

## Part 4

# TRANSCENDENCE

(1)

The sacred symbol AUM is made up of four parts: a, u, au, and m. In the Sanskrit script, devanagiri, the `a' is shaped like a '3'. If a curved line is added to the '3' at the middle right 'a' becomes 'u'. When a crescent shaped line is added above, the `u' becomes `au'. A dot completes the sound as `m m m'.

(2)

When one says AUM the four parts are gone through. If the head is taken as a microcosm for the entire body, the sound `AUM' follows through the four stages of the development of man.

(3)

This same pattern of evolution is reflected in the body as one's focus of interest goes from the legs to the abdomen to the chest and, finally, to the head.

(4)

The rise up from the lower body begins with the recognition that there is Divine Order. Then in step 2, one is caught up in the functioning of the cycle of life. If grace descends, then one enters step 3, the transformation through the sushumna. The 4th stage of evolution is the transcendent state, bursting out of the top of the head.

(5) 2:52

If the stages of evolution are plotted on the square of heavenly order, the head of an outcaste or an adharmic person would be at the west where they are run by their mind. The servant's head would be northwest, since he is controlled by this fear of disease. The disciplined artisan is seeking wealth; so his head is at the north. The leader's sushumna is oriented from the southwest to the northeast, the direction of power. The God-person has his head in the rising sun of pure consciousness.

(6)

The transcendental or 4th stage is symbolized by the finial? of the temple. The flag of victory represents the stage of nirbija samadhi [seed-free equanimity].

(7) 4:09

When the divine body has formed, all personal desire has vanished, the ego has ceased, the mind has turned into God. The saint has become one with the Absolute. This is one yogi who achieved that transcendent or 4th stage, Jnaneshwara. He has written about the nature of a transcendent being in his discourse, Jnaneshvari, as follows. Lord Krishna said to Arjuna about a perfect yogi who is in a state of transcendence, "Knowing that the conditions of nature are himself, he is not disturbed by them. He is like a field of battle that of itself neither gains victory nor suffers defeat in that he neither overcomes nature nor is overcome by it."

(8)

The perfect yogini Mira was a devotee of Krishna who described her state as, "Whether I suffer pain or joy, my mind remains inactive just as Hari gives gifts to his devotees and his enemies alike. So long as I am like a fish in the waters of earthly existence, naturally I will experience pleasure and pain; nevertheless, I disregard them both, being established in my true nature, as a seed is separated from its husk."

(9) 6:11

Equally, about Jesus, a perfect yogi could say, "Whether he is worshiped as a divinity or shouted at as a thief, whether friends approach him or enemies attack him, it is the same to him as the light of the sun is indifferent to that which it shines upon."

(10)

Valmiki was a perfect yogi, who wrote the epic of Ramayana. He wrote the truth. True words are sharper than a sword in resolving doubts, but they also bring sweetness to the sense of hearing.

(11)

The grand guru of Yogananda attained eternal youth of the divine body. Such beings are eternally kind to everyone.

(12)

This illustrates the aura of a perfect yogi. Because of detachment, a perfect yogi can be kind. And because of this kindness, he does not hesitate to let the divine energy pour through him.

(13) 7:42

The founder of Pashupata Yoga is Lakulisha whose grace we experience. There are four stages of perfection of the divine person. The first lasts 200 years and consists of teaching the public. The second is 800 years long and involves teaching close disciples. The third stage is 1500 years long wherein one is the Lord of a planet. In the fourth phase one leaves the planet and the sun is like a body to him. Lakulisha is now in the third phase. Our lineage is Lakulisha, to Swami Kripalvananda to Yogeshwara Muni. There are many lineages and many paths to the Absolute.

