

YOGI, BRAHM AND HIGHER STATES OF CONSCIOUSNESS



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Photograph on cover page: Invisible, semitransparent mere-matter image of a scarf around the head-insignia of an unseen goddess (Durga?).

Books

1: 'The Gods: 19 years of strife under possession' is a narration of unbelievable yet true experiences of a Braahman god who remained under possession of dark gods for long eight thousand years. He struggled over nineteen years in the present life for freedom from their clutches after reaching Braahman god and Purush states of consciousness. It illustrates continuance of godly possessions and Karmas on the soul life after life. 8.5"x5.5", 288p. Rs. 345 (\$12 Abroad).

2: 'Structure of soul' gives first scientific model of our invisible soul and its transmigration. The book is to convince people scientifically that we do exist even after physical life is over at death. 8.5"x5.5", 108p. Rs. 95 (\$5 Abroad)

3: Science of Consciousness is for the men curious to learn various facets of consciousness. Art paper, 11.5"x8.5", 250 bw. & col. illustrations 275p., hard-bound & card-bound editions. Hb. Rs. 1600 (\$ 50 Abroad); Card-bound (Rs. 495). *Postage free for all the books*

About author

A learned Prakashkar Shashtri of Sanskrit Mahavidyalaya, M. S. University, Vadodara, christened a professional Petroleum Geologist as **Jagadishomrityunjay**. It figures in his Sanskrit degree and the books of Attadhithanam. The person was a vertebrate paleontologist initially, earned Ph. D. degree in micropaleontology and was decorated with National Mineral Award by the Indian Government for fundamental contributions in geology. He spent many years in the Institute of Petroleum Exploration, Oil and Natural Corporation, India; and, was the President of Indian Colloquium on Micropaleontology, Goa (1998). The geologist, Jagadish Pandey, was Head of the Exploration Business Group, ONGC, Western Offshore, Bombay (1996 1998).

The article and Abstract of book-chapters are on the web — free.

Introduction

Three persons in seventies read through my book 'The Gods' for me, published on 8. 8. 08. The first, a retired principal of a college and English teacher by profession, saw plenty of vulgar sex in the book; but, more than that was his scare and obsession for persecution by vile Swati parsina because he was helping me in completing the document. The leopard-like goddess Breast-fire of Turkey was on his nerves and his fears proved right soon. He landed in a nursing home shortly down with a lever abscess, and came out after his pocket was lighter substantially. The second was my past boss, figuring in the book as V. R. and responding "Your book has a racy style – scenes after scenes moving rapidly as in a movie, ending in a grand finale. I want to write a book in a similar style." We talked about a few tyrannies of the goddess continuing even later.

My third reviewer was a senior colleague of mine during nineties, forthright in his telephone from Chennai. "You must have been running through some kind of hallucination", he communicated on the line in October 2008. I admired the strength of conviction in his view even though nowhere close to truth. The book deals with the perceptions and transactions in Braahman god state; and Upanishad is clear: detailing the perceptions or transactions of *prajna* in the state is a *viglaapan* (depressive, exasperating aversion)¹. This exactly was the response of my senior PVK along with more than a dozen editors of magazines and newspapers. Papers did not publish review about unbelievable stories in 'The Gods'.

None except me have written about Braahman state wherein we transact with the spirits and gods of bygone past and distant lands. A Braahman erudite poet alone² describes the feelings of the state very precisely in two lines of his poem:

*A bodiless artist-divine has finished his creation as painting perennial;
It's on a canvass of zero-wall, while colors he declined to use or avail.
Objects of (karma)-canvass fade not on washing and none can kill them ever;
Fear and sorrow grip as one sees his self imaged on the wall here and there.*

Such perceptions are limited to Braahman state alone when a person in Brahm state 'dies' and a Braahman is born in a process named Brahmajnanman. He turns into a living phantom in the world of undying psyches left behind by the bygone dead. What he sees and feels do not exist in the lower states of consciousness or minds and disappear soon after a Braahman god ascends to Purush state (Fig. A).

Common men transact only in three states—Base population, Demoniac and Ritualistic; and, response of PVK and editors was very natural to their state. Most people of the three populations are unaware that man has also evolved in a direction

other than intellect, logic or I.Q. It is the line of manojav or psychic potential where Yogi state forms the lowest rung of the ladder and the Purush is the last (Fig. A).

