

# Ātma-jñāna – Melting into Being

Received November 30, 2017

Revised January 9, 2018

Accepted January 14, 2018

**Key words**

Ātma-jñāna, yoga, Patanjali,  
Ramana Maharshi

**The paper surveys a selected set of literature and discusses the issue, whether a *jñāni (muktī)*, when “melting into Being” opens a life at the level of existence called *Janaloka* or *Satyaloka* or simply merges his being into the Absolute, whatever is perceived by the rest of people, who may continue to see him as before. Then the key points of *sāadhanā* leading to enlightenment are discussed. Further it is discussed why enlightened yogis cannot communicate information that is beyond the “veil of *ānanda*”. The points discussed are illustrated also graphically.**

## 1 Introduction

The question of *liberation*, “*mukti*”, and its implications is a very important subject for everyone, who is a *sādhaka* and does everything that is in his power to reach *samādhi* and *mukti*, even though these concepts and their context are shrouded in secrecy. This is because there seems to be no way to communicate about these phenomena in ways that involve the usual working of the mind.

Patanjali in his *Yoga Sutras* deals mainly with the states of *chitta*, the “working space of mind”. He states that yoga is “*chitta vrtti nirodhah*” (Patanjali 1986, I:2, 93) that means that when the mind does not project any information into the *chitta*, then *samādhi* happens. This is why Vyasa, perhaps the most renowned commentator of the *Yoga Sutras* declares that “*Yoga is samādhi*”. The state of *samādhi* is described in the next verse: “*Then the seer rests in his own true nature*” (Patanjali 1986, I:3, 114).

Still, there are questions regarding the “protocol” of this process, namely how can *samādhi* be reached practically and whether *samādhi* or “melting into Being” annihilate any further manifested existence or shifts the manifested existence into a higher level within the seven levels of the Indian tradition. These and related questions are investigated below.

## 2 The Process to be Understood

Śrī Śankarācārya in his *Drṅ Drshya Viveka* declares: “*The form is perceived, and the eye is the perceiver. It (the eye) is perceived and the mind is its perceiver. The mind with its modifications (vrtti) is perceived and the Witness (the Self) is verily the perceiver. But it (the Witness) is not perceived (by any other).*” (Shankaracharya 1976, 1).

The “true nature” is usually interpreted as the absolute Being. Some schools declare that *samādhi*, even *nirvikalpa-samādhi* is only a step towards *sahaja-samādhi*. *Sahaja-samādhi* means that the *jñāni* is in a state of permanent *samādhi*, but simultaneously is aware also of the “outer world” as his *karma* may need to keep his body but is not affected by the happening in the world created by Maya.

*The Svarupa Spanda* of the *Spanda Karikas* (Unknown 2005, I:17, 86) declares: “*The fully enlightened has always and incessantly, the undeviating knowledge of the Self (Sat) in all the three states; the other one (the partially enlightened), has it only in the beginning and the end of each state.*”



### About the author

**Doc. Ing. Gejza M. Timčák, PhD.** (1942) is a yoga tutor and author of a number of yoga related books like *Joga 1–4* in Slovak (6 editions), *Joga 1–2* in Hungarian (2 editions), *Yoga 1* in German (1 edition), *Personal Development Strategies in Yoga*, translation of the *Gheranda Samhita*, *Goraksha Shatakam*, *Aparoksha Anubhuti*, *Sarva Upanishad*, *Satkarma Sangraha* or *Shat Chakra Nirupanam*. On conferences and courses he had countless presentations on diverse yoga subjects. He co-authored books (e.g. teaching materials for Slovak Yoga Association’s yoga teacher courses), films (e.g. *Disregarded Possibilities*), and videos (e.g. *Hitting the Bull’s Eye*) on yoga. He is a co-developer of the *Savita Yoga* style, president of the Slovak Yoga Association, and chairman of the Association for the Advancement of Yoga. His activities relate also to the European Union of Yoga. He teaches yoga in various European and Asian countries. His email contact is [timcak.gejza@atk.sk](mailto:timcak.gejza@atk.sk).

The *Siva Sutras* define it as: “Even during the three different states of consciousness in waking, dreaming and profound sleep, the rapturous experience of the I-consciousness (*sambhava*) of the fourth state (*turiya abides*.” (Vasugupta 2007, 1:7, 36).

