

DR SATINDER SINGH MALIK

# SCIENCE *of* YOGA



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**Dr Satinder Singh Malik**

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*Dedicated to Shiva*



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# Foreword

Yoga is a multifaceted discipline that encompasses physical postures, breathing techniques, meditation and ways of conduct. The history of yoga can be traced back to an era before the Indus Valley Civilisation which was one of the world's oldest urban settlements. Archaeological discoveries, such as seals depicting yogic postures, suggest that yogic practices existed in ancient India. The earliest written references to yoga can be found in the Vedas, the ancient scriptures of Hinduism, which contain hymns and rituals related to spiritual practices and meditation.

Its history is a testament to its enduring relevance and adaptability. From its ancient origins and philosophical foundation of Patanjali's Yoga Sutras to the evolution of modern yoga, it has a global appeal which is beyond any religion, caste, creed or race. Patanjali is also known as Asur Siddha in South India and this method may have its roots in ancient practices of Tapas by Rishis and also by the Asuras.

Modern Yoga has turned into a global movement that transcends cultural and geographical boundaries. Its practices and philosophy continue to evolve, embracing the needs of modern society while maintaining its traditional wisdom. Yoga has a profound impact on physical, mental, and spiritual well-being, and is a path to self-realisation and inner transformation. Its spiritual and philosophical aspects are rooted in scientific principles that explain its transformative effects on the human body and mind.

By integrating into various sectors, from healthcare to corporate wellness, Yoga has proved to be an immensely useful tool for physical and mental well-being. The impact of yoga on individuals and communities will undoubtedly expand, fostering a more conscious and harmonious world. This book explores the science behind yoga, shedding light on the cosmic mechanism that is the basis of its therapeutic, wellness and spiritually



## Chapter One

# Introduction to Yoga

The word 'Yoga' comes from the root word Yuj meaning 'Union', i.e. the spiritual union of the Individual soul with the universal soul. Gita defines Yoga as that state in which there is nothing higher or worth realising and firmly rooted in which a person is never shaken even by the greatest pain; that state free from all pain and misery is yoga.

Yoga has origins in the Maitrayaniya (or Maitri) Upanishad, Shiva Siddhanta and texts by Patanjali and Gorakshanath. There are many forms of Yoga which are essentially identical but differ in terms of the number of stages or limbs. Shadanga Yoga focuses on physical purity before embarking on the journey of Yoga whereas Ashtanga Yoga focuses on individual conduct for mental well-being.

Shadanga Yoga is the yoga of the six limbs as stated in the Maitrayaniya Upanishad (i) Pranayama, breath control (ii) Pratyahara (growing above the mundane) (iii) Dhyâna (meditation) (iv) Dharana (concentration) (v) Tarka (arguments, thought experiments) and (vi) Samadhi.

Ashtanga Yoga advocates control over the body, senses and mind to reach perfection by following the eight-fold path of Yama, Niyama, Asana, Pranayam, Pratyahara, Dharana, Dhyana, and Samadhi. According to Siddha Patanjali, Yoga is the spiritual effort to attain perfection through the control of the body, senses and mind, and the right discrimination between Purusha and Prakriti.

(1) Yama means abstention from injury through thought, word or deed (Ahimsa), from falsehood (Asatya), from stealing (Asteya), from

passions and lust (Brahmacharya), and avarice (Aparigraha).

(2) Niyama means observance of external and internal purification (Shaucha), contentment (Santosha), austerity (Tapas), study (Svadhya) and devotion to God (Ishvarapranidhana).

(3) Asana means steady and comfortable posture. There are various kinds of postures which are a physical help to meditation.

(4) Pranayama means control of breath and deals with the regulation of inhalation, retention and exhalation of breath. It is beneficial to health and is highly conducive to the concentration of the mind.

(5) Prathyahara means absorption, withdrawal or retreat. It means control over the senses and withdrawal from interfering sense-impressions of the objects. Sense organs have a natural tendency towards indulgence due to organ memory. It is the process of introversion.

(6) Dharana is fixing the mind on the object of meditation like the tip of the nose or the midpoint of the eyebrows or the lotus of the heart or the image of the deity.

(7) Dhyana means meditation and consists of the undisturbed flow of thought around the object of meditation. The goal of meditation, states Maitri Upanishad in section 6.34, is to reach liberation and tranquillity of mind through Self-realisation. This liberation is achieved through one's mind, by refining one's thoughts by knowing Atman. Maitri Upanishad 6.34 mentions the following.

चित्तमेव हि संसारम् त्प्रयत्नेन शोधयेत्य चित्तस्तन्मयो भवति  
गुह्यमेतत्सनातनम् ॥

Chitta (consciousness) alone is the Samsāra (world), a person should strive to purify one's thoughts, what a person thinks that one becomes. This is an eternal mystery.

(8) Samadhi means entering an altered state of mind. This is the final

stage, the mind is completely absorbed in the object of meditation. In Dhyana, the mind and the object remain separate. But here they become one leading to the cessation of mental modifications. It is an ecstatic state in which the connection with the external world is broken and the connection with the universal mind is established.

Yoga attempts to connect the mind to the Cosmic language (Para) with a deep subconscious state of mind and when it establishes that union it can receive the wisdom of the cosmic mind (Brahman) and attain Nirvana. Yoga also reflects on the various states of mind such as waking (Jagrat), sleeping (Sushupti), dreaming (Swapan), lucid dreaming (Swapantika), Samadhi, Turiya and Turiyateet. It is an excellent treatise on physiology and psychology. Yoga describes various information channels of the body (Nadis) and controls that information flow by controlling awareness. This information flow control is used to establish control of the mind and energise it to reach the state of Samadhi and Turiya.

The Yoga Sutra of Patanjali is divided into four parts. The first is called Samadhi Pada which deals with the nature and aim of meditation. The Second, Sadhana Pada, explains the means to realize this end. The third, Vibhakti Pada deals with supernatural powers which can be acquired through Yoga. The fourth, Kaivalya Pada, describes the nature of liberation and the reality of the transcendental self.



## Chapter Two

# Science of Yoga

### Origin and the Meaning of the Word 'Science'

The word science<sup>1</sup> originated from the Latin word Scientia which means knowledge, knowing, expertness, from sciens (genitive scientis) "intelligent, skilled," present participle of scire "to know." The word has roots in the word 'scene' and is a notion similar to Darshna (a view, a perspective). The one who has a perspective is a 'Scient' and God who has a perspective of everything is omniscient.

From late 14c the word Science is used in the more specific sense of "collective human knowledge" especially that gained by systematic observation, experiment and reasoning. The modern (restricted) sense of "body of regular or methodical observations or propositions concerning a particular subject or speculation" is attested by 1725.

Science is the pursuit and application of knowledge and understanding of the natural and social world following a systematic methodology based on evidence. The modern scientific methodology includes objective observation, measurements and data evidence. Science is also an application of the human thought which springs. It is an application of the human mind in a specific field. Most of the activities of science are concerned with the physical and the material world.

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<sup>1</sup> <https://www.etymonline.com/word/science>

## Yoga and Science

Since the advent of technology, the word 'Science' more often refers to the theory and the related instruments and apparatus as the technology. Yoga is essentially a technology which is based on a science called metaphysics. Metaphysics is considered the science of the inward and essential nature of things. It is a branch of speculation which deals with the first causes of things. In modern philosophical terminology, metaphysics refers to the studies of what cannot be reached through objective studies of material reality. It includes all existences of nature and the concept of God, the organisation or family of various spiritual entities.

Yoga is a practical application of the metaphysics and epistemology of Samkhya. It is known as a path to attain Viveka Jnana which leads to liberation. Krishna in Gita especially tells Arjuna that he is Kapila among sages and tells Samkhya and yoga as a twofold path to Parmatma.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥10.26॥

Among all trees (I am) the Asvatha (Peepal, ficus religiosa), and Narada among the divine sages. Among the Gandharvas (demigods musicians), I am Citraratha; among the perfected ones, is the sage Kapila.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।

एकं सांख्यं च योगं च यः पश्यति स पश्यति॥5.5॥

That state which is reached by following the Samkhya is also reached by Yoga. One who sees that the Samkhya and the Yoga are the same sees correctly. Yoga as the counterpart of Samkhya means action or practice and tells us how the theoretical metaphysical teachings of Samkhya might be realised in actual practice. Thus Samkhya - Yoga form one complete system, the former being theoretical while the latter being the practical aspect.

## Sensory Limitation of the Physical Sciences

As humans, we perceive the world through our senses of sight, sound, smell, touch and taste. These senses are the cause of mediate knowledge that is formed in our mind after integrating the sensor inputs. When we use scientific apparatus, the bandwidth of such apparatus is greatly enhanced compared to human senses. For example, we can see in the visible bandwidth of 3000-7000 A, but by using scientific apparatus we can also see Ultra Violet and Infra Red bands. We can also choose to see or hear radio and microwave frequencies after converting them to the perceivable band of our senses. Such additional



information helps in observation and understanding of the world. The limits are therefore drawn by ignoring the existence of a reality that is interpreting such inputs which is the cognition centre or the self. Scientists deny the existence of the soul, mediate knowledge, God or many mysterious experiences such as ghosts, magic, intuition, a sense of déjà vu, near-death experiences and psychic powers.

Humanity is possibly aware of the limits of the scientific approach and its knowledge. Scientific predictions can be severely limited in complex systems. Scientists have become the modern philosophers of atomism.



## Chapter Three

# Various States of Human Consciousness

Plato was born into a noble family in Athens in around 427 BCE and named Aristocles but acquired the nickname "Plato" (meaning "broad"). Plato is known for his theory of forms, which holds that there is a realm of eternal and unchanging objects, such as the form of a triangle, that are more real than the physical objects we see around us. To describe the human condition, he introduced the allegory of the cave.



The allegory begins with prisoners who have lived their entire lives chained inside a cave. Behind the prisoners is a fire, and between the fire and the prisoners are people carrying puppets or other objects. These cast

shadows on the opposite wall. The prisoners watch these shadows, believing this to be their reality as they've known nothing else.

The allegory depicts how different backgrounds change experiences. The shadows on the wall of the cave represent a false reality. The prisoners have no knowledge that the real world exists outside of their dark cave. Any person who could leave the cave will witness the actual reality and may feel superior to those who are in the cave. This example demonstrates the limited nature knowledge of humans and an enlightened person.



As a prisoner in a cave can't see the outside world except through a window, a human being too can only sense a limited bandwidth of the cosmic spectrum in the normal waking state which we consider our main state of perception. While scientific apparatus and tools add to our understanding of the cosmos and ease our living, we must continue to explore the ancient emphasis on alternative states of human consciousness.

## Consciousness

Consciousness relates to our awareness of our thoughts, feelings, perceptions and surroundings. It also gives us the ability to control ourselves and influence our surroundings. Consciousness is directly linked to our capacity to perceive (receive sensory inputs and process them), recognise (assigning references from past experiences in memory), analyse (sorting out the patterns and comparing them), assess (interpreting the analysis as favourable or unfavourable), decision making (for action), feedback and memory. These actions are continuous and keep updating in cyclic patterns. These cyclic patterns have been defined as Vrittis in Sanskrit.

As the senses of sight, sound, smell, touch and taste are received in the mind on the respective information channels. Such information is synthesised together to form an integrated comprehension in such a fashion that the world appears real to the mind based on the synthesised picture. A sense of self or "I" comes from the Ahamkara who has memory access to create a self-image and self-esteem.

## States of Consciousness

We know the normal waking, sleep and dream states of consciousness and others as altered states of consciousness. States of consciousness other than waking are also equally important modes of perception. The waking state may seem more useful to productively function in the world.



In the waking state, the bandwidth of sense perception is limited. Such limits are such that sight is limited to the visible spectrum wavelengths from 380 to 700 nanometres, sound 20-20,000 Hertz and so on. Some other organisms have a broader spectrum available to them. Even when we use instruments such as the microscope, infrared or thermal imaging, radar, telescope, etc we convert the outputs to suit the bandwidth of our senses. The idea to describe such limitations is that the waking state which we may consider our prime state could be limited. Such limits on the senses also in turn limit the intellect and hence the power of apprehension.

All others too have their importance. All states have their objective of making us complete beings. The altered states may seem to distort our normal sense of space and time and these may hold a key to understanding the cosmos.

The other states of consciousness are natural states sleep, dream, lucid dreaming, and induced states such as hypnosis, disruptive, excited and meditative states. A meditative state of consciousness may lead to profound experiences such as an expansion of perspective, panpsychism or non-locality and wonderful mystical experiences. Deep meditations and near-death experiences have resulted in some of these experiences.

The states of consciousness in the Yoga Sutra of Patanjali are described as Jagrit (waking), Nidra (sleep), Swapna (dream), and Turiya (meditative). The dream state is further subdivided into normal dreaming and lucid dreaming. In lucid dreaming, the individual participates in the dream consciously making choices. Turiya gets further refined as Turiyateet, Bhagvat Chetna and Brahmi Chetna.

Some other states have also caused eerie, shocking or queer experiences under the influence of drugs. The altered states of consciousness may seem to belong to the realm of purely subjective experiences but they hold profound implications for modern psychology, neuroscience, pharmacology, and psychiatry.

