

Swami Vidyanaranyas जीवन्मुक्ति विवेक

JIVANMUKTI VIVEKA

Part 3: "MANO NASHA PRAKARANA"

The Dissolution of the Mind

MODERN-DAY REFLECTIONS

On a 13th CENTURY VEDANTA CLASSIC

TEXT
48.3

Reflections by
Swami Gurubhaktananda
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by Swami Vidyaranya

BOOK	Chap No.	TITLE OF CHAPTER	ENGLISH TITLE	No. Vers.
JIVANMUKTI VIVEKA	1	<i>Pramana Prakarana</i>	<i>The Evidence for Jivanmukti</i>	13
	2	<i>Vasana Kshaya Prakarana</i>	<i>The Effacement of Latent Impressions</i>	Prose
	3	<i>Manonasha Prakarana</i>	<i>The Dissolution of the Mind</i>	Prose
	4	<i>Swarupa Siddhi Prayojana</i>	<i>The Purposes of Attaining Jivanmukti</i>	Prose
	5	<i>Vidvat Sannyasa Prakarana</i>	<i>The Renunciation of the Knower</i>	Prose
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Om Namah Shivaaya!

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JIVANMUKTI VIVEKA

PART 3: MANO NASHA PRAKARANA

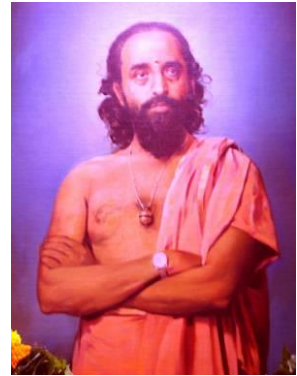
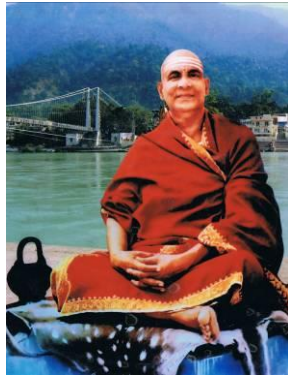
“The Dissolution of the Mind”

A 13th Century Text by Sri Swami Vidyaranya

REFLECTIONS

By Swami Gurubhaktananda

*Based on the 65 Lectures delivered
by Swami Advayanandaji (referred to as “Swamiji” in the book),
President, Chinmaya International Foundation, Veliyanad, Kerala.
from 15th July 2017 – 14th November 2018*



Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj

the Late Ex-President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

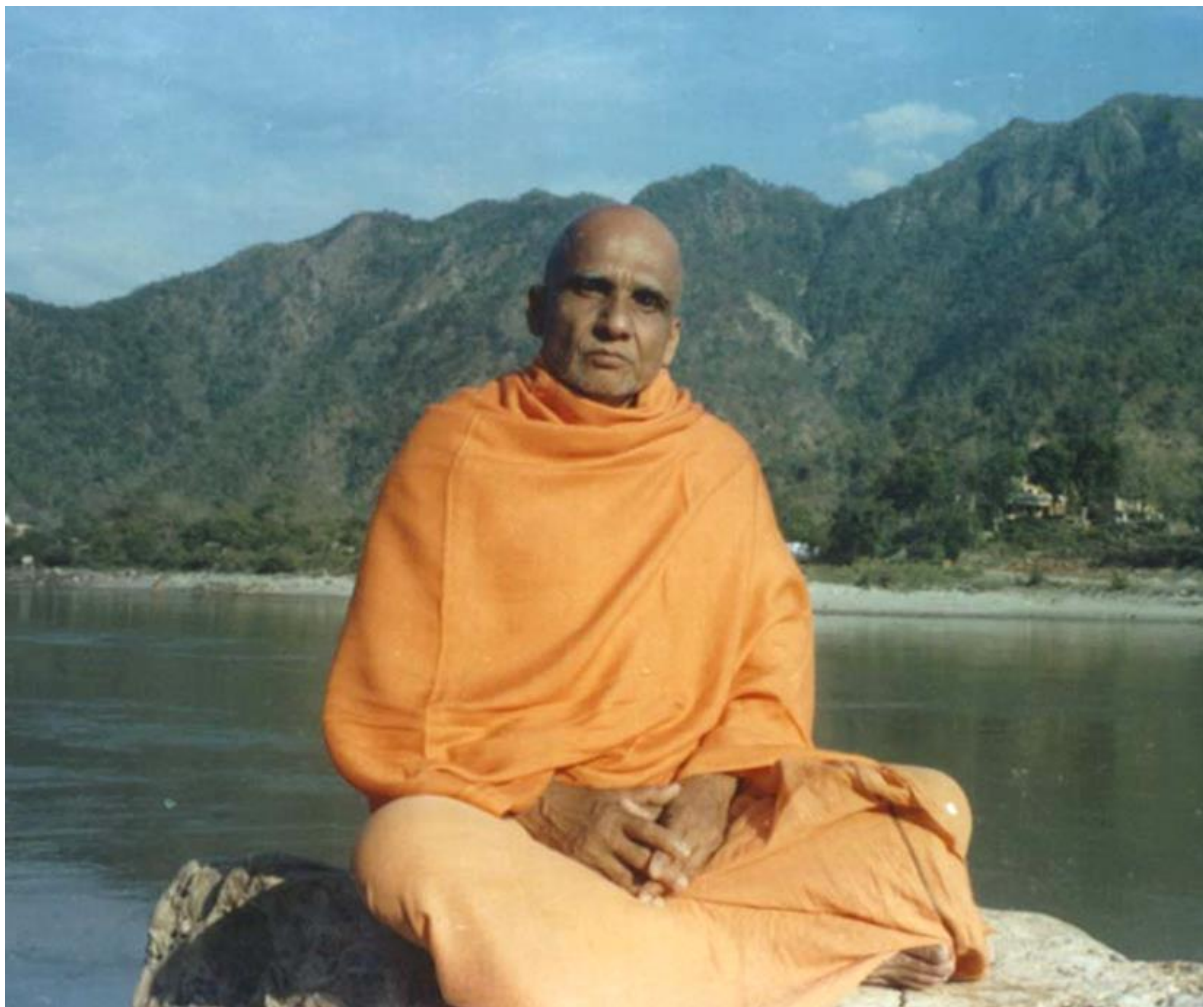
for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji

my Acharyaji at Sandeepany 2011-2013, who imparted his bountiful knowledge and wisdom with rare selfless Divine Love, as the Rishis of yore would wish to see. Where required, Acharyaji is referred to as “Swamiji” in the book. He is presently the President of Chinmaya International Foundation in Veliyanad, Kerala.

JIVANMUKTI VIVEKA
Part 3: MANO NASHA PRAKARANA

“The Dissolution of the Mind”



In Memory and Honour of

SRI SWAMI KRISHNANANDAJI MAHARAJ

GENERAL SECRETARY OF DIVINE LIFE SOCIETY

from 1958 – 2001 (43 years)

Born: 25th April 1922 – Mahasamadhi: 23rd November 2001

This Part is Released on his Auspicious

BIRTH CENTENARY

25th April 1922 – 25th April 2022

JIVANMUKTI VIVEKA
Part 3: Mano Nasha Prakarana
“The Dissolution of the Mind”

CONTENTS

THE TEXTBOOK FOR THIS STUDY	08
A DIAGRAMATIC SUMMARY OF PART 1	10
A DIAGRAMATIC SUMMARY OF THE SPIRITUAL PATH	11
 CHAP 1 THE CASE FOR MIND-CONTROL	 (Book pgs. 181-184) * 13
INTRODUCTION	
Section 1.1: <i>The Purpose of Mano Nasha</i>	13
Section 1.2: <i>Objection: The “Six Disabilities” vs Mano Nasha</i>	13
Section 1.3: <i>Mano Nasha is the Purpose of Vasana Kshaya</i>	14
Section 1.4: <i>Janaka’s Discrimination on Mano Nasha</i>	15
Section 1.5: <i>Sage Vasishtha’s Advice to Rama</i>	16
Section 1.6: <i>The Testimony of Gaudapadacharya</i>	18
 CHAP 2 APPROACHES TO MIND-CONTROL	 (Book pgs. 185-195) 20
Section 2.1: <i>Arjuna’s Dilemma</i>	20
Section 2.2: <i>Valmiki: Faultless Reasoning, Not Force</i>	22
Section 2.3: <i>Vasishtha: The Perfect Yukti or Means</i>	23
DIAGRAM: <i>Overview of Mano Nasha</i>	25
Section 2.4: <i>Vidyaranya: The Violent Means of Control</i>	26
Section 2.5: <i>Gradual Means of Control: i) Adhyatma-Vidya</i>	27
Section 2.6: <i>ii) Sadhu-Sangam – Company of Saints</i>	28
Section 2.7: <i>iii) Vasana-Parityaga – Giving Up of Desires</i>	28
Section 2.8: <i>iv) Prana-Spanda – Control of the Life Force</i>	29
Section 2.9: <i>Link Between Strong Vasanas & Vital Energy</i>	29
Section 2.10: <i>How Prana Activates the Mind</i>	30
Section 2.11: <i>How Desire Activates the Mind</i>	31
Section 2.12: <i>Interdependency Between Prana & Vasanas</i>	32
Section 2.13: <i>“Destroying One, Destroys Both”</i>	32
Section 2.14: <i>How to Destroy Prana & Vasanas</i>	33
Section 2.15: <i>No Peace Without “Mindlessness”</i>	35
<i>Asana Yoga & Ashana Yoga</i>	
Section 2.16: <i>The Definition, Means & Fruit of Asana</i>	36

<u>Section 2.17:</u>	<u><i>Lakshanam: Definition of “Firm and Pleasant”</i></u>	37
<u>Section 2.18:</u>	<u><i>Laukika Upayah: Observable Means</i></u>	38
<u>Section 2.19:</u>	<u><i>Alaukika Upayah: Unobservable Means</i></u>	39
<u>Section 2.20:</u>	<u><i>Phalam: The Fruit of Perfection in Posture</i></u>	40
<u>Section 2.21:</u>	<u><i>The Place to Practice Asana</i></u>	41
<u>Section 2.22:</u>	<u><i>Food Yoga: Eat in Moderation</i></u>	42
<u>Section 2.23:</u>	<u><i>The Geeta on Moderation in Food & Sleep</i></u>	43

CHAP 3 THE SCIENCE OF PRANAYAMA (Book pgs. 195-206) 44

<u>DIAGRAM:</u>	<u><i>The Plan for Pranayama</i></u>	45
<u>Section 3.1:</u>	<u><i>Two Opposing Types of Pranayama</i></u>	46
<u>Section 3.2:</u>	<u><i>The Advanced Category of Yogis</i></u>	47
<u>Section 3.3:</u>	<u><i>The Neophyte Category of Yogis</i></u>	48
	<u><i>The Neophyte Category in Detail</i></u>	
<u>Section 3.4:</u>	<u><i>Restraining the Prana, Restrains the Mind</i></u>	49
<u>Section 3.5:</u>	<u><i>How Pranayama Burns Away Impurities</i></u>	49
<u>Section 3.6:</u>	<u><i>The Logic of the Cleansing Process</i></u>	50
<u>Section 3.7:</u>	<u><i>Anecdote: The Deities are Captured by Death</i></u>	50
<u>Section 3.8:</u>	<u><i>The Anecdote Explained</i></u>	51
<u>Section 3.9:</u>	<u><i>Prana & Mind are Compared to a Thread</i></u>	52
<u>Section 3.10:</u>	<u><i>Co-functioning of Prana & Mind</i></u>	53
<u>Section 3.11:</u>	<u><i>“Diminished” vs “Destroyed” Breathing</i></u>	53
<u>Section 3.12:</u>	<u><i>Example: Vicious Horses & the Charioteer</i></u>	54
<u>Section 3.13:</u>	<u><i>Explanation of “Prāṇān-Prapīḍya”</i></u>	55
	<u><i>Technical Aspects of Pranayama</i></u>	
<u>Section 3.14:</u>	<u><i>The Breakdown of Pranayama into Three Aspects</i></u>	56
<u>Section 3.15:</u>	<u><i>Explanation of the Rechaka Aspect</i></u>	57
<u>Section 3.16:</u>	<u><i>Explanation of the Kumbhaka Aspect</i></u>	57
<u>Section 3.17:</u>	<u><i>The Essential Characteristic of Pranayama</i></u>	58
<u>Section 3.18:</u>	<u><i>The Technical Analysis of Pranayama</i></u>	59
<u>Section 3.19:</u>	<u><i>The Explanation of the Sutra Begins</i></u>	60
<u>Section 3.20:</u>	<u><i>Rechaka With Respect to “Desha”</i></u>	60
<u>Section 3.21:</u>	<u><i>Rechaka With Respect to “Kala”</i></u>	61
<u>Section 3.22:</u>	<u><i>Rechaka With Respect to “Sankhya”</i></u>	62
<u>Section 3.23:</u>	<u><i>Puraka With Respect to Place, Time & Number</i></u>	62
<u>Section 3.24:</u>	<u><i>Kumbhaka With Respect to Place, Time & Number</i></u>	63
<u>Section 3.25:</u>	<u><i>The “Fourth” Pranayama – Kevala Kumbhaka</i></u>	63
<u>Section 3.26:</u>	<u><i>The Eligibility for Kevala Kumbhaka</i></u>	64
<u>Section 3.27:</u>	<u><i>The Two Fruits of Pranayama</i></u>	65
<u>Section 3.28:</u>	<u><i>What is Dharana?</i></u>	66

