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Search



[Home](#) »



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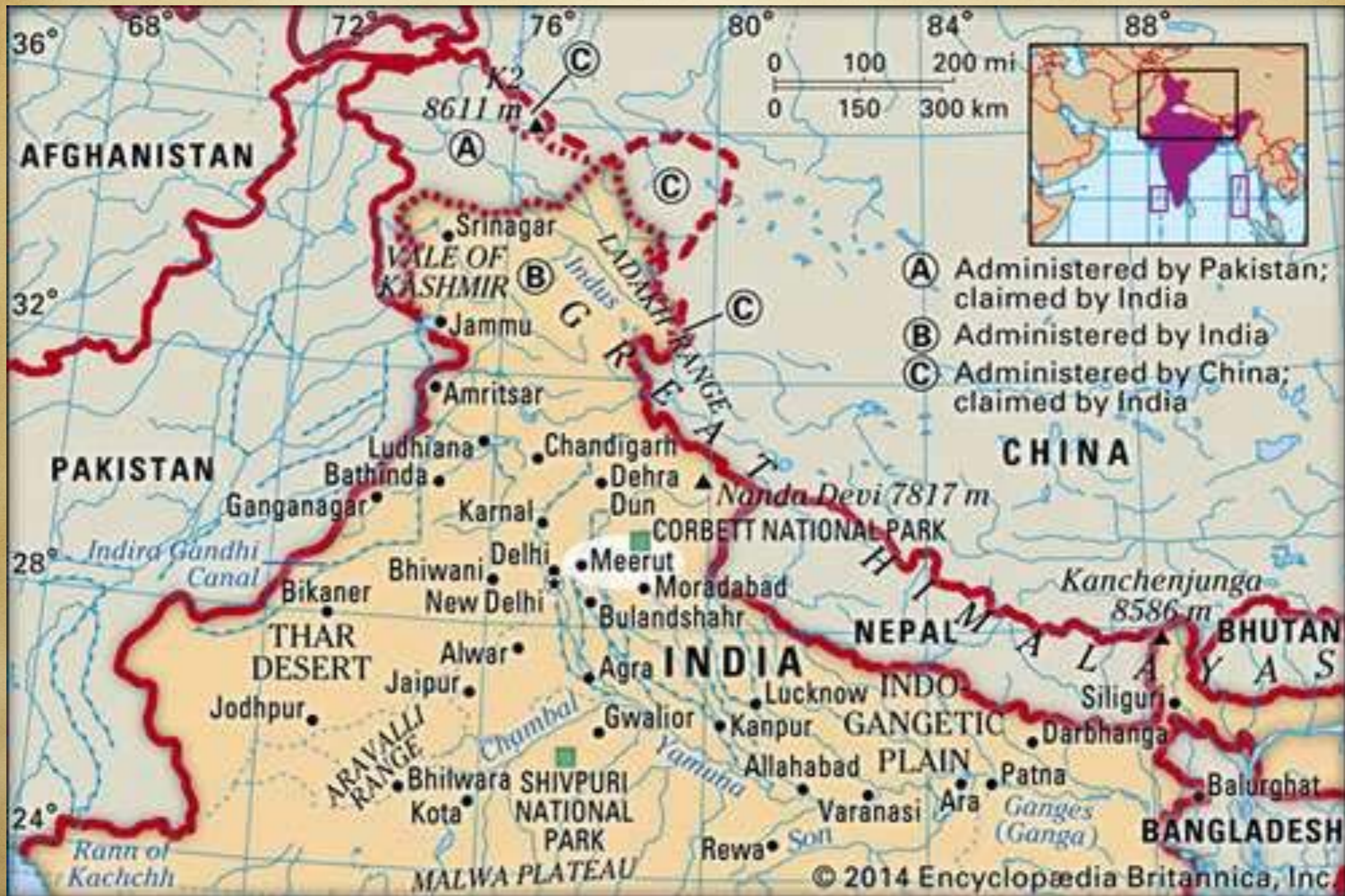
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अन्तर्राष्ट्रीय आर्य महासम्मेलन 2018