There may be some doubt regarding whether a *jñāni* has or does not have karma attached to him. By *karma* one may take all the processes and states that cause the absolute Being to manifest in the world of *maya* and be tied into it. Ramana Maharshi in his *Spiritual Instructions* declared the following (Maharshi, chap. III, verses 9–10):

*Is it possible to overcome, even while the body exists, the karma (prarabdha) which is said to last till the end of the body?*

*Yes. If the agent (doer) upon whom the karma depends, namely the ego (ahamkāra), which has come into existence between the body and the Self, merges in its source and loses its form, will the karma which depends upon it alone survive? Therefore, when there is no 'I' there is no karma.*

*As the Self is existence and consciousness, what is the reason for describing it as different from the existent and the non-existent, the sentient and the insentient?*

*Although the Self is real, as it comprises everything, it does not give room for questions involving duality about its reality or unreality. Therefore, it is said to be different from the real and the unreal. Similarly, even though it is consciousness, since there is nothing for it to know or to make itself known to, it is said to be different from the sentient and the insentient.*

The absolute Being is described in different schools differently, but the essence is the same. Thus e.g. in the *Vijnana Bhairava* (Unknown 2002, verses 8B–9A, 14) it is declared:

*Whatever is known as the composite form of Bhairava (absolute Being), that oh Goddess, is deceptive like magic, because it has no essence. This state of Bhairava is free from the limitations of space, time and form. It is not particularized by a specific place or designation. In reality it is inexpressible, because it cannot be described.*

The definitions of the state of *liberation (mukti)*, which is the consequence of achieving *Ātma-jñāna*, the “non-dual state of being” that depends on the notion that the *ahamkāra* is “dissolved” or made to “die”. This is assumed to be necessary as the *ahamkāra* contains all information on the personality and the various types of the individual karma.

The notion of putting *ahamkāra* to death is a recurring idea, but it is impossible to do by any effort or will. It will happen

when the *jīva* (individual) melts into Being as it is described by Kannutaiya Vallalar (2013). Up and until that time, the *ahamkāra* is the holder of the direction of our life path.

There is a vast literature on the philosophical models of the created universe like there are many ways of describing the path of a yogi towards liberation. The number of practices is almost innumerable. It seems to be necessary for any yoga practitioners interested in yoga (and in greater depth that just in *āsanas*) to go step by step and to know better his tools of existence in this world. Ancient *Hatha Yoga* gurus like Gheranda, Gorakhnath, Swatmarama and others defined tens of practices to reach *samādhi*, just like Patanjali.

A more radical approach from the point of view of *sādhana* strategy is represented e.g. by Ramana Maharshi (1966, 1–2) in his *Nan Yar*:

*If I am not anyone of these (dhātu, senses, prānā, mind, avidyā), then who am I?*

*After ascertaining the non-identity with the above entities, by the process of not this, not this, that Consciousness, which remains – that is the I.*

This is a part of the *ātma-vichāra*, a “searching” for the “I” in its absolute state. As it is evident from the texts above, a search is impossible, as the absolute Being cannot be perceived, as it is only through its projections that we can perceive, using the software of the mind, what we conceive as the “objective” world.

In the *Sad Vidyā* (Maharshi, 1998, verses 6–7, 2) it is said: “*The world is nothing more than an embodiment of the objects perceived by the five sense organs. Since, through these five sense-organs, a single mind perceives the world, the world is nothing but the mind. Apart from the mind, is there a world? Although the world and the knowledge thereof rise and set together, it is by knowledge alone that the world is made apparent. That Perfection, wherein the world and knowledge thereof rise and set, and which shines without rising and setting, is alone the Reality.*”

If we sum all this up, the model with which we work here is that there is the absolute Being, then the *ahamkāra*, the mind-body system which appears to exist in this world that is perceived by the senses through the mind. The mind is aware only a fragment of all the available information (Fig. 1). All this is made perceptible by the individualized consciousness becoming aware of it in the *chittakasha*, the “working space of mind”.