<u>Section 3.29:</u>	<i>Eligibility for Dharana</i>	67
<u>Section 3.30:</u>	<i>Yukti – the Means Known to the Yogis</i>	67
<u>Section 3.31:</u>	<i>Conclusion: the Yogic Means for Mano Nasha</i>	68
CHAP 4	EKAGRATA – THE ONE-POINTED MIND (Book pgs. 206-217)	69
DIAGRAM:	<i>The Five States of the Mind</i>	70
<u>Section 4.1:</u>	<i>Introduction to Samadhi</i>	71
<u>Section 4.2:</u>	<i>The Relevant States Applicable to Samadhi</i>	71
<u>Section 4.3:</u>	<i>The Five States of the Mind</i>	71
<u>Section 4.4:</u>	<i>The First Three States – Unsuitable for Samadhi</i>	72
<u>Section 4.5:</u>	<i>The Last Two States – Suitable for Samadhi</i>	73
<u>Section 4.6:</u>	<i>Explanation of the Sutra on Ekagrata</i>	75
<u>Section 4.7:</u>	<i>Ekagrata Culminates in Samadhi</i>	75
	<i>Patanjali Yoga: The Bahiranga Sadhana</i>	
<u>Section 4.8:</u>	<i>The Five Preliminary or External Steps of Yoga</i>	76
<u>Section 4.9:</u>	<i>The Five <u>Yamas</u> or Prohibitions (Don't's)</i>	77
<u>Section 4.10:</u>	<i>The Five <u>Niyamas</u> or Prescriptions (Do's)</i>	77
<u>Section 4.11:</u>	<i>Comparison Between Yama & Niyama</i>	78
<u>Section 4.12:</u>	<i>The Fruits of Each Yama</i>	78
<u>Section 4.13:</u>	<i>The Fruits of Each Niyama</i>	82
<u>Section 4.14:</u>	<i>The Definition of <u>Pratyahara</u></i>	87
<u>Section 4.15:</u>	<i>A Citation on Pratyahara from Shrutis</i>	88
<u>Section 4.16:</u>	<i>Further Explanation on Pratyahara</i>	88
<u>Section 4.17:</u>	<i>The First Fruit of Pratyahara</i>	89
	<i>Patanjali Yoga: The Antaranga Sadhana</i>	
<u>Section 4.18:</u>	<i>Stages Subsequent to Pratyahara</i>	90
<u>Section 4.19:</u>	<i>The Self as the Object of <u>Meditation</u></i>	91
<u>Section 4.20:</u>	<i>Importance of Taking the Self as Object</i>	91
<u>Section 4.21:</u>	<i>The Progression from Dhyana to <u>Samadhi</u></i>	92
<u>Section 4.22:</u>	<i>The Testimony of Sri Shankaracharyaji</i>	93
<u>Section 4.23:</u>	<i>Confusion over the Anga & the Angee</i>	95
<u>Section 4.24:</u>	<i>The Difference is only a Matter of Degree</i>	95
<u>Section 4.25:</u>	<i>The Inner & Outer Limbs of Yoga</i>	96
CHAP 5	SIDDHIS – OCCULT POWERS (Book pgs. 217-220)	98
<u>Section 5.1:</u>	<i>Choice Between Occult Powers & Liberation</i>	99
<u>Section 5.2:</u>	<i>The Sutras Related to Occult Powers</i>	101
<u>Section 5.3:</u>	<i>The Example of Uddalaka & the Gods</i>	102
<u>Section 5.4:</u>	<i>Sri Rama's Question to Vasishtha</i>	102
<u>Section 5.5:</u>	<i>Sage Vasishtha's Reply</i>	103

<u>Section 5.6:</u>	<i>God-Realisation & Occult Powers Compared</i>	105
<u>Section 5.7:</u>	<i>Conclusion: End of the Deviation</i>	106
CHAP 6 NIRODHAH – THE DISSOLVED MIND	(Book pgs. 220-229)	108
<u>Section 6.1:</u>	<i>Nirodha Samadhi Introduced</i>	108
<u>Section 6.2:</u>	<i>Uddalaka Experiences Fluctuations of the Mind</i>	109
<u>Section 6.3:</u>	<i>Uddalaka’s Experience Ends in Peace</i>	111
<u>Section 6.4:</u>	<i>Nirodha is the Mind’s Natural State</i>	114
<u>Section 6.5:</u>	<i>The Sutra on “Flow of Change”</i>	114
<u>Section 6.6:</u>	<i>The “Flow of Change” Explained by Example</i>	115
<u>Section 6.7:</u>	<i>The Geeta on the “Flow of Stillness”</i>	116
	<i>“Virama Pratyaya Abhyasa”</i>	
<u>Section 6.8:</u>	<i>The Sutra on Sadhana for Nirodha Samadhi</i>	118
<u>Section 6.9:</u>	<i>The Geeta on Sadhana for Nirodha Samadhi</i>	119
<u>Section 6.10:</u>	<i>Explanation of “Sankalpa Prabhavan Kaman”</i>	120
<u>Section 6.11:</u>	<i>Citations Tracing the Source of Desire</i>	121
<u>Section 6.12:</u>	<i>Explanation of “Tyaktva”</i>	121
<u>Section 6.13:</u>	<i>Explanation of “Sarvān”</i>	122
<u>Section 6.14:</u>	<i>Explanation of “Asheshatah”</i>	122
<u>Section 6.15:</u>	<i>Explanation of “Manasā Iva”</i>	123
<u>Section 6.16:</u>	<i>Explanation of “Samantatah”</i>	123
CHAP 7 NIRODHAH – THE FOUR STAGES	(Book pgs. 229-239)	124
<u>Section 7.1:</u>	<i>Explanation of “Shanaih Shanaih”</i>	124
	<i>Chart on Chapter 6</i>	125
<u>Section 7.2:</u>	<i>The Four Stages in Jnana Yoga</i>	126
<u>Section 7.3:</u>	<i>The Organ of Speech – Two Functions</i>	126
<u>Section 7.4:</u>	<i>The Means to Control Laukika Speech</i>	127
<u>Section 7.5:</u>	<i>The Means to Control Vaidika Speech</i>	127
<u>Section 7.6:</u>	<i>The “Merging Process” Explained</i>	128
<u>Section 7.7:</u>	<i>The Three Selves Explained & Differentiated</i>	129
<u>Section 7.8:</u>	<i>The Two “Ahamkaras” Explained & Differentiated</i>	130
<u>Section 7.9:</u>	<i>The Tranquil Self & Each Subsequent Creation</i>	131
<u>Section 7.10:</u>	<i>Citation Illustrating the “Inner-Outer” Relationship</i>	132
<u>Section 7.11:</u>	<i>A Glimpse of What Stage 2 Entails</i>	133
<u>Section 7.12:</u>	<i>The Daunting Task & the Right Means</i>	135
<u>Section 7.13:</u>	<i>The First Three Means for Mind Control</i>	135
<u>Section 7.14:</u>	<i>Persistence – the Fourth Means</i>	136
<u>Section 7.15:</u>	<i>Story – The Titeebha Bird & the Ocean</i>	137
<u>Section 7.16:</u>	<i>How to Make a Task More Interesting</i>	140

<u>Section 7.17:</u>	<i>Sage Vasishtha – Three Categories of Seekers</i>	140
<u>Section 7.18:</u>	<i>Expansion on the Above Citations</i>	141
<u>Section 7.19:</u>	<i><u>Doubt:</u> Will Other Activities Not Suffer?</i>	143
<u>Section 7.20:</u>	<i><u>Example:</u> The Student, the Businessman & Yogi</i>	144
<u>Section 7.21:</u>	<i>The Culmination of Stage 2</i>	145
<u>Section 7.22:</u>	<i>The Essential Steps in the Third Stage</i>	146
<u>Section 7.23:</u>	<i>The Essential Step in the Fourth Stage</i>	148
<u>Section 7.24:</u>	<i>How the Means Unfold by Itself with Practice</i>	149
<u>Section 7.25:</u>	<i>In Yoga “Practice Makes Perfect”</i>	150

CHAP 8 NIRODHA – MIND’S ESSENTIAL NATURE (Book pgs. 240-244) **152**

<u>Section 8.1:</u>	<i><u>Objection:</u> Dissolution of Mahat in Avyakta</i>	152
<u>Section 8.2:</u>	<i><u>Reply:</u> Mahat in Avyakta Implies Sleep</i>	153
<u>Section 8.3:</u>	<i>Need for a Subtle & Sharp Intellect</i>	154
<u>Section 8.4:</u>	<i><u>Objection:</u> Asamprajnata Samadhi has no Purpose</i>	154
<u>Section 8.5:</u>	<i><u>Reply:</u> The Mind as Self & Non-Self</i>	155
<u>Section 8.6:</u>	<i><u>Simile:</u> Filling & Emptying a Jar</i>	156
<u>Section 8.7:</u>	<i><u>Application:</u> Filling & Emptying the Mind</i>	157
<u>Section 8.8:</u>	<i>Self-Experience in the Light of above Simile</i>	158
<u>Section 8.9:</u>	<i>The Fruit of Nirodha Samadhi</i>	158
<u>Section 8.10:</u>	<i>Purpose of Practising Nirodha Samadhi</i>	159
<u>Section 8.11:</u>	<i>Yoga Shastra: A Prescription to Treat the Mind</i>	160
<u>Section 8.12:</u>	<i>Apparent Identification of Seer with Change</i>	162
<u>Section 8.13:</u>	<i>Yoga Sutras with Indirect Reference to Self</i>	163

CHAP 9 NIRODHA – TESTING ITS STRENGTH (Book pgs. 244-253) **165**

	<i>1. Patanjali Yoga & Vedanta</i>	166
<u>Section 9.1:</u>	<i>Universal & Individual Experience of the Self</i>	166
<u>Section 9.2:</u>	<i>The Two Paths to Realisation – Yoga & Jnana</i>	167
	<i>2. External & Internal Means to Samadhi</i>	168
<u>Section 9.3:</u>	<i><u>Objection:</u> The Two are the Same in Essence</i>	168
<u>Section 9.4:</u>	<i><u>Reply:</u> Difference in their Nature and in the Means</i>	168
<u>Section 9.5:</u>	<i>Externality of Means is Not an Obstacle</i>	170
<u>Section 9.6:</u>	<i>The External Sadhana for Asamprajnata Samadhi</i>	170
<u>Section 9.7:</u>	<i>i) Shraddha, the Foundation of Sadhana</i>	171
<u>Section 9.8:</u>	<i>ii – v) Veerya, Smriti, Samadhi & Prajnaa</i>	173
<u>Section 9.9:</u>	<i>The Knowledge Preceding Asamprajnata Samadhi</i>	174
<u>Section 9.10:</u>	<i>A Focus on “Rtambhara Prajna”</i>	175
<u>Section 9.11:</u>	<i>The Helpfulness of External Means</i>	176
<u>Section 9.12:</u>	<i>The Internal Means to Asamprajnata Samadhi</i>	177

3. Samadhi Compared to Deep Sleep	178
Section 9.13: <i>Asamprajnata Samadhi Compared to Sleep</i>	178
Section 9.14: <i>Sleep & Samadhi are Poles Apart</i>	179
Section 9.15: <i>The Two Errors in the Three States</i>	180
Section 9.16: <i>Key Words of Cited Verses Explained</i>	181
Section 9.17: <i><u>Objection:</u> Afflictions – Rid Off by Sleep?</i>	182
Section 9.18: <i>Analysis of Sleep: The Four Options</i>	183
Section 9.19: <i>None of the Four Options Work</i>	184
Section 9.20: <i>Conclusion of “Shanaih, Shanaih Uparame”</i>	187
Section 9.21: <i>Qualities for Success in Nirodha Samadhi</i>	187
 CHAP 10 REMOVAL OF THE FOUR OBSTACLES (Book pgs. 253-260)	 189
Section 10.1: <i>An Overview of the Four Obstacles</i>	190
Section 10.2: <i>How to Overcome the Four Obstacles</i>	192
Section 10.3: <i>The Four Mental States & their Obstacles</i>	192
Section 10.4: <i>1. <u>Laya</u> – the Tendency to Sleep</i>	193
Section 10.5: <i>Some External Causes that Induce Sleep</i>	194
Section 10.6: <i>2. <u>Vikshepa</u> – the Tendency to be Distracted</i>	196
Section 10.7: <i>3. <u>Kashaya</u> – Deeply Embedded Tendencies</i>	197
Section 10.8: <i>4. <u>Rasaswada</u> – Experience of Blissful Realisation</i>	199
Section 10.9: <i>Citations on the Bliss in Smriti and Shruti</i>	200
Section 10.10: <i>Bliss in “Nirvikalpa Format” & “Savikalpa Format”</i>	201
Section 10.11: <i>Two Examples to Explain What is Prohibited</i>	202
Section 10.12: <i>The Prohibition of Gaudapada Explained</i>	204
Section 10.13: <i>The Two Meanings of “Prajna”</i>	204
Section 10.14: <i>A Comparative Perspective on “Tasting the Bliss”</i>	205
Section 10.15: <i>The Conditions for the Superconscious State</i>	206
Section 10.16: <i><u>Summary:</u> the Ultimate Attainment of Brahman</i>	207
Section 10.17: <i>Yoga – It’s Neglect or It’s Attention</i>	208
 CHAP 11 THE PLACE OF ABHYASA (Book pgs. 260-268)	 209
Section 11.1: <i><u>Vrittis</u> – Thought Modifications in the Mind</i>	209
Section 11.2: <i>All Five Vrittis Need to be Restrained</i>	211
Section 11.3: <i>Definitions of the Five Types of Vrittis</i>	212
Section 11.4: <i>The Nidra and Smriti Vrittis Explained</i>	213
1. Abhyasa & Vairagya in Tandem	213
Section 11.5: <i>The Dissolution of the Five Vrittis</i>	214
Section 11.6: <i>‘Dam’ and ‘Canals’ Represent Vairagya and Abhyasa</i>	214
2. Abhyasa – Concerted Practice	215
Section 11.7: <i>The Sutra that Defines Abhyasa</i>	215