## **Different reasons for altered states of consciousness**

Substance based. Consumption of psychoactive substances such as cannabis, cocaine, opioids, drugs, some natural mushrooms and alcohol etc alters the state of consciousness by shifting levels of neurotransmitters in the brain and thereby causing changes in awareness and behaviour. These impact the hardware part (brain) of our cognitive complex. Such experiences are less subjective but still affect each individual differently depending on the state of health. Deprivation from food, drinks, sleep, and physical affection for a prolonged time can also lead to a perceived dissociation from reality and may cause hallucinations due to impaired functioning of the brain. Amanita Muscaria is a mushroom species traditionally used in shamanic activities by indigenous Siberian and Baltic cultures. Cannabis sativa is considered a divine herb which is extremely powerful and Ayurvedic medicine. It is used by some sects of Sadhus (gymnosophists) in India. Pre-Columbian Maya society ritually consumed balché, a mead-like drink made with the hallucinogenic plant Longocarpus Longistylus.

Psychological. Experiences such as meditation, concentration, hypnosis, heightened emotions and music and dance can lead to a more profound but still altered state of consciousness. Techniques such as Neuro-Linguistic programming use hypnosis or cooperation to achieve enhanced responses to suggestions and access the subconscious part of the mind. Hypnotic states may be induced by therapists or magicians, trances by mediums conducting séances.

Natural. Sleep, dream and lucid dreams are the most common ways to achieve an altered state of consciousness. In these states, we are naturally dissociated from reality.

Pathological. Both physical and mental trauma may change the way the brain works, leading to an altered state of consciousness. These include psychotic episodes as well as near-death experiences which have happened in many hospitals. The book titled "After" by Bruce Greyson, MD is a good book exploring these phenomena. A startling observation that such experiences were many things in common such as a feeling of passing

through a tunnel of light, a feeling of divine love, peace and being guided kindly are reported irrespective of religion, race or gender.

Meditation is used in many religious and spiritual practices to achieve an altered state of consciousness. The methodology of meditation may vary but mostly involve concentration on an object in mind, a mantra, breathing or becoming thoughtless. The sensors are put to rest allowing the brain to retain energy and the mind to focus. It is believed that a human may encounter nearly 60,000 – 90,000 thoughts on average. When such thoughts are calmed down, the mind reaches the memories and starts to resolve the issues. As the practice progresses the mind reaches the subconscious levels and achieves a connection with thought clouds. One may be able randomly to intercept others' thoughts from the thought clouds. There may be different kinds of subjective mystical experiences such as increased perception, higher analytical power, premonition and telepathy. Adepts and seers not only have conquered ageing but also have established a connection to the universal mind, disconnection of self from one body and entering another body.

Yoga or the connection to the cosmic mind is established by the mind using Tanmatras which can directly receive cosmic knowledge without the use of sense organs. Sankhya accepts two kinds of perception viz. normal (Laukika) and supernatural (Alaukika). Drista is defined as direct, immediate and determinate knowledge in respect of every individual object without any reference to sense-object contact. The knowledge obtained using the senses is known as mediate knowledge<sup>2</sup> as the senses are the medium for it.

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<sup>2</sup> The knowledge obtained using the senses Mediate or indirect perception has four requirements for correct perception. These are known as Indriyarthasannikarsa (direct experience by one's sensory organs with the object), Avyapadesya (non-verbal, correct perception without instruction). Avyabhicara (correct perception that does not change, nor is it the result of deception because one's sensory organ or means of observation is drifting, defective or suspect), and Vyavasayatmaka (definite, correct perception excludes judgements of doubt). is known as mediate knowledge as the senses are the medium for it.

Drsta denotes immediate or direct experience. Direct perception or Pratyaksha is of two kinds, direct perception (Anubhava) and remembered perception (Smriti). A further distinction of direct perception comes in Samadhi between indiscriminate perception (Nirvikalpaka) in which the object is perceived without its distinguishing features and discriminate perception (Savikalpaka) in which the distinguishing features are both observed and recognised.

## **Shusupti (Sleep)**

The closest layer to that soul is called Anandamaya-kosha. This layer is related to sleep. It gives a feeling of bliss. Sushupti is that state in which bliss comes to the ego just by 'being itself'. The ego does not need any object anymore, it is enjoying itself, it does not have to imagine anything, it is inert and becomes empty without the objects. In a way, it is a state of Samadhi.

## **Dreams**

In sleep, the subtle body separates from the physical body and connects with the thought clouds. In this process, one also establishes contact with his past and probable future. During sleep, the subconscious mind becomes active which creates the dream. Dreams also reflect the tendency of a person, the pattern of thoughts, as per his actions. Sometimes the revelation and direction of the deep secrets of spirituality take place in dreams. The inconsistent dreams also occur due to the inability of the mind to separate itself from the sense organs. The desires also appear in the form of a dream. As long as the mind is attached to the sense organs, till then dreams may also be related to the senses. The sense organs are inclined towards the external world and its activities. The information received by sense organs, unfulfilled desires and impressions of other births are stored in different layers of the subconscious mind.

The thoughts of the present life and other things that concern us are on the topmost layer of the mind. When the journey of dreams begins, then in that process the very first layer of the present is revealed. That's why dreams are also related to dear relatives, opponents, work areas, worries and concerns about the future.

Inability to see any dreams because the mind is not able to establish contact with thought clouds because of unprocessed thoughts and hence they do not dream. It is necessary to be detached for divine dreams to come in their true form. The more detached a person is, the more true his dreams are. A perfect person rarely dreams because he is free from karma and his ego vanishes. He is fully aware and connected with the cosmic mind in any of the states waking, dream, sleep and Turiya.

## **Types of Dreams**

By combining all the above facts, dreams can be divided into the following categories.

- a. Dreams of perception - The subjects about which we get deeply attached in practice, appear in the form of dreams.
- b. Shrut Swapna - The things which we hear and think about before sleeping come in our dreams.
- c. Desired dreams - Our unfulfilled desires and very strong desires are fulfilled in dreams.
- d. Defective dreams - When Vata, Pitta and Kapha are vitiated in the body, they can influence the mind according to their nature.
- e. Karmic dreams - Some of the Karmas of the previous birth get revealed which is a good sign because past births are stored in the deep subconscious.
- f. Aagam or dreams about the future - Foreshadowing of any good or bad event that will happen in the future in the form of a dream.
- g. Karmic, emotional and divine dreams are important. Karmic dreams do not require much attention or analysis. These occur only for finalisation.
- h. Divine dreams - Darshana of different forms of God, whether it is a Sagun form, Nirgun form, energy form or word form - come

under the category of divine dreams. Such dreams come for validation. Along with this, it is also confirmed that the path of the seeker is correct. Spiritual dreams come to awaken and impart knowledge. Divine dreams maintain the enthusiasm, courage, faith and hard work of the seeker, due to which a bridge is formed between the seeker and God, walking on which the difference between the seeker and God ends. For divine dreams, some accumulated karma must end. Dreams can be used as a means of assessment. Dreams are nature's messengers and guides in this journey of life, which represent our present state in this journey of life.

## **Lucid Dreaming**

A lucid dream is a type of dream in which the dreamer becomes aware that they are dreaming while dreaming. During a lucid dream, the dreamer may gain some amount of control over the dream characters, narrative, or environment. This type of dreaming is known as Swapantika as it can also happen towards the end of a dream when due to lack of details one becomes aware of dreaming. The present term "lucid dream" was coined by Dutch author and psychiatrist Frederik van Eeden in his 1913 article A Study of Dreams.

The practice of lucid dreaming, as in cultivating the dreamer's ability to be aware that they are dreaming, is central to both the ancient Indian Hindu practice of Yoga Nidra and the Tibetan Buddhist practice of dream Yoga. The Greek physician Galen of Pergamon used lucid dreams as a form of therapy. African dream herb known as Ubulawu, the root of which comes from the plant called 'Silene Capensis'. It's been used for centuries in African culture, where dreams are viewed as a gift or have messages for the dreamer.

Lucid dreams might help your waking life with benefits like the treatment of nightmares, and increased creativity. It may help reduce anxiety, better motor skills, and improves problem-solving. Some people taking part in lucid dream studies were able to come up with new ideas or insights,

sometimes with the help of characters in their dreams. Dreams have a significant contribution in perpetuating human civilisational growth. Some of the dreams of some scientists have led to many discoveries.

## Chapter Four

# The Cosmic Mind and Direct Perception

The Cosmos is a large place, so large that even with our latest space-based telescopes, we can not measure its extent. It is filled with matter, energy and space that keeps moving and that movement creates an impression of time. The heavenly bodies feel the forces and move in a certain fashion according to the laws of the cosmos. The cosmic mind is a metaphysical concept suggesting an underlying essence of the cosmos.

The laws of physics, chemistry and physical sciences evolve following a cosmic logic and this logic has been designed by a cosmic mind. The cosmic mind was described as Brahman in ancient India. The universe is also like a giant neural network in which various stars and galaxies interact with each other. Scientists have found just overwhelming evidence of this fact. That's how this statement is a fact and not a conjecture<sup>3</sup>. One can also draw an analogy to a super-intelligent computer program or Artificial Intelligence that is self-aware and capable of controlling itself and the environment. The intelligence in planets, forces of nature and that life on Earth is not in isolation but as an extension of life in the cosmos.

The state of Samadhi (the last stage of Yoga) offers a connection of human perception to the alternative state of consciousness. The cosmic language can be accessed by humans through the alternative state of consciousness which is a doorway to the cosmic mind. This link has further significance in the roots of the words 'knowledge', 'gnosis' 'zendi', 'jnati', 'jnana' etc which mean direct perception. Vedic philosophy, Zoroastrians, Jaina, Gnostics,

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<sup>3</sup> The Universe is like giant human brain: Scientists find  
<https://www.independent.co.uk/life-style/gadgets-and-tech/universe-brain-shape-cosmic-web-galaxies-neurons-b1724170.html>

Hermetics etc followed this path of direct connection to the universal mind. The cosmos is a multiverse which is known to be intelligent and its intelligence is expressed in the form of laws of science and harmony in the cosmos. This intelligence also seems to be present in the central black hole Sagittarius A\* of our Milky Way galaxy.

The cosmos is based on a logic that is encoded in its conception, This conception starts with the coded energy strings of the substratum. It is here when Brahman gets divided into two types, Akshar and Kshar Brahman. It contains Akshar (non-continuous, discreet, measures, consonants and Kshar, Svar, changeable, and vowels). Like that in language, these vowels bind the consonants in a word. Akshar is the root of intelligence, mind, and self and it helps in passively shaping the Mahat. The form, sound and colour (Varna) and its alphabet are not only the



Akshar (letters) but also contain the numbers. This coding is represented in the coding of Quantum Vacuum Fluctuations. The space has twofold appearance, one is the extent of spread spatially and the other is the cosmic mind. The language of the cosmos is described as the Para in a forthcoming chapter.

Since the cosmos has a mind and also a language then it becomes imperative that there is interconnectedness and flow of information not only from one cosmic entity of significance to the other but also from the human mind to the cosmic mind. Since the term mind could be restrictive and more defined it would be appropriate to use the term human cognition centre. Cognition leads to knowledge and it has been defined in the following manner.

Knowledge may be either valid or invalid. Valid knowledge is called Pramā and invalid knowledge is called Apramā. Valid knowledge is the true and right apprehension of an object. It is the manifestation of an object as it is. The characterisation of valid knowledge is a consequence of the correspondence theory of truth which states that truth is the correspondence between a proposition and reality. The instrument used for acquiring knowledge is called Pramāṇa. Prama leads to Paramatma and his grace is essential for obtaining true knowledge, therefore, the process of mining knowledge becomes a cyclic and re-iterative process.



Knowledge is a product of human perception. Perception is the direct and immediate cognition produced by the interaction between the object and the sense organs. There are two stages in perception. The first stage is called indeterminate or Nirvikalpa and the second is determinate or Savikalpa. These are the earlier and the later stages in the same complex process of perception. The determinate perception is necessarily preceded by an earlier indeterminate stage. Direct sense experience or the bare sensation leading to simple apprehension is Nirvikalpa perception which is undifferentiated, non-relational and free from assimilation, discrimination, analysis and synthesis. The processed apprehension is Savikalpa perception. Knowledge is valid only if it is born of the following instruments of knowledge.

दृष्टमनुमानमाप्तवचनं च सर्वप्रमाणसिद्धत्वात् । त्रिविधं प्रमाणमिष्टं प्रमेयसिद्धिः  
प्रमाणाद्धि ॥ ४ ॥

Perception, Inference, and Testimony are the three proofs. From the three methods of proof, the provable is established

प्रतिविषयाध्यवसायो दृष्टं त्रिविधमनुमानमाख्यातम् ।  
तल्लिङ्गलिङ्गिपूर्वकमाप्तश्रुतिराप्तवचनं तु ॥ ५ ॥

Dristam (perception, mediate knowledge) is the ascertainment of respective senses and dwelling on that. Inference is three types. It is preceded by the mark and by the thing of which it is the mark. While Testimony is the statement of trustworthy persons and Vedas.

Advayasaya is cognition, and Vritti is sense modification (cycles of thought processes). The inference is of three types known as Apriori-pūrvavat; Aposteriori - Seṣavat; based on general observation - sāmānyatodṛṣṭa. The inference is also Vīta, positive and Avīta, negative. Avīta inference is called seṣavat (aposteriori, ie inferring the cause - kāraṇa through the effect, kārya), Śeṣa is the remainder. Hence, the inference which has the residue for its subject matter is the seṣavat inference.

The Pramāṇas (proofs or means of cognition) are defined to establish the existence of the Vyakta (manifested), Avyakta (unmanifested) and the Jñā (Knower, interpreter, Puruṣa or Spirit). Of these, the manifested is in the form of material existence and the rest may be known through direct perception even by an unlettered person.

