

The New Yoga

1. Preface
2. Sudha Brahma Gnana Bodham /
The New Yoga: Part-I
3. Sudha Brahma Gnana Bodham /
The New Yoga: Part-II

S. Narayana Aiyar

The aim of this new Yoga, which is called the *Bhriktha Rahitha Tharaka Raja Yoga*, is the introduction of a new life-principle into the human system, which, as it is, is only the product of the existing cosmic principles, so that a new line of activity lies open to us. The disciples of Master C.V.V. are called "Mediums" in the sense that they become vehicles of the new *Prana* working side by side with the ordinary evolution that is going on around us. The ordinary evolution reached its limit in the present manform and the index of this evolution lies in the human *Kundalini*, which can reveal, when properly tapped, all the evolution that it has undergone. This *Kundalini* principle is derived from the same fundamental Life-principle, as the *Brahman* of this evolution has come from. The *Prana* that is being introduced by this new *Yoga* comes from the same parent source, but unfettered by the limitations to which the cosmic evolution is subject. It bores through or penetrates this *Kundalini* and works its way unmolested by and unmolested the evolution that is going on in this cosmos. It creates its own sukshma and evolves man to a degree which is impossible to reach by ordinary evolution. Whereas therefore, according to the cosmic laws higher reaches of consciousness can be had by the temporary abeyance of the functions of the other principles, the new Life-principle makes possible the continuity of the consciousness without any break throughout the various ranges of cosmic existence. The individual, hence, exists as one unity simultaneously acting on all planes of existence. It also follows from this, that a change known as death in the cosmos becomes impossible.

We may now represent the cosmic scheme into which the new Life-wave is introduced, thus:-

Kundalini is called the Triple, because it underwent already three evolutions and is undergoing the fourth in the present scheme. We may take *Kundalini* as representing the limit at which the human monad (unit of life or *jeeva*) now stands. Originating from the Primary origin of life, the monad is being evolved by the *Brahman* of the cosmos and has reached the present human stage. How it further evolves, need not concern us here.

The new wave of Life through the intervention (for all external purposes accidental) of man on account of a prayer unanswerable by the conditions of the cosmos by any existing principles, entered through the very heart of the cosmic-stream (being its very Parent and hence subtler than its product) and is working the new *Yoga* line. Hence the methods and means are entirely new and cannot be found in the literature or philosophy of the cosmos. This new wave works by creating a new structure of its own in the very centre of our system, the cosmic nervous system standing as its outer sheathing, making possible for our outer activities to go on in their own way without any opposition. All the existing philosophic and yoga literature deals with the work in the 4th sphere, and no yogi has penetrated into the three original evolutions of *Kundalini*. It is in them, since it alone can command the Triple Coated *Kundalini* to reveal its three evolutions, being itself, as it were, the same as its parent. The Triple is thus a mystery to the cosmos and is looked on as a unity. It is the new *Yoga* alone that can reveal its mystery. We can even go beyond the Triple cosmic evolution by the help of this new Life -wave alone.

My brother mediums Mr. P. Narasimham, M.A., L.T., (Philosophy), and Mr. N. Raghunathan, M.A., B.L., have rendered their great help in compiling this booklet, which is a precious treasure for the genuine seekers of truth.

The Author.

Suddha Brahma Gnana Bodham (or) TheNew Yoga: Part- I

MASTER C.V.V. NAMASKARAM

In the Holy city of Kumbakonam, on the banks of the sacred river Kaveri, in the vicinity of the Bhagavad Ghat was born in His own house, The Great Master C.V. Vencasami Rao, scion of an ancient and respected Telugu Niyogi family. He was brought up at Srirangam and returning to His birth place, started on 29-5-1910, his own Tapas known as *Bhriktha Rahitha Tharaka Raja Yoga*. He bestowed its benefits through initiation upon many a disciple and under His personal guidance they completed it in 12 years (on 12-5-1922)

The disciples of this Mahayogi have been continuing the Sadhana given by Him meditating on the holy name “Master C.V.V.” which they have taken as their Great Mantra. The three letters stand for the initiated as *Bijaksharas* that confer the power to attain true *mukti*, which the master has promised. To the benefit of others it may be stated that they signify that we, as so many *jeevas*, should aim to see all *jeevas* as verily ourselves, as One Life in their unity (“See, We, We”). They represent not the mere old teaching “know thyself”; they proclaim the more comprehensive unity of all life. They impress on us the fact that it is not as individual and separate souls, each aiming at *mukti* for itself, that we can attain it. Salvation or *mukti* cannot be obtained in isolation. The three letters constitute the mantra of the great emancipation which all may attain according to this new Yoga. They contain the method, the means and the consummation of the Yoga given by the Master. The Great Sidha Kaka Bhujandar has expressed in a verse the magnificence of this Yoga and the greatness of the Master thus:

“Can *Kali* touch him who has been blest by the sight of Master Vencasami, the Great One endowed with noble qualities, who bestows knowledge equally upon all, who is the source of eternal wisdom and who is adored by the resplendant gods? ”

Let us now consider briefly the characteristic features of this Yoga. What is known as *Brahman* by all, is the beginning-less, endless, formless That(as the Upanishads say)who exists every where and always, who is above all limitations of qualities and activities, and beyond whom there is nothing. That is the source of all power: it transcends thought and speech, is beyond want and is ever full and inexhaustible. It can be known because, as the Upanishads say, “The self (*Atman* or *Brahman*) is only known by one’s self, when one also becomes *Brahman*”—for *Brahman* is the innermost core of our self; as the Upanishads say “Thyself is *Brahman*”. It is in and through *Brahman*, as the one foundation of all existence and as extending everywhere without limit, this created (manifested) world is being evolved. “This” –world, (as distinguished from “That”-*Brahman*) consists everywhere of limits, forms, qualities, differences, variety etc., whereas none of these can be ascribed to *Brahman* (“That”). Yet, as “This” has its being in “That” and cannot come to be without “That”, it must be assumed that in its innermost core “This” is at one with “That”.