Section 11.8:	<i>Explanation of the Sutra</i>	216
Section 11.9:	<i>The Sutra that Describes Abhyasa in Detail</i>	217
Section 11.10:	<i>1. “Deergha Kala” – Prolonged Period</i>	217
Section 11.11:	<i>2. “Nairantarya” – Without a Break</i>	218
Section 11.12:	<i>3. “Satkara” – With One’s Heart</i>	219
Section 11.13:	<i>“Dridha Bhoomi” – Firmly Grounded in Samadhi</i>	221
Section 11.14:	<i>Sage Kacha: “No Greater Gain”</i>	221
Section 11.15:	<i>Shikhidhwaja: “Unmoved by Greatest Sorrow”</i>	223
Section 11.16:	<i>Bhakta Prahlad: “Firm Endurance”</i>	224
Section 11.17:	<i>Conclusion – Many More Stories to Tell!</i>	226

CHAP 12 THE PLACE OF VAIRAGYA

(Book pgs. 268-275)

228

Section 12.1:	<i>The Lower and Higher Classification of Vairagya</i>	228
	<i>1. Aparam Vairagya – The Lower Dispassion</i>	229
Section 12.2:	<i>The Sutra Defining the Four Lower Types</i>	229
Section 12.3:	<i>Stages Differentiated by Degree of Discrimination</i>	230
Section 12.4:	<i>1. Yatamanatvam – the Endeavour Stage</i>	230
Section 12.5:	<i>2. Vyatirekah – the Analysis Stage</i>	231
Section 12.6:	<i>3. Eka-Indriyatvam – the One Sense Stage</i>	231
Section 12.7:	<i>4. Vashikarah – the Stage of Complete Mastery</i>	232
	<i>2. Param Vairagya – the Higher Dispassion</i>	232
Section 12.8:	<i>Key Difference Between Aparam & Param Vairagya</i>	232
Section 12.9:	<i>The State of Param Vairagya</i>	233
Section 12.10:	<i>Attaining Samadhi in Varying Degrees of Intensity</i>	234
Section 12.11:	<i>Examples of Varying Intensities Among Yogis</i>	234
Section 12.12:	<i>The Concluding Summary of Statements</i>	236
Section 12.13:	<i>Dialogue Between Sri Rama & Sage Vasishtha</i>	236
Section 12.14:	<i>The End of Part 3</i>	239



जीवन्मुक्ति विवेक
त्रितीयम् अध्याय – मनोनाशं प्रकरणम्

Part 3 of 5
MANO NASHA PRAKARANA

12 Chapters of Prose Discussions & Citations

THE DISSOLUTION OF THE MIND

THE TEXTBOOK FOR THIS STUDY

Swamiji announced that we are required to have a copy of the textbook, *Jivanmukti Viveka*, on sale from Ramakrishna Mission or the Theosophical Society. In the book, the first 13 verses are in Samskrit **Padya** or verse format, and provide an outline of the entire text. The rest of the book is in Samskrit **Gadya** or prose format, containing numerous quotations followed by their explanations by Sri Vidyananyaji. These are presented here in translation boxes. Swamiji's class discussions and the Reflections are presented in the commentary section after the translation. These discussions are very useful to students as they expand further on the meanings given by Sri Vidyananyaji.

Readers are strongly advised to purchase the above textbook, even though practically all the material is repeated here, with the translations re-constructed as well as re-worded to follow the Samskrit phrase by phrase.

Title: **Jivanmukti Viveka** by Swami Vidyananya
Translator: Swami Mokshadananda
Publisher: Swami Tattwavidananda, Adhyaksha,
Advaita Ashrama, Mayavati, Champavat,
Uttarakhand, Himalayas, India.
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INTRODUCTION TO PART 3

Texts such as Jivanmukti Viveka are very rare. We are being held by the hand by Sri Vidyaranyaji and taken through the path step by step. Vidyaranyaji is a master in “spoon-feeding” his readers. Swamiji (i.e. Sri Swami Advayanandaji, who delivered the lectures that are being summarised herein) explained what he meant by saying this:

There are three types of doctors. One gives a medicine and then forgets about it. Whether the patient takes it or not is not his problem. He regards his duty as done once he has given the medicine. The second type of doctor gives the medicine and then keeps asking the patient whether he has taken it. He goes a step further than the first doctor. At least he has the interest of the patient at heart to follow up on his prescription. The third type of doctor goes a step further than the second doctor. He gives the medicine, and then he makes sure that the patient takes it in his presence. He does not merely take the patient’s word for granted. He opens his mouth and makes sure that the pill is not just hidden under the tongue without being swallowed!

In the same way, there are three kinds of Gurus. Sri Vidyaranyaji is like the third type of doctor. He tells his disciple, “You come with me; we shall walk this path together. I want to make sure that you understand and do exactly what I ask you to do.”

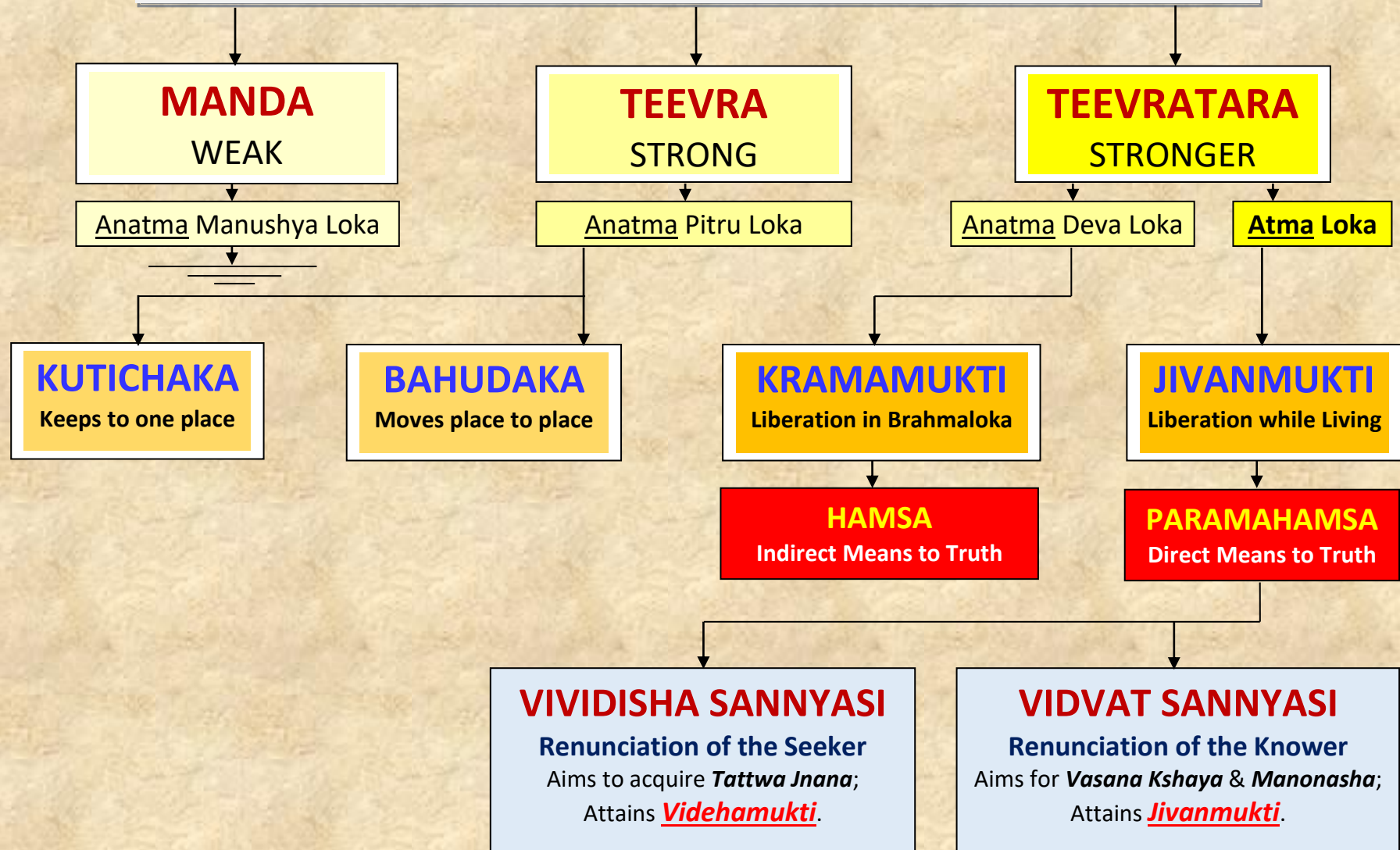
Each part of Jivanmukti Viveka is a complete topic in itself. Part 1 deals with the **Definition and Evidence** of Jivanmukti. Sri Vidyaranyaji makes sure that we understand what the ultimate goal is. He ensures that we are left in no doubt that such an achievement is possible and that we are ready to make the journey with him.

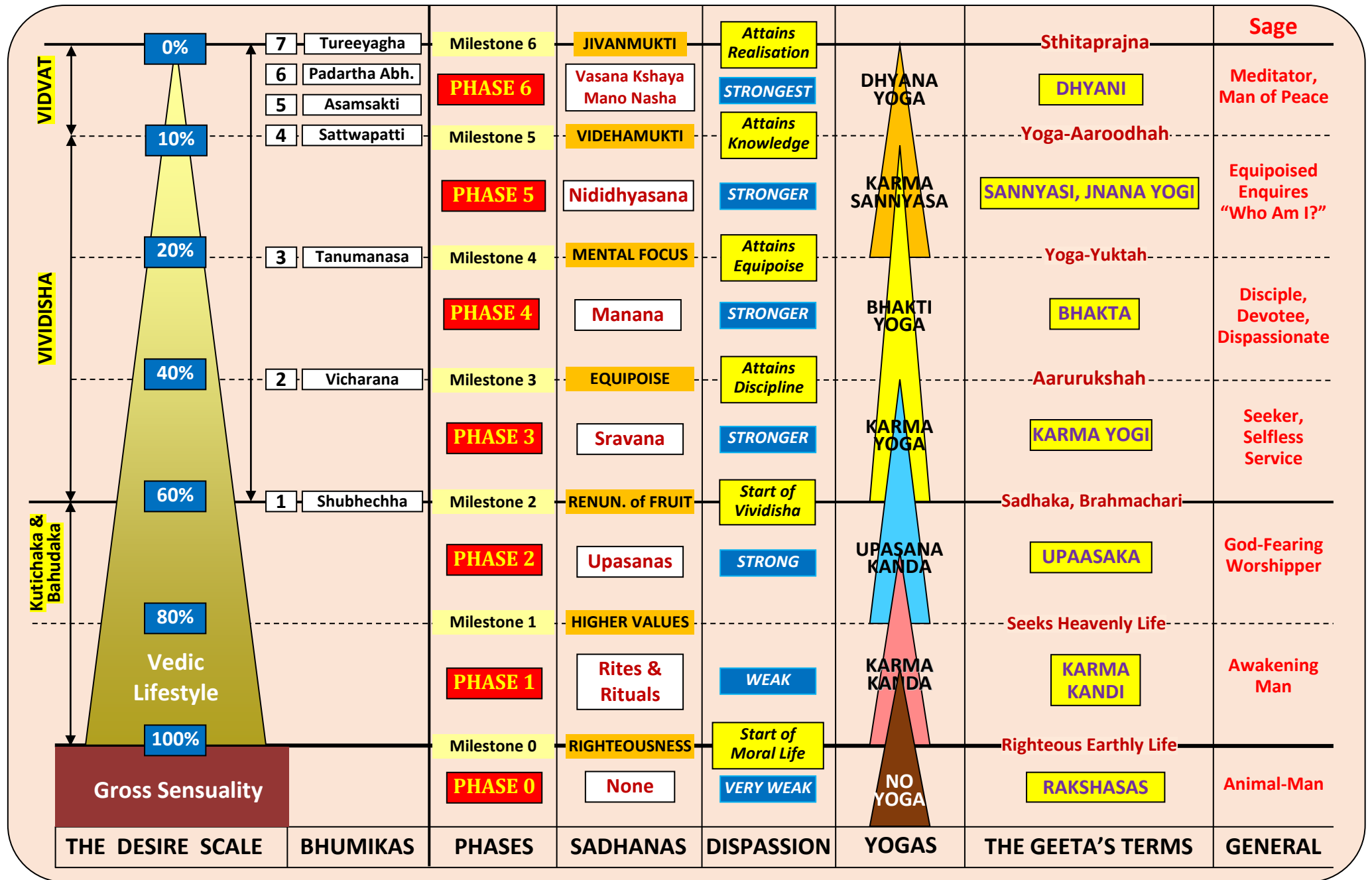
Then in Part 2 begins the Sadhana or the practice by which the state of Jivanmukti can be attained. He makes us understand that Tattva Jnana, Vasana Kshaya and Mano Nasha are all to be practised side by side. All three aspects are essential to achieving the goal of Jivanmukti. There is a stage when Tattva Jnana is the dominant Sadhana and the other two are secondary. That is granted. When knowledge is well-grasped, then the attention shifts to Vasana Kshaya and Mano Nasha. These become the dominant Sadhanas while knowledge becomes secondary to them.

Having explained this, Part 2 continues by considering only **Vasana Kshaya** as being the principle Sadhana. The topic is taken through several stages of development. First, the gross impure desires which are clearly undesirable in society and are of a Tamasic nature are to be removed. Then the Rajasic subtle desires which are praised by society but which are also impure because they feed the ego, are removed. These gross and subtle desires are removed by applying the four pure virtues – Maitreyi, Karuna, Mudita and Upeksha – to counter them. Once the impure desires are removed, then the virtues, too, have to be abandoned by clinging on to just the Chinmatra Vasana. Finally, even the Chinmatra Vasana itself has to be given up in order to attain Jivanmukti.

