

Dīkṣhas (Initiations)

By Sir R. Vasudeva Row - B.A., B.L., Former President of Śuddha DharmaOriginally published in August - September 1936 in "The Śuddha Dharma," a monthly magazine devoted to Śuddha Philosophy and other topics of allied interest.

[The following contents may be read with advantage along with that which appeared under the caption "Initiations" by Mr. R. Krishnaswamy Row, in the previous issues of 'Śuddha Dharma'. It should be noted that there is no **Yōga** without **Initiation**. "*Upadēśa*" is not **Initiation**. This initiation is conferred only by the duly authorized **Hierarchy** (Śuddha Dharma Maṇḍalam), of which **Bhagavān Śrī Nārāyaṇa** is the **Supreme Head**. The other two names with which the **Lord** is also known in respect of **His** other functions are **Kumāra** and **Dakṣiṇāmūrti**. Edr. S. D.]

We now come to the second great topic of interest in respect of which the **Assembly of the Sages** sought instruction and illumination from the revered exponent, **Śrī Haṁsa Yōgi**, previously alluded to; the theme of this discourse is "**Initiation**," in the best sense of the word and its relative bearing to aspirants in general. It must be noted that these **Sages** insisted on hearing from **Śrī Haṁsa Yōgi** inasmuch as the pre-eminence of **Śuddha Dharma**, as distinct from less effective systems of religion, consisted in its revelation mainly through potent **Initiations** capable of giving insight into the workings of the transcendent nature of **Brahman**. The potency of these **Initiations** depends on the element of direct touch with the duly authorized **Hierarchy** presiding over the evolution of this **Globe**. **Śrī Haṁsa Yōgi** in a very remarkable manner has focused the central truths of the system of **Initiations** adopted by the **Hierarchy**, of which only a brief exposition is attempted herein.

1. The Meaning of the Word "Dīkṣhā"

At the outset, the significance of the term "**Dīkṣhā**" or "**Initiation**" is lucidly set forth. It is an act of the duly qualified **Guru** or the **Teacher** whereby mainly the "**Tējas**" or the light is infused into the **Brahmarandra** or the crown of the disciple's head; this light by constant practice and meditation gets fanned up into an illumination revealing the effulgence of the **Supreme Cosmic Intelligence**, technically called **Nārāyaṇa** or **Śuddha Brahman**. Broadly speaking **Initiation** is threefold in character; firstly in terms of **Dharma**, whereby instruction is imparted about the science of the **Absolute**; secondly in terms of **Karma** or practice of it; and thirdly, the transmission of light in the manner referred to above, constitutes its third important aspect—*Artha*.

2. The Nature of various Initiations

Of these, "**Artha Dīkṣhā**" is subdivided into two, namely, "**Ātmīya Dīkṣhā**" and "**Prākṛita Dīkṣhā**." **Ātmīya Dīkṣhas** include four initiations, viz., 1. **Yōga Dēvī Dīkṣhā**, 2. **Āditya Dīkṣhā**, 3. **Chandra** or **Sōma Dīkṣhā**, and 4. **Śukra Dīkṣhā**; similarly **Prākṛita Dīkṣhas**

include 1. **Agni Dīkṣhā**, 2. **Vāyu Dīkṣhā**, and 3. **Prithvi Dīkṣhā**. It is deemed that such learning concerning **Initiation** is very sacred and occult in its nature and that an insight into its operation could never be had through books, but could be had exclusively through the **Hierarchs** of **Śuddha Dharma Maṇḍalam**. Herein **Śrī Haṁsa Yōgi** takes particular care to stress on the most vital aspect of **Initiations**, namely "**Vāmadēva Rahasya**," being studiously kept secret from general understanding. It is worth noting that this aspect of it was withheld from the very **Sages**, who questioned **Śrī Haṁsa Yōgi** on this matter.