The stages of accreting and accelerating consciousness among semi-starved people of higher consciousness lie far above the psychic potential in the sensuous, calorie conscious, pot-bellied population of today living either for money or striving for rewarding position in the society through wealth or political power.

From Vedic period to as late as beginning of Christian era, concept of manojav or psychic potential and growth in the trait had a simple formula in India. From south to north and east to west in the mango belt of the country a qualified disciple could approach a Vedic guru with humility and follow his instructions for achieving Brahm state. The adage is no more valid these days of globalization and money-laundering. Gurus with potential to take one to the state of Yogi or Brahm have disappeared. Yet, I made a mistake in not realizing the point when I followed Khajuraho method of dissemination of a rare knowledge and inserted some illustrations related to the higher states of human consciousness without explanatory notes. Khajuraho is a complex of ancient Indian temples made around 1000 A.D. with exotic pornographic carvings on their outer walls. Some of these connote complex or abstruse operations in Tantra. They are for use by expert Tantrists after decoding their notation. For others they are like one of the common exotic and sexy nonsense. My drawings in 'The Gods' are, likewise, meant for elevated people in manojav or psychic potential moving between the states of Yogi and Purush. The figures could help them understand their status and operating potential better. Today, Khajuraho motifs and figurines are useless because we are bereft of knowledge in Tantra. So are my illustrations in the book. Hardly anyone

TYPE	CHARACTERISTICS	ACTIVE ELEMENT
7 Purush	CALM & QUIET SELF; ANN FROM ALL LIVING & DEAD	SOUL / PURUSH
6 Braahman	ACTIVE, EGOLESS SELF JOINED WITH FOSSIL EGO OF CHARGED SPIRITS FOR ANN	PSYCHE / PRAKRITI
5 Brahm	RENOUNCED & WITHDRAWN SELF, EATING CARRIED EGO OF THE SELF IN PRESENT LIFE	PURUSH
4 Yogi	WITHDRAWN MANASCHET-SELF CARRYING OUT 8 STEPS OF RIGORS FOR SAMADHI / BRAHM	PURUSH
3 Ritualistic	FORCEFUL FAITH IN 5 MAHA VRATAS AND LIVING FOR BETTER LIFE NEXT-TIME, RITUALISTIC	INTELLECT AND MANASCHET
MANOJAV - RICH POPULATION ~ 10%		
EMERGENCE OF MANOJAV HALF A MILLION YEARS AGO		
MANOJAV-DEFICIENT POPULATION ~ 90%		
2 Demons	COERCING, HARASSING, TORTURE IMPARTING COMMUNITIES AND CULTS	BHAVASCHET / EGO
TERRORIZING-MEN & POPULATIONS		
EMERGENCE OF ROPE & NIGHT-HUNTING 16000 YEARS AGO		
NOBLE TRIBAL TRADITION POPULATION		
1 Base Population	INTENSE FEELING OF SELF AS BODY; FOOD, SEX & ENJOYMENTS MATERIAL GATHERING INSTINCT FEELINGS: LOVE & EMOTIONS	INSTINCT / BHAVASCHET / KAMASCHET

Figure A: Types and characteristics of human self.

will follow them in context with the four higher states of human consciousness – Yogi, Brahm, Braahman and Purush.

A bit of explanation about these drawings may help some men high in manojav and keen to take the ladder of Yog for higher consciousness levels. This may embolden their conviction to see the reality of soul and non-materialist spectrum of a living self within each of us. It was imparted to a deserving disciple by a competent guru in the past to help him in the pursuit of Brahm. The contents to follow are prepared with a view to educating and guiding the emerging population of the high manojav men and women to take up self-elevating exercises in life.

Pursuit of erudite Elders in past

Vedic people who took up the penance and exercises for Brahm state were extraordinary in a way. They were learned men memorizing thousands of hymns from Veds and other subjects, strictly ritualistic in attitude and ever observing the five-great-penances: truth, non-violence, non-accumulation (of wealth), non-stealing and celibacy. They also realized that their pursuit may not fructify in a single span of life; and, hence prayed “heavenly selves on death and human bodies (life after life), longevity and old-age we wish through our rituals and worship”³.