**Fig. 1. The world as perceived by the mind. The partial prānic flow (on the left) sustains the world we see, and our world seems to be isolated from the rest of the Existence. There is however an opening to the unlimited Existence (on the right), but in order to get there one has to leave the ordinary life (drawing by G. M. Timčák 1974).**

This seems to be in a way a binary system. One is either in a state of *avidyā* (taking the apparent world as real) or in a state of *vidyā*, where the individual consciousness gets divested from all the attributes and is liberated from any associations with them, even if apparently that being is still visible to the outside world.

Still, there is an aspect to be resolved. *The Purna Gayatri* reminds us of the seven upper levels of existence. The upper ones are called *vyahrtis*. They are described in the *Vishnu Purana* (Unknown 1840, book 2, chap. 7, 217). They range from *Bhuloka* (the Earth), to *Bhuvarloka*, *Swargaloka*, *Maharloka*, *Janaloka*, *Tapoloka*, and *Satyaloka*. The *Janaloka* level is the level where humanity originated. *Ahamkāras* of humans were created by *Mahat*, the great principle (Patanjali 2015, 33–35; Unknown 1840, book 2, chap. 1, 14–15). The work *Spirit, Force, Matter* of Adelma von Vay (1924 18, 74–78) reflects a model that during the processes of creation broadly two types of beings were created: the first-born ones and the humans – the second born ones. Fig. 2 shows the hierarchy of the first-born beings (Fludd 1617, 45, 90, 210).

Not too much is known about the formal hierarchy of the first-born ones apart from what Adelma von Vay (1924, 66–68), and Dionysius the Areopagite (Dionysius 1897), or Fludd (1617) write about them (Fig. 2). In the Indian system of thought the abodes of *devas* – or shining ones – and other beings are described e.g. in *Vishnu Purana* (Unknown 1840, chap. 5, 42–44), but it is quite complex and difficult to interpret within the discussed frame.