यज्ञ, योग

ऋग्वेद

यजुर्वेद

सामवेद

अथर्ववेद

Puri Sound

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19th c. Meerut



SWÂMI DAYÂNAND SARASWATI ON YOGA

After a halt at Allahabad we reached Meerut on the 30th. The entire local branch of the Arya Samaj greeted us at the railway station, escorted us to the residence of Mr. Sheonarain, and soon after Swâmi Dayânand called. In the presence of his followers, we opened a discussion intended to draw out his real views on Yoga and the alleged Siddhis, or human psycho-spiritual powers. Our debate will be found reported in a full digest in the Theosophist for December, 1880, and I should content myself with referring my readers to it, but for the fact that only a very small proportion of them have probably access to that volume, and it is too interesting to the general reader on Yoga, and important in its historical connection with our Society to have it passed over or ignored. I shall, therefore, reproduce its substance herewith, as follows:



“The first question propounded to the Swâmi was whether Yoga was a true science, or but a metaphysical speculation; whether Patanjali described psychical powers attainable by *man*, and whether they had been attained, or not. The Swâmi's answer was that Yoga was true and based upon a knowledge of the laws of Nature. It was then asked whether these powers could still be acquired, or had the time passed by. The answer was that Nature's laws are unchangeable and illimitable: what had been done once could be done now. Not only can the man of today learn to do all the things described by the ancient writers, but he himself, the Swâmi, could teach the methods to anyone who might sincerely wish to take up that course of life. Many had come to him professing their desire and asserting their ability to command success; he had tried three, but all failed. One was a resident of Agra. They began well, but soon grew impatient of having to confine themselves to what they regarded as trivial efforts, and, to their surprise, broke down suddenly. Yoga is the most difficult science of all to learn, and few men are capable of acquiring it now. He was asked if there are now living any real Yogis who can at will produce the wonderful phenomena described in Aryan books. His reply was that there are such living men. Their number is small. They live in retired places, and in their proper persons seldom or never appear in public. Their secrets are never communicated by them to the profane, nor do they teach their secret science (Vidyâ) except to such as upon trial they find deserving.



"Q. Up to what day, hour, or minute of his own bodily life can the Yogi exercise this power of transferring his Âtmâ, or inner self, to the body of another?"

"A. Until the last minute, or even second, of his natural term of life. He knows beforehand, to a second, when his body must die, and until that second strikes, he may project his soul into another person's body if one is ready for his occupancy. But, should he allow that instant to pass, then he can do no more. The cord is snapped for ever, and the Yogi, if not sufficiently purified and perfected to be enabled to obtain Moksha, must follow the common law of rebirth. The only difference between his case and that of other men is, that he, having become a far more intellectual, good, and wise being than they, is reborn under better conditions.

"Q. Can a Yogi prolong his life to the following extent: say the natural life of his own body is seventy years, can he, just before the death of that body, enter the body of a child of six years, live in that another term of seventy years, remove from that to another, and live in it a third seventy?"

"A. He can, and can thus prolong his stay on earth to about the term of four hundred years.

"Q. Can a Yogi thus pass from his own body into that of a woman?"

"A. With as much ease as a man can, if he chooses, put on himself the dress of a woman, so he can put over his own Âtmâ her physical form. Externally, he would then be in every physical aspect and relation a woman; internally himself.

"Q. I have met two such: that is to say, two persons who appeared women, but who were entirely masculine in everything but the body. One of them, you remember, we visited together at Benares, in a temple on the bank of the Ganges.

"A. Yes, 'Majji.'



"Q. How many kinds of Yoga practice are there?"

"A. Two Hatha Yoga and Râja Yoga. Under the former the student undergoes physical trials and hardships for the purpose of subjecting his physical body to the will. For example, the swinging of one's body from a tree, head downwards, at a little distance from five burning fires, etc. In Râja Yoga nothing of the kind is required. It is a system of mental training by which the mind is made the servant of the will. The one Hatha Yoga gives physical results; the other Râja Yoga spiritual powers. He who would become perfect in Râja must have passed through the training in Hatha.

"Q. But are there not persons who possess the Siddhis, or powers, of the Râja Yoga, without ever having passed through the terrible ordeal of the Hatha? I recently have met three such in India, and they themselves told me they had never submitted their bodies to torture.