Hence “This” is not an “other” (in the sense of a second absolute) than “That”: the world and ourselves (*jivas*) are also *Brahman* (as the Upanishads say “all this is *Brahman* only”). Such is the postulate on which we can, through yoga, strive to know *Brahman* and become one with “That”. There can be

philosophically speaking only one Reality without any second to it. It is thus we hope to become *muktas*, to be eternal, want-less, free and fully manifested beings. *Brahman* is the Infinite Potential Absolute in which we live and move and have our being, and we realize *Brahmanhood* in proportion to our endeavour. The meaning of the world and the evolutionary process in it are to be understood only in the light of our endeavors for the purpose of attaining *mukti*.

To use a simile to explain how this differentiated world and ourselves exist in relation to each other: Take water which exists in the three forms of gas (vapor), liquid (water) and solid (ice) and yet is the same as H₂O in all these forms; or again, take ether which scientists of an earlier age postulated as the prime basis of matter, and which manifests itself as the various chemical elements and compounds and yet remains at bottom one. So also *Brahman* consists of the single fundamental basis of the whole world, both living and non-living. The differences we see around us every where, which inhere in the quality and function, belong to the manifest world within *Brahman*; they do not exist as *Brahman* itself. To distinguish *Brahman* as the Absolute from the manifest world of forms we speak of it as "*Paramatma*" (Supreme Self), "*Paranjyoti*" (the light beyond all lights), "*Para Brahman*" etc., The individual souls, being reflections of the Supreme Soul, are called *Jeevatmas*, and the world of objects in Space and Time is called "*Prakrithi*" in its collective aspects. (*Prakrithi* meaning also the fundamental stuff of the world beyond even "*Akasa*")

In this manifest world, the highest product of evolution so far, materially speaking, is the Man-form. It is therefore in the fitness of things that man alone should be capable of Yoga Sadhana, since such Sadhana is rightly regarded, the ladder to the next stage of evolution.

Let us see briefly what man is and how he is constituted. He is an individualised life called *Jeevatma* (Monad) enclosed in three *prakritic* vestures named respectively "*Manas*", "*Sukshma*" (Subtle matter, sometimes called the Astral Body), and "*Sthoola*" (the physical body). These three, of course, represent the most generalized forms of vehicles. The physical body represents the most solid condensation; it is the final limit of the individual functioning soul. By means of it, man forms a "Picture" in Space. Taking the analogy of water in the three states mentioned above, they represent the three *upadhies*, (vehicles) of man the Physical, the Astral, and the *Manasic* (mental) bodies for the use of the individual *Jeevas*, to function and evolve in the cosmos, expressing varieties of qualities, structure etc., Yet these varieties of coatings are every one of them ultimately evolved as atomic products from the same source as the *Jeeva* the *Manasic* or mental body being the most rarified, the *sukshma* (Astral) being less so, while the Physical is the most condensed of the productions. Thus all forms of existence are *Atma* only and there is no "other" to it. It is because of the stratification into various levels of existence in *Brahmanda* (the Universe) that we also have differences of forms and functions according to their respective limitations. It thus happens that a lower vehicle reveals only its own limited functions and attributes, but obscures, as it were behind a veil the characteristic truths and experiences of the higher levels. Such a condition of limited activity at each level is, as it were, the Law of the Cosmic process of "Becoming". Hence the physical body shows its own nature; but is ordinarily incapable of revealing the functions of the higher vehicles. But for this law, there would have been no variety or complexity for a

differentiated world of beings. These differentiated states of form and function in the cosmos are known as Planes of being (or *Lokas*). It is also to be noted that each lower vehicle is under the control of the next higher one. This is of course implicit in the use of the terms “Higher” and “Lower” in the context. The Higher level acts as the “Limit” into which the Lower may not transgress.

These restrictions and limitations of knowledge imposed on the lower by the higher at every level together constitute “*Maya*” – a word which signifies the inability of any vehicle to become conscious or to reveal to others the knowledge of the various higher levels that are imbedded within it as sheath within sheath. “*Maya*” represents the mode by which the movement of the world process becomes possible further and further outward. It is because of these impassable partitions that separate plane from plane that it is impossible for one who has reached the *Samadhi* state to bring down to the physical (*Jagrath*) level when he returns to ordinary physical consciousness, any attainment of knowledge he may have gained during the *Samadhi* state. The experience of *Samadhi* he has perforce to leave behind him there, whatever knowledge or power may have come to him in that state so that when he returns to the physical he finds himself none the gainer for his *Samadhi*; all the original privations like hunger, thirst, desire etc., assail him here as ever. He no more succeeds in bringing here the fruits of *Samadhi* than a dying person is able to take his body or other physical possessions to the world beyond.

We have described earlier how within *Brahman*, out of its own spontaneity, this world was formed from out of the primary elements which again were part of itself and how the man-form emerged in the physical level as the result of the *Jeeva* putting on itself cover after cover in its descent through the various planes. In broad outlines three main-covers (the Physical, the Astral, and the Manasic) were indicated; but it must not be supposed that these are all there are several other principles involved in the building up of the man-form which constitute different bases for the *Jeevas* to function as a complete being; but these cannot be gone in detail in this small introduction.