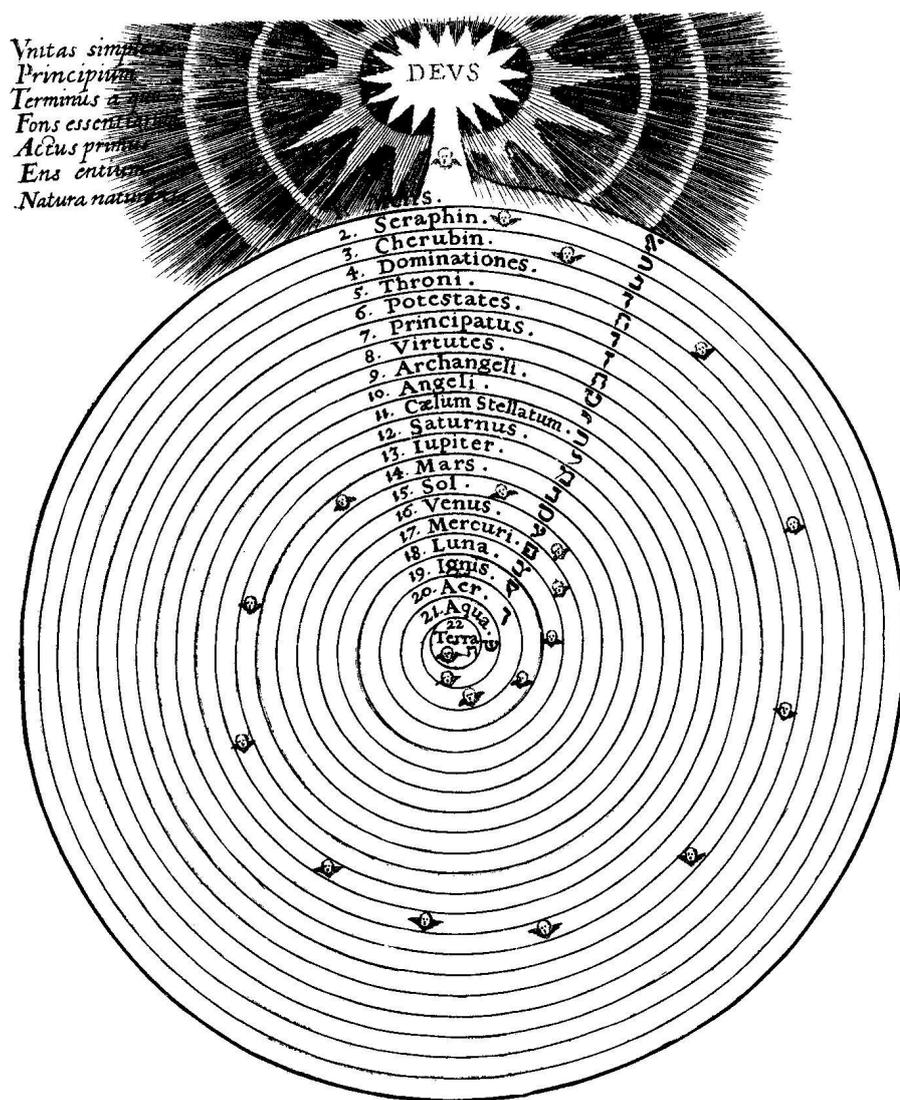


Fig. 2. The Celestial Hierarchy: God; Unitas simplex; Principium; Terminus a quo; Fons essentiarum; Actus primus; Ens entium; Natura naturalis; 1. The Divine Mind; 2. Seraphim; 3. Cherubim; 4. Dominions; 5. Thrones; 6. Powers – Maiestatis; 7. Principalities; 8. Virtues; 9. Archangels; 10. Angels. After that the planetary system follows down to the Earth, the present home of humankind (R. Fludd 1617). Dionysius Areopagite (Parker 1897) describes the hierarchy of beings as: Seraphim – Fiery ones; Cherubim – Fullness of knowledge; Thrones – Divine seats, purifiers; Dominions – order an justice; Virtues – grace and valour; Powers – providential aid; Principalities – Divine Lordship; Archangels – imprinters of the Divine Seal; Angels – purify and uplift.

As indicated above, humans were created on *Janaloka* (Unknown 1840, book 2, chap. 7, 212–214). Adelman von Vay (1924, 74–78) relates a more in-depth spiritual history of events that led to the appearance of humans. The flow of events is so complex that it would not be possible to detail it here. Still, we can work with the model that up to a point, freshly appearing humans were living in accordance with the plan of the Creator (thus in a fully dharmic way), they did not need an *ahamkāra*, as they did not create *karma*. However, after some of the humans (just like some of the first-born ones) started a life that was in discord with the original plan, they started creating *karma* (Vay 1924, 80–84). The *ahamkāra* that was created by Mahat at the *Mahar* level of existence (Unknown 1840, book 2, chap. 1, 14–15; chap. 7, 212–215) enabled a record of *karmas* and personality traits, specially as with the increasing volume of *karmas*, the humans had to start working on their *karmas* on a lower and lower level of existence, which was a process similar to the evolution scheme of the evolving creation from Parasamvit to the

appearance of the 24 *tattvas* – used by some schools of philosophy (Woodroffe 1978; Timčák 2004). Thus, at a point the *kanchukas* came to effect and at the *Bhuloka* the degrees of freedom available to humans became very limited and people are very much governed by *karma*.

The Indian tradition knows about humans who after enormous effort, *tapas*, could become deva-like, but within the hierarchy shown in Fig. 2, it is not known that a human could become an angel or other higher being. On the other hand, there are hints that an angelic being could incarnate to the *Bhuloka*. Some rishis and yogis, who would not need to incarnate on the earth do so in order to help *sādhakas* and the world. Similarly, Messiahs also incarnate for the same purpose.

So, it is interesting to rethink, whether *samādhi* or *jñāna* means a transfer into *Janaloka* or it goes beyond the *lokas* into the Absolute. Thus, the question is – would humans be

able or be enabled to go beyond the level of existence where from they started? In the *Tattva Shuddhi sādhanā* (Unknown 1913; Woodroffe 1990, 108–115; Satyasangananda 1992) in essence the *sādhaka* starts a process of un-creating himself, by merging the *tattvas* from *prithivi tattva* to *ākāśa tattva*, then this *tattva* to *ahamkāra*, then *ahamkāra* to *Mahat tattva*, *Mahat tattva* to *Prakṛti* and *Prakṛti* to *Puruṣa*. Subsequently the *sādhaka* gets re-created by an opposite process. Here there is no mention of the various *lokas*, apart from *Mahat* related to *Maharloka*.