सामान्यतस्तु दृष्टादतीन्द्रियाणां प्रतीतिरनुमानात् । तस्मादपि चासिद्धं  
परोक्षमाप्तागमात्सिद्धम् ॥ ६ ॥

Normally Anuman (inference) of sensible things is from sensors. But the intuition of things that can not be normally sensed is from general observation and inference. And things that are not established from that even, are established from Testimony and Revelation. Causes of failure of external perception enumerated.

अतिदूरात्सामीप्यादिन्द्रियघातान्मनोऽनवस्थानात् । सौक्ष्म्यात्  
व्यवधानाभिभवात्समानाभिहाराच्च ॥ ७ ॥

Because of distance, proximity, extreme remoteness, nearness, impairment of the senses, non-presence of the mind, Subtlety, intervention,

suppression by other matters, mixture with similar, and other causes apprehension may not be caused.

The five sense organs act as means of knowledge. Pratyakṣa Pramāṇa is the basic instrument of knowledge such as careful observation and experience through which we learn everything from birth.

The theory of knowledge has been further described in Nyaya Darshana. Direct Perception is of two kinds, namely, Laukika (worldly) and Alaukika (non-worldly). In ordinary perception, direct experience of reality arises by the object coming into contact with the sense-organs of eyes, ears, nose, touch and taste. If the objects are not ordinarily present to the senses but are conveyed to them through an extraordinary medium, then it is Alaukika perception. Alaukika perception is of three kinds – Samanya Lakshana (ordinary attributes), Jnana-lakshana (knowledge attributes) and Yogaja or Pratibha. Samanya Lakshana perception is a common perception. Jnana-Lakshana perception is a complex perception as it formulates by associations. **The third kind of Alaukik perception (Yogaja) is the intuitive and immediate perception of all objects, past, present and future, possessed by the Yogis through the power of meditation. It is intuitive, supra sensuous and supra-relational. The science of Yoga is based on such principle of knowing and receiving direct perception.**

**The human mind when taken into an alternative state of consciousness begins a process of connection to the cosmic mind and this process is the essence of Yoga philosophy.**



## Chapter Five

# Para: The Coding Language of the Cosmos

The laws of physics describe how matter and energy behave in the universe. These laws are expressed mathematically to achieve an understanding of the universe. Despite the progress in computing, AI and methods of observation, the reality remains out of reach of the scientific community. There is a likelihood that the language in which we understand reality may be limited in terms of perception and expression to describe reality. Yog Kudalyaupanishad (योग कुण्डल्युपनिषद् 31-18 & 19) states the following.

परायामंकुरी भूय पश्यन्त्याँ द्विदलीकृता॥18॥  
मध्यमायाँ मुकुलिता वैखर्या विकसीकृता।  
पूर्व यथोदिता या वाग्विलोमेनास्तगा भवेत्॥19॥

Speech emanates from Para and develops in Pashyanti where its two branches grow. In Madhyama it is laden with flowers and in Vaikhari it bears fruit. The order in which it develops is reversed to that rhythm as well.

In terms of levels of speech between the human body and consciousness, language is analyzed in four layers of existence. These are Para, Pashyanti, Madhyama, and Vaikhari (or Vaikshari meaning special letters).

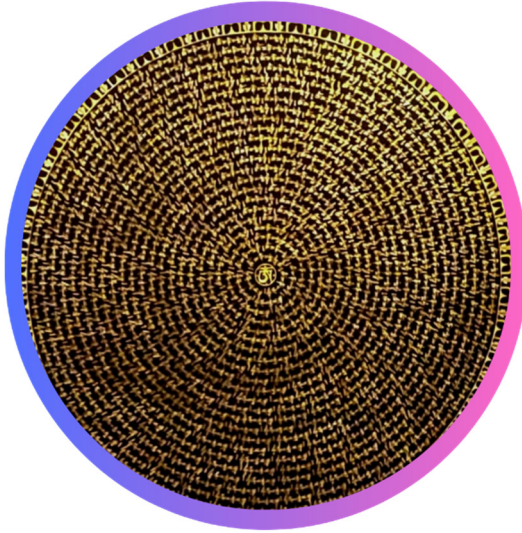
Para is a transcendental language, it is beyond thought and understanding. It may be regarded as the language of the omniscience of God, Brahman

or Akashik fields. Panini says that the soul is the fundamental base from which sound originates. This form of sound is called Para. The depth of sound from where the speech originates has been perceived. It is a matter of perception and it cannot be heard by any instrument.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ Manduk 1.6॥

Which cannot be perceived, which cannot be seized, which has no origin, which has no properties, which has neither ear nor eye, which has neither hands nor feet, which is eternal, diversely manifested, all-pervading, extremely subtle, and undecaying, which the intelligent cognised as the source of the Bhutas.



All other knowledge is considered lower and Apra (within reach).

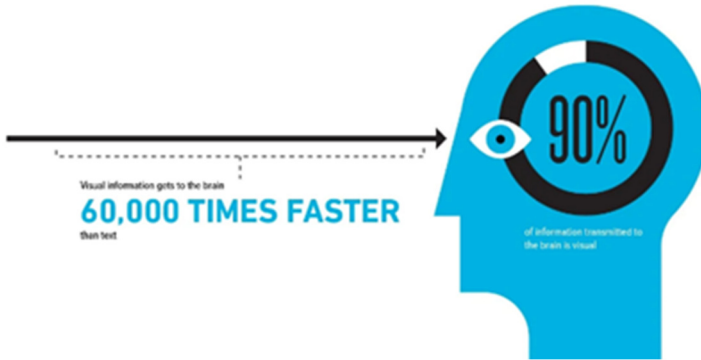
तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो  
ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥ Manduk 1.5 ॥

Of these, the Apra is the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda, the Siksha, the code of rituals, grammar, Nirukta,

Chhandas and astrology. Then the para is that by which the immortal is known.

Para is interpreted by higher algorithms of the deep subconscious. This is how telepathy works. It is something like natural quantum communication. That's why the thought is considered as fastest in the universe. This is the science behind the prayers, blessings and inspirations. The reason why beauty, love, peace, or deeper subconscious messages can be interpreted by the Self (Atma). The Atma is made of Akshar Braham (a unit of conscious or interpretive algorithms).

The second level of language is Pashyanti, it is one step closer to us than Para. This may be understood to be the language existing in the subconscious layers of the mind. Pashyanti is also Darshana or pictographic memory, our brains are hardwired for processing visual information.



When the Self, with the help of intellect and mind, sees the picture of the actor, and action on the screen of the mind, this language is called Pashyanti. At first, a picture is formed in our minds about whatever we want to say. This is linked to pictographic memory. Visual stimuli are a natural and essential source of information for almost all life on Earth with a sense of sight. our brains are uniquely wired to take in and process a huge quantity of visual data. Human eyes can register a stunning 36,000 visual messages per hour. More than 80 per cent of the information that our brains are processing is visual. Normally, all relevant memory is

recorded into pictures, sounds, etc, and stored in memory including information from past lives. Image Credits <sup>4</sup>



The third is Madhyama, another step closer to mind for control. It may exist in the subconscious mind. In addition, it induces the energy of the mind and body to produce thought waves. The thought arises in the mind in the language of our use. Our thoughts may be reflected by the subconscious and can also get communicated nearby just like transmissions on an unsecured channel. Image Credits<sup>5</sup>

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<sup>4</sup> <https://cacm.acm.org/news/176108-s-intelligence-agency-wants-brain-like-algorithms-for-complex-information-processing/fulltext>

<sup>5</sup> <https://humanhealthproject.org/getting-to-know-your-brain-brain-awareness-week>



When there is a desire to speak, with the help of exhalation from the chest, air comes up to the throat. The mind sends control signals to five different parts for movement to modulate this air. This level of language is called Madhyama (medium or carrier).

The three levels described above are not heard but these can be perceived. Many psychological techniques today such as Pranic healing, past life regression, neuro-linguistic programming, hypnotherapy, Nada therapy (music), etc make use of these levels of communication. Sanskrit mantras, when recited in combination with sound vibrations, have a specific effect on the mind and the psyche of the individual.

Further, when the thought is expressed in terms of speech in different forms of vowel, consonant, cognate, and emphasis (or meter) with the help of five tactile places above the throat, the voice is heard. It is called Vaikshari, exists in the environment and is available to be heard. When the sound is heard by ear then it again gets converted to Madhyama in the conscious mind. The types of language that we use, it is only through this Vaikshari voice, that the complete expression of self, social behaviour, knowledge, etc is possible.



## Chapter Six

# Mantras and Their Effect on Human Body

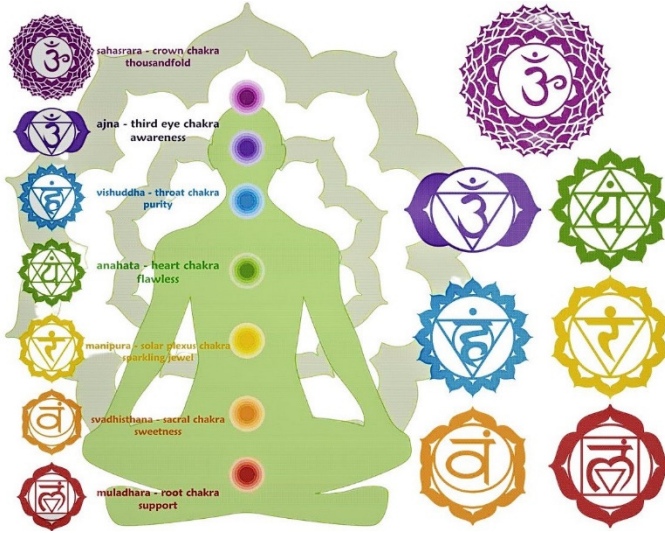
The entire existence is based on a vibration of the substratum. Even the empty space has quantum vacuum fluctuations and it is also known as the unified field. The sound vibration also has an associated sound Tanmatra. Nada Brahma means that the initial creation is from vibrations. Vibrations have both direct and indirect impacts on the human body.

Shiva is the first divinity and originator of Ragas (music) and dance. The Ragas, are subtly attuned to the rhythms of nature and there are separate Ragas for certain seasons and times of the day. They produce a specific effect on the musician and the audience. The Nada Yoga can be divided into two types Anahata Nada and Ahata Nada. Anahata Nada is internal sound heard at Anahata Chakra. After focussing inside on this chakra in meditation Anahata Nada is heard in the Sushumna Nadi. Ahata Nada yoga used external musical notes while sitting in a comfortable meditation pose.

There are 54 letters in the Sanskrit alphabet. These are properly arranged i.e. each row of alphabets is spoken from a particular part of the mouth or throat or nose. Due to the scientific nature of the method of pronunciation of the vowels and consonants in Sanskrit, five different parts of the mouth are exercised during speaking. The Sanskrit language has arisen from these very root sounds or vibrations of the Universe. The various vowels and consonants that makeup Sanskrit words represent these core sounds, known as root syllables or Beej Aksharas.

According to Mantra Shastra, all the Beeja Aksharas originate from Para Vani which resides in the Muladhara. The force that is latent in Parawani which is sometimes known as Kundalini becomes manifest in the form of

sounds that comprise the 50 letters of the Sanskrit alphabet. The first of all sound that is heard is Pranava which represents the completeness of sound. It is held to be universal since it comes to mean Prana on this physical plane. Being thus the first of all sounds every sound or Mantra is considered to be its manifestation. working of the Mantras is that certain sounds when uttered produce a disturbance in the Akasha.



50 of the 54 Sanskrit alphabets have their origin directly from the Chakras in the human body. The Vishuddh Chakra (विशुद्धचक्र) with its 16 petals gave birth to 16 vowels as given below<sup>6</sup>.

<sup>6</sup> <https://patheykan.com/sanskrit-an-ancient-most-scientific-language-of-the-world/>



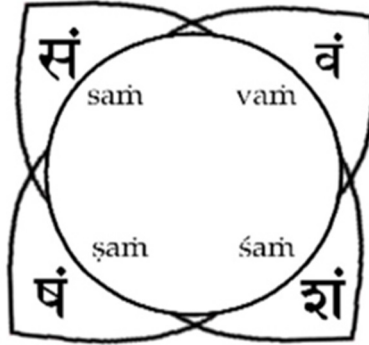
The Anahata Chakra (अनाहट चक्र) with its twelve petals gave birth to the first 12 consonants in the Sanskrit alphabet as stated below.



The Manipura Chakra (मनीपुर चक्र) with its 10 petals has given birth to the next 10 consonants in the Sanskrit alphabet. The Svadhithana Chakra (स्वाधिष्ठान चक्र) with its 6 petals has given birth to the next 6 consonants in the Sanskrit alphabet.



The Muladhara Chakra (मूलाधार चक्र) with its 4 petals has given birth to the next 4 consonants as given below.



The Ajna Chakra (अज्ञ चक्र) with its two petals has given birth to the next two consonants: हं क्षं. The last two consonants त्र and ज्ञ are compound.

## The Science of Mantra Yoga

Mantra Yoga is a metaphysical science. Mantras are made from the words in Sanskrit that are used to invoke and honour divine entities and metaphysical forces since the early Vedic era. The mantras are born from

the sound waves that were created during the creation of the universe. The repetition, chanting or Japa, the vibration of the sound of the Mantras establishes communication of human cognition centre to the Cosmic realms. It also has a calming effect on the mind, which leads it to a meditative state.

Beej Mantras or the Vedic Seed Mantras are the primary Mantras or sounds having potential spiritual effects of the Deities. Beej mantras are said to fulfil the aspirations of devotees and operate as a protective barrier around them, shielding them from all dangers and foes when repeated with adequate focus, meaning and intent.