A disciple on the path of higher attainments was clear about his own goal besides praying for the others⁴. Fodder and water was the requirement of the cattle-like-people; abode in heaven he prayed for the ritualistic and eternal life for the gods (Braahman and Purush). For the self, it was not fodder and water as he prayed for a commoner. He was for ann or the food of consciousness nourishing our souls and available to the men in Yogi and higher states of consciousness. Ann is accessible to a person during penance through Pranayam or breathing exercise and switching off mind during Samadhi in Yogi state, and through direct ‘inhalation’ from the regime of Brahm in Brahm state. In Braahman state, they knew, ann is available from connected men and spirits. In Purush state, most ann is from Brahm regime but occasionally it is also available from gods.

Drive for higher states of consciousness relates to the size and brightness of soul in a man. A bright, powerful soul alone forces a person to higher states of consciousness for effective gathering of food of consciousness to accelerate its nourishment and growth.

Physical apparatus or human body turns into a Yogi and draws ‘food’ from the atmosphere using methods of Pranayam and Samadhi in a soul with effulgent attadhar⁵ and modest growth. Still powerful souls in a Brahm, a stage higher than Yogi, involve active spirits for this purpose. The two are, anyway, rather passive states with low inputs of ann. The succeeding Braahman god state is like a carnivore or predator; and, he hunts and eats ann from psyches and men around.

Purush element Annad (A) and Prakriti Element (B)

Aa: Annad

Ba: Sex system unit or Kamtantra :

1. Large intestine and psychic connection with liver (2) and Kamaschet (3), Operating right (4) and accumulator left leg (5).

Bb: Ego-emotion unit or Bhav-
tantra:

1. Bhavaran, 2. Frontal channels, 3, Cervical channels, 4. Shoulder channels.

2. Bc. Mental segment or manas-
tantra

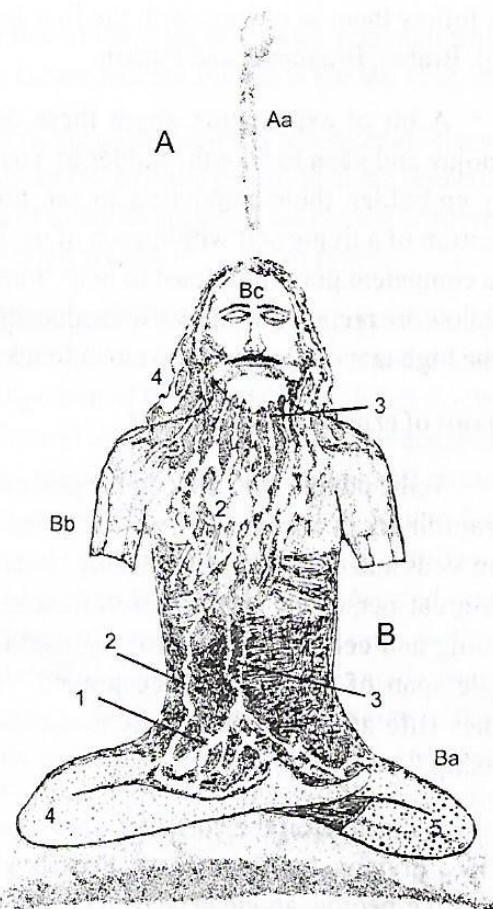


Figure B: Prakriti (psyche) and Purush (self-monitor/soul)

Still higher Purush state is rather passive again like Brahm state, sustaining the soul and self mostly by a high flux of *tyad ann* from the regime of Brahm around. Tyad or nectar-feed is a synonym of Brahm ($Ti+ad = \text{nectar} + \text{feed}$). A Purush eats gods as well, occasionally.

Deserving disciples received knowledge about different conscious states of man, and it passed from one generation to another through tradition. They taught "if the mind is worldly due to low effulgence of soul, it is not worth torturing the physical self in penance; and, a modest effulgent soul is sure to reach Yogi state to die in Samadhi leaving his psyche in peace" (Ref. 5, fig. 3.4; Figs. B, back-cover). Such people achieve Brahm, Braahman or Purush states as well.