A similar process is described by Patanjali: “*te pratiprasava-heyah sukshmah*”, what is translated in a number of ways. Karambelkar renders it as: “*They (kleśas) can be curbed down and done away with by the process of counter-evolution (and are) subtle.*” (Patanjali, II:10, 176–177). Satyananda renders it as: “*Those kleśas are reducible by involution when they are subtle.*” (Patanjali 1979, 103).

Swami Veda Bharati favours the following translation: “*Those afflictions (being made progressively) subtler are to be abandoned through the process of dissolution as devolution is reversed.*” (Patanjali 2001, 111). Patanjali defines the way it is to be done: “*dhyāna heyas tad vṛttayah*”, that is “*through dhyāna – meditation, which reduces, eliminates and eradicates the vrittis*” (Patanjali 1979, II:11, 103).

The reversing of the evolution that otherwise causes the creation of a greater and greater mass of information useless from the point of view of enlightenment is an analogous process to *tattva shuddhi*, with the exception of return to the *Bhuloka* and to the body, because the *Yoga Sutra* ends with the state of *Kaivalya*: “*Kaivalya is the involution of the gunas because of the fulfilment of their purpose, or it is the restoration of the Puruṣa to his natural form which is pure consciousness*” (Patanjali 1979, IV:34, 258).

The difference of models of spiritual advance and enlightenment (here one reflexes the gradual up-going path, the other a “quantum jump”) are interesting from more points of view:

1. The yogic literature (e.g. Saradananda 1952, 596–597; Nikhilananda 1952, 931–945) indicates that yogis after *nirvikalpa-samādhi* may or may not stay on the Earth or may choose to reincarnate here again. It means that a trace of *ahamkāra* is still tied to their being. The *Spanda Karika* (Kallata 2015, 170) describes some of the related processes. Sources like the *Bhagavad Gita* (Vyasa 1948, 235–257) and Vay (1924, 33–36, 47–50) communicated that some highly evolved souls may decide to incarnate on Earth or other existential levels in order to help the beings living on that level to get to a higher level. This would also indicate that the path to higher understanding and higher levels of existence is gradual.

2. The earlier cited texts reporting on a sudden “jump” to “melting into Being” seem to avoid this gradual process and they seem to indicate that *mukti* is a “meltdown” into the absolute state of being.

3. The process of *tattva shuddhi* (sometimes called *bhuta shuddhi*) seems to combine the two as it is gradual, but half-way through the *sādhanā* it melts into the Absolute, then after restoration brings back the *sādhaka* to his original environment.

Swami Vireshwarananda (in 1980) related an event from the life of Śrī Ramakrishna that when his disciples asked him to describe to them what does he experience when *kundalini* rises through the *chakras*, he fell into *samādhi* and said that above *Viśuddha chakra*, “*his tongue was tied*” and could not speak about his experience. Thus, those yogis, who live in *sahaja-samādhi*, may also melt into information fields that are not transmittable and thus cannot be articulated. As Patanjali speaks about a curtain of light that prevents seeing beyond it (Patanjali II:52, 626), the *ānanda* associated with the Absolute (*Sat-Chit-Ānanda*) may prevent an articulated understanding of laws that regulate this issue and covers that which is behind *ānanda*.

Thus, the *jñāni* is overwhelmed, like in the *Avadhut Gita* of Adi Śankarācārya (Shankaracharya 1968, 15–17), and communicates his *ānandic* meltdown, but not the “technical” details:

### 3 The Sādhanā

*I know not Shiva  
How can I speak of Him?  
Who Shiva is I know not,  
How can I worship him?  
I am Shiva, the only Reality,  
Like space absolute is my nature,  
In me is neither unity nor variety,  
The cause of imagination also is absent in me.  
Free from subject and object am I,  
How can I be self-realisable?  
Endlessness is my nature, naught else exist,  
Truth absolute is my nature, naught else exists.  
Ātman by nature, the supreme Reality am I,  
Neither am I slayer nor the slain.  
On destruction of a jar,  
the space therein unites with all space.  
In myself and Shiva I see no difference  
when the mind is purified.  
Brahman alone is, as pure consciousness.  
In truth there is no jar and no jar-space,  
no embodied soul, nor its nature.  
From subtle substance (Mahat) down to formed creation,  
There is nothing but Brahman;  
Most clearly do I see this.  
Where then is the division of caste?  
How shall I worship that Ātman great  
Which is neither personal nor impersonal.  
Taintless, above love and aversion, uncreated,  
All-pervasive, of the form of the universe,  
Having no attributes, yet not attributeless,  
That all-bliss Shiva, my Self.*

The atmosphere of Ozhivil Odukkam (Vallalar 2013, verse 111, 160) is similar: “Should you succeed even for a split second in reaching the state of absorption in the Self (nishta), which, as the pure state in which the discriminating consciousness has fallen away, is free of all limitation, ah! I am at a loss to describe it! Is the bliss that rises up then a thing of little account? It would be as if one accessed the (vast) ocean of milk through the tiny hole in a teat!”