It is generally mentioned in the sacred books that every aspirant has at his disposal five vehicles whereby to contact **Brāhmic Consciousness**. These are in ascending degree of subtlety: (1) **Annamaya Kōśa**, (2) **Prāṇamaya Kōśa**, (3) **Manōmaya Kōśa**, (4) **Vijñānamaya Kōśa**, and (5) **Ānandamaya Kōśa**; and **Initiations** pertain to these vehicles. **Prithvi Dīkṣhā** relates to **Annamaya**; **Vāyu Dīkṣhā** to **Prāṇamaya**; and **Agni** or **Tējasī Dīkṣhā** to **Manōmaya** on the one hand. The effects of these **Dīkṣhas** are to generate increasing consciousness in respect of material **Excellencies** or the objective phase of cosmic evolution. On the other hand, the remaining four **Dīkṣhas** help the recipient, enabling him to realize by degrees the life or subjective phase of cosmic evolution. Every true recipient is entitled to **all Initiations** inasmuch as these **are** related and inter-related to each other, which taken together go to facilitate supreme realization.

These **Initiations** may also be in accordance with the nature of **Tattvakūṭas** or the body elements of the aspirant. The **Initiation** known as "**Yōga Dēvī Dīkṣhā**" is performed in the fourth or highest plane of consciousness (**Avyakta Tattvakūṭa**); similarly "**Āditya Dīkṣhā**" in the third or **Mahat Tattvakūṭa**, characterized by discretionary intelligence; in like manner, "**Chandra Dīkṣhā**" and "**Śukra Dīkṣhā**" **are** performed on the **Manas Tattvakūṭa** (or sense plane) of the aspirant respectively. The bestowing of these **Initiations** is deemed as the sprinkling (pouring) of the nectar of **Yōga** on the soil of the **Tattvas**.

(A) Yōga Dēvī Dīkṣhā

The first and the highest of these four great **Dīkṣhas**, namely "**Yōga Dēvī Dīkṣhā**," is also known otherwise as "**Vāsudēva Dīkṣhā**," "**Brahma Dīkṣhā**," "**Śakti Praṇava Dīkṣhā**," "**Puruṣha Dīkṣhā**," and "**Mahā Dīkṣhā**." This **Yōga Śakti** is poured into the **Avyakta** plane of the consciousness of the aspirant by the **Elders** of the **Śuddha Dharma Maṇḍalam**, which is accompanied by the light of transcendent **Wisdom**, **Peace** and **Occult** understanding, in fact the essentials of the great stage of existence. It is by the bestowal of such **Initiation** that the aspirant is enabled to experience the transcendence of **Life**, functioning synthetically and in union with the highest levels of each of the four **Tattvakūṭas**. This experience is justly deemed **the** supreme **end** and is realizable by degrees; and it is laid down that the material means of such experience are inherent in every individual. Thus, also by the light of the third great initiation called,

(B) Āditya Dīkṣhā

The Elders of Śuddha Dharma Maṇḍalam pour into the Mahat Tattvakūṭa (intelligence) of the aspirant, an occult knowledge of eternities accompanied with a corresponding illumination; as a result the aspirant experiences, through *Buddhi* or knowledge, the divine Self or Ātman. Such Self, being immanent in each one and all; it is through the grace of the immanent Ātman that the Jñānī striving for Yōga attains the inviolate condition so characteristic of Yōga. "Āditya Dīkṣhā" (Solar Initiation) is known severally as "Divya Dīkṣhā," "Jñāna Dīkṣhā," "Artha Dīkṣhā" and "Dharma Dīkṣhā."* The Seers of Śuddha Dharma Maṇḍalam pour the light of

* 'Thamasa Param Dharsayathi Bhagavan Sanatkumaraha tham Skaudha itya chakshathae.' (Chāndōgya); in general terms from the Yogic Standpoint (i. e., Avyakta level), the three lower levels or Planes of Matter—Mahat, Manas and Indriya—are estimated technically as "Tamas" or darkness.

*(C) Chandra Dīkṣhā***

** The "Lunar Dīkṣhā" is elsewhere, also called "Śaśī Dīkṣhā or Sōma Dīkṣhā."

(Lunar Initiation), in the emotional plane of the aspirant's body; whereby a triple divine energy coupled with the resulting emotional clarification, occult understanding and corresponding illumination is planted in the aspirant. Consequently, thereof the recipient gets devoted to Ātman conditioned by various Excellencies and graces, of multiple embodiments of divine beauty, ever intent on the welfare of the devotee; by him through *Dhyāna* or meditation. The Lord is to be adored in the region of the heart's ether; the other names for this initiation are "Vibhūti Dīkṣhā," "Īśvara Dīkṣhā." The last of these Initiations (in fact the first to be administered to the aspirant) is

(D) Śukra Dīkṣhā

(Nakṣatra Dīkṣhā); is administered on the sense plane of the recipient, rendering its particles responsive thereto. As a result the aspirant is enabled to perform perfectly all actions leading to beatitude, for which requisite, occult understanding and energy are imparted duly; so the initiated aspirant takes to the adoration of divine manifestations as Brahmā, Viṣṇu and Mahēśa and others, worshiping them as saviors of Sanātana Dharma with the invocation of hymns and other worshipful acts. Such manifestations are perceivable in every body by means of these Dīkṣhas; this is also called "Jīva Dīkṣhā" and "Akṣhara Dīkṣhā."