"A. Then they practised Hatha in their previous birth.

"Q. Explain, if you please, how we may distinguish between real and false phenomena when produced by one supposed to be a Yogi.

"A. Phenomena and phenomenal appearances are of three kinds: the lowest are produced by sleight-of-hand or dexterity; the second, by chemical or mechanical aids or appliances; the third and highest, by the occult powers of man. Whenever anything of a startling nature is exhibited by either of the first two means, and it is falsely represented to have been of an unnatural, or supernatural, or miraculous character, that is properly called a tamâsha, or dishonest deception. But if the true and correct explanation of such surprising effect is given, then it should be classed as a simple exhibition of scientific or technical skill, and is to be called Vyavahâra-Vidyâ. Effects produced by the sole exercise of the trained human will, without apparatus or mechanical aids, are true Yoga.



"Q. Define the nature of the human Âtmâ.

"A. In the Âtmâ there are twenty-four powers. Among these are will, passivity, action, determined perception or knowledge, strong memory, etc. When all these powers are brought to bear upon the external world, the practitioner produces effects which are properly classed under the head of Physical Science. When he applies them to the internal world, that is Spiritual Philosophy Yoga Antaryoga or inner Yoga. When two men talk to each other from far distant places by means of the telegraph, that is Vyavahâra-Vidyâ; when without any apparatus and by employing their knowledge of natural forces and currents, it is Yoga Vidyâ. It is also Yoga Vidyâ when an adept in the science causes articles of any kind to be brought to him from a distance, or sends them from himself to any distant place, in either case without visible means of transportation, such as railways, messengers, or what not. The former is called Âkarshan (attraction), the latter Preshana.

The ancients thoroughly understood the laws of the attraction and repulsion of all things in Nature, between each other, and the Yoga phenomena are based upon that knowledge. The Yogi changes or intensifies these attractions and repulsions at will.

" Q What are the prerequisites for one who wishes to acquire these powers?

"A. These are: (1) A desire to learn. Such a desire as the starving man has for food, or a thirsty one for water: an intense and eager yearning. (2) Perfect control over the passions and desires. (3) Chastity; pure companionship; pure food that which brings into the body none but pure influences; the frequenting of a pure locality, one free from vicious taint of any kind; pure air; and seclusion. He must be endowed with intelligence that he may comprehend the principles of Nature; concentrativeness that his thoughts may be prevented from wandering; and self-control that he may always be master over his passions and weaknesses. Five things he must relinquish Ignorance, Egotism (conceit), Passion (sensual), Selfishness, and Fear of Death.



Swami Dayanand

"Q. You do not believe, then, that the Yogi acts contrary to natural laws?"

"A. Never; nothing happens contrary to the laws of Nature. By Hatha Yoga one can accomplish a certain range of minor phenomena, as, for instance, to draw all his vitality into a single finger, or, when in Dhyâna (a state of mental quiescence), to know another's thoughts. By Râja Yoga he becomes a Siddha; he can do whatever he wills, and know whatever he desires to know, even languages which he has never studied. But all these are in strict harmony with natural laws.

"Q. I have occasionally seen inanimate articles duplicated before my eyes, such as letters, coins, pencils, jewelry; how is this to be accounted for?"

"A. In the atmosphere are the particles of every visible thing, in a highly diffused state. The Yogi knowing how to concentrate these, does so by the exercise of his will, and forms them into any shape of which he can picture to himself this model.

"Col. Olcott asked the Swâmi what he would call certain phenomena heretofore produced by Madame Blavatsky in the presence of witnesses such as the causing of a shower of roses to fall in a room at Benares last year, the ringing of bells in the air, the causing of the flame of a lamp to gradually diminish until it almost went out, and then at command to blaze up again to the top of the chimney, without touching the regulator in either instance, etc. The answer was that these were phenomena of Yoga. Some of them might be imitated by tricksters and then would be mere tamâsha; but these were not of that class."

I think this one of the simplest, clearest, most sententious and most suggestive digests of the Indian view of the high science of Yoga in literature. ODL:215-222

STANZA I.