Let us now consider the *Jeevatma*. The *Jeeva* represents an atom-like expression of pure *Brahman* encased in three covers, one within the other. It is a condensed particle of energy or “*Sakti*” (like a seed) with three characteristics, informed by the Supreme Spirit and manifesting itself outwardly as an individual entity. It is thus a replica of the original Trinity level of existence. This unit of existence is known in yoga literature as “*Kundalini*” (the fundamental Atom of Spirit-being) symbolized by the three letters *AUM* making up the single sound *Pranava* of the Upanishads. In man this *Kundalini* got further covered by the three bodies, the manasic, the astral and the physical constituting his individual existence as a *jiva*. The pure *Atomic* element within (the ray or reflection of the Parent principle of *Brahman*) is called *Antaratma*. It is this that is covered by various vestures representing all the planes of existence from the *Adi* (Origin) to the Physical. Being thus vested and hence limited, man is not capable of exercising his original creative freedom as *Brahman*. He is therefore described as bound by *Karma*, “*Bhava-Bandha*”. Becoming consequently subject to fear, sorrow and constraint, he yearns to get rid of, or, destroy the limiting covers and recover his original state in *Brahman*. This yearning is said to find fulfillment, as the world has been led to believe by a succession of world-teachers only in the dissolution in *Brahman*, which accordingly, is what the popular

mind understands by the term *moksha*.

On closer examination, however, both the aim and the attempt to gain it will be found to be contrary to the spirit of evolution and hence impossible. The attempt would be as futile and wrong as it would be for example, if a rose with all its fragrance, freshness and beauty, should say, “ah! I shall soon fade sway and crumble; what avail, then, are this fragrance, beauty and freshness, since they are bound to perish and I am powerless to prevent the decay”. And then if instead of seeking the way to attain eternal freshness etc., it should declare, “Fie upon these freshness, fragrance and beauty; they are ephemeral and I have no use for them; let me go back to the source from which I came.” Even such would be the attempt on our part to go back to the Origin (*Brahman*) from which we have been projected into our present being, without asking ourselves why or how we find ourselves here. If the rose were capable of receding, becoming in turn, the bud, the sprout, the branch, the stem etc., until it joins the root, the impulse of the root would still be only to send it back to go through all those experiences again, finding consummation as a flower. Similarly by our efforts to attain *mukti* by reaching back to our beginning; we should only succeed in taking human birth again. *Mukti* does not lie in attaining the original starting-level of being; such an attempt should it succeed, would only set us a vicious circle. Such a negative aim or attempt which indicates but a defeatist view of life and existence, cannot be *mukti*. *Mukti* must have a positive content in something achieved on this earth-plane of manifestation. To suppose that *moksha* consists in going back to the starting point of evolution, would be to assume, that we, the products of evolution, are wiser than its Author and that we are justified in condemning it as useless, full of pain and sorrow. It will only indicate that we are completely ignorant of the why and how of our having been sent here, what man is and what his real aim should be. On the other hand it is our business to find out why we have been given bodies and what our proper functioning in and through them means. It cannot be the Author of evolution that is in error in bringing the world and us in it into existence. Even supposing that one could dissolve one’s vestures (as though one could unmake what was not made by oneself) and reach the primary level of *Brahman* to be dissolved in it, one would only be extending one’s field of *Karma* by diffusing one’s self into the cosmic process with out attaining anything definite and positive thereby and would thus lose all the value of one’s own individual evolution. It will be a silly and petty egotism, even if it were not arrogant impertinence to think that we can go counter to evolution and undo it. We should try to discover what the positive aim of evolution is and attain the result, thus fulfilling the *sankalpa* of *Iswara*.

In their attempts to get dissolved in origin and thus attain *mukti* some resort (through their body exercises) to various means like *Asanas* (postures), *Pranayama*(breath-control) *Upasanas* (devotional worship of various gods) etc., Those who have commanded the reverence of the world by their devotions and austerities are considered after their death as liberated souls, yogies, mahatmas etc., We do not however, really know what has become of these “souls”. We might as well reasonably infer that they must in all cases be reborn on earth as human beings, since the impossibility of dissolution in *Brahman* has been made clear. There can never take place any such process as that of the *Jivaatma* merging into the *Paramatma*, for fundamentally they are always one. Yoga is not the method that strives to enable the *Jivaatma* to **ascend** somewhere on

high in order to dissolve or merge itself into the *Paramatma* (like a drop of water going back to the ocean – as some fancifully describe it). On the contrary *Yoga* consists in **bringing down** into the *Jivaatma* level the full functioning capacity of the *Paramatmic* powers. For, it is clear that neither karmic bondage nor determination to attain independent status, nor the liberation that is so achieved, affects the *Paramatmic* principle in us; these pertain only to the changing mortal aspect of our being that we know as our personal self, that dies and is born again and again—the *Kshara Purusha* that the Gita describes as distinguished from the *Akshara*. Bondage and Liberation become meaningless when applied to *Akshara* which is but a reflected ray of the *Supreme Purusha* Himself. Defects, wants, birth, death, decay, disease, sorrow etc., affect the mortal self and these must be eliminated by *Yoga* at the place where they are found. The supreme good (*Nisreyas*) that mortal man should aim at is to receive in himself by determined and steady effort, the flow of the Spiritual *Sakti* that already exists in the *Paramatmic* principle in him; only by securing that flow can he get over the privations which affect him. It is the discipline that is directed to this end, that is rightly termed “*Yoga Sadhana*”. *Mukti* or *Moksha* consists in thus becoming a real immortal here on earth as an embodied being with out any of the defects that we are now subject to as mortal beings, by the inflow of the “Spirit” principle into us and not by any reverse process. That is why we have at present bodies, bodies that nature has loaned us in order that through *Yoga* we may become real entities by ourselves, through the powers of the Spirit that is our root principle. The flow from the Supreme Self (*Paramatma*) comes down spontaneously into one who has become fit by his *Yoga* endeavour to receive it. True Advaita Sidhi consists in the unity in oneself of the Infinity of the *Supreme Purusha* through His reflection in man as the *Akshara Purusha*, when fit and ripe for the descent. It is He that must come into us when we are fit and He so wishes; we cannot go back to Him. For, He is here and everywhere. There is no such thing as going back anywhere in nature; from the starting of evolution everything has been moving forwards (and all that is supposed to be somewhere “there” has come down “here” in evolution).