Subdivisions of Dīkṣhas

It is said that each of these four great Dīkṣhas, namely, Yōga-Dēvī, Āditya, Sōma, and Śukra, is subdivided threefold, as 1. Nārāyaṇī, 2. Kumārī, and 3. Siddha.

Of these three Sub-Dīkṣhas:

- **Nārāyaṇī Dīkṣhā** is that whereby the light or grace of **Bhagavān Śrī Nārāyaṇa** is transferred into the aspirant directly by the **Āchāryas** of **Śuddha Dharma Maṇḍalam**.
- The second, **Kumārī Dīkṣhā**, is subdivided threefold: (a) **Nāda Dīkṣhā**, (b) **Mantra Dīkṣhā**, and (c) **Mantrāti Dēvatā Dīkṣhā**.
 - By means of **Nāda Dīkṣhā**, the aspirant is enabled to sense or see the impressions on the etheric or *Ākāśhic* tablets relating to all expressions of **Great Beings** whether of a general or a finite character; in virtue of this, **Swarōdaya** or **Clairaudience**, **Thought-reading**, and **Clairvoyance** are developed by the aspirant; and one necessary condition for perfect development in this line being absolute celibacy and continence.
 - The next, i.e., **Mantra Dīkṣhā**, pertains to the efficacy developed by intoning, so that the aspirant acquires the faculty of benediction or curse.
 - By means of **Mantrāti Dēvatā Dīkṣhā**, the aspirant is able to stand face to face with the presiding **Deity** of the **Mantra** intoned.

These **Dīkṣhas** are also known as "**Tattva Dīkṣhas**" by means of which the aspirant acquires facility in regard to the four *Puruṣhārthas*, viz., **Dharma**, **Artha**, **Kāma** and **Mukti (Mōkṣha)** or liberation; as also the requisite energy to achieve the same; in addition he is able to confer on others holy benedictions with effect for the above-said pursuits.

- **Siddha Dīkṣhas** are divided under two heads known as 1. "**Ātma Dīkṣhā**" and 2. "**Adhikāra Dīkṣhā**".
 - By the former the recipient is enabled to get an understanding of **ĀTMA-ŚĀŅKU** or the center from which the **Self** or the **Life-Principle** functions in its own nature. It is also said that by this, the initiate accomplishes the due fulfillment of selfless action, thereby being enabled to make progressive advance with certainty as to the essentials of the transcendent **Life-Principle**; hereby the unitary nature or the **Cosmic Principle** is revealed, this being fundamentally the primary basis of **Rāja Yōga**.
 - The other, **Adhikāra Dīkṣhā**, confers on the recipient the requisite energy to maintain himself inviolate in any of the offices that may be bestowed on him by the **Elders** of the **Śuddha Dharma Maṇḍalam**, requiring an attitude of universal outlook or insight. This initiation also confers on the recipient of it, the great eight spiritual or *Ātmīya* qualities, an office wherein to function for the world's advancement through proper action as also the practical energy to co-operate in the process of **Cosmic Evolution**.

The **Prākṛita Dīkṣhas**, viz., **Agni**, **Vāyu** and **Prithvi**, are administered only in the three lower **Kōśhas**, namely, **Manōmaya**, **Prāṇamaya** and **Annamaya** respectively, and not in the other two **Kōśhas**, **Vijñānamaya** and **Ānandamaya**.

Further particulars regarding **Dīkṣhas** are guarded, being of a very occult nature and far-reaching in their effects and are disclosed to individuals worthy of it. Knowledge of these particulars can be gained only orally through the imparting to the disciple of **Vāmadēva Rahasya**, a collection of occult truths. This is in accordance to the traditions of **Śuddha Dharma Maṇḍalam**.