1. The eternal parent wrapped in her ever invisible robes had slumbered once again for seven eternities.
2. Time was not, for it lay asleep in the infinite bosom of duration.
3. Universal mind was not, for there were no *Ah-hi* to contain it.
4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.
5. Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon.
6. The seven sublime lords and the seven truths had ceased to be, and the Universe, the son of Necessity, was immersed in *Paranishpanna*, to be out-breathed by that which is and yet is not. Naught was.
7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being— the one being.
8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the *Dangma*.
9. But where was the *Dangma* when the *Alaya* of the universe was in *Paramartha* and the great wheel was *Anupadaka*?

6. The seven sublime Lords and the seven Truths had ceased to be (a), and the Universe, the son of necessity, was immersed in *Paranishpanna* (b) (absolute perfection, *Paranirvana*, which is *Yong-Grüb*) to be out-breathed by that which is and yet is not. Naught was (c).

(c) By “that which is and yet is not” is meant the Great Breath itself, which we can only speak of as absolute existence, but cannot picture to our imagination as any form of existence that we can distinguish from Non-existence. The three periods – the Present, the Past, and the Future – are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: “The Past time is the Present time, as also the Future, which, though it has not come into existence, still is”; according to a precept in the *Prasanga Madhyamika* teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools.*

*See *Dzungarian “Mani Kumbum,”* the “Book of the 10,000 Precepts.” Also consult Wassilief’s “*Der Buddhismus,*” pp. 327 and 357, etc.

Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the *Maya* of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, “I feel irritated at having to use these three clumsy words – Past, Present, and Future – miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving.” One has to acquire *Paramârtha* lest one should become too easy a prey to *Samvriti* – is a philosophical axiom.*

*In clearer words: “One has to acquire true Self-Consciousness in order to understand *Samvriti*, or the ‘origin of delusion.’” *Paramârtha* is the synonym of the Sanskrit term *Svasam-vedana*, or “the reflection which analyses itself.” There is a difference in the interpretation of the meaning of “*Paramârtha*” between the *Yogâchâryas* and the *Madhyamikas*, neither of whom, however, explain the real and true esoteric sense of the expression. See further, *sloka* No. 9. SD1:43-4

Paramartha (Sanskrit) [from *parama* highest, sublime + *artha* comprehension, aim] True or supreme self-consciousness; also a great mystic work, which according to legend is said to have been delivered to *Nagarjuna* by ancient initiates.

Paramartha, in the view of Buddhist initiates, is that final or ultimate goal possible of attainment in the present sevenfold planetary manvantara by the striving and advancing adept. When he has overcome, subdued, and transformed the characteristics of the lower quaternary of his sevenfold constitution so that he lives in the highest part of the upper triad — when he has attained self-conscious living in his own monadic essence — he thereupon attains *paramartha* or that absolute consciousness which, because of its freedom from all human qualifications or characteristics, can equally be called absolute unconsciousness.

Samvriti (Sanskrit) [prefix *sam* + the verbal root *vrt* to enclose; to cover, to involve] The holding of “false conception,” because the percipient ego is enclosed or covered or involved with material energies and powers. *Samvriti* hence may be called the origin of all illusion or maya.

6. The seven sublime Lords and the seven Truths had ceased to be (a), and the Universe, the son of necessity, was immersed in *Paranishpanna* (b) (absolute perfection, *Paranirvana*, which is *Yong-Grüb*) to be out-breathed by that which is and yet is not. Naught was (c).

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9. But where was the *Dangma* when the *Alaya* of the universe was in *Paramartha* and the great wheel was *Anupadaka*?

7. The causes of existence had been done away with (a); the visible that was, and the invisible that is, rested in eternal non-being, the one being (b).