Changes in Perception

Pursuant of consciousness noted changes in the perception of the worldview after moving from lower state to higher⁶. Perception of a Yogi is typically of a commoner – plurality around. His consciousness is body-tied and recognizes the self as a body; and, his is a world of plurality. Such a perception disappears as a

man reaches Brahm state, pronouncing and feeling "I am Brahm and not body" Since Brahm is rare and no other interacting Brahm is around, a feeling of singularity sets in the pursuant, excepting on rare occasions when active-spirits of opposite sex give short company to remind him of multiplicity as well. Spirits, anyway are not Brahm; hence, the singularity of perception holds in Brahm state till he feels 'he is dead' even though alive. It is a strange phenomenon of death when Brahm migrates away as a spirit from body leaving behind psyche alone in a living body. The phenomenon brings forth Braahman god state. The individual is now a psyche-self 'living' among plurality of multitudinous charged psyches left behind by people at death and behaving like a live-self in the world of dead. A Braahman does not live as a physical-self though he looks so; he treats himself a psyche and transacts also with them.

Purush, again, is a standard state of singularity; but different from Brahm. He represents singularity of a high-energy-psyche-self cut off from the rest of charged psyches of commoners and common gods around him on a lower plane of existence.

The listed experiential perceptions, anyway, are limited only to the self of an individual. No other person can know the status of the self in another man. However, the basic nature and actions of a person give an approximate idea about his or her state of consciousness. Extraversion is typical of a commoner who is always probing the world external for his gains. Persons in the lower category go pushing their goals without caring for unhappiness of the fellow beings under innate drive of their psyches favoring coercive or tyrannical acts. Elevated souls, often ritualistic in attitude, impart happiness to others and enjoy reciprocal happiness from fellow men. Yogi, Brahm, Braahman and Purush type of people are introvert, enjoying the peace of Praan within. They are men with wealth of renunciation and aware that their peace cannot be bought in market.

Brahm regime feeble in higher latitudes

An ancient bard observes 'Lord Pusha, the nourishing Sun, who's most benevolent radiance sustains people through bundle of rays from sun, I see you as Purush and so am I (being your replica on earth)'⁷. The radiant energy regime of consciousness is perceptible as vitalizing peace in the Purush state conforming to the meaning of tyad or nectar feed. It has its base in sun is known since Vedic days; and, its nature as primary life-source was also an equally acknowledged fact among Vedic men. Praan (vital-air) does not activate Brahm the vital-air itself acts as a life-giver on account of Brahm, they document⁸. Its ubiquitous nature too was a matter of common knowledge like its synonym Praan. Bards would teach 'Brahm is in front as well as behind, in south and in north: above and below; it is expanding

everywhere on expansive earth⁹. These people were sure, we live not due to breathing air but by inhalation of Praan or vital-air, which was as ubiquitous as air; and, it retained life in a Yogi when he stopped breathing for days¹⁰.

I had a somewhat different experience that contradicted a ubiquitous and uniform Brahm when I visited Bordeaux in France for two months during October-November 1983. I was in mature Brahm state at Vadodara, weighing 62 Kilograms and sustaining myself on a 1000 Calories through single meal a day for years. I turned miserable soon after reaching Bordeaux – feeling a strange breathlessness. Standing even in mid-day sun was hardly any relief, and my misery had little help from ‘cold’ noon sun at Bordeaux.

It was obvious that Brahm or Praan regime responsible for furthering pursuits of Yogi, Brahm and Purush states in India and aplenty at Vadodara on latitude 20° N was nearly missing in Bordeaux at 45° N. I tried to figure out the ‘northern limit’ of Praan-aplenty zone during my flight from India to northern counties. It lies between 32° N and 35° N, I discovered.

Brahm or Praan, a radiant energy regime of sun, fades out towards north and south of equator; and, it is not ubiquitous as the Indian bards of Vedic period thought. Its abundance is limited more or less up to the tropical belt. *It is not possible to take up pursuits of Yogi and higher states of consciousness in the territories beyond latitudes 35° North or South, therefore.*

Lesson from Knife-Upanishad

Upanishad with an atypical title asks Yogis to do strange jobs – cutting of the body parts. An example is here. “Segment of the body above the feet be focused in thought (and cut from the legs using the knife) of sharpened mind through stepped up practice in Yog”¹¹. Morphology of psyche (Figs. B/ back-cover) shows distinctiveness of bright leg and dark body segments, and suggests validity of such an operation through a psychic command by a Yogi. A Yogi who is lower in state than Brahm is not in a position to move the consciousness in his body. Even Brahm is unable to move his consciousness freely. Free movement of consciousness, in and out of the body, is possible only in higher states of Braahman and Purush.