The usual recommendations for the yogic *sādhanā* are well described in yogic literature. Depending on the orientation of the *sādhaka*, he can choose from an enormous pool of practices. In relation with his nature, he may choose light, mild, medium or strict *sādhanā*. All usually goes well up a point, when a medium *pratyahara* and *dhāranā* is mastered. *Pratyahara* is difficult to will. It happens when the attention is brought under control by our intention. That in turn made *dhāranā* to occur. This phase of meditation will open the *Brahma granthi* (situated in *Mūlādhāra*) and also *Vishnu ghranti* (situated in *Anāhata*). When the *dhāranā* is nearing in quality to *dhyāna*, then *Rudra granthi* (in *Ājñā*) opens. Here is a crucial point mentioned by a number of authors (Vallalar 2013, 160; Timčák 2017, 1–5) – not only the *vrittis* or *kleśas* are to be relaxed from, but the *attention*, which is the most crucial function of the mental structure, is also to be relaxed, so that it does not attempt to present information from the other parts of the mind to the *ahamkāra* and also does not attempt to try to “explore” the areas between the mind and *ahamkāra*. If this is achieved, then the *sādhaka* has an even more difficult task: to relax from the individualized sense of consciousness and to melt into the Absolute. *Ramana Gita* (Ganapati 1966, IX:3, 88) relates that “the association of the Self with the body is called the *granthi*. By that association alone one is conscious of his body and actions.” This is one of the challenges beyond the *Rudra granthi*: To let go all associations with the mind and body (Fig. 3). This, according to *Mah-anirvana Tantra* (Unknown, 1913), leads to unity with absolute Being.

*Vijnana Bhairava* (Unknown 2002, verse 82, 96) speaks about a similar process: “Either sitting on a seat or lying on a bed one should meditate on the body as being supportless. When the mind becomes empty, and supportless, within a moment one is liberated from mental dispositions.”

Lakshman Joo comments that “this means when the mind is dissolved, he (the yogi) enters in the mindless state of God consciousness ... Imagine, you have thrown away the body as if it is nothing. There is no support for this body. Then, when thoughtlessness arises, the yogi enters in an instant in the thoughtless state of God consciousness.”



**Fig. 3. The strategy for getting beyond the perceived world (maya) and ahamkāra. The usual direction of attention (Attention 1) is outward. Pratyahara (Attention 2) withdraws the attention from the world (including the body). Then manas and buddhi became almost inactive. The next step is to render the attention completely inactive (dissolving attention). In this way the whole world as we know it, including the personality (with the various databases of the ahamkāra) is given up. Then the non-individual Being “swallows” all what was felt as existence before. In this way jñāna emerges. The previous references (time, space etc.) cease to manifest for the jñāni.**

The exact protocol at this point is unknown for the reasons stated earlier, but the result could be seen on a great number of yogis. Ramana Maharshi had a number of proposals for reaching union with Brahman. One of the best known is the verse given in *Ramana Gita* (Ganapati 1966, II:1):

*In the Heart cavern, the Brahman alone, in all its elemental purity, shines as ‘I,’ ‘I,’ the Ātman, and is within the direct reach of experience. Enter the heart (hridayam, the main gate for importing the ‘I’ experience into the mind-body); search for it with the mind, or dive deep within, or control the movements of the breath and abide forever, in the Ātman.*

Śankarācārya in his *Aparoksha-anubhuti* (Shankaracharya 1982, verses 127–128, 69) gives the following help: “While practicing the path to samādhi there appear unavoidably many obstacles, such as lack of inquiry (anusandhan), idleness, desire for sense pleasure, sleep, dullness (tamas), distraction (viksepa), tasting of joy and the sense of blankness. One desiring the knowledge of Brahman should slowly get rid of such innumerable obstacles.”