(a) “The Causes of Existence” mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of *Nidana* and *Maya*. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect; and they underly the secondary and subordinate powers of Nature, which, anthropomorphized, have been worshipped as God and gods by the common herd of every age. It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank. This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects, but both science and religion jump to this condition of blankness much more quickly than is necessary; for they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice. SD1:43-4

The Three Aspects

First Pole	The Point of Union	Second Pole
First Logos	Second Logos	Third Logos.
Mahadeva	Vishnu	Brahma
Will	Wisdom-Love	Active Intelligence.
Spirit	Consciousness	Matter.
Father	Son	Mother
Monad	Ego	Personality.
The Self	The relation between	The Not-Self.
The Knower	Knowledge	The Known
Life	Realisation	Form

TCF234

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(b) The idea of Eternal Non-Being, which is the One Being, will appear a paradox to anyone who does not remember that we limit our ideas of being to our present consciousness of existence; making it a specific, instead of a generic term. An unborn infant, could it think in our acceptance of that term, would necessarily limit its conception of being, in a similar manner, to the intra-uterine life which alone it knows; and were it to endeavour to express to its consciousness the idea of life after birth (death to it), it would, in the absence of data to go upon, and of faculties to comprehend such data, probably express that life as “Non-Being which is Real Being.” In our case the One Being is the noumenon of all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we have not the senses or the intellect to cognize at present. The impalpable atoms of gold scattered through the substance of a ton of auri-ferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there but that they alone give his quartz any appreciable value; and this relation of the gold to the quartz may faintly shadow forth that of the noumenon to the phenomenon. But the miner knows what the gold will look like when extracted from the quartz, whereas the common mortal can form no conception of the reality of things separated from the Maya which veils them, and in which they are hidden. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the “ Eye of Dangma ” toward the essence of things in which no Maya can have any influence. It is here that the teachings of esoteric philosophy in relation to the Nidanas and the Four Truths become of the greatest importance; but they are secret. SD1:45

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Dangma (Senzar-Tibetan) Purified soul; used north of the Himalayas for one in whom the spiritual eye is active and who therefore is a *jivanmukta* or high *mahatma*. “The opened eye of the *dangma*” is used in the Stanzas of *Dzyan* for the awakened, active faculty of spiritual vision and intuition, through which direct, certain knowledge is obtainable of whatever thing or subject the initiate directs his attention to. It is called in India the Eye of *Siva* and by theosophists, the spiritual third eye.

STANZA I.

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(b) Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action; or as a Vedantin would express it, the individual is conscious in a different plane of his being. The term “dreamless sleep,” in this case is applied allegorically to the Universe to express a condition somewhat analogous to that state of consciousness in man, which, not being remembered in a waking state, seems a blank, just as the sleep of the mesmerised subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would. SD1:47

*And yet, one, claiming authority, namely, Sir Monier Williams, Boden Professor of Sanskrit at Oxford, has just denied this fact. This is what he taught his audience, on June the 4th, 1888, in his annual address before the Victoria Institute of Great Britain: “Originally, Buddhism set its face against all solitary asceticism . . . to attain sublime heights of knowledge. It had no occult, no esoteric system of doctrine . . . withheld from ordinary men” (!!) And, again: “. . .When Gautama Buddha began his career, the later and lower form of Yoga seems to have been little known.” And then, contradicting himself, the learned lecturer forthwith informs his audience that “We learn from Lalita-Vistâra that various forms of bodily torture, self-maceration, and austerity were common in Gautama’s time.” (! !) But the lecturer seems quite unaware that this kind of torture and self-maceration is precisely the lower form of Yoga, Hatha Yoga, which was “little known” and yet so “common” in Gautama’s time.

†It is even argued that all the Six *Darsanas* (Schools of philosophy) show traces of Buddha’s influence, being either taken from Buddhism or due to Greek teaching! (See Weber, Max Müller, etc.) We labour under the impression that Colebrooke, “the highest authority” in such matters, had long ago settled the question by showing, that “the Hindus were in this instance the teachers, not the learners.” SD1:47

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STANZA I.

1. The eternal parent wrapped in her ever invisible robes had slumbered once again for seven eternities.
2. Time was not, for it lay asleep in the infinite bosom of duration.
3. Universal mind was not, for there were no *Ah-hi* to contain it.
4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.
5. Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon.
6. The seven sublime lords and the seven truths had ceased to be, and the Universe, the son of Necessity, was immersed in *Paranishpanna*, to be out-breathed by that which is and yet is not. Naught was.
7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being — the one being.
8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the *Dangma*.
9. But where was the *Dangma* when the *Alaya* of the universe was in *Paramartha* and the great wheel was *Anupadaka*?