Like the segmentation of body, psychic head too has three main segments: first, between partitions at the base of brainstem and at its top (base of cerebrum); second, between the base of cerebrum and its top; and, third, between the top of cerebrum and top of scalp. The lower is mantra- or manojav-segment, the middle functions as psyche or instinct-segment, and the third is Savita- (solar) or Brahm-segment. “One who knows the ‘three steps of Father in the cranium (brain)’ turns (himself) as father-eternal” proclaims a Vedic hymn¹².

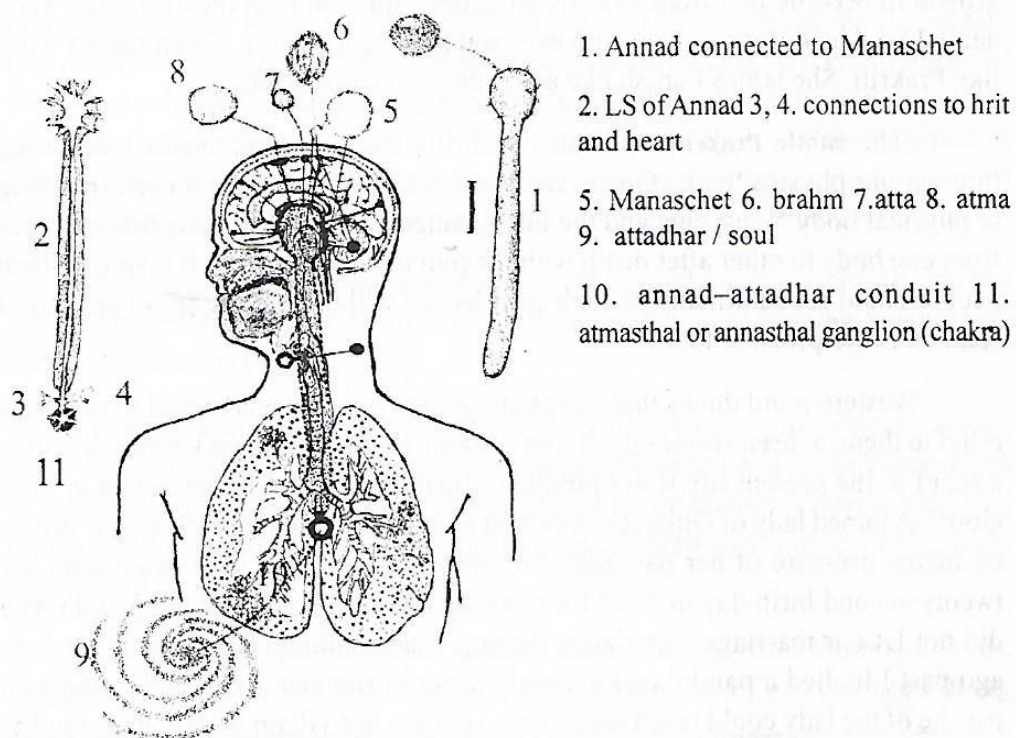


Figure C: Elements of Purush for gathering ann for soul

Formulation in the Upanishad is valuable for Yog. Till a person established in Pranayam (breath-control) exerts mentally to cut his head from the body by focusing on the partition at the base of brain, his Samadhi cannot materialize. Brahm state too has a restriction. Unless partition at the base of Savita-segment breaks in a highly starved Yogi, he remains barred from experiencing "I am a Brahm, not body". 'Air' from Brahm-sack must fill the annad (Fig.C-1) in the head of a Yogi. Then only his self frees from middle or instinct-segment of brain bonded with body.

Verification of Concepts

Men in the pursuit of soul knew that their goal lay in non-physical world and *there is no way to enter into the subtle world of Brahm without renouncing the physical one.*

Sixteen gross elements constitute our physical life, some pursuant propounded. These are five gross matters or elements (solid, liquid, gas, space and energy), five sense organs, five organs of action and instinct. Instinct or mind is essentially an acquisitive force of life for survival of body. The subtle world of spirits has another eight elements: five *mere-matters* (*tanmatras*), intellect, ego and basic temperament (Mool Prakriti). The two together formed Prakriti (Nature).

Soul is also a subtle object, commanding life in the body and independent of twenty-four earthly elements, they propounded; and, it is working for its own

growth to become free from worldly attractions ultimately in their opinion. They named Soul as Purush or man who ever wants to be free from a dominating wife-like Prakriti. She tames Purush like a pup through enjoyments.