Mananam is called Mantra meditation, from which the Jiva (the individual soul) attains freedom from sin, enjoyment in heaven and final liberation. With the aid of Mantra, it attains Dharma, Artha, Kama and Moksha. 'Mananatrāyate Iti Mantrah' means by Mananam (constant thinking or recollection) of Mantra

One is protected or released from the rounds of births and deaths. A Mantra is so called because it is achieved by the mental process. The root Man in the word Mantra means to think and Tra (Trai) means to be free from the bondage of Samsara.

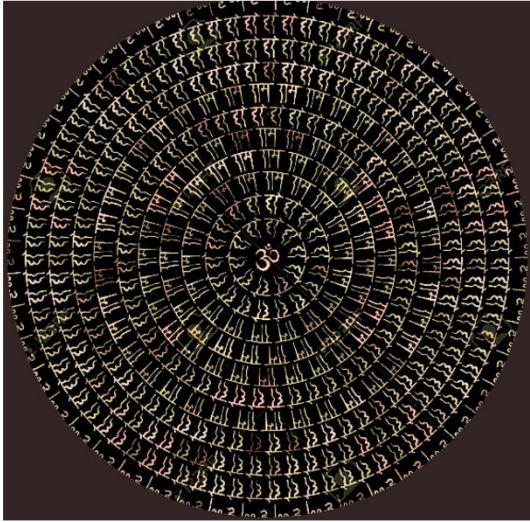
The Mantra is awakened from its sleep through the Sadhana shakti of the aspirant. The aspirant is to realise his unity with the Mantra of divinity and his (Sadhana shakti) is supplemented proportionately. Just as a flame is strengthened by winds, so also the aspirant's shakti is strengthened by the Mantra Shakti. It bestows on the Sadhaka illumination, freedom, supreme peace, eternal bliss and immortality. The Japa of a Mantra can bring the practitioner to the realization of the highest goal even though he does not know the meaning of the Mantra.



The Mantra of divine power is a particular letter or combination of letters which one connects to the deity. The Mantra is radiant (Tejas or energy) and it awakens the supernatural powers in harmony with the creative force. Harmony and perfect ease with the divine existence is essential to realise the spiritual truth.

There is an indescribable power of Achintya Shakti in the name of Parmatma or his Mantra. His every Name is a Bija Akshara, a seed letter. It is a very powerful Mantra. Every divine entity has its own Bija Akshara. The repetition of the Mantra removes the negative emotions of the mind, such as pessimism, lethargy, anger, greed, lust etc. Just as fire cleanses gold of its impurities, so also Mantra cleanses the mind of its impurities.

The greatest of all Bija Aksharas is Aum or Pranava. It is the symbol of Parabrahma or the Paramatma. Aum contains within itself all the other Bija Aksharas. Aum is the primordial sound or the common seed from which all the particular sounds or secondary seeds proceed. The letters of the alphabet are emanations from Aum, which is the root of all sounds and letters. There is no Mantra superior to Aum. As pronounced ordinarily, Aum is an outward gross form of the real subtle inaudible state of sound, which is called the Amatra or the immeasurable Para sound. As the various devatas are aspects or forms of the One Supreme Being, therefore, the various Bija Aksharas or Bija Mantras are many aspects or forms of the Supreme Bija Mantra.



The transcendental sound of Aum is heard only by those who have learned it from a Satguru. In the correct pronunciation of Aum, the sound proceeds from the navel with a deep and harmonious vibration and gradually manifests itself by stages at the upper part of the nostrils where the Anusvara or the Chandrabindu is sounded.

Aum chanting, Brahmari Pranayam, Anusvara sounding or single-breath humming has practical health benefits as they increase the Nitric Oxide levels in the blood. This improves lung and heart functions and establishes nervous system balance. Nitric oxide plays a very important role in cardiovascular and immune system health.

- i. Nitric Oxide<sup>7</sup> (NO) is produced in the paranasal sinuses and carried into the lungs during nasal breathing.
- j. Nitric Oxide is known to be broadly antifungal, antiviral and antibacterial.
- k. Nitric Oxide is a broncho dilator helping open nasal passages bronchi and bronchioles in the lungs.

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<sup>7</sup> <https://www.buteykobreathing.nz/blog/potential-immune-protective-effects-nitric-oxide-and-humming>

- l. Nitric Oxide is also a vasodilator playing an important role in the dilation of blood vessels so that oxygen can be properly distributed throughout the body.
- m. Gentle nasal breathing optimises Nitric Oxide levels in airways and blood.
- n. Humming leads to a 15 to 20-fold increase in Nitric Oxide levels helping to open up airways and kill pathogens.

This means Nitric Oxide could be useful for the prevention of infection, and intervention for mild patients and hence dispels the sorrows.

The Anusvara forms the termination of all the Bija Mantras. In the Chandrahindu the Nada and Bindu get blended. Some Bija Mantras are made up of compound letters such as Hrim. The Bija Mantras have a significant meaning which is subtle and mystic. The form of the Bija Mantra is the form of the divinity signified by it. The Bijas of the Mahabhutas (the presiding intelligence of the elements, viz. earth, air, fire, water and air) are respectively Ham, Yam, Ram, Vam and Lam. The meaning of a few Bija Mantras are given below.

Aum consists of three letters: A, U and M. It signifies the three periods of time, the three states of consciousness and the entire existence. A is the waking state or Virat and Vishva Rupa. U is the dreaming state or Hiranyagrabha and Tajjasa. M is the sleeping state or Ishvara and Pragyan.



Haum ह्रौं - Ha is Shiva, Au is Sadashiva. The Nada and Bindu are the means that dispel sorrow. With this Mantra Shiva should be worshipped.

Duum दुं - Da means Durga and Uu means to protect. Sada means the mother of the universe. Bindu signifies action (worship or prayer). This is the Bija Mantra of Durga.

Krim क्रीं with this Mantra Kalika should be worshipped. Ka is Kali and Ra is Brahma. 'I' is Mahamaya. Nada is the mother of the universe.

Hrim ह्रीं: This is the Mantra of Mahamaya or Bhuvaneshvari. Ha means Shiva. Ra is Prakriti. 'I' means Mahamaya. Nada is the mother of the universe.

Shrim श्रीं: This is the Mantra of Sri Maha Lakshmi. Sha is Maha Lakshmi. RA means wealth. 'I' means satisfaction or contentment. Nada is Aparā or the manifested Brahman or Ishvara.

Aim ऐं: This is the Bija Mantra of Sarasvati. Ai means Sarasvati.

Klim क्लीं : This is the kama Bija. Ka means the Lord of desire (Kamadeva). Ka may also mean Krishna. La means Indra. 'I' means contentment or satisfaction. Nada and Bindu mean that which brings happiness and dispels sorrows.

Huum ह्रूं : In this Mantra HA is Shiva. Uu is Bhairava. Nada is the Supreme. Bindu means the dispeller of sorrow. This is a threefold Bija of Varma or armour.

Gam गं : This is the Ganesha (Maha Ganapathi) Bija.

Glaum ग्लूं : This is also a Mantra of Maha Ganapathi (Vigneshvara or Vigna Vinayaka). Ga means Ganesha, La means that which pervades. Au means lustre or brilliance.

There are many other Bija Mantras, which signify various deities. Vyam is the Bija Mantra of Vyasa, Brm is Brihaspathi Mantra and Ram is Rama Mantra. Sri Vidya is the great Mantra of Maha Tripurasundari, Bhuvaneshvari or Mahamaya. It is also called the Panchadasi or the Panchadasakshari, for it is formed of fifteen letters. In its developed form, it consists of sixteen letters and is called the Shodashi or Sodashaksari. The aspirant should directly get initiation of this Mantra from the Guru and should not start reading it for himself or do Japa of it on his own accord.

## Chapter Seven

# Philosophy of Samkhya

Samkhya the most ancient philosophical Darshana. It is a Sanskrit term that means numbers. The quantity and type of the cosmic constituents have been enumerated to provide knowledge of reality. Samkhya is the cosmology of creation and evolution through twenty-four Tattvas (elements). Since Maharishi Kapila fixed the total Samkhyá (numbers) at twenty-four, his school of philosophy came to be known as "Sámkhya". Samkhya does not describe Parama Puruśa (Supreme Being) as one of the Tattvas but beyond Prakriti. Since it describes two main constituents as Prakriti and Purusha separately, it is known as a dualist philosophy.

This system of philosophy was propounded by Rishi Kapila.<sup>8</sup> Samkhya refers to absolute wisdom and emphasises learning as the only path to

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<sup>8</sup> Rishi Kardama was son of Brahamrishi Pulaha and Kṣamā and grandson of Brahmā. When he achieved self-realisation, Bhagwan Vishnu appeared to him and asked about his desires. To this, he asked him for a beautiful wife and requested him to incarnate as his son. Both the wishes of the Rishi were granted. Manu is well known as the progenitor of the human race. Manu had five children- Akuti, Prasuti, Devahuti, Priyavrata, and Uttaanapaada. Of these, Rishi Kardama married Devahūti and begot nine daughters and a son Kapila. All his daughters were married to Rishis Anasuyā became the wife of the sage Atri, and Arundhatī was the wife of the sage Vasiṣṭha. Khyāti was the wife of the sage Bhrgu. After completing his duties as a householder, Kardama advised his wife Devahuti to get spiritual wisdom from their son Kapila. Kardama retired to the forest for austerities. Devahuti was very much proud of her son's knowledge and one day she asked Kapila about how to gain freedom from birth and death. Kapila affectionately told his mother about gaining

emancipation. The Samkhya Sutras contain the highest knowledge which is the only means to achieve Kaivalya (the ultimate cause). It has been propounded for the evolution of consciousness. It was also known as Śaṣṭitantra (षष्टितन्त्र) in past having 60 conceptions or ideas. Pāñcaśikha, the third in line after Asuri and Kapila, is said to have composed two divisions, the Prākṛtamaṇḍala with 32 subdivisions and the Vaikṛtamaṇḍala with 28 subdivisions (total 60).

## The Main Ingredients of Cosmos

Moolaprakriti is the uncaused root cause, the first principle of the Cosmos. It is called Pradhana (main), the unmanifested state of all potential effects. This state of Prakriti is Avyakta (indescribable, undefined) because it is extremely subtle and imperceptible which can only be inferred from its products (Anumana). The unintelligent and unconscious principle is called Jada, and the ever-active unlimited power is called Shakti.

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकस्तु विकारो न प्रकृतिर्न  
विकृतिः पुरुषः ॥ ३॥

Primal Nature is not from any evolution (since it is the substratum). The set of seven with Mahat (principle of mass) consists of evolvent and evolutes. The sixteen are only evolutes. Purusha (consciousness) is neither the evolvent nor the evolute. Purusha is not nature, does not change, and is unmanifest. Moolaprakriti is substratum and is Involute (unmanifest). Mahat, ego, and the five Tanmatras (subtle elements) are nature, change, and manifest. The mind, the five instruments of cognition (seeing, hearing, smelling, tasting, and touching), five instruments of action (speech, hands, feet, anus, and genital), and the five gross elements (space, air, fire, water, and earth) change and are manifest.

25 Puruṣa. Jñā. Knower, Intelligent. Avyakta. Unmanifest

A-Jna. Non-knower, Non-intelligent. Vyakta. Manifest

24 Prakriti, the state of equilibrium of Sattva, Rajas and Tamas.

23 Mahat. 22 Ahamkāra. 21 Manas.

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freedom from the cycles of birth and death.

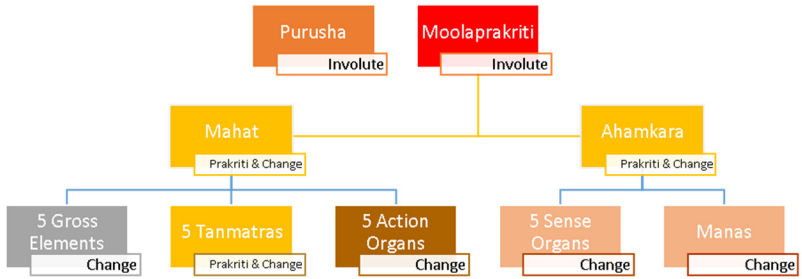
Indriyas of sense 20 Eye. 19 Ear. 18 Nose. 17 Tongue. 16 Skin.

Indriyas of Action 15 Hands. 14 Feet. 13 Tongue.

12 Excretory Organ. 11 Organ of generation.

Tanmatras for transmission 10 Sound. 9 Touch. 8 Form. 7 Flavour. 6 Smell.

Gross Elements 5 Ether. 4 Air. 3 Fire. 2 Water. 1 Earth.



Purusha is the impartial observer of Prakriti's evolution. Purusha is the interpreter or knower and Prakriti is the object of knowledge. It is a pure subject and as such can never become an object of knowledge. It is the silent witness, the emancipated alone, the neutral seer, the peaceful eternal. It is beyond time and space, beyond change and activity. It is self-luminous and self-proved. It is uncaused, eternal and all-pervading. It is the indubitable real, the postulate of knowledge, and all doubts and denials pre-suppose its existence. It is called inert (Udaseen), non-doer Akarta, Kevela, present (Madhyastha), witness (Sakshi), Seer (Drashta), self-illuminant (Sadapraksashasvarupa) and knower (Jnata). Everything serves the purpose of the Purusha though unconsciously. Prakriti is the benefactress of Purusha. Samkhya believes in the plurality of the Purushas. The selves are all essentially alike; only numerically are they different. Their essence is consciousness. Bliss is regarded as different from consciousness and is the product of the Sattva guna.