Since all life is fundamentally one and undivided and indivisible, it follows that even if via one human being the Supreme Spirit descends on earth, all human souls would be freed from karmic bonds. There can be no True *Tapas* or *Yoga* aiming at only one individual’s *moksha*; that would defeat its own purpose. *Moksha* cannot be by isolation. There is no room for any selfishness in *Yoga* endeavour. One who does not see oneself in all and all in oneself can never attain *Yoga-Sidhi*. It may be affirmed with confidence that since the beginning of creation no one has attained *moksha* in the real sense—though it is possible that some souls are in suspension in the cosmos, without being born again, on account of their negative attitude to evolution.

To make oneself fit to receive the inflow from the Origin means to know oneself as one in unity with all life which is Brahman itself, and to behave in accordance with such knowledge; i.e., all *Ahankara* (egotism) vanishes in the individual and he lives as an embodiment of universal love and friendship towards all, and for whom there can be no foes. Such an individual is at one with his *Antaratma* which is itself a ray of the *Paramatma*. What are now only unconscious bodies of ours (*achit*) viz., the mental, the astral and the physical

vestures which are only modifications of *Prakrithi*, will, in the true knower of the self, be enlightened by his own consciousness in such a way that there can be nothing unknown to or unheeded by him, i.e., he is ever in the *Jagrat State*, wakeful. When one thus knows oneself, one becomes at-one with the Supreme Self; in other words, the Supreme shines out in such an individual. He has transcended the limitations and the rings pass-not of the various bodies. In fact, he will be beyond body-consciousness-the body becoming himself. He has conquered *Prakriti* in all its phases and become a *Mukta*, a free individual. Such alone is the meaning of breaking the bonds of *Karma*. When one is fully prepared and fit to attain the stage of drawing in the Supreme to oneself, one would attract the *Paramatmic* ray just as a ripe fruit draws the parrot which loves to eat it. Only then can we say that the individual has become really immortal, which is the aim of True Individual evolution. It is not mere length of years or even eternal life that is the goal; one may live till the end of time like a dead rock and be no good to anybody. It is to become wantless and free as well as eternal, to be *Brahman* as a microcosm, as it were – that should be the true seeker's aim. That was what the *Sidhas* envisaged when they said—"The *Yogi* never perishes even during a *Pralaya*": "When the body perishes, there is neither *Yoga* nor *Jnana*"; "I know that there can be a body that never perishes. Thyself (God) should show (give) the way to attain it". Only then can one remain entirely want less, i.e., *Poorna* in oneself.

We now have numberless wants. We are incapable of redeeming ourselves from all such wants (limitations). This inability is at the root of all crimes and unsocial acts like wars, where men tend to be entirely self-centred, intent on the "me" and the "mine". The wise amongst us feel in consequence disgust at the present state of things; they think that existence is pain and sorrow, and resort to renunciation as though to escape from existence on earth now and in the future. Of course our present life is dependent and not free. We require water, fire, food, light, air etc., for the continuity of our being. Independence lies in rising beyond the need or borrowing from outside whatever is needed for existence. When one is really independent and want-less, one exists not for oneself, but like the Supreme One, God, for all— that is the only meaning of becoming one with our parent, of union in *Brahman*. But that state does not mean that one ceases to be human or loses all individuality; there is no meaning in independence or *mukti* if individuality is to be destroyed. To be individual as well as universal, that is the real meaning of evolution, the reason of the world coming into existence at all. There is no room for any self-obliteration in the world.

One who has thus become oneself *Brahman* (of, Upanishad. "the knower of *Brahman* becomes *Brahman*") knows the causes and the course of oneself and the world as well as their results in evolution (as Sri Krishna Himself declared He knows thus in the Gita iv.5;vii. 26;). He becomes a *Yogi*, *Muktha*, deathless and eternal. It is the mortal part (*Ksharapurusha*) that is thus transmuted; and not what has already been the eternal principle and basic man (the *Akshara Purusha*). This eternal *Akshara Purusha* in each of us has so far been only in a state of potentiality, and not functioning as an active entity in us. It must now be brought into active functioning. Who is to do that? Only He, the *Parama Purusha*, of whom it is a reflection, can do so when the mortal part has been made fit. Such an Impulse has been given to all who sought Him by

Great Master C.V.V. who is no other than the embodiment of the *Supreme Purusha* come down here for the purpose. This He did through the act of Initiation whereby the *Kundalini* of the disciple is bid to make the body fit to be the receptacle of the Spirit. He alone is the Master of all *Kundalines*. By this new kindling of the Cosmos and the *Kundalines* in it, a new cosmos will be born out of this and a new humanity emerge from the present humanity. It will be a divine humanity and the world will be *Satyaloka* when no *Karma* or *Maya* will in any way affect us. Thus will be ushered in the *New Kalpa* that is soon to dawn, where no want, war or death will affect us. It is such a goal for earth and humanity that the Upanishadic prayer pleads for when it says “Lead me from Phenomenal existence to the real”; “Lead me from darkness (ignorance) to light (knowledge)”; “Lead me from mortality to immortality.” (Brihath—Upanishad.)