The subtle Prakriti associated with life has two components transacting through our physical body. One is an unseen body of psychic self corresponding to physical body¹⁴ – psyche; and the other, called dehi¹⁵ or jeevatma that migrates from one body to other after death with his soul to be born again. It is spirit. Some people could recount many of their past lives¹⁶ without getting into hypnotized state as is the practice today^{17, 18, 19}.

Western mind thinks that hypnotic journey of subjects to past lives brings relief to them, at least seemingly. It's an illusion, however. Unless karmas dissolve, a relief in the present life is not possible. Imagine a case not mentioned in 'The Gods'. A famed lady of Gujarat committed a ritualistic suicide in 1978 end driven by innate pressure of her past life. Her new body met me in Dehradun on her twenty-second birth day in 2002 for carrying out her revenge on the people who did not let our marriage materialize through machinations. Husband of her long ago past life died a painful and untimely death in summer 2005; and, the then psyche of the lady could reach peace only after the last villain in the game stood as hunted and humbled in 2008. The girl does not know her past today but her psyche in the present body, joined to her past psyche, kept burning with revenge even for another six years after we met. Knowing the past life is of little help to a soul unless the karmas dissolve through energy transfer. Subconscious selves of psychiatrists (psyche+ spirit) transfers energy to the patients (refs: 17-19) as cited here. The psychiatrists are themselves new lives of Tantrists of past.

Opening of a window of past lives is a typical phenomenon in Braahman god state when a realization dawns: psyches are ever living and those charged with negative karmas live misery of a perennial hell. *Hell does exist after death*. There in no options for a soul to rest in peace except to strive for reaching higher states of consciousness to dissolve the past karmas in Braahman state. Men in India worked for relieving their souls from vile and dreaded karmas of past by pursuing a life for higher states of consciousness. Many chose forest dwelling during later age for the goal.

Support from modern documentation

Concept of mere-matter of invisible world and related energy system of ancient times arose on account of apparitions and poltergeists. They are rare but yet available to a population for credible documentation. One could consider as credible an account with photographs of ethereal heads migrating with a ship²⁰ to validate the migration of a dehi for his new life. One such head has taken even a dead body to turn it alive²¹.

An invisible body of a yogi dead in Samadhi arrived on a negative like many other photographs of the type²² (back cover). Based on the photograph, structure of a psyche and its Purush Prakriti components is drawn (Fig. B). Photographs of mere-matter bodies have also made possible to model the 'Structure of Soul'. If we go by accounts of investigators, stories of people under hypnosis are no different than figuring in 'The Gods'. My book is different from other accounts, however. It is a narration from a god in Braahman and Purush states, not a man.

A stark fact is before us now. We have left behind our ever existing charged psyches on the spot of our death in past. Some of them are running around here and there, unseen (Fig. D).

Gods are available perceptibly only in Braahman and Purush states, never earlier Only one of these gods is universal and named by ancient Yajnavalkya as Praan²³. It is perceptible an air like substance for inhalation (Praan or vital air), drawn by the bulbous head of annad through a three inch circle in the scalp superposed by invisible Brahm-sack.

There are many other gods besides Praan. They have no figures or faces. Insignias represent them, however. Volcano goddess Swati parsina, seen in my



Fig. D: Photograph of a phantom in a café (Internet site <http://paranormal.about.com>)

vision, is figured so in Catal Hoyuk (Gods: cover). Invisible insignia Goddess Durga appeared in a photograph (Fig. E). 'The Gods' has two types of them -- positive, effulgent type adored by noble souls, and dark followed by vile men.

Concepts of erudite men, who laid down the path for ascending to Purush

state after dissolving the sins of past lives in Braahman god state, are validated today with scientific information, photographs and other tools that were lacking during Vedic past.

Eternally living Purush state: goal of soul

People writing Upanishads were clear about a simple phenomenon in the life of Yogis on top. A Brahm-Yogi experiencing as dead but surviving turns into a Braahman god. Transacting among the psyches of the dead mentally, he turns immortal²⁷. Such a person is in a position to eat ann or energy from the psyches of dead as well as living. It means gaining large quantities of psychic food for his soul to accelerate its growth. One in the Braahman state understands fairly well the subtle, invisible world of spirits, psyches and souls.