Moolaprakriti is the primordial, undivided substance (energy or its potentiality) with three characteristics of sattva, rajas, and tamas, Purusha is devoid of them. It is dynamic and differentiates thus turning into Padartha (material objects) due to disequilibrium, which is the beginning of evolution. The process of evolution may be followed by the process of dissolution. The world that arises from Prakriti blends back into Prakriti after dissolution. The cycles of evolution and dissolution are inextricably linked.

Prakriti is pre-existent and there is neither new production (Avirbhav) nor destruction (Tirobhav).

This cascading order of evolution known as Mahat (महत्) or Mahattattva, refers to a primordial principle of the nature of both Pradhāna and Puruṣa. This principle acts as the seed of the Cosmos. It also forms the intellect (Buddhi), ego (Ahamkara) and the mind (Mana).

Mahat produces Ahamkara or identity which generates self-sense (Abhimana). It produces the notion of 'I' and 'mine'. It is the individual ego - sense. Purusha incorrectly identifies itself with this ego and considers himself a possessor, an actor, a desirer or an experiencer of emotions and volitions. Ahamkara is of three types.

1. Vaikarika or Sattvika, when Sattva predominates. Manas or mind which arises from the Sattvika Ahamkara is the subtle and central sense - organ. It can come into contact with several sense organs at the same time. The Sattvika Ahamkara produces, besides manas, the five senses and the five motor organs. The five sensory organs (Jnanendriya) are the function of sight, smell, taste, touch and sound. Buddhi, Ahamkara and Manas represent the three psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively. Samkhya calls them material and derives them from Prakriti.

2. Bhutadi or Tamas, when Tamas predominates. From the Tamasa Ahamkara arise the five subtle essences which are called Tanmatras or 'things -in themselves. These are the essences of sight, smell, taste, touch and sound. From these Tanmatras five Mahabhutas of earth, water, fire, air and ether are produced.

3. Tajjasa or Rajas, when Rajas attribute predominates.

Buddhi or intellect is distinguished from consciousness. Purusha alone is pure consciousness. Buddhi being the evolute of Prakriti is material. Its functions are said to be ascertainment and decision. It arises when Sattva predominates. Its original attributes are dharma, knowledge (Jnana), detachment (Vairagya) and power (Aishwarya). When it gets vitiated by

Tamas (energy) these, attributes may get transformed in their effects. Memories and recollections are stored in Buddhi.

Purusha is free and pure consciousness yet under the effect of Prakriti (Manas, Buddhi, Ahamkara) it mistakes its reflection in the Buddhi for itself and misidentifies itself with the ego. intellect, or mind, then it is said to be bound. When the Purusha realises its nature, it gets liberated. Hence bondage is due to ignorance or non-discrimination between the self and Prakriti.



## Chapter Eight

# The Cognition Centre

The human cognition centre is considered to be the brain which includes the central nervous system and the peripheral nervous system. However, even the ancients knew that this is only the hardware part. They referred to the software part as the 'self' or 'Atma, or 'spirit'.

The concepts of spirit and soul often overlap, and both are believed to survive bodily death in some religions. The word "spirit" can also be used in the sense of a ghost, i.e., a manifestation of the spirit of a deceased person. Spirit is also often used to refer to consciousness or personality.

A soul has many different meanings and connotations, most of them relating to a non-corporeal substance either contrasted with or given ontological priority over the material body. It can also refer to a "subtle" as opposed to "gross" material substance. The famous last paragraph of Sir Isaac Newton's *Principia Mathematica*. The word spirit is often used metaphysically to refer to consciousness or personality. The term may also refer to any incorporeal, immaterial, supernatural being or essence — transcendent or metaphysical.



Spirituality is, therefore, a special capability directly related to the cognitive centre. It is contrary to the commonly accepted notion. For a long time, science denied telepathy,

telekinesis, telecommunication and magic. The research in the phenomena of near-death experiences, past life regression, akashic records, out-of-body projection, Pranic healing, etc has opened new vistas for understanding human life.

The nature of the soul is also like a substance and can be inferred as similar to air. The best analogy available today is from hardware (matter) and software (abstract). The 'self' is software and it originates from the ultimate self through 'Brahman' or world soul. Brahma is the substratum of self. The information of cognitive self, the 'I-ness' is encoded on this substratum and then more layers of various energies (in waveform and discrete) to reach a stage where it can assimilate itself in the matter and becomes a cause of action.

Spirit is consciousness in layers with the soul as the outermost layer. The layers of energy make sure that the cognitive complex 'the self' is subjective to space-time and can react at different levels in material dimensions.

रूपैः सप्तभिरेव तु बध्नात्यात्मानमात्मना प्रकृतिः । सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण ॥ ६३ ॥

Prakṛti using only her seven forms binds the Self and she only releases him by one form, for the benefit of the Purusha.

सूक्ष्माः मातापितृजाः सह प्रभूतैः त्रिधा विशेषाः स्युः । सूक्ष्मास्तेषाम् नियता मातापितृजा निवर्तन्ते ॥ ३९ ॥

The subtle, born of parents, along with gross elements are the three kinds of existences. Of these, the subtle bodies are everlasting and those born of the parents are perishable. The five gross elements also transform.

पूर्वोत्पन्नमसक्तं नियतं महदादि सूक्ष्मपर्यन्तम् । संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् ॥ ४० ॥

The Linga Sharir (subtle body) is produced at the beginning. It is unconfined (can pass through matter also), constant (continuous),

composed of the tattvas beginning with Mahat and tanmatras etc. It transmigrates the world free of experiences and tinged with emotions.

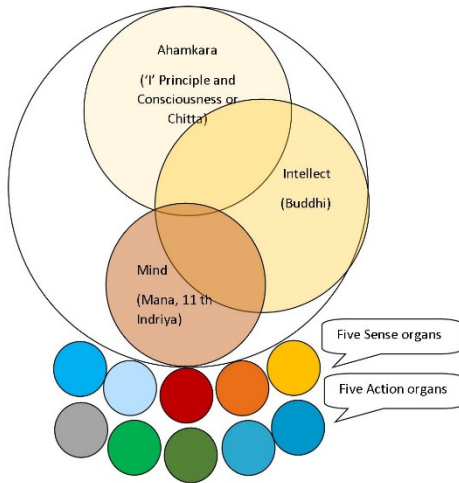
चित्रं यथाश्रयमृते स्थाण्वादिभ्यो विना यथा छाया । तद्वद्विना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम् ॥ ४१ ॥

As a painting cannot exist without support (of light or colours) and shadow cannot form without space, similarly the body cannot exist without the support of a subtle body (Linga Sharira).

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिक प्रसङ्गेन । प्रकृतेर्विभुत्व योगान्नटवद्व्यवतिष्ठते लिङ्गम् ॥ ४२ ॥

The purpose of the subtle body is Purushartha. Interwind in the cause and effects relationships and the forces of nature like gymnast it acts appearing in different roles. Purusha is consciousness and Purushartha is the growth of consciousness, the seed of Purusha (Linga, the subtle body, interpreter) goes through all the processes of learning to increase the discriminatory powers and hence grows in consciousness.

The subtle body functions in a manner having various components. These components are depicted and described further.



बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनत्वगाख्यानि । वाक्पाणिपादपायूपस्थाः  
कर्मन्द्रियाण्याहुः ॥ २६ ॥

The organs of sense are the eyes, ears, nose, tongue and skin. The organs of action are speech, hands, feet, anus and the generative organ.

उभयात्मकमत्र मनः, संकल्पकमिन्द्रियं च साधर्म्यात् । गुणपरिणामविशेषान्नात्नानात्वं  
बाह्यभेदाश्च ॥ २७ ॥

Of these (sense organs), the Mind possesses the nature of both (the sensory and motor organs). It is the deliberating principle and is also called a sensor because it possesses properties common to the sense organs. Its multifariousness and also its diversities are resultant of special modifications of attributes. Mind is where individual sensors deposit their information and it combines them all together and senses them after the unification. It can also interpolate, extrapolate or discard any gaps, deformities or contradictions in the sensor information.

From the materials of the senses, Manas creates precepts. These are then transferred to Ahamkara, which regards them either as concerning themselves or not concerning themselves. Thus coloured with the personal equation, they are next taken up by Buddhi, which makes certain of their true nature and determines conduct accordingly. Such, in brief, is the process of sensuous cognition propounded in the Satpkhya Darshana.

रूपादिषु पञ्चानाम् आलोचनमात्रमिष्यते वृत्तिः । वचनादानविहरणोत्सर्गानन्दश्च  
पञ्चानाम् ॥ २८ ॥

The function of the five in respect of form etc is considered to be mere observation. Speech, manipulation, locomotion, excretion and pleasure are the functions of the other five. The Pradhâna, Buddhi, and Ahamkâra are non-intelligent and Purusa is a non-agent. Certain Svabhava (spontaneity) is the cause of the variety of the Indriyas and their objects.

Manas possesses a unique definition of its own but it is similar to the Indriyas but it is unlike Buddhi and Ahamkâra. It is produced along with

the other Indriyas from the same material cause which is Ahamkâra modified by the predominance of Sattva. But Ahamkara, Buddhi and Manas are different from each other.

स्वालक्षण्यं वृत्तिस्त्रयस्य सैषा भवत्यसामान्या । सामान्यकरणवृत्तिः प्राणाद्या वायवः  
पञ्च ॥ २९ ॥

The three internal have their own characteristics and re-iterative processes and these functions are peculiar, different, normal modifications of the Vrittih (cyclic processes) results in the five airs such as the Prana etc.

The five vital airs Of the five vital airs, the Prāṇa is located at the tip of the nose, the heart, the navel, feet and the thumb, apāna is located in the nape of the neck, the back, the feet, the anus, the generative organ and the sides, Samana, in the heart, the navel and all the joints; Udāna, in the heart, the throat, the palate, the head, and between the eye-brows; Vyāna is located in the skin are the modifications jointly of Buddhi, Ahamkara, and Manas. They control the functions of the internal organs. These five vital airs are the essence of communication of the three internal organs since the latter exist when they exist and cease to exist when they are absent.

करणं त्रयोदशविधम् तदाहरणधारणप्रकाशकरम् । कार्यं च तस्य दशधाऽऽहार्यं धार्यं  
प्रकाश्यं च ॥ ३२ ॥

The 13 actors are Ahamkara, Buddhi, Mind, ten Indriyas and the internal 3 concentrate thoughts, the sensors receive and the action organs get illuminated by commands to perform physical acts. Each of the acts of sense, concentration and illumination are of ten types. The ten are 5 types of functions having two channels each (divine and non-divine) and 5 types of airs (Prana, Apana, Saman, Udan, Vyan) are actions of the three internals.

अन्तःकरणं त्रिविधं दशधा बाह्यम् त्रयस्य विषयाख्यम् । साम्प्रतकालं बाह्यं  
त्रिकालमाभ्यन्तरं करणम् ॥ ३३ ॥

The internal actors operate in three ways and ten externals are called the branches of the three which function at present time whereas the internal actors function in three times (past, present and future).

बुद्धीन्द्रियाणि तेषां पञ्च विशेषाविशेषविषयाणि । वाग्भवति शब्दविषया शेषाणि तु पञ्चविषयाणि ॥ ३४ ॥

The five senses of these Indriyas have specific and non-specific subjects. Each has a subject like the speech is the subject of sound. These five specific or distinct subjects are Shabda, Sparsh, Rupa, Rasa and Gandha (sound, touch, shape, taste, smell) and five non-specific, indistinct are their base communication or Tanmatras. These sense subjects are present in three forms Shant (calm), Ghor (turbulent) and Moodh (deluding, inaccurate sense).

सान्तःकरणा बुद्धिः सर्वं विषयमवगाहते यस्मात् । तस्मात् त्रिविधं करणं द्वारि द्वाराणि शेषाणि ॥ ३५ ॥

Intellect absorbs and comprehends all subjects together and from internal organs. It makes him appear like a doorkeeper and the rest like the doors.

एते प्रदीपकल्पाः परस्परविलक्षणा गुणविशेषाः । कृत्स्नं पुरुषस्यार्थं प्रकाश्य बुद्धौ प्रयच्छति ॥ ३६ ॥

All the Indriyas are illuminated like a self-effulgent lamp (from their communications) together and these communications are remarkable due to special modification of various attributes. All of these are presented to Buddhi (Intellect) for the purpose of consciousness (Purusha). Ahamkara may be inert as an entity but it represents the manifestation of Purusha (in Ahamkara-Chitta).

तन्मात्राप्यविशेषास्तेभ्यो भूतानि पञ्च पञ्चभ्यः । एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च ॥ ३८ ॥

The Tanmātras are the indiscernible from these five proceed the **Panch Mahabhutas** (five dimensions or five gross existences). A special memory of these causes calm, turbulent and deluding/erroneous sense.

Although the meaning of Tanmatra can be derived as a measure of the body, the body may mean not only the human body but the cosmic body. It is an essential metaphysical element that connects the human body sensors to the cosmic sense. **The Tanmatras represent the connection of human sense elements to the cosmic sense elements (five gross existences) and an essential logic in the science of Yoga.**

**Yoga Sutras of patanjali describe Yoga as योगश्चित्तवृत्तिनिरोधः ॥१.२॥ It means that yoga is the removal of the fluctuations of the Cognition Centre. The reiterative cyclic processes of Ahamkara-Chitta, Buddhi and the Mind have to cease and they can achieve that state after the sensors (Indriyas) are controlled. Indriyas are controlled by stable posture and breath control. This helps the cognition centre to achieve an alternate state of consciousness that allows the Tanmatras to connect and receive knowledge from the cosmic mind.**

The Ahmkara is the decision maker. Though it is told to be not the main component but representing the main component that is Purusha (consciousness). Once the Vrittis of external sense organs and action organs are controlled, internal organs too will receive less information and will calm down and in the end, the Ahamkara will also lose itself.