He who leads us to such a goal is no other than *Brahman* Himself in the form of the **Supreme Guru—Master C.V.V.**

May all true seekers receive the Grace of the Supreme Brahman.

Suddha Brahma Gnana Bodham (or) TheNew Yoga: Part- II

MASTER C.V.V. NAMASKARAM

In the earlier part, it is stated that the physical body is essential for *yoga sadhana*, and that *Brahman* should be realized in the “physical” body and “physical” consciousness. This physical state naturally should become immortal and remain independent of any want. It can enjoy the eternal happiness that is known as *Brahmanandam*. Such should be the aim of man.

Let us now study what is called the “physical” state. What is the “Physical”? It is not the composite of flesh, bones, muscles etc., which make up our body. These ever change by the biological process of metabolism. The physical is the **etheric** matrix, the body of pranic energies, which keeps itself unchanged for a life, through the process of body-building by means of absorbing food, air and water. It is the etheric alone that contains within itself the various centers of force, called *chakras* or *adharas*, which control the gross physical matter allotting them their various positions and functions. This etheric body should condense itself with more deposit of *Brahmic* Atoms and stand as a “*Daivanga*” in a solid manform. The moment it is condensed thus, this borrowed physical coating outside the etheric will, by the power of the etheric body, be dissolved into atoms by us. In a sense the old fable of the phoenix rising from its own ashes may serve as an analogy. This process will be done by ourselves and others will not know it. So in the plan of this borrowed fleshy body the “*Daivanga*” will stand as the eternal physical condensed by us alone without anything being borrowed from this cosmos. This is the real Immortal Physical body. Where ever it is stated that this physical should become immortal it should be understood that it is our own constructed etheric condensed body and not the present borrowed physical we have at present. This is very important to remember to avoid misunderstanding. We cannot, for the reasons above stated, find in the fleshy body any of the *chakras* or the *Kundalini* or even the three primary nadies, *Ida*, *Pingla* and *Sushumna*. They are in the etheric body.

From out of the Absolute known in *Vedanta* as *Para Brahman*, the primary one, the Origin, popularly known as God, came into existence by Himself to bring about this world of forms and souls. The starting commenced with the bringing into existence of the Primary Atoms known in *Sankhya* and *Vedanta* as *Pradhana* or *Moolaprakriti* and in *Yoga* literature as *Kundalinies*. The *Kundalinies* after under going three early evolutions are now going through the fourth stage. As a result of the three early evolutions that were completed at an earlier stage, these *Kundalinies* may be described as forces of condensed energy or atomised forms of life (also known as permanent atoms). The one *Kundalini* that stood at the head of the 4th field of evolution for the guidance of the other *Kundalinies* that come into the 4th field of evolution has been described as the Major Triple in the earlier part of this booklet. It is thus the Head of the Hierarchy of Divine beings that control the evolution of the 4th field. It is this *Kundalini* that is turning out work in this present field of evolutions, which is the 4th field; and in this 4th field which we know as the *Brahmanda*, it has created the 12 *Rasis* and the planets, this Earth with its minerals, vegetables, animals and man.

The pure original atoms, were, as it were, condensed in the 1st field. When it was found that there was no room for further work in that field, they created a second field for further work, and in the same way the 3rd and 4th fields came into existence. In this 4th which is the present working field, the structure building work has reached the man-form state. When the primary atoms are condensed they keep up that condensed state unbroken for a further state of condensation (evolution) without going back to their original state. Now, when we say that the pure original atoms were condensed, their original state is changed, and the condensed state comes into existence and this condensed state is kept up without going back to its original state, for further condensation. So first comes the change or the destruction of the original state. Then comes the new condensed state or the creation of this new state. Then the preservation of the newly condensed state. So the three qualities of destruction, creation and preservation are inseparably present from the very beginning. Let us illustrate this, taking the same example of vapor, water and ice which we found useful in the early part of this booklet. When we say vapor is converted into water, the special characteristic and form of vapor, are destroyed first and then the form of water is created with a different characteristic and form. This water state is maintained (not allowed to relapse into the previous vapor state) in order that it may be further condensed into ice state. Even so the primary atoms after having undergone all the above 3 states in the three fields have come to the 4th field. When this 4th field work is completed and the 5th field is formed, the man-form which is the highest structure evolved so far, will have become perfect. But this attainment of perfection will take an indefinitely long time if it is to be left to the ordinary process of evolution. Hence to quicken and shorten the period and make the man form even in our own days perfect, the *Brahman* Himself in the form of Master C.V.V. has given the new *Briktha Rahitha Tharaka Raja Yoga*. God periodically gives such impulses to further and quicken the evolutionary process.