A Braahman god sees life in mortal man differently. His soul and spirit depart at death for new life, the physical body disintegrates but the psyche, often charged with emotions during life, keeps living till its charge dissipates in the transaction of Karmas in near or far off future. A soul cannot abandon the psyches of past lives. The two remain connected, and Karmas of the soul in the left behind psyches are to be consumed by it in the coming lives with help of new bodies. As a result, most men—selfish and greedy—are suffering for the misdeeds preserved in their past psyches and carried forward by the soul in the present. Man is not mortal at the level of soul; and, he has to live a miserable life due to past temperaments, feelings and emotions sticking to soul.

The malady making us miserable lies with negative Karmas and inability of the soul to shake them off at will for furthering its own goal—eat ann and grow fast. Lust of physical, animal self, under Prakriti's command of sensuous drive, comes in the way of lowly soul. However, when the soul of luminous type and strong, animal attitude in man is suppressed and he follows Upanishads for its faster growth. He turns into Yogi and strives for reaching Purush state. It is a state when food or ann is gathered by the soul in largest possible quantity without any fear of being robbed by active spirits (ghosts) or worshiped gods.

Worshipped gods fall in three categories: first, dark, tyrannical or negative; second, luminous, positive and gracious; and third, Yog-promoters. The last — Sun, Siva, Kaba and Tyrut (Aditi) — help Yogis them to reach Purush state. They also help Yogis to overcome the problems of mental misjudgments in selfinflicting auto-suggestive possession syndrome (saps)²⁸. Dark gods are treacherous. Even a Braahman god finds it hard to come out of their possession and persecution. Some of their problems figure elaborately in 'The Gods'. Problems of exploitation by lower gods come to an end, however, when a Yogi reaches Purush state. The soul, at this level, has unhindered intake of ann for promoting its growth. Exploitation by Dark gods is now over.

Transacting phases

Purush state of existence in a person ushers a feeling expressed already in the principles of Sankhya – body is like a potter's wheel²⁸ that keeps moving even after the last clayware is over. A soul does not leave the body and let it die just after reaching Purush state. A man continues to live now as a combination of three independent entities together: a physical self supported by 'fodder and water', a Prakriti (psyche) with its elements of kamaschet (lust), bhavaschet (emotion) and manaschet (intellect) intact in the behavior of man, and Purush that can sustain itself independent of them in the psychic domain by Praan drawn from solar radiation.

Even at Purush state soul is not completely free of Karmas. There are men around who have something due against last lives; there are spirits and psyches too with specific demands to fulfill and grill the soul for its past misdeeds; and, there are dark gods of *death and destruction* in a mood to possess and eat ann even from the one in Purush state. A person in Purush state is in a position to consume their base-mediums as his own ann. 'Potters wheel' keeps moving for some time to liberate the newly born Purush from his carried forward past Karmas. It is known that final form of a Purush is Videh state when 'world is like a case-suffix to a word for him'³⁰. He has to raise three elements of Prakriti to ground by annulling lust, emotions and intellect. Purush has initially three mental frames guiding his behavior in day to day life till he reaches Videh form.

Most liked state for a Purush is state of peace when only three of its elements are at work. The scalp section of the cranium absorbs neutral ann of Praan (vital air) from Sun and the absorbed ann is inhaled by annad (Fig. C-1) and passed on to attadhar or soul (Fig. C-9) connected to it via annasthal (Fig. C-11). It is a withdrawn, neutral state of peace and inactivity. Since annad is also connected to the three key elements of psyche – manaschet (Fig. C-1), bhavaschet via hrit (Fig. C-3) and kamaschet via annasthal (Gods, p.286, fig.2) – transactions with other psyches and gods also continue for long, even if in low key. These transactions include annihilation of the base mediums of powerful dark gods too. Lastly, a Purush also acts constructively as a physical human self in the spirit of a Yogi. Physical, psychic and Purush mental frames of a Purush god continue till his death. With the passage of the time, however, the physical self withers out and psychic turns neutral. Purush form avails peaceful eternal life at death.

Religious sentiments and decrees

Last few months of 2008 saw unhappy sentiments among Islamite clergy of Malaysia against the Muslims practicing Yog in the country. They regarded the act as un-Islamic while the practicing population remained unheeding. A seminary of clergy in the country issued a fatwa declaring the practice of Yog as un-Islamic for imposing prohibition on practicing Yog by Islamite.

Soon another fatwa came from a much respected and ancient seat of Islamic learning at Deoband in India. Erudite declared: Yog is not un-Islamic.