3. Qualifications for Dīkṣhas

The main qualifications incumbent on a recipient of **Śuddha Dīkṣhas** are detailed next. A fairly good knowledge of the gospels of **Śuddha Philosophy**, a faith in it, devotion to the **Elders** of the **Maṇḍalam**, love of subjective or **Ātmic** introspection, **Sāttvic** zeal for performing **Śuddha Yōga**, and a whole-hearted surrender (symbolized by **Namaskāra**) unto the lotus feet of **Bhagavān Śrī Nārāyaṇa**, with a view to attain fruition as a result of the knowledge of the **Tattvas**.

4. Disqualification for Dīkṣhas

A few characteristics, which preclude persons **from** being initiated are mentioned, however; of these the main ones are, an utterly suspicious disposition; a tendency to question the worth of the **Guru**, lethargy, passionate nature, reviling other systems of thought than the one in which he is born, a thirst for material advancement through **Yogic** practice (a lust for **Siddhi**), untrue speech, cruelty, pretension, arrogance, and lastly an indulgence in self-flattery.

5. Āchāryas conferring Dīkṣhas

Besides the three greatest **Āchāryas** who are the givers of supreme **Initiations**, there are seven **Ones** known as **Kulāchāryas** next in grade. We may note that **Naradēva**, **Mātsyānanda**, **Thēpana** and **Navanāyaka** are the four that administer **Nārāyaṇī Dīkṣhā** in particular; exclusively **Skandadēva**, **Rīmkhana**, **Bhagavān Nārāyaṇa**, and **Nārada** administer the **Kumārī Dīkṣhā**. Similarly, **Dēvāpi** and **Bṛihaspati** administer **Siddha Dīkṣhā**. It is said that in respect of **Śuddha Āchāryas** or **Initiators** appearing from time to time the knowledge can be had only from those conversant with **Vāmadēva Rahasya**.

6. Benefits of Dīkṣhas

Next **Śrī Haṁsa Yōgi** deals with the benefits conferred by the **Dīkṣhas** generally. Of these, the **Prākṛita Dīkṣhas** are said to engender a purity of vehicles (**Kōśhas**) and also facilitates a due arrangement of the matter composing these three **Kōśhas**. The recipient is enabled to take to **Rāja Yōga** without difficulty and the best methods of alignment from sheath to sheath or intra-vehicular courses become evident. This is followed by a clarification of the material contents of the seven **Chakras** or bodily centers (plexus); the recipient in course of his evolution in addition to his up-bearing with fortitude the ills of life, is endowed with great benefactions and grace. The **Householder** receiving any of these **Initiations** gets liberated from the threefold obligations pertaining to the physical plane; while the **Vānaprastha** and **Samnyāsī** are made to feel a sense of increasing purity. In respect of those who are **Celibates** from birth, such **Initiations** confer

those beatitudes, which develop later into **Yōga**. In similar manner, the four **Ātmīya Dīkṣhas** facilitates insight into the nature of the **Life-Principle** or **Ātman**, ultimately leading to **Brahma Sāmīpya** and its manifestations. As usual further particulars are said to be had from knowledge of **Vāmadēva Rahasya**.

7. Conclusion

In conclusion **Śrī Haṁsa Yōgi** touches in brief some salient points regarding the daily practices accordingly of the recipients of these **Initiations**. Much detailed information regarding this has been given in the second volume of this book published formerly **and** the occult portion of this instruction can be had through **Vāmadēva Rahasya**; while the appurtenances are mentioned in this connection. They are:

1. **Prāṇāyāma,**
2. **Saṅkalpa,**
3. ***Sāttvic Tyāga,***
4. **Bhāvanā,**
5. **Karma,**
6. ***Dhyāna,***
7. ***Gāyatrī Japa,***
8. Practice of **Rāja Yōga,**
9. **Water oblations,**
10. **Oblations to Siddhas,**
11. **Mahā-Yajña,**
12. **Gōmuthi,**
13. ***Ēkākṣhara Japa,***
14. **Brahma Akṣhara Japa,**
15. The wearing of **Brahmagranthi** and of **Yōga-Sūtras,**
16. **As also the wearing of Pavitra and putting on the Pādukā (sandals),**
17. **Using Kamandaḷu, and,**
18. **Using of Yōga-Daṇḍa.**

Finally, stress is laid on **Bhāvanā, Karma** and ***Dhyāna***, the three requisites of the practice of **Rāja Yōga**.