Ahamhkara represents self-assertion and Abhimana (pride). Self-assertion is considered (Alochita) and the reasoned (mala) refers to me, in this I am competent, all these objects of sense are for my sake only, this does not concern anyone else but me, hence I am such Abhimana, self-assertion or consciousness by reference to oneself, from its having an uncommon or unique operation of its own, is called Ahamkara, by working upon which Buddhi determines that this is to be done by me. Ahamkara and its Modifications are described as the following.

अभिमानोऽहंकारः तस्माद् द्विविधः प्रवर्तते सर्गः । एकादशकश्च गणः  
तन्मात्रपञ्चकश्चैव ॥ २४ ॥

Self-assertion is Ahamkara. From it only proceeds a twofold evolution of the elevenfold set (of mind and Indriyas) and also the five Tanmatras. Transformations of Ahamkara distinguished.

सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात् । भूतादेस्तन्मात्रः स  
तामसस्तैजसादुभयम् ॥ २५ ॥

The Sattvika elevenfold set proceeds from the Vaikrita Ahamkara (from transformed Ahamkara), the Bhutadi (primary elements) Ahamkara, and the Tanmatras. The Tamasa, Taijasa Ahamkara is in both. Of the three Gunas, Rajas indicate flow and action and therefore, Sattva and Tamas must depend upon the activity of Rajas for the evolution of their products.

## Chapter Nine

# Various States of Intellect

Intellect is mainstay of the human cognition and it is responsible for its evolution. It continuously receives inputs from other thought-processing organs, its state remains variable depending on the information it processes and the conclusions drawn. The conclusions are dependent on experiences, associations, processing capability and their evaluation using ethical and critical thinking. Thereafter, the processed information can be used for selfish or altruistic motives. It is the intellect which would direct in which direction the mind has to lead in order to evolve. This chapter represents the psychology of Samkya and helps understand various states of intellect (to resolve itself by upgrading its knowledge).

सर्वं प्रत्युपभोगं यस्मात्पुरुषस्य साधयति बुद्धिः । सैव च विशिनष्टि पुनः  
प्रधानपुरुषान्तरं सूक्ष्मम् ॥ ३७ ॥

The intellect accomplishes all experiences for the purpose of Purusha and it is the intellect again which knows the subtle difference in consciousness and nature.

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग एश्वर्यम् । सात्त्विकमेतद्रूपं  
तामसमस्माद्विपर्यस्तम् ॥ २३ ॥

Intellect is the ascertainment of Dharma (application of critical thought), wisdom, Vairagaya (universal love) and worldly experience. It constitutes these forms when the Sattva attribute abounds and these reverse when the Tamas attribute abounds.

Ascertainment is being above the stage of doubt, differentiation, assimilation, and deliberation. Knowledge is the manifestation of the

discrimination between Prakriti and Purusa. Passions act like dyes of different hues residing in the retentive faculty. Samkhya tells us about the eight states of intellect. The four of these states are the Dharma, experience (Aishvarya), right knowledge (Jnana), and being in tune with nature (Vairagya) and the other four are opposites of these.

वैराग्यात्प्रकृतिलयः संसारो भवति राजसाद्रागात् । ऐश्वर्यादविघातो विपर्ययात्तद्विपर्यासः  
॥ ४५ ॥

Vairagya (universal love) results in being in harmony with nature. Attachment to Rajas attributes (a sense of control over other people and resources) results in transmigration into various worlds. Aishwarya (experiences) lead to non-impediment in fulfilling desires. The opposite four results on the contrary.

Vairagya is often misunderstood as dispassion. Whereas it is a special modification of the passion that leads to harmony (वै राग्य is विशेष राग similar to वै ज्ञानिक, वै कल्पिक). It is one of the states of Buddhi which leads to being in tune or harmony with nature (प्रकृति लय). The eight Bhavas (temperaments or states of Buddhi) and their results are described as follows.

<b>Nimitt (Cause)</b>	<b>Naimettik (Effect)</b>	<b>Nimitt (Cause)</b>	<b>Naimettik (Effect)</b>
Dharma	Upward Ascent	Adharma	Downward Descen
Vairagya	Integrates in Nature	Avairagya	Samsara
Jnana	Moksha	Ajanana	Bondage
Aishvarya	Fulfilment of Desire	Anaishvarya	Annulment of Desires

### Factor affecting Intellect

If Intellect uses the above four positive states equally, it would be Sam Bhava (balanced) and that would be the ideal state for human evolution. However, the processing of thoughts by the intellect is affected by factors such as alternate or inaccurate perception, lack of information collection and processing capability errors, a sense of contentment and lack of

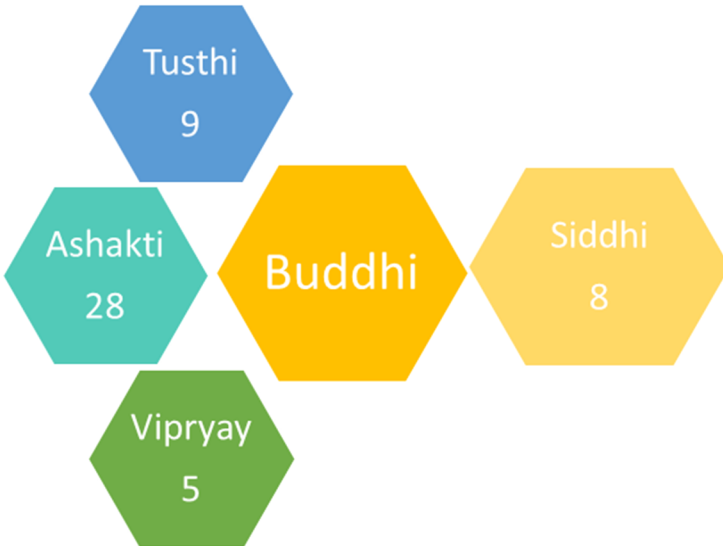
perfection in learning. A total of fifty such factors are identified under these four categories.

एष प्रत्ययसर्गो विपर्ययाऽशक्तितुष्टिसिद्धाख्यः । गुणवैषम्यविमद्दत्तस्य च भेदास्तु पञ्चाशत् ॥ ४६ ॥

This creation stems from intellect where 11 factors come together in various combinations and permutations (because of their inherent differences and inequalities) and give rise to fifty states of Buddhi. Pratyaya, as mentioned in Samkhya kaarika 46 stands for intellectual force, another name for Buddhi. is said to be affected by misperception, inability to receive and process, contentment (lack of interest) and lack of learning faculties. The subdivisions of these three factors are fifty in number.

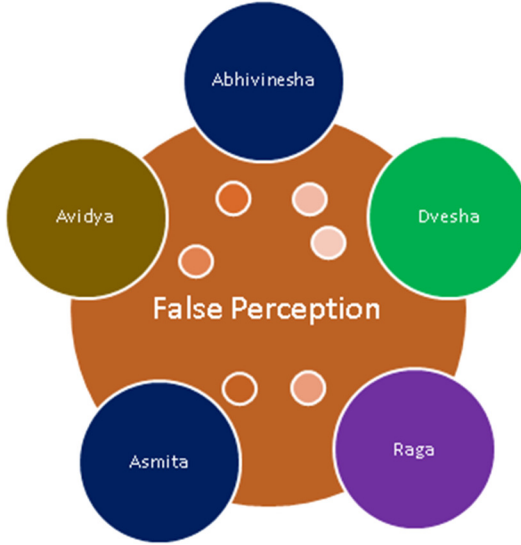
पञ्चविपर्ययभेदाः भवन्त्यशक्तिश्च करणवैकल्यात् । अष्टाविंशतिभेदा तुष्टिर्नवधाष्टधा सिद्धिः ॥ ४७ ॥

Misperception has five subdivisions and incapacity due to impairment of the organs) has twenty-eight subdivisions, contentment has nine divisions and learning faculties have eight subdivisions.



पञ्चविपर्ययभेदाः भवन्त्यशक्तिश्च करणवैकल्यात् । अष्टाविंशतिभेदा तुष्टिर्नवधाष्टधा  
सिद्धिः ॥ ४७ ॥

The five forms of Misperception are nescience (avidyā), egotism (aśmita), attachment (rāga), aversion (dveṣa), and clinging to life (abhiniveśa). They are also respectively known as obscurity (Tamas), delusion (moha), extreme delusion (Maha-moha), gloom (tāmiśra), and blinding gloom (andhatāmiśra).



The five forms of Viprayay or inaccurate perception are nescience (avidyā), egotism (aśmita), attachment (rāga), aversion (dveṣa), and clinging to life (abhiniveśa). They are also respectively known as obscurity (Tamas), delusion (moha), extreme delusion (Maha-moha), gloom (tāmiśra), and blinding gloom (andhatāmiśra).

भेदस्तमसोऽष्टविधो मोहस्य च दशविधो महामोहः ! तामिस्रोऽष्टादशधा तथा  
भवत्यन्धतामिस्रः ॥ ४८ ॥

False knowledge has eightfold divisions and Moha (fascination) is tenfold along with Mahā mohaḥ (extreme fascination or delusion). The Tāmisrah (gloom) is eighteen-fold along with the blinding gloom.

Tamas or Avidyā<sup>9</sup> is of eight kinds. The variety comes because of identifying the self with one or other principles like prakriti, buddhi, the mind or the five Tanmatras. The eight forms of Tamas do not belong to Puruṣa but to Buddhi. Another form of Tamas is the recognition of purity in impure things. The third kind of Tamas is the recognition of pleasure in pain. The fourth kind of Tamas is the recognition of the self in the not-self. Tamas is a condition of mistaken identity.

Moha or Asmitā. Moha is the identification of the Puruṣa with the matter. This kind of moha arouses the false notion that the very great achievements in the world and heaven through dharma, etc. are the ultimate aim of life. Asmitā is of eight kinds characterised by a love of eight attainments such as aṇimā, laghimā, garimā, mahimā, prāpti, prākāmyā, vaśītvā, kāmāvasāyitā.

Mahāmoha or Rāga. This is said to be the attachment to the objects of the senses. The rāga is referred to as an attachment to the substances of senses like sound, odour, etc., which forms the physical as well as mental and have five forms each. Thus the rāga is said to be tenfold. Rāga is said to be the cause of saṃsāra. Bhagavatam verse 3.12.2 states the following.

ससर्जाग्रेऽन्धतामिस्रमथ तामिस्रमादिकृत् । महामोहं च मोहं च तमश्चाजानवृत्तयः ॥ २ ॥

The fear of death, anger upon frustration, ownership of enjoyable objects, illusory conception, lack of knowledge and nescience, these thought processes were created first (when the human mind was being designed).

Tāmiśra or Dveṣa. Rāga may also lead to Tāmiśra (sense of loss) or Dveṣa (hatred). Dveṣa is the repulsion which accompanies pain. It is said to have an eighteen-fold form. The eighteen-fold forms are from the ten objects of sense and the eight are from attainments like Aṇimā, Laghimā etc.

Andhatāmiśra or Abhiniveśa (fear). Andhatāmiśra is also eighteen folds and it relates to the same objects as Tāmiśra. The eighteen forms of abhiniveśa

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<sup>9</sup> <https://www.wisdomlib.org/hinduism/essay/contribution-of-vachaspati-mishra-to-samkhya-system/d/doc627967.html>

are the eight attainments aṇimā, laghimā etc. and the ten forms of the sense objects ( 5 divine and 5 earthly).

एकादशेन्द्रियवधाः सह बुद्धिवधैरशक्तिरुद्दिष्टा । सप्तदशवधा  
बुद्धेर्विपर्ययात्तुष्टिसिद्धीनाम् ॥ ४९ ॥

The 28 incapacities of the thought process are due to injury to the eleven Indriyas including the mind together with injuries to the intellect, which are seventeen owing to the false sense of contentment and perfection. The eleven disabilities are of the eleven sense organs.

- o. Bādhiryam is deafness- the disability of the ear.
- p. Kusthita is numbness- the disability of the skin;
- q. Andhatvam, blindness, the disability of the eye;
- r. Jaḍatā is tastelessness, the disability of the tongue;
- s. Ajighratā is insensibility of the olfactory nerves, the disability of the nose;
- t. Mūkatā is dumbness, the disability of speech;
- u. Kaunya is the palsy of the hand, the disability of the hand.
- v. Pañgutva, is lameness, the disability of the foot;
- w. Klaibyam is impotency, the disability of the generative organ;
- x. Udāvarttaḥ is intestinal paralysis, the disability of the Anus; and
- y. Mandatā is stupidity, the disability of the mind.

The nine injuries to the intellect are due to the false sense of Tushti and nine are due to a false sense of perfection.

आध्यात्मिक्यश्चतस्रः प्रकृत्युपादानकाल भाग्याख्याः । बाह्या विषयोपरमात्पञ्च च नव  
तुष्टयोऽभिमताः ॥ ५० ॥

The nine forms of contentment consist of the four internal elements such as nature, material, time and luck. The external five are due to abstinence from the subjects. These contentments are described as the following.