Similar religious sentiments figure in 'Many lives, many masters' about the fact of rebirths or reincarnations discovered by its psychiatrist author, and absence of the concept in Bible. Brian Weiss struggled hard to satisfy himself that the concept, common to all religions in India, was also present in the West till early centuries of the Christian era, but abandoned later. Likewise, people don't know in the West that Abraham and Braahman (god) mean the same etymologically; and, Jehovah (Yahuwah in Sanskrit) is merely an elevated state of a Braahman Yogi as figuring in 'The gods'.

Word Yog means joining the self with one's soul. Yog, as a subject, includes physical, mental and psychic exercises for reaching Purush state and perceiving the soul experientially. It hardly has anything to do with religious feelings or sentiments of one community or the other. Again, Yog is only for the elevated and luminous souls, and its disciple prays for the good of all men – from 'butchers of god' to 'cattle-men' without god besides those in elevated godly state of ritualist. It offends no religions and no god at any stage.

Those thinking up of taking up practice of Yog should be sure irrespective of their religious affiliation that they are offending no god, no religion and no man. They are only gathering psychic energy to reach a higher state of human consciousness for themselves.

Helping guides on the path

A Yogi adhering to truth and renunciation is not an isolated loner on the path of higher consciousness regime. The one chasing doggedly the goal finds unseen forceful guides who not only encourage and take a Yogi on proper path without deviation but also help to remove the impediments of worldly lure for him. I came across several incidents in my life, which corrected my course of rigors and actions to keep me on the track. Quite a few of them were on account of charged psyches and gods. Vital among them were meetings with the charged psyche of my father at Varanasi and goddess Chamunda of Osian. She commanded her fighting warrior to avoid the trap laid by the pups serving her rival Swati parsina. The accounts figure in 'The Gods'.

Every erudite and noble could be sure within himself about a simple law of nature applying to him: a bubble of air keeps moving upwards from the bottom of a pond till it reaches water-air interface. Air bubble does not stop before dissolving in air. So is luminous soul, moving towards its goal of Purush state of eternal life. Chose a god or goddess of Yog as your principal guide; there is no need for a human guru thereafter. Your god-guru will guide you life after life.

An important point for a Yogi is conservation of psychic energy. Cut down touch and talking as much as possible to plug its draining out. It is most important but hard to practice.



Figure E: Semitransparent mere-matter scarf around the head of an unseen goddess (Durga?) on the left that appeared as floating before a person masking the design of his shirt (middle), which is seen clearly in another photo (right). Date: Nov. 5.95.

[Ref. cited: 1. Brihadaranyakopanishad: 4.4.21 | 2. Vinayapatrika of Tulsidas: 111. 2 | 3. Yajurved:18.3 | 4. Chhandogyopanishad: 2.22.2 | 5. Structure of Soul | 6. 1:4.4.19 | 7. Isavasyopanishad: 16 | 8. Kenopanishad: 1.8 | 9: Mundakopanishad: 2.2.11 | 10. Science of Consciousness: p. 13, Box 2.1 | 11. Kshurikopanishad: 12 | 12. 3: 32.9 | 13. 9: 3.2.3 | 14 Gita: 15.16 | 15. 14: 2.13 | 16. 14: 4.5 | 17. Life before life, Bantam Books, New York (1979) | 18. Journey of souls, Llevellyn Publications, Woodbury (1995) | 19. Many lives, many masters, Piatkus Books, London (2008) | 20. 10: p. 178, Fig. 9.2 | 21. 10: p. 159, Box 8.2 | 22. 5: p. 63, fig. 3.4 | 23. 1: 3.9.1-9 | 24. 5: p.64, fig. 3.5. 25. 5: p. 99 Antahkaran 13 | 26. | 26. Kaivalyopanishad: 3 | 27: Kenopanishad: 1.2 | 28: The Gods: 19 years of strife under possession, p. 110 | 29. Sankhyasutras: 3.82 | 30 Yogasutras: 1.19]

Jagadishomrityunjay

Atanakram 1 ($\frac{*v*^j}{c}$)/0

Back cover: A freak photograph snapped in inner, snow-clad Himalayas, exhibiting an invisible psyche of a semi-decayed Yogi whose soul left the body while the person was in Samadhi.

Some withered before Samadhi and some before Brahm;
Some died as Braahmans, rare ones reached Purush.