In this third part, the topic is **Mano Nasha**, the dissolution of the mind, and takes the centre stage. Vasana Kshaya is one of the means to accomplish this. However, there are direct means by which one may benefit substantially in dissolving the mind. Practices such as Pranayama are seen as an alternative to thin out the Vasanas. Eventually, Mano Nasha takes one to the highest flights of mind-control, which lead one to the experience of Jivanmukti, the ultimate state of Liberation.

VARIETIES of SANNYASA (RENUNCIATION)







अध्याय १
॥ मनसो नाशनीयत्वम् ॥

PART 3, CHAPTER 1
THE CASE FOR MIND-CONTROL

6 Sections (Textbook Pages 181-185)

INTRODUCTION

Section 1.1: The Purpose of Mano Nasha

- ¹ अथ जीवन्मुक्तिसाधनं मनोनाशं निरूपयामः ।
² यदि अपि अशेष वासनाक्षये सति अर्थात् मनोनाश्यति एव,
तथा अपि स्वातन्त्र्येण मनोनाशे सम्यग्-अभ्यस्ते सति,
वासनाक्षयो रक्षितो भवति ।

1	<i>atha jīvanmuktisādhanaṁ manonāshaṁ nirūpayāmah </i> Now, therefore, the means for Jivanmukti, viz. Mano Nasha is being described.
2	<i>yadi api asheshha vāsanākshhaye sati arthāt manonāshyati eva, tathā api svātantryeṇa manonāshe samyag-abhyaste sati vāsanākshhayo rakshhito bhavati </i>
	Although the thorough elimination of Vasanas is naturally followed by Mano Nasha itself, even then, by the independent, proper practice of Mano Nasha on its own, the effacement of Vasanas is protected and maintained.

1 Atha: “Therefore”, after having dealt with Tattva Jnana and Vasana Kshaya, we come to deal with Mano Nasha, not in a serial sense, but in parallel with the other two.

2 Asesha: “without remainder, thoroughly”. The word also tells us that the Vasanas are effaced at all levels. The Ashubha and the Shubbha Vasanas are overcome, and finally even the Chinmatra Vasana is transcended.

If Vasana Kshaya has been able to bring one successfully to the state of Jivanmukti, as we saw in Part 2, then what is the need for Mano Nasha to be practised separately? The main reason is that Mano Nasha makes the Vasana Kshaya irreversible. It protects the latter.

Section 1.2: Objection: The “Six Disabilities” vs Mano Nasha

- ³ न च “अजिह्वत्व षण्डकत्व” आदि अभ्यासेन एव तद् रक्षा सिद्धा इति वाच्यम् ।
⁴ नष्टे मनसि अजिह्वत्व-आदीनाम् अर्थः सिद्धत्वेन अभ्यास-प्रयास अभावात् ।

3	<i>na cha ajihvatva shhaṇḍakatva ādi abhyāsenā eva tad rakshhā siddhā iti vāchyam /</i>
	Objection: Is it not stated that by the practice of “tonguelessness, impotence, etc” alone can the attainment of the effacement of Vasanas be protected?
4	<i>nashhthe manasi ajihvatva-ādīnām arthah siddhatvena abhyāsa-prayāsa abhāvāt /</i>
	Reply: With the dissolution of the mind, the “Six Disabilities” are as good as already there; hence, no effort is required in their practice.

3 An objection is raised at once about this protection of Vasana Kshaya. The objector feels that it is easier for him to practise the “Six Disabilities” than to attempt the mammoth task of taming his mind. It is more within his reach to do that. If the only purpose of Mano Nasha is to maintain Vasana Kshaya, it is unjustified since there is an easier method – practice of the Six Disabilities – that would achieve the same result.

4 The Vedantin puts in a rejoinder: While the mind is still in a restless state, effort (and hence the possibility of failure) will always be required for practising the “Disabilities”. Whereas once the mind is dissolved, then as a bonus the Six Disabilities are as good as already in place without having to make any effort.

The objector seems to forget that the purpose of Vasana Kshaya is to attain Mano Nasha. Vasana Kshaya is not a goal in itself, but a means to still the mind. This is brought out in the next objection.

Section 1.3: *Mano Nasha is the Purpose of Vasana Kshaya*

⁵ ननु, मनोनाश अभ्यास-प्रयासः तत्र अपि अस्ति इति चेत् ।

⁶ अस्तु नाम, तस्य अवश्यिकत्वात् ।

⁷ अन्तरेण मनोनाशम् अभ्यस्ता अपि
अजिह्वत्व आदयः न स्थिरा भवन्ति ।

5	<i>nanu, manonāsha abhyāsa-prayāsah tatra api asti iti chet /</i>
	Objection: Effort is required even in the practice of Mano Nasha; (so the reason is unsound.)
6	<i>astu nāma, tasya avashyikatvāt /</i>
	Reply: Let it be so, for it is very much needed there.
7	<i>antareṇa manonāsham abhyastā api ajihvatva ādayah na sthirā bhavanti /</i>
	For without the practice of Mano Nasha, the “six disabilities” will remain unsteady.

5 The objector seems to be afraid of the effort required to control the mind. It is undoubtedly a daunting task and not everyone is capable of succeeding in it.

6 Nonetheless, it is more profitable to make this effort than the effort of practising the “Six Disabilities”. What difference is there?

True, all effort is prone to failure, but the former effort of dissolving the mind has the advantage of making a permanent change, whereas the latter effort of practising the six disabilities can be reversible.

The Poorvapakshi wants to do that which is easier for him. But Vidyananyaji would like to see him doing what is of greater benefit to him. Mano Nasha is like the last nail on the coffin of Vasana Kshaya. It is the death-knell to Samsara.

Section 1.4: Janaka's Discrimination on Mano Nasha

- ८ अतः एव मनसः नाशनियत्वं जनक आहः – ल.यो.वा
 "सहस्र अन्कुर-शाखात्म-फल पल्लव-शालिनः ।
 अस्य संसारवृक्षस्य मनः मूलम् इति स्थितम्" इति ॥ १९.५३ ॥
- ९ "सङ्कल्पम् एव तन्-मन्ये सङ्कल्प उपशमेन तत् ।
 शोषयामि यथा शोषमेति संसारपादपः" ॥ १९.५४ ॥
- १० "प्रबुद्धोस्मि प्रबुद्धोस्मि दृष्टश्चोरो मयात्मनः ।
 मनोनामेह हन्म्येनं मनसास्मि चिरं हतः" इति ॥ १९.५५ ॥

8	<i>atah eva manasah nāsha niyatvaṁ janaka āhah - la.yo.vā</i> <i>"sahasra ankura-shākhātma-phala pallava-shālinah </i> <i>asya saṁsāravṛkshasya manah mūlam iti sthitam" iti</i> ॥ 19.53 ॥
	For this reason alone, the need to dissolve the mind is spoken of by Janaka: "With thousands of sprouts, branches, fruits and leaves, it <i>flourishes</i> – the root of this <i>tree of Samsara</i> is the <i>mind</i> . This is accepted."
9	<i>"saṅkalpam eva tan-manye saṅkalpa upashamena tat </i> <i>shoshhayāmi yathā shoshhameti saṁsārapādapah"</i> ॥ 19.54 ॥
	"I consider the mind to be only imagination, and by the cessation of that imagination, I will dry up the mind just as the tree of Samsara whittles or withers away."
10	<i>"prabuddhosmi prabuddhosmi drshhthashchoro mayātmanah </i> <i>manonāma iha hanmi (or nīhanmi) enam manasāsmi chiram hatah" iti</i> ॥ 19.55 ॥ <i>['I shall kill now' or 'I shall vanquish']</i>
	"Got him, caught him! Understood! – I have seen the thief who has stolen my Self! He is my mind. I shall kill him now. For long has this mind been tormenting me!"

The Need for Mano Nasha

Mano Nasha is absolutely essential for Jivanmukti. Tattva Jnana confers only Videhamukti, freedom from future births, but that is not the goal.

Swamiji put forward a hypothetical case: One may say, "Oh, I do not want Jivanmukti. Tattva Jnana is enough for me." Swamiji's reply to such a person is pragmatic: "Okay, then first get Tattva Jnana. When you do, then you can decide about Jivanmukti. From Ajnana you are not in a position to decide on the way ahead. When Tattva Jnana comes, the purity is so great that it will force you to get Jivanmukti. From Ajnana, it is meaningless to say that Jivanmukti is not your cup of tea. Let Jnana come, then you will see what is so special about the 'tea of Jivanmukti'!"

8 Verse 53: The mind is such a tree that we do not know where to start cutting it; there are branches everywhere. This simile is quoted in many texts. It is a typical way of representing the world of Samsara or transmigration.

On the difficulty of cutting this tree of the mind there is a good joke. Two Swamis were invited to a naming ceremony of a baby. One said to the other. Our projects (meaning the projects of their Ashram) are small in comparison to this one. We are taking up 2-5 year projects and we think they are big. Look at this family. They have taken up a 40-year project! So brave of them. It will perhaps only end after the baby grows up, gets married and has children of its own! How long will that take?"

9 Verse 54: What is the mind made of? Sankalpa – desires and imaginations, irrepressible and forceful thoughts. The joys they bring are really not there; they are illusory, imaginary. The real joy is in the Self only. The only way to end Samsara is to dry it up by not feeding the desires that arise in the mind.

10 Verse 55: Having enquired deep within himself to discover the source of his misery, Janaka arises with a determination to ‘kill’ his mind which has tormented him for so many births. He resolves, “I am not going to let this culprit survive. I will finish him off now!”

Lord Buddha made a similar determination. He said to himself, “Either this mind ends, or this body falls – I have no other option.”

THE “PARANI METER” FOR THE BRAVE

The following story illustrates the bravery that the spiritual quest entails. There is a meter in Indian poetry called *Parani*, which is used to sing the glory of very powerful beings such as tigers, lions and elephants. Once Tattwavaraya wrote a poem using this meter to describe his Guru. Many people criticised him for doing that. They said it was the wrong usage of the meter. Tattwavaraya did not agree with them. He wanted to teach them who his Guru really was and sought to demonstrate his power.

He took his critics to his Guru. They all sat in front of him. Soon everything was quiet, they closed their eyes, their senses stopped functioning, and their mind became still. They all sat in Samadhi for a pretty long time. When they came out of that state, they marvelled at the Guru’s power. They said he was more awesome than the fiercest lions, the strongest elephants and the fastest tigers. He had complete control over their minds. They then bowed before the Guru and thanked Tattwavaraya for teaching them what real power is.

The meaning of this story is that the conquest of the mind is the ultimate conquest. Its destruction is the “last nail on the coffin of Samsara”. It is the very death knell of the mind. This is no ordinary quietening of the mind, but that which is done after Tattva Jnana and also after some success in Vasana Kshaya.

Just as a tree grows out from the earth, the mind emerges out of the Self. When the mind comes, the world follows behind it. World is only mind. The causal relationship between thoughts, mind and Samsara has been brought out by the above words of Janaka.

Typical with Vidyananyaji’s style, he follows up Janaka’s testimony with that of Sage Vasishtha, followed by Gaudapadacharya. That will take us to the end of this Chapter.

Section 1.5: Sage Vasishtha’s Advice to Rama

Now, Sage Vasishtha speaks directly to Sri Rama, without quoting anyone else. His words bring out the following points:

- i) How this entire tree of Samsara is dependent on the mind;
- ii) How the Vasanas play because of the mind;
- iii) How one should make every effort to conquer the mind; and
- iv) How everything is rooted in the mind.

In this way, the Sage gives maximum importance to the conquest of mind at all costs.

11 वसिष्ठः अपि आहः

– ल.यो.वा.

"अस्य संसारवृक्षस्य सर्व उपद्रवदायिनः ।

उपाय एक एवास्ति मनसः स्वस्य निग्रहः"

॥ १७.१ ॥

12 "मनसोऽभ्युदयो नाशो मनोनाशो महोदयः ।

ज्ञमनो नाशम् अभ्येति मनोऽज्ञस्य हि शृङ्खला"

॥ १७.५ ॥

13 "तावन्निशीथवेताला वल्गन्ति हृदि वासनाः ।

एकतत्त्व दृढाभ्यासाद् यावन्न विजितं मनः"

॥ १५.२३ ॥

14 "प्रक्शीण-चित्त-दर्पस्य निगृहीतेन्द्रियद्विषः ।

पद्मिन्य इव हेमन्ते क्षीयन्ते भोग-वासनाः"

॥ १५.२२ ॥

15 "हस्तं हस्तेन संपीड्यद् अन्तैर्दन्तान् विचुर्य च ।

अङ्गान्यङ्गैः समाक्रम्य जयेदादौ स्वकं मनः"

॥ १५.१८ ॥

16 "एतावति धरणितले सुभगास्ते साधुचेतसः पुरुषाः ।

पुरुषकथासु च गण्या न जिता ये चेतसा स्वेन"

॥ १५.१९ ॥

17 "हृदयबिले कृतकुण्डल उल्बणकलनाविषो मनोभुजगः ।

यस्योपशान्तिम्-अगमत् चन्द्रवद् उदितं तम् अव्ययं वन्दे" ॥ १५.२० ॥

18 "चित्तं नाभिः किलास्येदं माया-चक्रस्य सर्वतः ।

स्थीयते चेत्-तद्-आक्रम्य तन्न किञ्चित्-प्रबाधते" इति ॥ २३.१२ ॥

11	<i>vasishthah api āhah - la.yo.vā. 17</i> "asya saṁsāravṛkshasya sarva upadravadāyinaḥ upāya eka eva asti – manasah svasya nigrahah" 17.1
	Sage Vasishtha has also said: "This tree of Samsara is the bestower of all troubles. There is only one remedy available – the control of one's own mind."
12	<i>"manasah abhyudayo nāsho manonāsho mahodayah </i> <i>jnamano nāsham abhyeti manah ajnasya hi shṛṅkhalā"</i> 17.5
	"When mind flourishes, (the Self) decays; when mind decays, there is great prosperity. The mind of a knower dissolves; that of the ignorant man is fettered in chains."
13	<i>"tāvat nishītha vetālā valganti hr̥di vāsanāḥ </i> <i>ekatattva dṛḍhābhyāsād yāvat na vijitaṁ manah"</i> 15.23
	"On the darkest of nights (new moon), the demons of the heart's desires are unleashed; Concentrating on the unity of Reality – and not until then – are the desires vanquished."
14	<i>"prakshīṇa-chitta-darpasya nigr̥hītendriyadvishhah </i> <i>padminya iva hemante kshhīyante bhoga-vāsanāḥ"</i> 15.22
	"Merely by controlling the mind, he gets rid of pride and the enemies of the senses; Like lotus plants that disappear in winter, the desires for enjoyments simply die away."
15	<i>"hastam hastena sampīḍyad antairdantān vichurnya cha </i> <i>aṅgānyaṅgaiḥ samākramya jayedātau svakam manah"</i> 15.18
	"Like pressing one hand against the other; like gnashing one's teeth together; Like attacking one limb with another – so should one win over one's own mind."