1. Prakṛti is an understanding that discriminative wisdom is a modification of Prakṛti and that such knowledge is by the grace of the Prakṛti hence, there is no need for any effort. This sort of contentment is called Ambha.
2. Upadana. Arises from the belief that one continuously evolves as one lives life and there is no need to make any extra effort. This sort of contentment is called Salila.
3. Kaala. Arises from the belief that everything will happen at the right time and that there is no need to make any extra effort. This sort of contentment is called Oghas.
4. Bhagya. Arises from the belief that luck alone is the factor for one's upliftment and there is no need to make any extra effort. This sort of contentment is called Vristih.
5. Earning wealth. The means of acquiring wealth that can be painful due to physical or moral abuse, corruption, unhygienic conditions or a bad master/ boss. The contentment arising from abstinence from the objects of the senses as they cause pain is called pāra.
6. Protection of wealth. The protection of the acquired wealth being destroyed by taxes, thieves, fire and floods etc, involves great pain and misery. The contentment that arises from abstinence from these objects of senses is called Supāram.
7. Loss or decay. The constant thought that the wealth acquired with great pain when wasted when enjoyed leads to the abstinence from objects of the senses. The contentment arising from such feelings is called pārvāra.

8. The withdrawal symptoms appear due to addiction to the objects of enjoyment. The contentment that arises from the abstinence of the objects of the senses from such thoughts is known as anuttamāmbha.
9. The contentment that comes from the abstinence of sense objects due to defects of violence is called uttamāmbha.

The disabilities of the Buddhi due to its injuries caused by the inverse of Siddhi (success), and Tuṣṭi (contentment) are thus seventeen in number. Siddhi is the evolution proceeding from the Buddhi. Ignorance, disability and contentment are to be abandoned as they are obstacles to success.

## Chapter Ten

# The Logic of Creation

The cosmos has consciousness (Purusha) at the origin and commenced the cosmos with sustained thought which led to the origin of Energy (Prakriti). The creation and destruction of the universe is a function of Shiva who creates the primal base vibration Shakti. Shiva represents a major part of Parmeshwar and he is known as Maheshvara. He is also depicted as half Shakti (power of thought, Tamas) and Half Shiva (Consciousness).

When Prakriti rises from Shiva, her evolution is facilitated by Vishnu time (sequencing) and Brahma (Space). There is one Mahabrahma who controls the Brahman (the format) of space (Akasa) and has many forms in other galaxies as the Brahma of each Galaxy. All galaxies also move around the centre of the Cosmos which is the Shiva Linga (mark of Shiva where primal vibration gets generated). Brahma is consciousness that empowers Space. There is one Brahma in each Galaxy. Brahma has evolved from Vishnu (Time) which indicates a space-time relationship. The galaxies compress and recreate in big bangs. The matter is controlled by sentient beings Brahma (Point of Expanse). Brahma creates in his galaxy as per his own thought process. Therefore, Panch Mahabhutas (consciousness, Energy, Time, Space, Matter) form the Prakriti which is a Kriti by Pra (outside these dimensions, Kaivalya). The interplay of Purusha and Prakriti is represented by Shiva and Shakti.

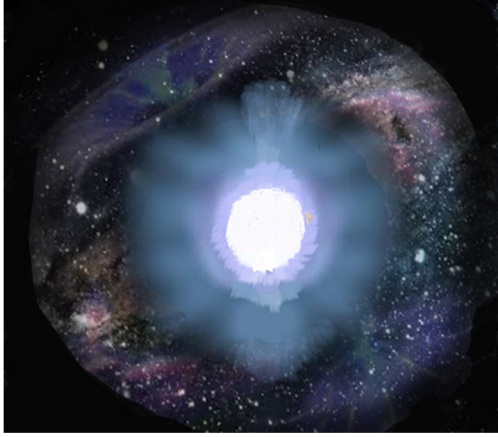


अष्टविकल्पो दैवस्तेर्यग्योनश्च पञ्चधा भवति । मानुषक श्चैकविधः समासतो भौतिकः  
सर्गः ॥ ५३ ॥

The eight celestial forms are (1) Brahmā, (2) Prajapati, (3) Indra, (4) Pitra, (5) Gandharva, (6) Yakṣa, (7) Rākṣasa, and (8) Piśāca. The five kinds of animal species are (1) cattle, (2) deer, (3) birds, (4) reptiles, and (5) immobile things. Mankind is of only one kind.

ऊर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलतः सर्गः । मध्ये रजोविशालो  
ब्रह्मादिस्तम्बपर्यन्तः ॥ ५४ ॥

The higher worlds are majorly Sattva and majorly Tamas resides in the root in between abounds in Rajas. Braham etc are forever existent.



Relation of the prakṛti with the Puruṣas

तत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः । लिङ्गस्याविनिवृत्तेस्तस्माद्दुःखं स्वभावेन ॥ ५५ ॥

The pain arising from decay and death due to unfinished tenure which the sentient spirit of the subtle body begets, therefore, being affected by pain is its normal state.

इत्येषः प्रकृतिकृतो महदादिविशेषभूतपर्यन्तः । प्रतिपुरुषविमोक्षार्थं स्वार्थं इव परार्थं आरम्भः ॥ ५६ ॥

This evolution from Mahat to the specific elements is created by Prakṛti. The beginning (creation) is for the emancipation of each Spirit and is for another's sake though it appears as if for her own sake.

वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य । पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ ५७ ॥

Like the flow of inanimate milk is for the growth of the calf (and not for the cow) similar is the action of the Pradhāna for the sake of the emancipation of the purusha (spirit).

औत्सुक्यनिवृत्यर्थं यथा क्रियासु प्रवर्तते लोकः । पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वदव्यक्तम् ॥ ५८ ॥

Like the world, for the sake of satisfaction of curiosity engage in acts, similarly, the Unmanifest acts for the purpose of completeness of Purusha. विमोक्षार्थं means for the purpose of Moksha (completing the journey of the soul).

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् । पुरुषस्य तथात्मानं प्रकाशय विनिवर्तते प्रकृतिः ॥ ५९ ॥

Like a dancing girl after showing herself on the stage stops after completion of the dance similarly Prakrti ceases to operate after revealing herself to Puruṣa.

नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः । गुणवत्यगुणस्य सतस्तस्यार्थमपार्थकं चरति ॥ ६० ॥

The benevolent Prakriti, endowed with attributes exists for his purpose and moves, pursues without the benefit (to herself) by several means, the Spirit, devoid of attributes confers no benefit in return. Sattva which predominates intelligence is also a manifestation of consciousness in Prakriti.

प्रकृते सुकुमारतरं न किञ्चिदस्तीति मे मतिर्भवति । या दृष्यऽस्मीति पुनर्दर्शनमुपैमि पुरुषस्य ॥ ६१ ॥

This is my opinion that there is nothing more modest than Prakrti who after thinking that I have been seen again no more comes within the sight of the spirit.

तस्मान्न बध्यतेऽसौ न मुच्यते नापि संसरति कश्चित् । संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥

Therefore, Purusa is not bound nor ever he is released nor does he ever migrate. Prakriti is a supporter in manifold ways, she migrates, is bound and is released.

रूपैः सप्तभिरेव तु बध्नात्यात्मानमात्मना प्रकृतिः । सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण ॥ ६३ ॥

Prakriti using only her seven forms binds herself and she again by one form for the benefit of the Spirit releases that.

तेन निवृत्तप्रसवार्थवशात्सप्तरूपविनिवृत्ताम् । प्रकृतिं पश्यति पुरुषः प्रेक्षकवदवस्थितः स्वच्छः ॥ ६५ ॥

For the purpose and final emancipation of Purusha, Prakriti releases the spirit (as giving birth) from the seven layers and Purusha stands at ease like a spectator who sees Prakriti resplendent.

दृष्टा मयेत्युपेक्षक एको दृष्टाहमित्युपरमत्यन्या । सति संयोगेऽपि तयोः प्रयोजनं नास्ति सर्गस्य ॥ ६६ ॥

Self after seeing her becomes indifferent and she thinks "I've been seen" and stops acting furthermore. Even by existing together (the Self and Nature) in a union, there is no use to creation. The purpose of creation is fulfilled.

सम्यग्ज्ञानाधिगमाद्धर्मादीनामकारणप्राप्तौ । तिष्ठति संस्कारवशाच्चक्रभ्रमिवद्धृतशरीरः ॥ ६७ ॥

Due to perfect knowledge and Dharma etc (Dharma, Aishvarya, Vairagya) one moves beyond the cause but remains invested with a thought body revolving like a Potter's wheel (after the potter has ceased the effort).

प्राप्ते शरीरभेदे चरितार्थत्वात्प्रधानविनिवृत्तेः । ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ॥ ६८ ॥

Prakriti ceases to influence when the separation from the body (even the Linga Sharira) is achieved as it was for the purpose (of learning). The self achieves both finality and solitude achieving the supreme state.

पुरुषार्थज्ञानमिदं परमर्षिणा समाख्यातम् । स्थित्युत्पत्तिप्रलयाश्चिन्त्यन्ते यत्र भूतानाम्  
॥ ६९ ॥

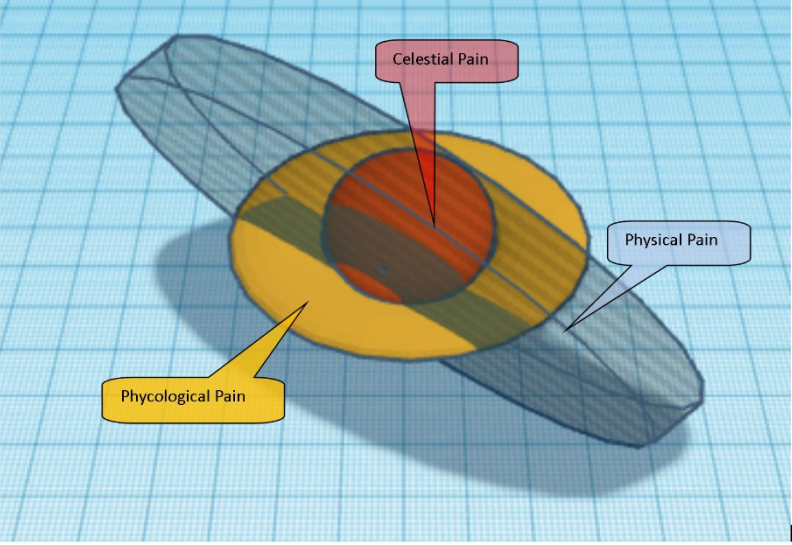
The deep (hidden in layers) knowledge in which deliberations on the beings that originate, stay and dissolve has been enumerated by the great sage (Kapila) for the purpose of consciousness. The purpose of consciousness is its growth.

## Chapter Eleven

# The Lasting Happiness

Samkhya describes that being in pain is the normal state of existence when Purusha is bound in seven layers of Prakriti. Liberation means complete cessation of all sufferings which is the Summum Bonum, the highest end of life (Purushartha). The main aim of a person should be to get rid of these pains. These pains are of three kinds.

- (1) Spiritual: The mental pain arising from negative emotions such as a sense of loss, defeat, hatred jealousy, fear, worry, depression etc. Also the imbalance of Vaata, Pitta and Kapha. The Tri-Doshas as they are called, are not in harmony causing different illnesses.
- (2) Physical: These are pains caused due to this physical world. Problems of physical discomfort caused due to cold, heat, rain, tiredness, thorns, animals, thunder etc.
- (3) Celestial: These include problems due to Auric attachments, Yakshas, Rakshasas and sudden problems in important events (विघ्न) due to the celestial plans.



Celestial plans lie at the root of our existence. Whatever challenges, plans, and learnings are required, they shape destiny. Therefore serendipity, good luck, or fortune are a reflection of this aspect. Since they affect the thought process directly, they may also affect the psychological well-being which in turn affects the physical well-being. Physical pains can be a direct or indirect result of environmental and psychological and celestial pains.

दुःखत्रयाभिघातात् जिज्ञासा तदपघातके हेतौ । दृष्टे साऽपार्था चेत्  
नैकान्तात्यन्ततोऽभावात् ॥ १ ॥

From the torment of threefold pain, arises the enquiry into the means which can prevent it; the enquiry is not superfluous because ordinary (visible means) exist because they fail to accomplish certain and permanent prevention of pain. The Alleviation of pains means the introduction to lasting Happiness.

### **The Pursuit of Happiness**

Happiness is a state of emotional well-being that a person experiences when pleasing or good things happen (Hedonic happiness) or as a positive evaluation of one's life and accomplishments (Eudaimonic happiness). It is

a condition of subjective well-being. Happiness can be seen when one is free from negative emotions (such as sadness, fear, and anger) and also when positive emotions (such as affection, excitement, and interest) are present. The Vedic act is of two kinds (a) the 'active,' which is conducive to happiness and prosperity, and (b) the 'passive,' which is conducive to the highest good.—Manusamriti, 12.88

सुखाभ्युदयिकं चैव नैःश्रेयसिकमेव च । प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥ ८८  
॥

Some say that happiness is internal because it is subjective and depends on attitude. Indian philosophers perceive happiness as the absence of Pain. The argument is so because a soul's basic nature is Sat-Chitta-Ananda and when it is free from pain then it will be in a state of elation (Ananda). Happiness is derived from experiences and perceptions of those experiences. Someone to love, something to live for and accomplishment of creative talent can be reasons for happiness. One can create conditions for happiness where one must be peaceful enough to allow it to flow to oneself. The experiences of happiness are for finite moments and not forever, we can try and repeat those experiences which gave us happiness but repetitions don't help as the novelty declines and then we move to newer experiences. It is our self (soul) who feels that joy, and mainly it comes from learning and creativity.