(14)

This chart shows the levels of divine evolution that a person undergoes on his way to union with the Absolute. There are three basic approaches, each equally valid: the path of divine love, the path of divine knowledge and the path of divine action. They gradually converge toward the Absolute, level by level. First, one is a worshiper of Divine Love, like an image of God; or he worships Divine Knowledge, such as scripture; or one worships Divine Action, such as the lives of saints. At the next level up, one becomes a participant instead of only a spectator. One makes spiritual efforts or does sadhana and thus becomes a sadhaka, a male aspirant, or a sadhika, a female aspirant. After sufficient purification, the next level of sainthood is achieved. When the divine body has formed, one enters raja yoga or nirbija samadhi which is the level of the gods. At Lakulisha's stage one is a god in a form. The final convergence leaves only the non-personal Absolute.

(15) 10:57

This is the Mahayana Buddhist goddess Tara, floating in her massless divine form on clouds. The clouds symbolize the different density of matter that exists at each level or plane or world or in Sanskrit, loka.

(16)

The worlds or lokas manifest in three realms; man, the gods and God. In man there is earth or bhu, sky or bhuvā, and heaven or svarga. The immortals stretch through various harmonic worlds from demons to gods. God is graduated, but always divine, from worshiper to the Absolute.

(17)

This solid gold Buddha in Bangkok, Thailand, sits in nirvana. We see God in a form, but nirvana is beyond form of any kind, beyond being. Still, it is different than nothing. It is the positive state of samadhi.

(18) 12:45

The Pleiades constellation is just one step away from the non-personal Ultimate.

(19)

Patanjali wrote in his *Yoga Sutras*, "The Omnipresent God is a particular individual who is unaffected by the seeds of actions that cause misery. Such a one can abandon all contact and go into the nirvana of non-being."

(20)

In the center is a Bodhisattva who could have gone on to the non-personal level, but by God's grace he has returned to Earth to save every sentient being.

(21)

In Zen Buddhism this return to Earth is told in the Ox-herding story.

"Desolate through forests and fearful in jungles, he is seeking an Ox which he does not find. Up and down dark, nameless, wide-flowing rivers, in deep mountain thickets he treads many by-paths. Bone-tired, heart weary, he carries on his search for his something which he cannot yet find. At evening he hears crickets chirping in the trees."

"The Ox has never really gone astray, so why search for it? Having turned his back on his true nature, a man cannot see it. Because of his defilements he has lost sight of the Ox. Suddenly he finds himself confronted by a maze of crisscrossing roads. Greed for worldly gain and dread of loss spring up like searing flames; ideas of right and wrong dart out like daggers."

(22) 15:15

"Innumerable footprints he has seen in the forest and along the water's edge. Over yonder does he see the trampled grass? Even the deepest gorges of the topmost mountains can't hide this Ox's nose which reaches right to heaven."

"Through the sutras and teachings he discerns the track of the Ox. He had been informed that

just as different shaped golden vessels are all basically of the same gold, so each and everything is a manifestation of the True Self. But he is unable to distinguish good from evil, truth from falsity. He has not actually entered the gate; but he sees in a tentative way, the tracks of the Ox.”

(23)

“A nightingale warbles on a twig, the sun shines on undulating willows; there stands the Ox. Where could he hide? That splendid head, those stately horns, what artist could portray them?”

“If you will but listen intently to everyday sounds, you will come to realization and at that instant see the very Source. The six senses are no different from this true source. In every activity the source is manifestly present. It is analogous to the salt in water or the binder in paint. When the inner vision is properly focused, one comes to realize that, that which is he, is identical with the true source.”

(24) 17:32

"He must tightly grasp the rope and not let it go, for the Ox still has unhealthy tendencies. Now he charges up to the highlands, now he loiters in a misty ravine.”

“Today he encountered the Ox which has long been cavorting in the wild fields and actually grasped it. For so long a time it has reveled in these surroundings that breaking it of its old habits is not easy. It continues to yearn for sweet-scented grasses and is still stubborn and unbridled. If he would tame it completely, the man must use his whip”

(26)

"He must hold the nose rope tight and not allow the Ox to roam, lest off to muddy bounds it should stray. Properly tended it becomes clean and gentle. Untethered it will willingly follow its master.” “With the rising of one thought, another is born. Enlightenment brings the realization that such thoughts are not unreal since even they arise from our true nature. It is only because delusion still remains that they are imagined to be unreal. This state of delusion does not originate in the objective world but in our own minds.”