16	<i>"etāvati dharaṇitale subhagāste sādhu chetasah purushhāh / purushhakathāsu cha gaṇyā na jitā ye chetasā svena" 15.19 </i>
	"Over this vast world, they are truly noble-minded and pure heroes to be counted in human history, who have not been conquered by their own mind."
17	<i>"hṛdayabile kṛtakunḍala ulbaṇakalanāvishho manobhujagah / yasyopashāntim-agamat chandravad uditam tam avyayaṁ vande" 15.20 </i>
	"In the cavity of his heart lies coiled up the mind-serpent, bounding in poisonous desires; who has risen like the full moon after an eclipse – I praise Him the Imperishable One."
18	<i>"chittam nābhih kilāsyedaṁ māyā-chakrasya sarvataḥ / sthīyate chet-tad-ākramya tanna kimchit-prabādhate" iti 23.12 </i>
	"The mind is truly the (still) hub of the wheel of delusion; at all other points it rotates. With firmness, having control over the mind, nothing can trouble him."

11 The world is viewed as a reflection of the mind in Vedanta. If we are not happy with the reflection, the only thing we can change is the medium which reflects, not the reflection.

12 The relative values of the mind and Self are being weighed. The verse depicts the 'see-saw' situation with mind and Self on opposite sides of the see-saw. The more we live from the level of our mind (allow it to 'flourish'), the less we give recognition to the Self. As a corollary, as we diminish ('decay') our attention on the mind, so we place higher value on the Self which is everlasting (giving 'great prosperity').

13 Different objects can be used to still the mind. There are the internal objects such as Swadhishtana Chakra (the sacral circle), Vishuddha (the throat centre) or Ajna Chakra (the point between the eyebrows).

14 The gains of mind-control are not to be underestimated. Release from sense slavery, release from pride are huge benefits, obtained by a rare few souls in this world.

15 This is like the higher mind telling the lower mind, "Shut up and do it, don't rebel." This is the way to gain conquest over one's own mind.

16 It is always the conquerors who are remembered in history, not the conquered. In this verse the honour goes to the true conquerors who have conquered their mind, not those who have been conquered by it.

17 The Consciousness, like the full moon, shines when the eclipse of the mind ends.

18 If one remains in firm control of one's mind, nothing can trouble him. Purity, nobility and serenity – the highest for all these is the Self. The mind is the Self in expression.

Section 1.6: The Testimony of Gaudapadacharya

¹⁹ गौडपादाचार्यैः अपि उक्तम्

– माण्डूक्य का.

"मनसो निग्रहायत्तम् अभयं सर्व-योगिनाम् ।

दुःखक्षयः प्रबोधश्च अपि अक्षया शान्तिः एव च" इति ॥ ३.४० ॥

19	<i>gauḍapādāchāryaih api uktam - māṇḍūkya kā.3.40</i> <i>"manaso nigrhāyattam abhayaṁ sarva-yoginām / duḥkhakshayah prabodhashcha api akshhayā shantih eva cha" iti </i>
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Even Gaudapadacharyaji (the grand-Guru of Sri Shankaracharyaji) confirms this:
“Dependent on the dissolution of the mind is freedom from fear, for all **Yoga practitioners**.
It spells the end of misery, the dawn of enlightenment, and unceasing peace.”

19 Sarva Yoginam: “for all Yogis”. For Swamiji, it was crucial to say to whom this benefit applies. ‘All Yogis’ refers to those who are practising Yoga, not just resting on the theory. A Yogi is one who puts into practice all his theoretical knowledge of Yoga. Naturally, the practice of Yoga can only be done with a thorough understanding of the theory. However, theory can be grasped without the need to practise it. To put theory into practice is the real difficulty.

Another way of expressing the same idea in the context of this book is this: Yogis are those who just stop at Tattva Jnana but who also want to go further and become Jivanmuktas. For this, besides Tattva Jnana, they also need Vasana Kshaya and Mano Nasha. In other words, they are not just concerned with Vividisha Sannyasa but also wish to take up Vidvat Sannyasa.

To such Yogis alone, do all the four benefits mentioned by Sri Gaudapadacharyaji come as the crowning glory of their spiritual pursuit.



अध्याय २
॥ मनो निग्रहः ॥

PART 3, CHAPTER 2
APPROACHES TO MIND-CONTROL

23 Sections (Textbook Pages 185-195)

INTRODUCTION

HAVING SEEN THE NEED for practising mind-control even at this advanced stage of spiritual life, we are now ready to learn about the ways of doing so. In this Chapter we take a bird's eye view of various means that were available in the literature of Sri Vidyananyaji's time. These means do not change with the passage of time since they are based on sound principles that take into account the psychology of the human mind.

Sri Vidyananyaji approaches the topic very scientifically, like a doctor who has to select a prescription according to the disease of each patient. The principles of how the human mind works are universal, but each person's mind is different. Hence, ideally there should be a tailor-made solution for every human seeker. However, the means of mind-control can be split into certain broad categories so that every individual can be catered for.

With this in mind, Sri Vidyananyaji first splits all the available means into two categories: i) those that work, and ii) those that don't. It is better to eliminate all the means that fall into the second category and to see why they do not work, so that we can quickly get down to business and deal only with those means that do work.

Sri Vidyananyaji then considers the stage of growth of the seeker and splits the first category into four different levels of approach. We are expected to determine into which level we fall, and adopt the means that is suitable to us. It is useful to know all the other means as well, for sooner or later we will all progress from one level to the next. When that situation arises, then we ourselves will know how to change our method to suit our growth.

One of the most common methods has already been discussed in Part 2. It is the effacement of Vasanas. It is important for us to know this so that we connect with Part 2 as we progress through Part 3. The overall goal of the two parts being the same, namely, to attain Jivanmukti, it should not pose a serious problem for us to link them together.

A diagram has been inserted in this Chapter to assist us to see the broad picture.

Section 2.1: *Arjuna's Dilemma*

- ¹ "चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्" इति ॥ ६.३४ ॥ – भ.गी.
यत् तु अर्जुनेन उक्तम्, तद्-वचनं हठयोग विषयम्

1	<i>"chanchalam hi manah kṛṣṇa pramāthi balavad dṛḍham / tasyāham nigrahaṁ manye vāyoriva suduṣhkaram" iti 6.34 - bha.gī. yat tu arjunena uktam, tad-vachanam hathhayoga vishhayam</i>
	Arjuna says: "Restless indeed is the mind, O Krishna – it is turbulent, powerful and stubborn; To control it – well, I deem it as hard as to control the wind! (It is impossible.)" What Arjuna has said is from the point of view of Hatha Yoga (a kind of forced Yoga).

Is it possible to control the mind? This is what Arjuna asks Sri Krishna in the Geeta:

1 The words of Arjuna echo in the minds of almost all humanity. In the experience of the ordinary person in this world, it is literally impossible to control the mind.

The word '**dushkaram**' means "very difficult"; by adding the prefix '**su**', it changes to "impossible". Why is it considered an impossibility?

The explanation lies in the viewpoint from which this is being said. Most people think that controlling the mind is something like how a police force controls people. The mind has to be forced to fall in line with our wishes. This forceful control falls under the category called Hatha Yoga, which means "conquering the mind by force".

With such an attitude, it is true, the mind is impossible to control! The attitude has to change.

AN EVICTION ORDER TO VASANAS

The tenants of Vasanas are given an eviction notice to leave the apartment of the mind in which they live. They cannot survive without the mind. Unless we demolish the apartment itself, those same tenants who may be forced out of the house today, will return to it tomorrow and re-occupy it. The demolition of the house is equivalent to Mano Nasha, the dissolution of the mind. Sri Vidyananyaji says that while the Vasanas are being asked to relocate themselves, we should start the process of demolishing their apartment.

There may be many tenants of Vasanas occupying different portions of the apartment. Even while some of them are still living in one part, we should start breaking down the part that is unoccupied, so that at least those tenants who have left cannot come back. This is to say that Mano Nasha acts to support Vasana Kshaya and vice versa.

The eviction notice (Vasana Kshaya) and the demolition of the apartment (Mano Nasha) has to go on hand in hand. The tenants will react sharply and stand their ground. Forced removal is not something they will take to kindly. Unless we demolish the apartment part by part as the tenants evacuate it, our effort at removing them will be in vain.

Another way to look at it is this: Think of the Vasanas as flies sitting on faecal matter. Simply chasing the flies away will not help much. They will simply go to another part of the excreta. We have to simultaneously remove the excreta bit by bit. Eventually we will get to the point where there are no flies (Vasanas) and no excreta (mind) for them to sit on. That is the ideal state. That is the sensible way to look at Vasana Kshaya and Mano Nasha as a process which must take place together.

What about Tattva Jnana? The knowledge teaches us that flies and excreta are unacceptable in decent living. It provides the motivation to pass the eviction order!

Section 2.2: Valmiki: Faultless Reasoning, Not Force

- ² अतः एव वाल्मीकिः आहः – ल.यो.वा
"उपविश्य उपविश्यैक चित्तकेन मुहुः मुहुः ।
न शक्यते मनो जेतुं विना युक्तिम् अनिन्दिताम्" ॥ २८.१२६ ॥
- ³ "अङ्कुशेन विना मत्तो यथा दुष्टमतङ्गजः ।
विजेतुं शक्यते नैव तथा युक्त्या विना मनः" ॥ २८.१२७ ॥

2	<i>atah eva vālmīkih āhah - la.yo.vā</i> <i>"upavishya upavishya eka-chittakena muhuh muhuh </i> <i>na shakyate mano jetuṁ vinā yuktim aninditām"</i> // 28.126 //
	Knowing this, the Sage Valmiki has said: "By sitting and sitting, trying and trying, again and again, to make the mind one-pointed – No, it is not possible to conquer the mind except through faultless reasoning ."
3	<i>"aṅkushena vinā matto yathā dushhthamatāṅgajah </i> <i>vijetuṁ shakyate na eva tathā yuktyā vinā manah"</i> // 28.127 //
	"Just as without a <u>hooked stick</u> , a vicious elephant in rut cannot be controlled; so also it is not possible to conquer the mind without the use of reasoning."

2 The physicality of this method is emphasised by the use of poetry. Meditation is not a physical practice. One cannot achieve success by forcing upon the mind a thing which it does not want. Forceful techniques are bound for failure. Only flawless reasoning can work to win over the human mind.

During the days of colonialism all over the world, political prisoners were forced in many cruel ways to abandon their aim to fight for the freedom of people. It was all in vain. The use of brute force to change the mind never worked. On the contrary such methods only increased the flames of rebellion in the minds of the freedom fighters.

3 Having stated the futility of force in the above verse, how is it that a forceful method is now praised as an example? This verse is not about using force to control the mind; it is about using the correct technique or means to do so.

The correct means to tame a wild elephant in rut is to use a sharp prodding stick. Similarly, the correct instrument to bring the mind under control is sound, faultless reasoning and nothing else.

A Point to Ponder: The "Immaculate Conception"

The birth of a one-pointed mind is possible only through **immaculate reasoning**.

This brings to mind the doctrine of the "Immaculate Conception" attributed to the birth of great saints like Jesus Christ and Sri Krishna. The Divinity of Christ or of Krishna, as interpreted from the perspective of Vedanta philosophy, would have its roots in pure discrimination of the intellect. That glowed abundantly in the intellect of both Jesus and Krishna. Their intellects could be described as being 'immaculate'. That was the source or 'birth' of their sainthood, Avatarahood or Divinity. Where then is the need to introduce a miraculous physical birth? A new problem arises: to explain the Immaculate Conception. Sainthood is a miracle of the immaculate intellect; where is the need for a doctrine to uphold a biological miracle of an immaculate birth?