The term *Bhriktha Rahitha Tharaka Raja Yoga* given to this new discipline by the Master, means, that the higher secrets involved (*Briktha*) in the three previous evolutions of the *Kundalini*, which has been hermetically sealed and

ordered not to manifest them in the 4th field, are now by His Order to express themselves in function (to become *Rahitha*) and descend to the 4th field (*Taraka*) to division of the 4th field is divided into 7 further sub-divisions (planes) which are again given the same names as before. In the lowest of these 7 planes are formed this earth with the minerals, the vegetables, animals and the man-form on it. In these 7 sub-divisions of the *Buddhic* plane of the 4th field, the highest point i.e., what is at the top of the 4th sub-division or at the bottom of the 3rd sub-division is called *Avatara Ghatta*, or Minor Triple, the abode of the Hindu Trinity, *Brahma*, *Vishnu* and *Siva*. The *diagram* will make clear the above mentioned fields, divisions and sub-divisions:—

1, 2 and 3 are the completed fields. In each of the above there are 7 divisions A B C D G I & O which are called respectively *Mahaparanirvanic* etc., in order. When we say that *Kundalini* is the *paramatmic* or the primary atom with the coatings of 1, 2 and 3 fields we mean that the coating of 1 involves the knowledge of the 7 divisions of 1 and so on in the other fields also. Though the paramatmic ray or atom even before it puts on the 1st cover, may be called *Kundalini* in the proper sense of the word, generally for convenience sake we shall describe the Triple coated Atoms in the 4th field only as *kundalines*. In this book we do not speak of 1st coated kundalines and 2nd coated *kundalines* or 3rd coated *kundalines* as the knowledge of the workings of these fields is not yet revealed in this cosmos. So whenever we speak of *Kundalini* it should be taken as the Triple coated *Kundalini*. Thus it is stated in the 1st part that the condensed energy form which comes out as the Director of Evolution after completing the work of the three fields is called the Major Triple or *Kundalini*. Since the present evolution is going on in the 4th division of the 4th field we shall take that portion alone for our purpose. It has been stated that this division is again divided into 7 sub-divisions and in this 7th sub-division this Earth and its contents are formed, including the man-form.

In a particular field, whenever the physical plane is mentioned, it should not be taken as the earth, trees, rocks or other physical things, which we know in our ordinary experience. If a field is divided into 7 divisions the lower most i.e., the 7th from the top is called its physical because whatever finer matter may be filling up that field, that matter whether it be either actual material matter or whether it be energy, is most fine in the 1st division, coarser in the 2nd, coarser still in the 3rd and so on till it is most coarse in the 7th. Even this may be energy and not solid matter though it is called the physical plane. Even in this 7th sub-division of the 4th division of the 4th field the matter is of the nature of Etheric atoms. Out of this the earth, mineral, vegetable, animal, man-form etc., are formed. Man also is fundamentally etheric in structure, the gross materials of the body being only covering. The man-form formed in this sub division will become a perfect man-form in the course of evolution when the work of the 4th field is completed. To quicken such evolution this yoga has been given by the one Origin itself through the form of Master C.V.V. This yoga perfects the man-form by a discipline that takes 35 years.

We have stated that this 4th division is divided into 7 sub-divisions and that in the 7th the present earth, man-form etc., are formed. These 7 spaces of certain dimensions which we call planes are divided from each other by 8 master

atoms or *kundalines* which are like demarcation stones; these *kundalines* are besides responsible for conducting the work in these divisions. A *diagram* was given to understand clearly the 4th division and its 7 sub-divisions.

There is a peculiarity in this 7 sub-division of the 4th plane of the 4th field (4D). The 5th sub-division i.e., G is again sub-divided into 2 parts namely the mental Aroopa GI and the mental Roopa GII and in 7th plane the Etheric the present Earth E is formed. The eight *kundalines* fixing the 7 planes are 1,2,3,4,5,6,7&8. The bottom of this 3rd plane or rather the top of the 4th plane marked 'x'(4) is the Minor Triple or "*Avatara Ghatta*" of the Triple as already explained. Except these master *kundalines* which mark the divisions, all other *kundalines* that come down for evolution at the moment they pass the limit of a particular plane (division) into the next one, are given by the master *kundalines* the bidding that they should not reveal the knowledge of the higher division in the lower one to which they go. In this way the *Kundalini* which is in a man-form has acquired 49 adamantine coverings over it. These have to be removed if it is to show in the physical, the knowledge and working of the planes.

If we take a man form it has 7 strata or steps corresponding to the 7 planes in the cosmos. In order not to confuse this arrangements of the levels of consciousness in man, the 7plane divisions or limiting levels in man-form are named as *Mooladhara* (lower most plane or basis where *kundalini* is stationed) *Swadhishtan*, *Manipooraka*, *Anahatha*, *Visuddhi*, *Ajna* and *Sahasrara* corresponding to Physical, Astral, Mental, Budhic, Nirvanic, Paranirvanic and Mahaparanirvanic planes of the external world.

In the middle of each field and through their divisions and sub-divisions there is a tube-like passage for the descent of *kundalines* and energies of the higher forces. It is in this passage the master *Kundalines* are stationed to work out the respective fields and their sub-divisions. This is called the central force or "*Sanka*" in the new yoga system. This "*Sanka*" is the central radiating pillar of activity. The limit of the field formed around by it, is called the "*Tube*" and the resultant of these two interacting forces, that is the radiating activity of the "*Sanka*" and the retorted converging activity of the "*Tube*" is called the "*Laddus*". The same principle of "*Sanka*", "*Tube*" and "*Laddus*" can be discerned in every product in evolution and this is the main key to a right understanding of the mode of all organisms in the cosmos.