## Chapter Twelve

# The Path of Union

Yoga is the practical way to implement the knowledge received from scriptures and Gurus. There are many different names given to various styles of Yoga such as Kriya Yoga, Hatha Yoga, Chakra meditation, Kundalini Yoga, Tanta Yoga and Raj Yoga etc. All these may vary slightly but they are built around the same principle. The eight or six-fold path of yoga is an ideal way. The first few steps are the preparation and the journey starts from the Asanas, after having requisite physical strength and firmness, the sitting meditation postures are attained. For meditation, Siddhasana and Padmasana are the best.

Pranayama is the exercise of Prana, the subtle energy in the body. It is often misunderstood as the exercise of the breath. Pranas are considered Vayu (air) by most practitioners. Prana is a subtle energy on which the information system of the body rides and information flow is maintained. Prana is the science behind the concept of Kundalini Yoga, Hatha Yoga, Chakra meditation, Kriya Yoga and Raj yoga.

Pratyahara is the withdrawal of the senses from external objects. Dharana is focused on concentration. Dhyana is meditation (absorption in the vast perception of God). Samadhi is an experience of the union of the individual's soul with the dimension of consciousness. These are to be studied in detail by Yogi.

Goraksh Shatakam lays down a hundred sutras in easy language for yogis by Nath Yogi Shri Gorakh Nath, who is considered a part of Shiva himself. These sutras describe the nature of Prana, nadis, human physiology a yogi must know and the process of Samadhi.

The Prana is continuously flowing through Ida, Pingla and Sushumna, three channels of information and energy flow. They are represented as Sun,

Moon and Fire channels. Normally the Prana flows thru Ida and Pingla alternatively every 1.5 Muhurta (72 minutes), this helps regulate the temperature of the body as Ida is the cold channel and Pingla is the hot channel. (30 Muhurta in a day, 1 Muhurta = 48 Minutes).

Sushumna is active only for a short duration when both channels are equalized. How to equalize both channels using the following Bandhas (stoppages). In yoga flow of air or its stoppage controls, Prana and Prana rises upwards in the Sushumna and energise certain parts of the brain.

महामुद्रां नभोमुद्रामुड्डियानं जलंधरम् ।

मूलबंधं च यो वेत्तिः स योगी सिद्धिभाजनम् ॥ ३२ ॥

The yogi who knows the mudras (postures) such as Jalandhar Bandh (throat lock), Uddiyana Bandh (Stomach pulled in), Moola Bandha (rectum pulled up), Nabhi Mudra (Khechari Mudra) and Mahamudra, that one is authorized to proceed on the path of liberation. The Paran is energized, and it flows upwards through Sushumna from where it rises up to the Pineal gland which is also known as the third eye.

चले वाते चलं सर्वं निश्चले निश्चलं भवेत् ।

योगी स्थाणुत्वमाप्नोति ततो वायुं निबंधयेत् ॥ ३९ ॥

As the air moves in the body, everything is active. As the breath stills everything stills. Therefore, a yogi must do Pranaayam to still the breath and hence mind. During the Pranaayam focusing is different Chakras strengthens them and also gives different beneficial results.

धारणाः पंचनाड्यस्तु ध्यानं च षष्टिनाडिकाः ।

दिनद्वादशकेनैव समाधिः प्राणसंयमः ॥ ९६ ॥

The duration of Dharna (concentration) is five naadis duration (one naadi or ghaati is 24 minutes), Dhyana (meditation) is for 60 naadis (one day) and Samadhi is for 12 days.

न गंधं न रसं रूपं न स्पर्शं न च निःस्वनम् ।

आत्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ ९७ ॥

When the yogi withdraws all senses, he doesn't smell, taste, see, hear or feel the touch and he knows nothing but the self (atma), then the yogi is Samadhi and he is a liberated one.

The pineal gland was also known as the 'third eye'. Mystic and esoteric spiritual traditions suggest it serves as a metaphysical connection between the physical and spiritual worlds<sup>[17]</sup>. Pinoline produced by it resonates with the frequency of 7.83 Hertz. The same frequency is also emitted through the brains and hands of all successful healers. The sound of Aum is 7.843 hertz.

When the awareness is withdrawn from the senses and the mind is calm (*Chiita Vritti Nirodha*- no thoughts in intellect), the meditation on 'Agya Chakra' (third eye) leads to the activation pineal gland and to releases of hormones neurotransmitter serotonin, melatonin, DMT etc. This process causes bliss in meditation.

## Types of Samadhi

The science of Samadhi is highly developed and Samadhi is mainly described as of two kinds, with and without the support of an object of meditation. These are known as Sampragyat Samadhi and Asampragyat Samadhi.

In Sampragyat Samadhi or Savikalpa Samadhi or Sabija Samadhi, meditation is done with the support of an object. Sampragyat samadhi is associated with deliberation, reflection, bliss, and I-am-ness. Savitarka is deliberative and in this, the intellect is concentrated upon a physical object which is perceptible to our senses e.g. flame of a lamp, the tip of the nose or the image of a deity. Awareness of the word or



object of meditation remains but disappears at a certain stage. When the deliberation ends, this changes to Nirvitarka samadhi. Savichara is reflective and in this chitta is concentrated upon a subtle object of meditation which is not perceptible to the senses, but arrived at through an inference from the senses, mind, I-am-ness, chakras or Prana flow. The stilling of reflection is called nirvichara samapatti. Sananda Samadhi, ananda, bliss: this state emphasizes the still subtler state of bliss in meditation. In Sasmita, the intellect is concentrated upon the sense or feeling of I-am-ness (asmita).

Asampragya Samadhi, also called Nirvikalpa Samadhi and or Nirbija Samadhi meditation without an object leads to knowledge of purusha or super consciousness. Heinrich Zimmer explains Nirvikalpa samādhi as a merging of the mental activity (cittavṛtti) in the Self in such a way that the distinction of the knower, knowing, and known is dissolved. As waves vanish in water, and as foam vanishes into the sea same manner atma merges in Parma atma. Samadhi can also give Yogis various superpowers. These superpowers are the following eight classical Siddhis (Ashta Siddhi).

1. Aṇimā: reducing one's body to the size of an atom
2. Mahimā: expanding one's body to an infinitely large size
3. Garima: increasing the weight to the point one becomes immovable.
4. Laghimā: becoming almost weightless
5. Prāpti: the ability to be anywhere at will
6. Prākāmya: realizing whatever one desires
7. Īśīṭva: supremacy over nature
8. Vaśīṭva: control of natural forces

Thus a Yogi so settled in Samadhi achieves control over his sensors but also gains telepathy, wisdom of Sat and the ability to see past present and

future, he truly goes beyond the bandwidth of a normal human being's senses and becomes an adept (Siddha). This is the surest path for the evolution of consciousness.

## About the Author

Dr Satinder Singh Malik was born in 1973 in the village of Riwara in Haryana. He studied BSc (Computer Science) and MTA (Master in Tourism Administration) at Kurukshetra University. He joined Indian Air Force in Feb 1996 and got commissioned as a fighter pilot in June 1997. In IAF he flew Mig-21 and Su-30 fighter aircraft. He became a skydiver, a river rafter and an avid trekker before he completed his PhD on the topic Potential of Adventure Tourism in India: Problems and Prospects. Later he also took part in mountaineering, and paragliding and travelled to far places including Kailash Mansarovar and Antarctica.

The continuous exposure to adventure, a different perspective from a higher altitude and contemplation aroused his interest in consciousness research and transcendental meditation. He was appointed a director of the Indian mountaineering foundation and Air Force adventure directorate. He has published papers in the Journal of Consciousness Exploration & Research (JCER) and Scientific God Journal. He has also published books Beyond Common Sense, Pragyan Brahma and A book of poems 'A Skyful of Love'. The last 5 years have been a truly awakening period of his life where he came in contact with great people, ideas and practises including his Gurudeva Pilot Baba (Peethadheeshwar Shri Somanath Giri). The following anecdote is his own words.

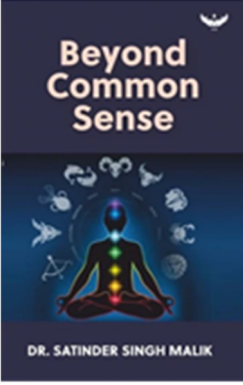
*"Earlier in life, many times, I would stand outside the temples when others went in, thinking if God is everywhere then what's the point in going inside? I had read many science books, 'A brief history of Time', 'Cosmos', 'The Tao of Physics', 'Black Holes' etc. Reading the biographies of scientists is different from reading science because biographies contain the background thought process and philosophy. Many scientists believe in some unknown force or power in the universe. When we study science, the description and formulae make it appear as if the existence is just incidental. This conclusion itself is unscientific and illogical because as per the rational thought process, nothing can exist without a cause or a reason.*

*The transformation in my ideology generally started taking place gradually from 2014-15. I started examining some spiritual texts and started comparing them against science and found them to be improperly*

*explained. That was the beginning of an examination of what spiritual people tell, is that right or they are just pretending?*

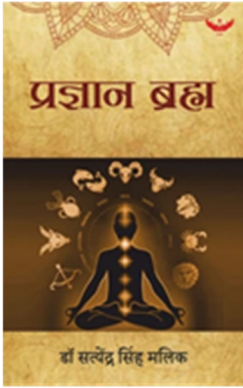
*My journey in meditation has been quite encouraging. With blessings, I could reach a stage where I could experience alternative states of consciousness and direct perception. I could also have some experiences which are unique and outside the preview of the waking state. Meditations helped me in finding answers to many of the difficult questions of philosophy. I foresee life in a wider sense, Being alive is having the ability to perceive, interpret, influence and control. Writing helps me to learn, and to formulate new ideas. That's from where I expound the principle to interact to evolve. This is the reason, I wrote this book 'A Logic of Every Being'."*

## Other Books by Author



Common sense indicates being thoughtful, it indicates an understanding, a plan without a formal act. This itself is uncommon yet there is a bigger world that lies beyond it. A design mechanism, physical laws, innate mathematics, logic and supernatural powers such as magic. As we observe our surroundings and be amazed by the beauty of this world, we fail to appreciate the purpose of life, of this world and our actions. For this one needs to understand the environment, and nature of the human body, mind and soul. Science offers exciting information and details about life. These details are unable to form a complete picture of all why, how and what about the understanding of life.

What lies beyond common sense is the treasure of unmeasured potential. The sixth sense is a sense which connects the human cognitive complex to the dimension of consciousness and it is known as Pragyan in Sanskrit. Pragyan is Intuition. The root word for intuition is Latin 'intueri' meaning into you. Intuition has spiritual roots which lie in the dimension of consciousness.



प्रज्ञान ब्रह्म महर्षि वेदव्यास द्वारा रचित ब्रह्मसूत्र का महावाक्य है। प्रज्ञान का अर्थ है ज्ञान के क्षितिज से भी आगे। किसी स्थिति का आकलन करने व उसके समाधान पर पहुँचने के लिए चेतन मन और बुद्धि के उपयोग की आवश्यकता होती है। धारणा और ज्ञान चेतन मन और बुद्धि के कार्य हैं। जब मन शांत होकर अवचेतन की गहराई में उतरता है तो वह प्रज्ञान की अवस्था में पहुँच जाता है। चेतन से अवचेतन स्तर की धारणा में बदलाव एक गहन विश्लेषण की समझ प्रदान करता है। जीवन के उद्देश्य को जानने के लिए हमें पृथ्वी, सौरमंडल ब्रह्माण्ड, वातावरण, मानव शरीर, मन और आत्मा के बारे में ज्ञान होना आवश्यक है। यह पुस्तक इस प्रकार की उचित जानकारी का एक स्रोत है। इसके अतिरिक्त इसमें प्रज्ञान की अवस्था को प्राप्त कर ब्रह्म से योग के लिए आवश्यक तरीकों का भी समावेश है।

मनुष्यों और अन्य प्राणियों में एक अंतर यह है कि मनुष्यों में ज्ञान-संबंधी सम्प्रेषण के लिए मस्तिष्क अधिक विकसित है। कई चीजें जिनका हम आकलन करते हैं जानवर भी उनको बिना आकलन किये वैसे ही करते हैं। बिना आकलन किये भी उसी निर्णय पर पहुँच जाना अमूर्त बुद्धि (abstract intelligence) के कारण संभव है। अमूर्त बुद्धि चित्त के कारणवश है। विश्वास भी मूर्त बुद्धि का ही एक रूप है। विश्वास एक ऐसा तथ्य है जो स्वतः ही हो सकता है किसी के वाक्य करने पर नहीं। परमेश्वर के अस्तित्व पर विश्वास भी संस्कार जनित विद्या है। यह अमूर्त रूप में हमारे पूर्व जन्मों के संचित ज्ञान का फल है।



"A Skyful of Love" not only touches the surface of what it means to be alive in a modern generation, but he fearlessly penetrates through all stereotypes and stringencies that mankind has put in place, to reach the purest essence of who we are. The reader embarks on this journey with any preconceptions that they've conceived throughout their lifetime, and the ways our minds have been conditioned will ultimately lead to each reader having a different experience with this book.

Love can mean a myriad of things. For some, it can be the subtle presence of a lover, to have that reassurance tucked in their heart, to feel a sense of security, whenever the two commune. On the other hand, love may bear more spiritual value, this can be a moment of connection with nature or a strong bond between the Creator and creation. However, not everyone's perception of love is viewed as fondly. Within these 100 poems, Dr. Satinder Singh Malik gushes from his inward heart an outward appreciation for the world and its multifaceted inhabitants