Section 2.3: Vasishtha: The Perfect Yukti or Means

- 4 मनोविलयहेतूनां युक्तीनां सम्यग् ईरणम् ।
वसिष्ठेन कृतं तावत् तन्निष्ठस्य वशे मनः ॥
- 5 "हठतो युक्तितश् चापि द्विविधो निग्रहो मतः ।
निग्रहो धीक्रियाक्षाणां हठो गोलक-निग्रहात् ॥
कदाचिज्जायते कश्चिन्-मनस्तेन विलीयते ।
- 6 "अध्यात्म-विद्या-अधिगमः साधुसंगम एव च ॥ २८.१२८ ॥
वासना-संपरित्यागः प्राणस्पन्दनिरोधनम् ।
एतास्तु युक्तयः पुष्टाः सन्ति चित्तजये किल ॥ २८.१२९ ॥
- 7 "सतीषु युक्तिष्वेतासु हठान्नियम यन्ति ये ।
चेतस्ते दीपमुत्सृज्य विनिघ्नन्ति तमोऽञ्जनैः ॥ २८.१३० ॥
- 8 "विमूढाः कर्तुम् उद्युक्ता ये हठाच्चेतसो जयम् ।
ते निबध्नन्ति नागेन्द्रम् उन्मत्तं बिसतन्तुभिः" इति ॥ २८.१३१ ॥

4	<i>manovilayahetūnām yuktīnām samyag īraṇam / vasishthhena kṛtaṁ tāvat tannishthasya vashe manah /</i>
	For the dissolution of the mind, the means are explained well by Sage Vasishtha himself. He who applies them, gains conquest over his mind:
5	<i>"hathhatah yuktitah cha api dvividhah nigrahah matah / nigraho dhikriyākshhāṇām hathho golaka-nigrahāt / kadāchijjāyate kaschin-manastena vilīyate" 28.128 </i>
	"By Forceful or by Reasonable means – these are the two means for mind control. By using 1. Forceful Means to conquer the seats of knowledge and organs of action, a hold of <u>some sort</u> occurs <u>sometimes</u> , which may lead to the dissolution of the mind."
6	<i>"adhyātma-vidyā-adhigamah sādhusaṁgama eva cha / vāsanā-saṁparityāgaḥ prāṇaspaṇḍa-nirodhanam / etāstu yuktayah pushhthāh santi chitta-jaye kila" 28.129 </i>
	"(However,) i) studying the knowledge of the Self; ii) associating with saintly persons; iii) the total renunciation of deep-seated desires; and iv) control of the vital energy – These (four) are the well-known 2. Reasonable Means to conquer the mind."
7	<i>"satishhu yuktishhu etāsu, hathhānniyama yanti ye / chetaste dīpam utsrjya, vinighnanti tamah anjnaiḥ" 28.130 </i>
	"When Reasonable Means are available, those who use Forceful Means for mind-control can be compared to those who forego the lamp (the ' Reasonable ' means), and apply magic ointment (the ' Forceful ' means) to their eyes to dispel darkness!"
8	<i>"vimūḍhāḥ karttum udyuktā ye hathhāt chetasah jayam / te nibadhnanti nāgendram unmattaṁ bisatantubhiḥ" iti 28.131 </i>
	"Such deluded people who aim to conquer the mind by Forceful Means , are, as it were, trying to bind a huge elephant in frenzy with a rope made of lotus petals!"

4 In the previous section, Sage Vasishtha was quoting Sage Valmiki's words to Sri Rama. Now he is himself instructing Sri Rama in the two means to control the mind:

5 1. The Forceful Means: This method is a result of not understanding that we are dealing with something – the mind – which is the most difficult thing in the world to deal with. Applying ordinary techniques – the “forceful” ones – to obtain control over it, is simply impossible. Arjuna had this in mind when he said, “Sorry, Krishna, this is not for me!”

Sri Krishna, of course, knew that Arjuna was only ignorant. So He began educating him about what the real nature of the mind is. Thereafter, Arjuna became very interested and keen to attempt what he had thus far considered to be ‘impossible’.

6 2. The Reasonable Means: This is a verse that is so important that Swamiji had asked the class to memorise it. In a nutshell, it lists all the four main stages for different categories of seekers to start their Sadhana from. The text as we go forward from the next Chapter is structured along the lines set by these four stages. (See the following block)

7-8 Futility of Forceful Means – Two examples are given to illustrate this futility.

THE “REASONABLE MEANS” – A GLIMPSE AHEAD

Below is set out, in reverse order, the “Reasonable Means” as covered in this Part:

iv) Pranaspanda: This is handled by the science of **Pranayama** in Chapter 3. In Patanjali Yoga’s 8-Step model, this subject is covered in step 4. Step 3 on **Asana** is covered at the end of this Chapter itself because it is the common foundation for all the steps of Yoga.

iii) Vasana Parityaga: This is the same as Vasana Kshaya, and the whole of Part 2 of this book has dealt with it already. It will only be mentioned in passing as the need arises.

ii) Sadhu Sangam: This is equivalent to seeking the company of saints for help and guidance. In some way this is covered in all the Chapters from Chapter 3 to the end of this Part. This is because whenever the student is in doubt, he would need to go to a Guru who is familiar with this science to clarify his doubts.

i) Adhyatma Vidya: This is the most crucial phase in Mano Nasha. Its coverage has to be split into sub-stages as there are distinct milestones to be reached in its practice. The first stage called **Samprajnata Samadhi** is covered in Chapter 4, which covers all the eight steps, excluding steps 3 and 4, of Patanjali Yoga that culminate in Samadhi. This is not the ultimate stage but brings one up to what has been called Savikalpa Samadhi in other Vedantic texts.

Then we progress through Chapter 6 which extends to **Asamprajnata Samadhi**, also called Nirvikalpa Samadhi in other Vedantic texts. This is the ultimate state of Jivanmukti, which is the culmination of Mano Nasha.

As we progress through Adhyatma Vidya, we will come across some fine tuning in the classification which we need not mention here. This fine-tuning is dealt with in Chapters 7, 8 and 9. It is an absorbing study which is well worth knowing about. It shows how meticulous and attentive to detail Sri Vidyananyaji is.

Obstacles that are unique to this stage of Sadhana are dealt with in Chapter 10.

Finally, in Chapter 11 and 12 Sri Vidyananyaji deals with Abhyasa and Vairagya, and gives us a rare spiritual treat of practical inspiration that will pep us up to persist on this gruelling path. The path at this point leaves one very much to himself to walk alone with total self-reliance. It is a phase that requires deep inner resources to travel through without losing one’s stamina.

MANO NASHA

Dissolution of the Mind

CHAPTER 2

HATHA NIGRAHA

Forceful Method

Does not Work

KRAMA NIGRAHA

Gradual Method

ADHYATMA VIDYA

Knowledge of the Self

SADHU SANGHA

Company of a Teacher

VASANA PARITYAGA

Effacement of Desires

PRANASPANDA NIRODHA

Control of the Life-Force

0%

20%

40%

60% +

SCALE OF DESIRES

SCIENCE OF PRANAYAMA

Control of the Breath

CHAPTER 3

ASANA & ASHANA YOGA

Steady Pose & Moderation

Section 2.4: Vidyaranyaaji: The Violent Means of Control

- ९ निग्रहो द्विविधः, हठनिग्रहः क्रमनिग्रहः च इति ।
- १० तत्र चक्षुः-श्रोत्रादि ज्ञानेन्द्रियाणि, वाक्-पाण्यादि कर्मेन्द्रियाणि च
तत् तद् गोलक अपरोध-मात्रेण हठान्-निगृह्यन्ते;
- ११ तद् दृष्टान्तेन मनः अपि तथा निग्रहीष्याम् इति मूढस्य भ्रान्तिः भवति ।
- १२ न तु तन्निग्रहीतुं शक्यते, तद् गोलकस्य हृदयकमलस्य निरोद्धुम् अशक्यत्वात् ।
- १३ अतः क्रमनिग्रह एव योग्यः ।

9	<i>nigraho dvividhah, hathha-nigrah krama-nigrahah cha iti /</i> Control (of the mind) is of two kinds: violent (forceful) and gradual (in steps).
10	<i>tatra chakshuh-shrotrādi jñānendriyāṇi, vāk-pāṇyādi karmendriyāṇi cha tat tad golaka aparodha-mātreṇa hathhān-nigrhyante;</i> Violent Control: In the first method, the organs of perception, such as the eye, ear, etc; and the organs of action, such as the tongue, hands, etc; are blockaded at their respective seats, and are subjected to forceful control.
11	<i>tad dr̥shhthāntena manah api tathā nigrāhīshhyām iti mūḍhasya bhrāntih bhavati /</i> By the application of this technique, one expects that the mind, too, will come under control. But this has foolish delusion as its basis.
12	<i>na tu tat nigrāhītum shakyate, tad golakasya hr̥dayakamalasya niroddhum ashakyatvāt /</i> Indeed, the mind cannot be controlled in that way; for the real seat (of the senses) is the mind which is impossible to blockade!
13	<i>ātah kramanigraha eva योग्यः /</i> For this reason, the gradual step-by-step control alone is recommended.

९ In this and the next section, Sri Vidyaranyaaji himself assesses the viability of using the two methods introduced so far of controlling the mind – the violent and the gradual.

१० He begins with the violent method. In this Pada, the method is outlined, without any judgement. The idea is that if the senses are troublesome, then why not just ‘blockade’ them?

The organs of knowledge are sealed from making their troublesome perceptions. The eyes are blindfolded, the nose is stuffed so that it does not smell, the ears are filled with cotton wool so that they do not hear anything. This is the theory of those who resort to violent means. Similarly, the organs of action are disabled from executing their functions. The legs are shackled so they cannot go anywhere; the hands are cuffed so that they cannot do anything. The tongue is gagged so that it cannot say anything, and so on.

11-12 Does this method work? No, it is mere foolishness to think that it will work. These methods were used on prisoners to control them. Political prisoners were tortured to force a change in their behaviour. But the methods prove to be a failure because the root of the senses is the mind, and that cannot be suppressed in this manner. Hence, it is written off as a foolish means.

13 The Violent Method has to be abandoned. The only sensible method left is the Gradual Method. It takes one step by step from a wild state of mind to a tame, controlled state. It is the only method that works in the case of mind-control.

Section 2.5: *Gradual Means of Control: i) Adhyatma-Vidya*

14 क्रमनिग्रहे च आध्यात्म-विद्या प्राप्यादय एव उपायाः ।

15 सा च विद्या दृश्यमिथ्यात्वं दृग्-वस्तुनः स्वप्रकाशत्वं च बोधयति ।

16 तथा च सति एतत् मनः स्वगोचरेषु दृश्येषु प्रयोजन अभावं प्रयोजनवति
दृग्वस्तुन्य गोचरत्वं च बुद्ध्वा निरिन्धन-अग्निवत् स्वयम् एव उपशाम्यति ।

17 तथा च श्रूयते – मैत्रायणि उप.; पञ्चदशी ११.१११

"यथा निरिन्धनो वह्निः स्वयोनाव् उपशाम्यति ।

तथा वृत्तिक्षयात् चित्तं स्वयोनाव् उपशाम्यति" इति ॥ ४.१ ॥

योनिः आत्मा ।

14	<i>krama-nigrahe cha ādhyātma-vidyā prāptyādaya eva upāyāḥ</i> / Gradual Control: The means to gradual control is knowledge of the Self, etc (see Pada 6)
15	<i>sā cha vidyā dr̥shyamithyātvaṁ dṛg-vastunah svaprakāśhatvaṁ cha bodhayati</i> / This Science of the Self enables one to recognise the falsity of all that is Seen; it teaches about the self-evident luminous Reality of the Seer of these things.
16	<i>tathā cha sati etat manah svagochareshhu dr̥shyeshhu prayojana abhāvaṁ prayojanavati dṛgvastuni agocharatvaṁ cha buddhvā; nirindhana-agnivat svayam eva upashāmyati</i> / Thus convinced, the mind cognises all things within its perception to be without utility; and the Reality, though it is the most usefull of all, to be beyond its grasp; and, like fire without fuel, it dissolves on its own.
17	<i>tathā cha shrūyate - maitrāyaṇi up.; panchadashhī 11.111 "yathā nirindhano vanhih svayonāv upashāmyati / tathā vrttikshhayāt chittam svayonāv upashāmyati" iti ॥ 4.1 ॥ yonih ātmā</i> / Thus is it said in the Shruti: (in Maitrayani Upanishad and in the Panchadashi) "Just as fire without fuel becomes extinct and quiet in its own place, so also, by the cessation of thoughts, the mind becomes quiet in its own source." 'Yoni' - meaning "source or womb", refers to the Self in this context.

14 The only method that works in controlling the mind is the one that takes us up from where we are. For this reason, deep self-introspection is required before one can take up the correct method applicable to our stage of spiritual growth. In Section 2.3, in verse 28.129 of *Yoga Vasishtha*, four steps were listed. At the top end of the Gradual method lies Knowledge of the Self.

15-16 This knowledge prioritises our life according to that which is irrelevant to our stage and that which is most important in the stage we are now. This will be different for each seeker. For the most qualified seeker, the Self is given top priority, while all else that pulls the mind away from the Self is given the status of Unreality.

When the Knowledge has been well-grasped, the seeker discovers two things:

i) **The Unreality of the World:** his mind retracts from the world since he finds nothing that is worth chasing for in the world.

ii) **The Sole Reality of the Self:** his mind is unable to clutch the subtle Reality of the Self. The mind cannot grasp the subtlety of the Self; it can only work with thoughts.

When this dawns on the intellect of the seeker, then he strives his utmost to dissolve his mind, for he realises that it cannot help him in both realms: In the realm of transmigration the mind merely adds to one's bondage. And in the realm of the Self, the mind has no means to comprehend it. The only option is to transcend the mind by dissolving it.

17 The simile of fire and fuel is given to illustrate what happens to the mind and why. Fire can only burn while there is fuel to sustain it. So also, the mind can only function while there are yet desires to keep it going. In the absence of desires, the mind retreats into its own source (**Yoni**), which is the Self or Atman.

Section 2.6: ii) Sadhu-Sangam – Company of Saints

18 यः तु बोधितम् अपि तत्त्वं न सम्यग् बुध्यते,
यः च विस्मरति, तयोः उभयोः साधुसंगम एव उपायः ।

19 साधवः हि पुनः पुनः बोधयन्ति स्मारयन्ति च ।

18	<i>i) yah tu bodhitam api tattvaṁ na samyag buddhyate, tayoh ubhayoh sādhusaṁgama eva upāyah </i>	<i>ii) yah cha vismarati,</i>
	i) He who, even after receiving knowledge, yet he <u>does not grasp</u> it perfectly; ii) and he who, even if he grasps it, <u>does not remember</u> it (when it is most needed) – for both of these types, the correct means is to seek the company of saints .	
19	<i>sādhavaḥ hi punah punah bodhayanti smārayanti cha </i>	
	For, indeed, the saintly ones will again and again <u>instruct</u> and <u>remind</u> one of the Truth.	

