ॥

the shape of man's pre-dispositions or instincts, and good fortune or ill-luck not traceable by reason to definite causes. (Bh. G. 3.33; 5.14). "*Dwi-mātrā*" or the use of two matras resembling Deergha, is said to be conducive to a Gṛhastha yogin's worldly wealth, welfare and glory. "*Tri-mātrā*" or use of three mātrās resembling Pluta of Vedas, gets him or a Vanaprastha or hermit of the forest what all he wants in Indra's heaven. The *remaining types of mātrās* are meant for attainment of Moksha or Vaikunta or at-onement or at-one-ness with the Universal Almighty Soul. 'They take the poor struggling human soul through several *successive stages* of the flight, voyage or (to use Bunyan's phrase pilgrim's) progress towards the end in view. But if the Yogi so desires, he can halt on the way and work wonders by exercise of his powers in such directions as *Animā, Mahimā etc. of Ashtasiddhis*.

27. The *aforesaid stages of Sārdha Trimātrā or chatur-mātrā, are four in number* and constitute the following respective regions for the play of the Soul's anxious efforts. They cover the five primitive elements of Nature in order of earth, water, fire, air and sky, in the *first* region. The *second* comprises the mind, instinct, or knowledge, the ego or conscious intelligence. The *third* extends to Mahad-avyakta or Nature's first or original principle. And lastly the *fourth* stage is reached to discover the Parama-avyakta or parama-pada or parama-purusha. (7.4; 8.18-22; 9.7-10; 7.13 and 25). To take another view of the matter, the *first* stage relates to Karma-yoga, where all work of the Yogi tends to neutralise the fruit of all prior work by yogic effort; the *second* does away with the sanchita, or fruits of work in past lives: this is Gñana-yoga by which prior tendencies, dispositions or instincts are dropped. The *third* takes us to Bhakti-yoga by reason of which we take to loving God silently devotedly and without the distracting cares and worries incident to mundane love of child and parent, wife and husband, or brother and sister or that between

27. (a) योगशिखोपनिषत् :—

सदा नादानुसंधानात् संक्षीणा वासना भवेत् ।

(b) वराहोपनिषत् :—

नाद एवानुसंधेयो योगसाम्राज्यमिच्छता ।

brothers, sisters and friends. The *last or fourth* stage is reached when the peaceful and silent love pleases God to reveal Himself to the yearning Soul to the utter and ever-bubbling joy and bliss in the heart of the new-born Soul that is now alive to the Almighty's True and lasting nature, bliss and beauty, love and lustre and grace and greatness, all inviting Soul's Union.

28. The *position of Kilaka* in the Raja-Yoga resembles that of "*Satwikatyaga*" of all Bahir-yoga acts and plays the part of "*Sri Krishnarpanamastu*" in grateful relief and joy following the full discharge of duty or task undertaken in all humility and innocence as of a child on mother's lap. The *Sakti* points to the goal to reach or to the "*sankalpa*" or resolve to reach Srīman Narayana who is the destined refuge of all totality of human souls. So then every Yogic effort or breath has got all these elements from Sankalpa to Satwikatyaga. Hence it is significantly said that *even a single effort* of the kind is just enough on the eve or at the point of death to secure the desired end. (8.3, 13 and 14). If only such efforts be *serially and daily practised* with a religious resolve it must naturally and undoubtedly be all the more easy to have an instant and spontaneous recourse to the last and final effort before this mortal coil is shed. In fact the new Yogic tendency or Vāsānā unerringly takes the struggling soul to the desired automatic effort at death. (7, 21-29 ; 8. 7, 8 and 14).

29. In daily practice of Raja-Yoga there are *certain simple rules* to be observed. The last quarter of the night from 3 to 6 A.M. is the best time prescribed for it. It should so start as to

29. (a) योगतत्त्वोपनिषत् :—

योगविघ्नकराहारं वर्जयेद्योगवित्तमः ।
 लवणं सर्षपं चाम्लमुष्णं रुक्षं च तीक्ष्णकम् ॥
 शाकजातं रामठादि वह्निस्त्रीपथसेवनम् ।
 प्रातःस्नानोपवासादिकायक्लेशांश्च वर्जयेत् ॥
 अम्यासकाले प्रथमं शस्तं क्षीराज्यभोजनम् ।
 गोघ्नममुद्रशाल्यन्नं योगवृद्धिकरं विदुः ॥

(b) श्रीहस्तिगिरिमाहात्म्ये :—

योगविघ्नकरानन्यान् नियमानपि वर्जयेत् ।

stop just a little before Arunodaya or morning twilight, when the star-light begins to merge in the onset of rising sunlight. As soon as bowels are free, and ablutions are over, just sufficient light cooling nourishing liquid, like, milk, fruit-juice or conjee or barley water, should be taken just before, and a third or fourth part thereof just immediately after, such daily practice. Doing Yoga on empty stomach has been severely condemned. In fact, Ekādasi, Dwādasi, Amāvāsyā and other Pitṛi-dina Vratas would have to yield to this vital injunction ; all Niyamas like fast, etc. tending to injure Yoga in any way or degree must go. When Samadhi stage is reached, so as to make the Yogi forget himself and the world about him for hours, days, months or years together, then and then only all rules and regulations can, of their own accord *go or be relaxed* at pleasure. The Yogi is awake when all else are asleep and the world is astir when the Yogi takes rest (2. 69). With Yogis, Vedic duties either drop or yield place, preference and priority to Yogi's practices of every day. With Vishnu, the half-sleepy reclining posture in Yoga-nidra is also significant, while His Maya envelops the whole creation.