In the 4th field below the Major Triple, by the radiating and converging activities of 100 primary *kundalines*, a Master Kundalini was formed. It is called "*Virat*" in the ancient Vedic literature and in the new yoga it is known as the man-form pituitary. It is an all round radiating particle of energy containing within itself the plan of the man-form picture. By contacting this pituitary form on their way to further evolution the other finished products of the third field acquire the plan of the man form picture. After getting this plan from the great pituitary; they come down to the region of the Zodiacal belt, circumnavigate it, touching every one of its 360 degrees in the process receiving the knowledge how to condense the different parts of the man-form structure. The degrees of the Zodiac are described in the new yoga as the quills of different signs. When it travels down the Zodiac touching the various quills, it is subjected to a push from a particular quill by the ruling planet of that sign. This stands outside a man-form

with the name of “stability” or *pravesatma*. As this contains the knowledge of moulding a man-form, it - by giving impulse from outside - creates the seed in the male parent which after 3 months passes to the female and there in the womb builds up the body which comes out after 9 months. The moment the child takes in its first breath the stability enters the child and establishes itself at the heart portion. Its function is to receive the *prana* flow from the planets and send it to the *Kundalini* of the child at *Mooladhara* for the continuous maintenance of the body. The stability is thus the “*Purusha*” principle, the *Kshara Purusha* of the Gita, and the *Kundalini* stands as the recipient of stability’s activities, as the *kshetra* or body-*prakriti* and in the normal yoga practices, by its radiation to the various centres in the body reveals some of the secrets of nature and man. This radiation is like the rise of mercury in a thermometer. This body which comes into existence after so many processes and is being conducted by the *Kundalini* and *Purusha* is not intended to be thrown away as useless. It has been given to us for the purpose of *yoga-sadhana* and as by means of it alone we can attain the goal, it should be considered as a Treasure.

If the *Kundalini* is released of its obligation not to reveal its knowledge and is made to rise up in the *sushumna* after removing all the 49 adamantine screens, it will on its ascent, show to our consciousness the knowledge and workings of the various planes. To its giving such knowledge to the Physical (as per above stated process) there are five hindrances in the constitution of the body as at present evolved:

1. Because this Physical (which is really the etheric body) is made up of such coarsely condensed atoms, the moment the *Kundalini* stirs a little in its own place (*mooladhara*) the Physical will be thrown into an unconscious state, as the Physical system is too weak to bear the powerful vibrations of the *Kundalini*. While such is the condition of the present Physical system, how could we expect it to stand the pressure if the *Kundalini* were actually to rise up?

2. If the *Kundalini* is to rise up and progress upwards, it can do so only through the *sushumna*. This *sushumna* is yet to be formed within the etheric body in that portion thereof which corresponds to the spinal column in the physical body. A free passage for the progress of the *Kundalini* is not so far available either in the etheric or in the physical system. The *sushumna* should therefore be built up and it should be formed of such material as would enable it to bear the tremendous force of the moving *Kundalini*.

3. At the upper end of the spinal column there should be formations corresponding to the higher planes in order to enable the *Kundalini* to go there and show us the higher knowledge and workings. Even the planes and the positions of those formations are not known to any of the *Kundalines* in the 4th field so far, much less have we the materials necessary for their building.

4. Even after the route for the progress of the *Kundalini* has been made ready, there would still remain the task of putting the physical system in a fit condition to receive the vibrations of the higher plane. So the present physical system should be rectified and developed to such a grade that it could respond to the higher vibrations. When it is so developed it becomes

“*Divyanga*” (pure body). It is known as *Aprakrita* body to distinguish it from the present nature-made body.

5. We have stated that every *Kundalini* in this 4th field is triple coated one. So it can, the buildings are completed, show knowledge only up to the beginning of the 4th field. The knowledge of the past three fields could be shown only by the *antaratma*; but that is now in a state of potentiality. It must be kindled to function through the medium of an appropriate structure. Only the Origin that sent it to evolution i.e., *Brahman*, can kindle it; not only this but the materials and plans for the building of those higher level's structure should first be got from those corresponding higher levels.

Because of these circumstances it is quite impossible to raise the *kundalini* either by our own wishes or commands. The knowledge of how it may be done has not yet been revealed to any one till now.

Now let us take the planes in the physical body. It has been already stated that there are seven planes in the physico-etheric form and they are named *Mooladhara* etc., It has also been stated that *Kundalini* is at the *mooladhara* and that being in energy-form it could not be seen by the physical eye. It can be seen only by those who are endowed with the higher sight, as a brilliant spark, the centres in the etheric system and the points on the gross physical form to which they correspond, are as follows:—

The position of the *Kundalini* is at the middle of the portion called perenium. This spot is the center of *Mooladhara*, or lowest *Physical Plane*. The navel is the centre for *Swadhishtana*, or *Astral Plane*. The center of the stomach is the center for the *Manipooraka* or *Mental Plane*. The center of the heart where the stability or ‘*purusha*’ stands, is the center of the *Anahatha* or *Buddhic Plane*. The pit of the neck where the collar bones meet is the center for *Visuddhi* or the *Nirvanic Plane*. The point midway between the eyebrows is the center for *Ajna* or the *Paranirvanic Plane*; midway between that point and the top of the head lies the center for *Sahasrara* or the *Mahaparanirvanic Plane*. Divide the space between each two contiguous centers into two equal parts. The upper half would belong to the upper plane and the lower half to the lower plane. When we speak of such spaces, they must be taken as comprehending all the organs of the body, flesh, nerves etc., that fall within their limit. The *Kundalini* in the physico-etheric body does no other work than receiving *prana* from stability and distributing it to the whole body through the various nerve centers. If the *prana* flow should stop, the *Kundalini* remains quiet and the body dies because every organ ceases its function for want of *prana*.