18 However, not everyone can be equally steeped in the Knowledge. There are those who may attend any number of lectures describing the knowledge of the Self, but who just cannot grasp the essence. On the other hand, there are those who may grasp it well, but who 'forget it' at the moment when they need it most – when facing the pitfalls of life.

19 For such people, the company of the holy is of considerable help. Not only will the saintly souls go on reminding them about the Truth, but they are the only ones who will go on repeating the Truth any number of times till we grasp it. In this they show their true compassion for the welfare of other seekers.

Section 2.7: iii) Vasana-Parityaga – Giving Up of Desires

20 यः तु विद्या-मद आदि दुर्वासनया पीड्यमानः
न साधून् अनुवर्तितुम् उत्सहते,
तस्य पूर्व उक्तः विवेकेन वासना-परित्याग उपायः ।

20	<i>yah tu vidyā-mada ādi durvāsanayā pīḍyamānaḥ na sādhuṁ anuvartitum utsahate, tasya pūrva uktah vivekena vāsanā-parityāga upāyah </i>
	He who is still troubled by impure <u>subtle Vasanas</u> such as pride of learning, etc, will not have the urge to associate himself with saints. For him, to give up his Vasanas by discrimination as mentioned in Part 2 is the only way.

20 Now we come to the third step. If one is unable to receive the help even from holy company, then it can only be due to too many desires that are pulling him away from the Truth. Such people, even when they go to the holy ones, are prone to find faults in their teachings. They will not grasp the Truth because their own desires are driving them to do the opposite of what the saints instruct.

Such people need have only the subtle desires mentioned in Part 2 as Lokavasana, Shastravasana and Dehavasana. That is sufficient to cause them not to be able to grasp the knowledge even when explained many times.

In cases such as these, the only way is to practice the instructions given in Part 2 of this book. Vasana Kshaya has to be practised with discrimination. The method of removing the subtle impure desires by cultivating the four divine virtuous qualities such as Maitreyi, etc, is to be practised. The abandoning of Chinmatra Vasana cannot be included for this stage as it is still a long way away before they come to it.

Section 2.8: iv) Prana-Spanda – Control of the Life Force

21 वासनानां प्राबल्येन त्यक्तुम् अशक्यत्वे प्राण-स्पन्द निरोधनम् उपायः ।

21	<i>vāsanānām prābalyena tyaktum ashakyatve prāṇa-spanda nirodhanam upāyah </i>
	If he finds it very difficult to overcome his strong <u>gross Vasanas</u> , then the only means is to control his vital energy or life-force (Prana).

Now we come to those seekers who have serious obstacles yet to overcome. They still have the gross Tamasic desires running rampant in them. From where do they start?

Again, in Part 2 it was suggested that such people need to engage in Karma Yoga in order to thin out the grossness of their desires. Alternatively, there is another practice which is detailed in the next chapter which they will find very useful. The method is to practice Pranayama. By this method, which also goes by the name of **Prana Spanda Nirodhanam**, the Pranas can be controlled so that the mind gets quietened to some extent.

21 The quietening of the mind through Pranayama cannot be permanent; it will need to be fixed through the earlier methods such as Satsang with saints and knowledge of the Self. However, it will certainly assist one in removing the predominant Tamasic defects of the mind, such as anger, lust, greed, jealousy, pride and delusion.

Section 2.9: Link Between Strong Vasanas & Vital Energy

22 प्राण-स्पन्द वासनयोः चित्त प्रेरकत्वात् तयोः निरोधे चित्त-शान्तिः उपपद्यते ।

प्रेरकत्वं च वसिष्ठ आहः

– ल.यो.व.

23 "द्वे बीजे चित्तवृक्षस्य वृत्तिव्रतति-धारिणः ।

एकं प्राणपरिस्पन्दो, द्वितीयं दृढ-वासना"

॥ २८.३८ ॥

24 "सति सर्वगता संवित्-प्राणस्पन्देन बोध्यते ।

संवेदनाद् अनन्तानि ततो दुःखानि चेतसः" इति

॥ २८.४०-४१ ॥

22	<i>prāṇa-spanda vāsanayoh chitta prerakatvāt tayoh nirodhe chitta-shāntih upapadyate </i>
	Since vital energy and Vasanas both cause the mind to become active, their control will bring about tranquillity.
23	<i>prerakatvaṁ cha vasishthha āhah - la.yo.va. "dve bīje chittavṛkshasya vṛttivratati-dhāriṇah ekam prāṇaparispando, dvitīyaṁ dṛḍha-vāsanā" 28.38 </i>
	The activating nature (of these two causes) is described thus by Sage Vasishtha: "With <u>two seeds</u> – so appears the mind-tree intertwined by the creeper of thoughts. One is the vital energy or Prana ; the second is strong Vasanas ."
24	<i>"sati sarvagatā saṁvit-prāṇaspandena bodhyate saṁvedanād anantāni tato duḥkhāni chetasah" iti 28.40-41 </i>
	"Intelligence is omnipresent; but it is made known only when activated by Prana. The pairing of the two brings in its wake endless miseries for the mind."

22 At this point the text considers the third and fourth stages of the Gradual method. These concern Vasanas and control of Prana. The strong inter-relationship between these two becomes the theme of the text for the next seven sections (from Section 9 to 15).

23 Vasanas and Prana are closely related – they are like two seeds, each of which produces the mind-tree. The presence of one of them is sufficient to produce the tree. This means that both need to be destroyed. That places the context of the problem.

24 Since the effect of Vasanas on the perpetuation of the mind has already been dealt with in great detail in Part 2, here the focus is on Prana. When Prana mixes with the inner faculty of intelligence, the result is the proliferation of mental activity projected into the outer world. The fundamental cause of ‘endless miseries’ for man is his mind.

Section 2.10: *How Prana Activates the Mind*

²⁵ यथा भस्मच्छन्नम्-अग्निं लोहकारा दृतिभ्यां धमन्ति,
तत्र च दृति उत्पन्नेन वायुना सोऽग्निः ज्वलति;

²⁶ तथा चित्त उपादानेनकाष्ठस्थानीयेन अज्ञानेन आवृता संवित्-प्राणस्पन्देन
बोध्यमाना चित्तवृत्ति-रूपेण प्रज्वलति ।

²⁷ तस्मात् चित्त-वृत्तिनामकात् संविज्-ज्वालारूपात् संवेदनाद् दुःखानि उत्पद्यन्ते ।

²⁸ स इयम् प्राणस्पन्देन प्रेरिता चित्त उत्पत्तिः ।

25	<i>yathā bhasmachchannam-agnim lohakārā dṛtibhyāṁ dhamanti, tatra cha dṛti utpannena vāyunā sah agnih jvalati;</i>
	When a <u>smouldering log</u> is covered with <u>ash</u> , the blacksmith uses a pair of bellows to blow <u>air</u> into it. By that air blown into the smouldering fire, the fire gets <u>rekindled</u> .
26	<i>tathā chitta upādānena kāshhthha sthānīyena ajnānena āvṛtā, saṁvit-prāṇaspandena bodhyamānā chittavṛtti-rūpeṇa prajvalati </i>
	Even so, through the mind-material – i.e. the layers of ‘ash’ of ignorance – the concealed intelligence gets rekindled by Prana, and begins to glow in the form of mental thoughts.
27	<i>tasmāt chitta-vṛttināmakāt saṁvij-jvālārūpāt saṁvedanād duḥkhāni utpadyante </i>

	As a result of these intelligent thought formations that begin to glow, miseries spring up.
28	<i>sa iyam prāṇaspandena preritā chitta utpattih </i>
	This is how the life-force (Prana) gives rise to the mind.

25 The role of the seed of Prana is illustrated with the simile of a smouldering log of wood, that lies in the fireplace covered with ash. One cannot see the fire; to all appearances it looks that the fire is not there. But a blacksmith knows better. He pumps air onto the smouldering piece of wood using his bellows. And soon the fire gets re-kindled.

26 The power of delusion stemming from ignorance is the ‘ash’. It merely conceals the fire. Prana is the air that blows over this ash and begins to re-kindle the flames of thoughts in the mind.

27 The result is that these thoughts take control over the person and instigate him into action by producing desires in his mind. This is the cause of all miseries in man.

28 This explains the first cause of the mind, Prana. The second cause is Vasanas . . .

Section 2.11: *How Desire Activates the Mind*

²⁹ अन्यां च सः एव आहः – यो.वा.५.९१

"भावसंवित्-प्रकटिताम् अनुभूतां च राघव ।
चित्तस्य उत्पत्तिम् अपरां, वासना-जनितां शृणु" ॥ २८ ॥

³⁰ "दृढाभ्यस्त पदार्थैक-भावनाद् अतिचञ्चलम् ।
चित्तं संजायते जन्म-जरा-मरण-कारणम्" इति ॥ ३५ ॥

29	<i>anyām cha sah eva āhah -</i> <i>yo.vā.5.91</i> <i>"bhāvasamvit-prakathitām anubhūtām cha rāghava </i> <i>chittasya utpattim aparām, vāsanā-janitām shrṇu"</i> // 28 //
	Sage Vasishtha also says this about the other cause (Vasanas): "Manifested by Consciousness and experienced by it, O Raghava, is another way by which the mind arises – born of Vasanas . Listen to it."
30	<i>"dṛḍhābhyasta padārthaika-bhāvanād atichanchalam </i> <i>chittam samjāyate janma-jarā-maraṇa-kāraṇam" iti</i> // 35 //
	"From steady, repeated and continuous thinking about objects, restlessness of the mind is produced; which in turn causes birth, old age and death."

The role of the second seed called Vasanas is now illustrated, without any simile.

29 How do Vasanas convert the Consciousness into mind? The Vasanas act as an agency for the mind to start manifesting. They produce thoughts of desire in the medium of Consciousness, and these thoughts are experienced by the intellect of man. How does this happen?

30 The Vasanas compel the mind to repeatedly produce thoughts that strengthen them. This process is what we experience as restlessness in the mind. In the verse quoted, Sage Vasishtha short-circuits the whole explanation by jumping from step 1 to step 10, which is endless cycles of birth and death from which we see no escape!

Section 2.12: *Interdependency Between Prana & Vasanas*

- 31 न केवलं प्राणवासनयोः चित्त-प्रेरकत्वम्;
किं तु परस्पर-प्रेरकत्वम् अपि अस्ति । तद् आहः वसिष्ठः – ल.यो.वा
- 32 "वासना-वशतः प्राणस्पन्दस्तेन च वासना ।
जायते चित्त-वृक्षस्य तेन बीजाङ्कुर-क्रमः" इति ॥ २८.६५ ॥

31	<i>na kevalam prāṇavāsanayoh chitta-prerakatvam; kiṁ tu paraspara-prerakatvam api asti tad āhah vasishthah - la.yo.vā 28</i>
	Not only are Prana and Vasanas the activators of the mind, but they also serve to activate each other. This is explained by Vasishtha:
32	<i>"vāsanā-vashatah prāṇaspandah tena cha vāsanā jāyate chitta-vṛkshhasya tena bijāṅkura-kramah" iti ॥ 65 ॥</i>
	"The controller of Vasanas is the Prana, which in turn is controlled by Vasanas. It is like the tree of the mind which sets up the 'seed and sprout' cycle."

31 We have had the simile of two seeds. This is the first stage of the comparison. It merely shows that they are two factors contributing to the same tree. But seeds are independent of each other. This is not the case with Prana and Vasanas.

In these verses, a fresh point is being added to the discussion. We are seeing the second stage of the comparison. There is a closer link between the two than that existing between two seeds. Prana and Vasanas 'activate' each other; seeds don't do that. We get a picture of a close-knit family that thrives by each member supporting every other member in the family. Although independent of each other, they thrive when they function as one family. Vasanas and Prana are described as acting on each other and are responsible for each other's growth, development and existence, exactly as the members of a family unit.

32 In some things the husband decides what to do. In other matters, it is the wife who decides. Sometimes the children have their say. This is what arises from this verse. The 'seed and sprout' cycle represents the third stage of the interdependency between Prana and Vasanas.

Section 2.13: *"Destroying One, Destroys Both"*

- 33 अतः एव अन्यतर नाशेन उभय नाशम् अपि आहः – ल.यो.वा
"द्वे बीजे चित्त-वृक्षस्य प्राणस्पन्दन-वासने ।
एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः" इति ॥ २८.६४ ॥

33	<i>atah eva anyatara nāshena ubhaya nāsham api āhah - la.yo.vā 28. "dve bīje chitta-vṛkshhasya prāṇaspandana-vāsane ekasmiṁścha tayoh kshīṇe kshhipraṁ dve api nashyatah" iti ॥ 64 ॥</i>
	Therefore, the destruction of either one results in the destruction of both. This is explained: "The two seeds of the mind-tree are the Life-force and the Vasanas. By the destruction of either, both are destroyed simultaneously."

Finally, we come to a fourth stage in the comparison:

33 If one exists, the other also is sure to exist. They operate as a pair. It naturally follows that the termination of one leads to the termination of the other also. They promote the existence of each other, and neither can survive without the existence of the other. This is the ultimate in the development of the inter-relationship.

It may be described with the following simile: Prana is the petrol and Vasanas are the engine. Without either of them, the vehicle called mind cannot move; it remains as good as dissolved. This is the point that is being brought out now. It is also the most significant in terms of the Sadhana for the dissolution of the mind.

In Part 2 we have already seen how Vasanas can be destroyed. We will now only consider the methods by which the Prana can be controlled, thinned out and rendered helpless in sustaining the mind and its modifications.