(27) 19:26

"Riding free of air, he buoyantly comes home through evening mist in wide straw hat and cape. Wherever he may go he creates a fresh breeze, while in his heart profound tranquility prevails. This Ox requires not a blade of grass.”

“ The struggle is over. Gain and loss no longer affect him. He hums a rustic tune of the woodsman and plays the simple songs of the village children. Astride the Ox's back he gazes serenely at the clouds above. His head does not turn in the direction of temptation. Try though one may to upset him, he remains undisturbed.”

(28)

“Only on the Ox was he able to come home. But lo, the Ox has now vanished and alone and serene sits the man. The red sun rides high in the sky as he dreams on placidly. Yonder beneath the thatched roof his idle whip and idle rope are lying.”

“In the dharma there is no twoness. The Ox is his Primal Nature. This he has now recognized. A trap is no longer needed when a rabbit has been caught; a net becomes useless when a fish has been snared. Like gold which has been separated from dross, like the moon which has broken through clouds, one ray of luminous light shines eternally.”

(29)

"Whip, rope, Ox and man alike belong to emptiness so vast and infinite, the azure sky, that no concept of any sort can reach it. Over a blazing fire a snowflake cannot survive. When this state of mind is realized, comes at last comprehension of the spirit of the ancient patriarchs."  
"All delusive feelings have perished and ideas of holiness too have vanished. He lingers not in this state, 'I am a Buddha'. He has passed quickly on through the stage of: 'And now I have purged myself of the proud feeling of I am not Buddha.'. Even the thousand eyes of 500 Buddhas and Patriarchs can discern in him no specific quality. If hundreds of birds were now to strew flowers about his room, he could not but feel ashamed of himself."

(30)

"He has returned to the origin, come back to the source but his steps have been taken in vain. It is as though he were now blind and deaf. Sealed in his hut he hankers not for things outside. Streams meander on of themselves, red flowers naturally bloom red."  
"From the very beginning there has not been so much as a speck of dust to mar the intrinsic Purity. He observes the waxing and waning of life in the world while abiding unassertively in a state of unshakable serenity. This waxing and waning is no phantom or illusion but a manifestation of the Source itself. Why then is there need to strive for anything? The waters are blue, the mountains are green. Alone with himself he observes things endlessly changing."

(31) 24:07

"Bare chested, bare footed he comes into the marketplace. Muddied and dust covered, how broadly he grins. Without recourse to mystic powers, withered trees swiftly he brings to bloom."

"The gate at his cottage is closed and even the wisest cannot find him. His mental panorama has finally disappeared. He goes his own way, making no attempt to follow the steps of earlier stages. Carrying a gourd, he strolls into the market; leaning on his staff he returns home. He leads innkeepers and fishmongers in the way of the Buddha."

In other words, the perfected man returns to earth and shares God's grace with us.

(32)

This grace showered down onto Jesus, at his baptism.

(33)

The Holy Spirit, symbolized by the dove, enters the body of Jesus by God's grace.

(34)

John the Baptist is God's instrument for His grace.

(35)

Grace is forever available to everyone; we have only to surrender to receive it.

(36)

Hanuman's heart represents the common heart of Man and God, which makes the power of

God effective in releasing Man from the trap of his ignorance.

(37)

The touch of the hand, the voice or the eyes by God's instruments enables God's grace to save Man from the eternity of the cycle of life.

(38)

Kripalu giving God's grace. It is God's Divine Love that is the gift of power or shaktipat.

(39) [26:45](#)

Grace also comes down from the transcendent state in the form of Divine Knowledge. The perfect yogi, Vyasa, wrote the Mahabharata and organized the Vedas, the basic yoga scripture. By listening to, reading and reflecting on the written word of God that has come through God's instruments, the saints of all religions, your life is uplifted toward the transcendent state.