30. Brahmacharya or strict celibacy and chastity in thought, word and deed is *sine qua non* of Yoga. The Grihasthas or householders leading marital and family life may be too young, unripe or unsatisfied of sexual or other impulses to be initiated into Yoga. Even Yatis or Sannyasins that run after name, fame, learning, wealth, power and position cannot take to Yoga: extra-activities in fact, are anathema to Yogic effort or success; so much so that even Anganyasa and Kara-nyasa drop in Yoga-practices. The *smallest ruffle* in the Yogi's mind upsets his entire frame and those responsible for the same are said to pay heavy penalty in various ways of calamity and suffering. His mind is bent on pilgrimage to God and no sort of impediment should cross his path.

31. A great, informed and knowing Guru is absolutely indispensable for a *new recruit's initiation in Yoga principles and practices*; his constant direction and advice must be sought for steady growth of Yoga in the initiated. Self-reliance and self-instruction from books are out of the question and tabooed. They

but prove tantalising, treacherous and disastrous. Hence this small brochure, far from being presumptuous or self-contained, leaves the Guru his legitimate province of initiation and instruction entirely wide and free from tresspass or encroachment. When all is done by the Guru and the Guru is dead, and none other is easily available, this essay might prove of some use by way of further help.

32. There are a few more remarks to add. Raja-Yoga or Antar-Yoga is, as said before, either elemental or composite in character and constituents. There are *Ashtāṅga*, *Shadāṅga*, *Chaturāṅga*, *Trayāṅga*, *Dwaya*, and *Ekānta* kinds or types of Yoga, all or most of which come to be gradually known to a Yogic practitioner. As regards various methods followed, we meet with *Āroha-karma* and *Avaroha-karma*, i.e., ascending and descending order according as the *mātrās* rise or fall in quantum or amplitude. There is also an *Anuloma* and *Pratiloma* classification, more or less akin to the *Kramas* aforesaid. We find what are called as *Pradakshīṇa* and *Apradakshīṇa*, or *Savya* and *Apasavya* processes or paths or courses open to slow or rapid march and achievement of ends in view. Allied to this, there is also what is known as *Santa* and *Vega* progress, i.e., peaceful and harmonious as against terrific and impetuous marches of Yoga adopted. There are the *Aihika* and *Āmushmika* ends in view according as worldly or heavenly, or Moksha considerations sway the mind of the Yogi. While a Yogi is actually engaged, more especially in Vega-marga efforts, people ought to be too careful to meddle with him in the least, lest they should incur his involuntary displeasure.

33. In the well-balanced *composite types of Pranava (Raja) Yoga* there is maximum of good and minimum of evil propensities or fewer pitfalls and greater assurance of progress and achievement. Even as we proceed on the Yogic paths, *indications* are divinely given to us so as to encourage us on, or warn and deter us from further pursuit in the line adopted. Unexpected good luck, such as birth or marriage in the family, windfall in income, or success in various enterprises, re-appearance of lost friends or relations, or recovery of lost jewels or other property and so on, would encourage us to proceed. Misfortune or ill-luck, including illness, death in the

family, disappearance of persons or property, mental depression, or affliction, physical ailments and even bad dreams must warn or deter us. These may fall under Siddhi-Lakshanas in a *minor* way. *Major* ones are of the Animadi types; these are experienced in advanced stages. If the aforesaid indications, unexpected and God-given, are ignored, progress may either be retarded or success put off; or impediment, failure and ruin may await the poor Yogi, if he should be blind to such eye-openers.

34. Thus it will be seen that *Raja-Yoga* is a *highly and harmoniously blended composite made up of all elements*, that severally or in prescribed permutations and combinations, go to form various other types of Yoga just as so many factors constitute an efficient State or Kingdom. And if an erring criminal or a cowardly citizen should be afraid of approaching the King or his ministers unlike the bold, righteous and energetic people to whom they are easily accessible and condescending, so too all Yogas, especially Raja-yoga, are easy and quick of reach for the bold, pure and noble among men, but only repelling to the unsteady, impure, weak and alarmed people.

35. Once *this Prince of Sciences, viz., the Pranava (Raja) Yoga* is completely and correctly learnt and practised, day by day, and step by step, all other attractions and activities of life begin to dwindle, fade and look small in the mind's eye (6.22). The heart is set on getting success after success in the engrossing and enchanting science and art of Raja-Yoga. The perfected mind, rather the polished *Soul of the Yogi begins to revel* in the mysterious realms of Nature or Brahma-Yoni in her "avyakta" state inseparably *intertwined with and operated upon* by the Almighty Parama (avyakta) Purusha in his equally indefinable but dynamic state of Ecstasy. The blissful Brahmic lustre is seen to pervade both Mother Nature and the Universal Brood of atomic Souls held together in loving prosperous bond. The new-born Soul is wonder-struck at the new and never-before-had experience in Vaikuntha, and looks as if fully intoxicated and benumbed by the extremes of sweet and pleasant *lustre and bliss* saturating its atmosphere.