If the *Kundalini*, which is now doing merely the routine work of maintaining the body in its normal functioning for the duration of life, were to rise in *sushumna* and pass throughout all the planes it would reveal to the physical consciousness the knowledge of the workings of the respective planes. When the *Kundalini*, in the course of its rise reaches the Major Triple level at the bottom of the *Sahasrara*, then the three coatings of it, would have to be removed one by one before it could show the various workings and knowledge of the three fields above the Major Triple. When the three coatings are removed, the pure *Antaratma* i.e., the *paramatmic* principle which has been hitherto remaining in a state of potentiality would be kindled into active function, and make the man-form an active man-form, *Brahman*, and not as at present, a mere shadow

picture constructed of changing cosmic materials under the impulses of the planetary quills. This should be the proper goal of man's endeavor. This is *Jeevenmukti* and the only *mukti-state* that man is destined to attain. This alone is true *yoga* as the *Jeevatma* becomes one with the *Paramatma* in active waking state, at the same time keeping also its individuality. It is in this state this individual active *Brahman* is capable of raising every other individual *Jeevatma* to the same state as He Himself has reached. Here another important point is to be noted. There can be no such thing as *Videha mukti* (Bodyless mukti). For it is from that state the *Jeeva* has come down to the man form with the definite goal of *Jeevanmukti* in view. It has already been pointed out that retrogression and evolution are mutually contradictory.

When there is such great work to be done, it would be mere foolishness, to conclude that the physical body is useless and should be cast away; he who does this loses the very means by which alone the *mukta* state may be attained. As the saying goes "*Sareeramadyam Khalu Dharma Sadhanam*" (body is primary for fulfilling the law of being); the highest *dharma* is to seek *mukti*. Those who ignore the value of the embodied state, go inevitably wrong, in their idea of *mukti*.

Having got this physical body as a priceless treasure we should get the maximum benefit from it by practising yoga. We should learn how to overcome death and there by birth, realize *Brahman* in this life and eternally enjoy *Brahmananda* and enable others too, to reach that blessed state. To attain such a state we should make ourselves fit recipients for the Grace of the Great Master C.V.V. the personification of *Brahman*, who incarnated solely for the benefit of mankind out of His own free will. He alone can order the *Kundalini* to begin fulfilling its work of constructing out of itself the required indestructible structure within which He can begin to function as the One Self and the one life of all beings. Do not the *Upanishads* say that *Brahman* is the One reality and all in all for the world and that he dwells in the heart of all beings?

As this small book is published with the object of enlightening the real seekers of Truth, all are at full liberty to take these teachings of the Great One for what they are worth.

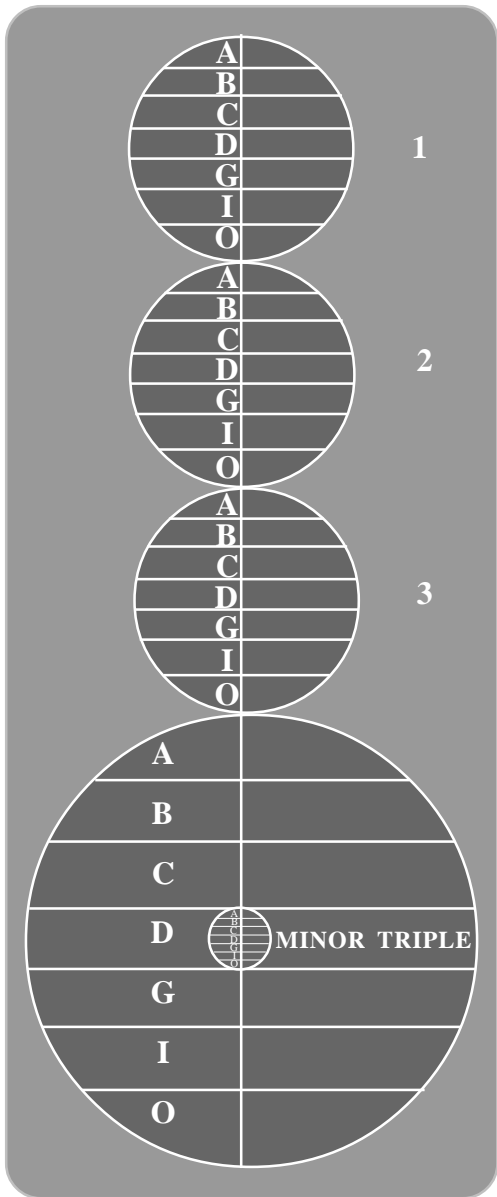
We can easily see that all the teachings of the *Upanishads*, and other great seers agree that the final aim is to realize *Brahman-state* in this very life, overcoming all wants including decay and death. For the real seeker of truth there will be no disappointment in knowing what man is destined to know, if he conscientiously follow this with an unbiased mind. Of all the existing philosophies those which are enumerated by the great siddhas alone plainly concur with these teachings. But if the real inner meaning is examined every other text too such as the Gita, the *Upanishads* etc., will give the same idea as given in this book. Of course, this being a new rare and difficult matter there may arise some doubts in the minds of many. In so small a book much has necessarily had to be omitted or mentioned in the briefest manner. Besides, it will be recognized, that where a knowledge of ultimate is concerned, it would be neither possible nor desirable to put down everything in black and white. But those who are genuinely interested in the truths here presented and who may wish to have any doubts cleared are welcome to seek further clarification personally from any one of the disciples of the Great Master.

May the Great Master bless those who are fortunate to follow this, the yoga of peace for all without distinction of Caste, Creed or Color.

MASTER C.V.V. NAMASKARAM

MASTER C.V.V. NAMASKARAM

**MAJOR
TRIPLE**



KUNDALINI

MASTER C.V.V. NAMASKARAM