(40)

Here is the Master of the Tao. He lives a life of complete surrender to God in the form of nature. He experiences nature as Divine Otherness and surrenders to it.

(41)

The Chinese wise man Confucius attained the transcendent state by surrendering to the ways of the ancestors.

(42)

This statue of a yogini symbolizes the attainment of all powers. Powers are not under the control of an individual ego but come down to earth from the transcendent state only by God's grace.

(43) [28:16](#)

Here an Egyptian princess fearlessly bows in surrender to the crocodile God. Only by the act of surrender can transcendent grace enter into your life.

(44)

This medieval Japanese painting shows a man praying to his God. Prayer is the secret means which opens one's heart so that it is in common with God.

(45)

This Hindu enters his prayer to God by means of a puja or worship. He calls God with a bell, pleases God with incense, food and flowers and fixes his attention on God through the means of an idol.

(46)

Before a Balinese Temple, devotees act out their prayer as monkeys protecting the Earth Goddess from the evils of the ego in a portrayal of the Ramayana. Sacred theatre brings down God's grace into both actors and audience.

(47)

In nearby Java these Buddhists pray to the Enlightened One at the shrine of many Buddhas, Borobudur. The intensity and sincerity of prayer is what opens one's heart to receive God's ever-present grace.

(48) 30:15

Some forms of Buddhism are blended with nature worship. This exquisite photograph shows two Buddhist monks in prayer before Mount Fujiyama, the Home of God. The Transcendent Ones are fond of high places.

(49)

In contrast, another form of Buddhism turns one's prayers inwardly through the practice of Zen. The direct pursuit of truth enables one to open an empty mind to the completely obvious.

(50)

This prayerful Sikh has come to the Golden Temple to listen to the holy words of the Granth. Unless one gives reverence to scripture, the inner meaning will escape an aspirant.

(51)

This Greek Orthodox Christian receives her blessing from the transcendent state by kissing a relic, a bit of wood from Jesus' cross.

(52)

Purity is an aspect of the transcendent state. This Buddhist monk by daily washing of his robe partially matches transcendent purity, and thus is in tune with the Absolute. This intunement enables the flow of grace to descend onto his life.

(53) 32:09

An Algerian Islamic chief seeks divine guidance from the Koran. Islam means "to submit to God."

(54)

In the box tied to this Jewish boy's head is a miniature version of the Torah. While in prayer the truth encapsulated in the Torah pervades his open, pondering mind.

(55)

Touching the waters of Mother Ganga, the sacred river of the Hindu, they pray, "O waters! who are like loving mothers! Let us take refuge in you so that our evil is removed and we are

satisfied."

(56)

While the Muslim is not permitted idols, this square structure in Mecca, the Kaaba, is the focus of prayer of the submitters, the Islamic. In the Kaaba is a black meteoric stone. The meteor has brought down the transcendent to Earth.

(57)

At the source of the Ganga river, high in the Himalayas, a naked yogi prepares to bathe by an ice cave at the Gomukh, the cow's mouth. It is at this point that the Earth symbolically joins the transcendent sun.

(58)

Lord Krishna is the master of the senses, Gopala. He lives in the state of Truth.

(59)

His Holiness Swami Kripalvanandaji in a state of transcendent bliss, as grace rushes down from above in the form of nectar.

(60) [34:33](#)

Christ holds the flag of victory over illusion, the symbol of the transcendent state.

(61)

Dancing Shiva is the ultimate prayer that uplifts us to the Absolute.

(62)

The final incarnation of Shiva is the grandfather of our lineage. He sits half merged into the linga, the symbol of the Great God.

(63)

Yoga was originally propounded by Shiva.

(64)

As Lakulisha he has originated mantra, yantra and the principles of tantra.

(65)

He is the Transcendent One.

(66)

From the transcendent state, the twin fires of God shower down on all equally; we have only to accept it.