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Dangma (Senzar-Tibetan) Purified soul; used north of the Himalayas for one in whom the spiritual eye is active and who therefore is a *jivanmukta* or high mahatma. “The opened eye of the *dangma*” is used in the Stanzas of Dzyan for the awakened, active faculty of spiritual vision and intuition, through which direct, certain knowledge is obtainable of whatever thing or subject the initiate directs his attention to. It is called in India the Eye of Siva and by theosophists, the spiritual third eye.

Alaya (Sanskrit) [from *a* not + *laya* dissolution from the verbal root *lī* to dissolve] Nondissolution; the indissoluble; used in Buddhism for the universal soul or higher portions of *anima mundi*, the source of all beings and things. Mystically identical with *akasa* in the latter’s highest elements and with *mahabuddhi*; also with *mulaprakriti* as root-producer or root-nature.

Paramartha (Sanskrit) [from *parama* highest, sublime + *artha* comprehension, aim] True or supreme self-consciousness; also a great mystic work, which according to legend is said to have been delivered to *Nagarjuna* by ancient initiates.

Anupadaka (Sanskrit) Self-produced, spontaneously generated. One who is self-born by reason of his own intrinsic energy, without parents or predecessors from which his existence or activities are derived, ...applied therefore to certain self-evolving gods. In Buddhism, used with particular reference to the dhyani-buddhas, who issue forth from adi-buddha without intermediary agency.

9. But where was the *Dangma* [active faculty of spiritual vision] when the *Alaya* [universal soul] of the universe was in *Paramartha* [supreme self-consciousness] and the great wheel was *Anupadaka* [had yet to be] [self-produced, spontaneously generated]?

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“8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsed unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the Dangma.

9. [But] where was this opened eye of dangma when the Universal Soul had become one with the Absolute?”

9. But where was the *Dangma* when the *Alaya* of the Universe (Soul as the basis of all, *Anima Mundi*) was in *Paramartha* (a) (Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness) and the great wheel was *Anupadaka* (b)?

(a) Here we have before us the subject of centuries of scholastic disputations. The two terms *Alaya* and *Paramârtha* have been the causes of dividing schools and splitting the truth into more different aspects than any other mystic terms. *Alaya* is literally the “Soul of the World” or *Anima Mundi*, the “Over-Soul” of Emerson, and according to esoteric teaching it changes periodically its nature. *Alaya*, though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (*Dhyani Buddhas*), alters during the active life-period with respect to the lower planes, ours included. During that time not only the *Dhyani-Buddhas* are one with *Alaya* in Soul and Essence, but even the man strong in the Yoga (mystic meditation) “is able to merge his soul with it” (*Aryâsanga*, the *Bumapa* school). This is not *Nirvana*, but a condition next to it. Hence the disagreement. Thus, while the *Yogâchâryas* (of the *Mahâyânâ* school) say that *Alaya* is the personification of the Voidness, and yet *Alaya* (*Nyingpo* and *Tsang* in Tibetan) is the basis of every visible and invisible thing, and that, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe “like the moon in clear tranquil water”; other schools dispute the statement. The same for *Paramârtha*: the *Yogâchâryas* interpret the term as that which is also dependent upon other things (*paratantral*); and the *Madhyamikas* say that *Paramârtha* is limited to *Paranishpanna* or absolute perfection; i.e., in the exposition of these “two truths” (out of four), the former believe and maintain that (on this plane, at any rate) there exists only *Samvritisatya* or relative truth; and the latter teach the existence of *Paramârthasatya*, the “absolute truth.”* “No *Arhat*, oh mendicants, can reach absolute knowledge before he becomes one with *Paranirvana*. *Parikalpita* and *Paratantra* are his two great enemies” (Aphorisms of the Bodhisattvas). *Parikalpita* (in Tibetan *Kun-ttag*) is error, made by those unable to realize the emptiness and illusionary nature of all; who believe something to exist which does not e.g., the Non-Ego. And *Paratantra* is that, whatever it is, which exists only through a dependent or causal connexion, and which has to disappear as soon as the cause from which it proceeds is removed e.g., the light of a wick. Destroy or extinguish it, and light disappears. SD1:48