Thus, when the attention is turn “inward” for a while, then before it becomes useless, all the individualized parts of a being are becoming powerless and the individual consciousness is melted into the universal consciousness – Ātman.

It remains a secret, whether this process takes an individual to the original home of humankind – the level of the second born (*Janaloka*) or to the *Satyaloka*, where he would live as an enlightened individual, or directly to a meltdown into the Absolute with no manifested form.

It is also a fact that a yogi living in *sahaja-samādhi* – in the view of others living on the Earth – is an important help for *sādhakas* that are qualified for making this last step on the “*journey back to the Source*” (Kannutaiya 2013, 7).

## 4 Conclusion

Thus, we could not be certain regarding the answer to the proposed question, as the relevant information appears to be made inaccessible from our levels of existence. Still, historical evidence has shown that yogis, who have reached the state of various *samādhis* or “melted into Being” are not only “reference points”, but as they have the key to these forms of being, and can help *sādhakas*, who are prepared to take these formidable steps towards “melting into Being”.

*The Yogataravali* (Shankaracharya 2009) explains what also the *Bhagavad Gita* (Vyasa 1948, II:69, 76) indicates – that a *jñāni* sees what others do not see, but his mind is not disturbed by anything that others see as given in the verses below:

*For the yogi in this extraordinary state, the old patterns are completely cleansed, the state of yoga nidra arises, and the yogi is totally devoid of any interest in this world. Through appropriate practice, done steadily when all thoughts and intentions are completely rooted out, when we are freed totally from the web of karma, then the yogi reaches and remains in the state of yoga nidra. Resting in the bed of the turiya state, higher than the other three states; always having the vision of the highest (Ātman) my dear friend! Enter and remain in the nirvikalpa state, the state of yoga nidra.*

*When the light of the paramātma glows, the darkness called avidyā is destroyed totally; then the yogi who perceives everything clearly, does not see anything in this world.*

Ozhivil Odukkam of Vallalar voices a concordant note: “*Know that only he is the jñāna guru who, with a glance, brings the disciple to absolute stillness, having perceived [in him] the state of maturity wherein becomes harmonised [with the Self] as that which is false gradually disappears, so that he dissolves into the waves [of the ocean] of bliss of union [with the divine], in which he exists as Reality itself.*” (Vallalar 2013, 13).

A friend of mine – a yoga teacher – was asking a yogi (a *pramukh* of a South Indian ashram) what is necessary to do in order to achieve enlightenment. The yogi gave a description of suitable practices and with a wink of his eye added: but there is still a small gap on the way to enlightenment and that can be bridged only by a guru (Fig. 4). But because my friend is an action-oriented person, he missed the last point as there was no doing involved. Only time will show, whether he will find the bridge covering this “small” gap, or that he will come to a realization that a guru is needed. Let us hope that there will be always yogis who could help to mature *sādhakas*, as it is shown in the story below.

In 1977 a small group of Europeans guided by the late Aviyogi Suren Goyal, went to see Prabhudatta Brahmachari and he guided them to Deoraha Baba. One of the group members, a young German lady, had the view that a guru (here Deoraha Baba) has to know her problem and offer help. The others tried to convince her that unless she presents her problem to a guru, he will not take action. On the day when the group had to leave, when they were with Deoraha Baba, she mentally switched to a mental request for help. The same moment an orange thrown by Deoraha Baba hit her at her forehead, and her meditation problem got resolved. Now the distance between Deoraha Baba and the lady was about fifteen meters and thus Deoraha Baba must have pre-cognised the change as the time the orange was flying towards the lady was longer than the moment between her change of attitude and the moment when her forehead was hit by the orange (throwing oranges at the people around him as a *prasad*, “gift”, was a usual habit of Deoraha Baba).



**Fig. 4.** At the crucial point of the *sāghanā*, the *sādhaka* has to realize that he needs a help. Thus, help comes after the body, manas and buddhi are all attuned to receiving the help. On the 3rd level the knower and the known are starting to be felt separate. The help, though not visible, lifts the energy level of the *sādhaka* and making *jñāna* temporarily available to the him. It facilitates the exit from the world of *ajñāna* (drawing by G. M. Timčák, 1977).

## References

- Dionysius Areopagite. 1897. *The Works of Dionysius the Areopagite on Heavenly Hierarchy*. Translated by John Parker. Accessed November 15, 2017. <http://www.sacred-texts.com/chr/dio/dio44.htm>.
- Fludd, Roberto. 1617. *Utriusque Cosmi*. Oppenheim.
- Ganapati Muni. 1966. *Sri Ramana Gita*. Tiruvannamalai: Ramanasramam.
- Kallata 2005. *Spanda Karikas*. New Delhi: Motilal Banarsidass.
- Kannutaiya Vallalar. 2013. *Ohziv-il Odukkam*. Morrisville: Lulu.
- Nikhilananda. 1952. *The Gospel of Sri Ramakrishna*. New York: Ramakrishna-Vivekananda Center.
- Patanjali. 1986. *Yoga Sutras of Patanjali*. Translated by Arya Usharbudh. HIIYSP.
- Patanjali. 2001. *Yoga Sutras of Patanjali: Sadhana Pada*. Translated by Veda Bharati. New Delhi: Motilal Banarsidas.
- Patanjali. 2015. *Yoga Sutras of Patanjali: Samadhi Pada*. Translated by Veda Bharati. Rishikesh: AHYMSIN.
- Patanjali. *Patanjala Yoga Sutras*. Translated by Karambelkar. Lonavla: Kaivalyadhama.
- Patanjali. 1979. *Four Chapters of Freedom*. Translated by Satyananda. Munger: BSY.
- Maharshi, Ramana. 1998. *Sad Vidya*. Tiruvannamalai: Ramanasramam.
- Maharshi, Ramana. 1934. *Spiritual Instructions*. Tiruvannamalai: Ramanasramam.
- Maharshi, Ramana. 1966. *Nan Yar*. Tiruvannamalai: Ramanasramam.
- Saradananda. 1952. *Sri Ramakrishna the Great Master*. Chennai: Sri Ramakrishna Math.
- Satyasangananda. 1992. *Tattwa Shuddhi*. Munger: BSY.
- Shankaracharya. 1976. *Drg-drsya-viveka*. Translated by Nikhilananda. Mysore: Sri Ramakrishna Ashrama.
- Shankaracharya. 1982. *Aparoksha Anubhuti*. Translated by Vimuktananda. Mayavati: Advaita Ashrama.
- Shankaracharya. 1968. *Avadhut Gita*. Translated by Hari Prasad Sastri. London: Shanti Sadan.
- Shankaracharya. 2009. *Yoga Taravali*. Translated by T. K. V. Desikachar and Kaustub Desikachar. Chennai: Krishnamacharya Yoga Mandiram.
- Timčák, Gejza M. 2004. *Úvod do teórie jogy ako aj filozofie jogy a samkhje*. Bratislava: SPJ.
- Timčák, Gejza M. 2017. "Transforming Mantras." In *Transforming Mantras*, Ivo Sedláček. Praha: Savita studio.
- Unknown. 1913. *Mahanirvana Tantra*. Translated by John Woodroffe. Accessed November 15, 2017. <http://www.sacred-texts.com/tantra/maha/index.htm>.
- Unknown. 2002. *Vijnana Bhairava*. Translated by Lakshman Joo. New Dehli: Indica.
- Unknown. 1840. *Vishnu Purana*. Translated by Wilson Horace Hayman. Accessed November 15, 2017. <http://www.sacred-texts.com/hin/vp/vp065.htm>.
- Vasugupta. 2007. *Siva Sutras*. Translated by Laksman Joo. New Dehli: Munshiram Manoharlal.
- Vay, Adelma von. 1924. *Szellem, erő, anyag, Szellemi búvárok Pesti egylete*. Budapest. Accessed November 15, 2017. <http://www.wegbegleiter.ch/download.htm#geistkraftstoff>.
- Vireshwarananda. 1980. Personal comm.
- Vyasa. 1948. *Srimad Bhagavad Gita*. Chennai: Sri Ramakrishna Math.
- Woodroffe, John. 1978. *Sakti and Sakta*. New York: Dover.
- Woodroffe, John. 1990. *Introduction to Tantra Sastra*. Chennai: Ganesh and Co.