Section 2.14: How to Destroy Prana & Vasanas

³⁴ तयोः नाश उपायं नाशफलं च आहः – ल.यो.वा २८

"प्राणायाम-दृढ अभ्यासैः युक्त्या च गुरुदत्त्या ।
आसन-अशन योगेन प्राणस्पन्दो निरुध्यते" || १२२ ||

³⁵ "असङ्ग-व्यवहारित्वाद् भवभान वर्जनात् ।
शरीर-नाश-दर्शित्वाद्-वासना न प्रवर्तते" || १२३ ||

³⁶ "वासना-संपरित्यागात् चित्तं गच्छति अचित्तताम् ।
प्राणस्पन्द-निरोधात् च यथा इच्छसि तथा कुरु" || १२१ ||

³⁷ "एतावत् मात्रकं मन्ये रूपं चित्तस्य राघव ।
यद् भावनं वस्तुनः अन्तः वस्तुत्वेन रसेन च" || ५७ ||

³⁸ "यदा न भाव्यते किञ्चिद् हेय-उपादेय-रूपि यत् ।
स्थीयते सकलं त्यक्त्वा तदा चित्तं न जायते" || ५४ ||

³⁹ "अवासनत्वात् सततं यदा न मनुते मनः ।
अमनस्ता तदा उदेति परम उपशमप्रदा" इति || ५५ ||

34	<i>tayoh nāsha upāyaṁ nāshaphalaṁ cha āhah - la.yo.vā 28</i> "prāṇāyāma-dṛḍha abhyāsaiḥ yuktyā cha gurudattya / āsana-ashana yogena prāṇaspando nirudhyate" 122
	The way to destroy them, and the result of destroying them are now described: "i) By the steady practice of Pranayama, ii) as advised by a qualified teacher, iii) in the proper posture, iv) along with control of food, etc – the life-force is controlled."
35	<i>"asaṅga-vyavahāritvād bhavabhāna varjanāt / sharīra-nāsha-darshitvād-vāsanā na pravartate"</i> 123
	"i) By being detached in one's daily life; ii) by abandoning worldly concerns; iii) by being watchful of the death of the body – the Vasanas are kept in check.
36	<i>"vāsanā-saṁparityāgāt chittaṁ gachchhati achittatām / prāṇaspanda-nirodhāt cha, yathā ichchhasi tathā kuru"</i> 121

	"By giving up desires completely, the mind becomes, as it were, 'no-mind'. The same applies to control of the life-force. Now do as you please."
37	<i>"etāvat mātrakaṁ manye rūpaṁ chittasya rāghava yad bhāvanaṁ vastunaḥ antaḥ vastutvena rasena cha" 57 </i>
	"In my personal opinion, O Raghava, the form of the mind is this alone: Regarding inwardly i) an (outer) object to be <u>real</u> ; and ii) as being a source of <u>pleasure</u> ."
38	<i>"yadā na bhāvyate kiṁchid heya-upādeya-rūpi yat sthīyate sakalaṁ tyaktvā tadā chittaṁ na jāyate" 54 </i>
	"When one does not regard anything as being desirable or undesirable; and remains detached to all things, then to him the mind is as though non-existent."
39	<i>"avāsanatvāt satataṁ yadā na manute manah amanastā tadā udeti parama upashamapradā" iti 55 </i>
	(Now the fruit of desirelessness is being stated): "Due to its desirelessness, when the mind functions as if it is not there, then arises the state of 'mindlessness', which bestows supreme Peace."

Introduction to Pranayama

34 This is a key verse that sets out the procedure to be followed prior to the practice of the **Science of Pranayama**, which follows in Chapter 3. From this point to the end of this Chapter, we are basically introducing and preparing the groundwork for Chapter 3.

The preconditions for Pranayama are:

i) The guidance of a **qualified instructor**, call him the Guru, the teacher, or any other name. The science is so complex, that one has to do it under personal guidance from an expert in the field. There is a definite danger in practising Pranayama without the knowledge of a skilled instructor.

Swamiji warned us that many have become imbalanced due to not obeying this rule. Prana is a fundamental force in Nature. The whole human machine functions because of Prana. Pranayama is a science by which this Prana is controlled by one's will. If done recklessly, we are tampering with a force that runs the whole body, and one can expect many other things to go wrong. We are interfering with what Nature has set up, and face the risk of getting deranged in a serious way if we do not follow the rules.

ii) The second rule concerns **Asana Yoga**. Asana is the steady posture in which the Pranayama has to be practised. As Asana is needed for all the subsequent steps in the Yoga of Patanjali, it is placed in this Chapter as a common platform for all further practices. In Ashtanga Yoga of Patanjali, Asana is step 3 while Pranayama is step 4. Since this is a step-by-step method, the process has to be followed sequentially.

The discussion on Asanas follows shortly in Section 16.

iii) The third preparation is called **Ashana Yoga**. Ashana is "food". The intake of food has a significant impact on the practice of Pranayama as well as concentration, meditation and Samadhi. Included under the discipline of food is the discipline in most other daily habits. We shall cover this subject towards the end of this chapter.

Review of Vasana Kshaya

35 This verse is a useful summary of the Sadhana taught in Part 2 of the book. It emphatically states the need for reducing Vasanas. Apart from the methods offered in

Part 2, this verse adds to it the control of Prana, which is a powerful method of checking one's desire based on the facts presented so far in sections 9 to 13.

A significant method to control Vasanas is to remember death always. This is a way of stressing to the mind that everything is ephemeral. The impermanency of life is a big incentive to march forward on the spiritual path with the right attitude.

36 Sage Vasishtha recalls the central theme of these verses – the link between Prana and Vasanas – when he states that the control of either leads to the dissolution of the mind.

37 If we have to choose between the two paths offered, this verse tips the balance towards Vasana Kshaya rather than Pranaspanda Nirodhanam. The Sage is very clear in his preferred path. Rather eradicate Vasanas as quickly as possible, than try the tedious method of breath-control. He says, “Realise the unreality of this world and know that sense-pleasure is extremely ephemeral.”

Even if the Pranas are brought under control, the eradication of desire still has to be practised. There is no escape from it.

38 If we can achieve freedom from desire, then the Sage advises that there is a step even beyond that. We ought to be completely equipoised amidst desirable as well as undesirable circumstances. That detachment is more important than desirelessness. Detachment is Vairagya and Viveka combined into one pill!

39 The citations end with the highest state being invoked – the state of mindlessness. This is the goal. It is even beyond the state of having a one-pointed mind. There is no equal to ‘mindlessness’, which is just another word for the dissolved mind.

Section 2.15: No Peace Without “Mindlessness”

40 अमनस्ता अनुदये शान्ति अभवम् आहः – ल.यो.वा

“चित्त-यक्ष-द्रुह-क्रान्तं न मित्राणि न बान्धवाः ।

शक्नुवन्ति परित्रातुं गुरवो न च मानवा” इति

॥ ३०.१८ ॥

40	<p><i>amanastā anudaye shānti abhāvam āhah - la.yo.vā 30</i> <i>"chitta-yaksha-drūha-krāntam na mitrāṇi na bāndhavāḥ </i> <i>shaknuvanti paritrātuṁ guravo na cha mānavā" iti</i> // 18 //</p>
	<p>In case the mind has not been mastered, then there cannot be any peace: <i>"If the 'mind-spirit' possesses you, then no friend or relative</i> <i>can come to your rescue; nor can your Guru or any other person."</i></p>

40 In concluding this sub-section which draws a parallel between Vasana Kshaya and Pranayama, Sri Vidyaranyaaji brings to our mind the common purpose of both Sadhanas. That purpose is mastery over the mind. Whatever the means we choose, we should not forget that the goal is to tame this restless mind. Only then can we proceed further into the more difficult Sadhanas of concentration, meditation and Samadhi.

His final advice to us is that we should never allow the “**Mind-Spirit**” to take control over us. A picture is created in our minds of the scary consequences that follow when the mind is let loose. With the slightest freedom given to it, it is sure to lead us into the avenue of that perpetuates our slavery to it. Then not even our Guru can come to our aid.

ASANA YOGA

We begin an important topic that forms a general foundation for all further spiritual practices. To have mastery over a steady sitting posture is a big advantage in Pranayama as well as Dharana, Dhyana and Samadhi.

The interest in this science has grown tremendously all around the world, especially since the introduction of June 21st as World Yoga Day annually, and since the formation of the Ministry of AYUSH (Ayurveda, Yoga, Naturopathy, Unani, Siddha, Sowa-Rigpa and Homoeopathy) in India in 2014. Yoga Science has, of course, been very popular due to the efforts of the disciples of the sage Swami Sivananda of Rishikesh whose disciples moved to all parts of the world to spread the theory and practice of Yoga.

Section 2.16: The Definition, Means & Fruit of Asana

41 आसन-अशन योगेन इति यद् उक्तं;
तत्र आसनस्य लक्षणम्, उपायं, फलं च,
त्रिभिः सूत्रैः पतञ्जलिः सूत्रयामास -

42 "स्थिर-सुखम्-आसनम्" - २.४६
"प्रयत्न-शैथिल्य-अनन्त-समापत्तिभ्याम्" - २.४७
"ततो द्वन्द्वान्-अभिधातः" इति - २.४८

41	<i>āsana-ashana yogena iti yad uktam; tatra āsanasya lakshṇam upāyaṁ phalaṁ cha tribhiḥ sūtraiḥ patanjaliḥ sūtrayāmāsa -</i> <i>yo. sū</i>
	The practice of Asana (Posture) and of Ashana (Dieting) has been mentioned before. (# 2.14) Of them, i) the definition , ii) the means , and iii) the fruit or result of Asana, are described in three aphorisms by Patanjali Maharshi:
42	<i>"sthira-sukham-āsanam" -</i> <i>// 2.46 //</i> <i>"prayatna-shaithilya-ananta-samāpattibhyām"</i> <i>// 2.47 //</i> <i>"tato dvandvān-abhidhātah" iti -</i> <i>// 2.48 //</i>
	i) "Posture is that which is firm and pleasant"; ii) "By lessening the natural tendency, and meditating on 'firmness' "; iii) "Thereafter, the dualities do not obstruct."

41 Patanjali Maharishi has written the Yoga Sutras to elucidate the science of Yoga. In the second chapter he expands on the practice of the eight steps of Yoga. Asana is the third of these steps. Yoga postures are performed with slow deliberate body movements. Great emphasis is laid on settling down to a steady motionless posture for as long a time as it is comfortable. Mastery over a posture is measured by the steadiness in which it is held and the flexibility of the body in positioning itself in various intricate postures.

Sri Vidyaranyaaji's specific interest lies in the use of Asana in promoting the dissolution of the mind. Hence, he is more concerned with the meditative postures, rather than all the postures listed in Yoga manuals. However, the aphorisms cited here apply to all postures in general.

42 The three aphorisms deal respectively with the definition, the means and the fruit of attaining Asana Siddhi or perfection in a particular posture. These three aphorisms are expanded in further sections below.

“Ananta Samapatti”

In Sutra 2.47, reference is made to this term. The term arises from Hindu mythology. Lord Vishnu, who is regarded as the Sustainer of the world, has a serpent who protects Him by raising its thousand-headed hood over his Lord while He rests lying down on the ocean of this worldly existence. The name of the serpent is Sesha Nag or Anant. The thousand hoods of Anant are said to support the whole of creation. This is the origin of its mention in the Sutra.

The Sutra uses Anant as a simile of how firm and steady one should remain in an Asana. The means to achieve steadiness in a posture is greatly accelerated when one meditates on the steadiness of Anant supporting the whole world. Anant stands as a symbol of firmness and determination to withstand all hardships.

The Dualities

Sutra 2.48 states something very interesting. The fruit of achieving a posture is that it should bestow immunity from all the dualities. Physically this means being unaffected by heat and cold; mentally it means being equal towards pleasure and pain; emotionally it means balance in facing praise and censure; and intellectually it means receiving either applause or insults in an equal frame of mind.

Section 2.17: Lakshanam: Definition of “Firm and Pleasant”

43 पद्मक-स्वस्तिक-आदिना यादृशेन देहस्थापन-रूपेण
यस्य पुरुषस्य अवयवव्यथ अनुत्पत्ति-लक्षणं सुखं
स्वदेह-चलन-राहित्य-लक्षणं स्थैर्यं च संपद्यते,
तस्य तदेव सुखम् आसनम् ।

43	<i>padmaka-svastika-ādinā yādṛśhena dehasthāpana-rūpeṇa yasya purushasya avayava vyatha anutpatti-lakshhaṇam, sukham; svadeha-chalana-rātya-lakshhaṇam sthairyam cha; sāmpadyate tasya tad eva sukham āsanam </i>
	Padmaka, Swastika, etc – positioning the body in any of these meditation postures, he in whom no part of his body feels any <u>pain</u> , that is the meaning of ‘ Pleasant ’; And whose body remains without any <u>movement</u> ; that is the meaning of ‘ Firmness ’; For him who attains this, that alone is defined as the best posture .

43 As mentioned earlier, Sri Vidyananyaji is focussing on the meditative postures for a good reason. We also note that the ‘best posture’ takes into account one’s ability to bear pain and remain still. It is relative to each person, not a competition between practitioners.

A second point to note is that the reference to ‘pleasant’ here does not contradict the immunity from the dualities that is mentioned in the third Sutra. The pleasantness of a posture is not a sensual pleasure, but a feeling of total harmony with the body.

THE “COMFORT” THRESHHOLD IN ASANA

Pujya Swamiji stressed that Asana was a very personal development and each practitioner would have to decide for himself the level of comfort he can accept for every posture. Each person has to decide on which Asana is best for him. In this book, we are dealing specifically with meditative postures, even though the manuals such as the *Hatha Yoga Pradeepika* have listed many hundreds of Asanas.

In a meditative posture, the initial threshold is about 20 to 30 minutes. At that point, for a beginner the joints may start paining and he may want to change his position slightly or get up from the Asana. That is considered acceptable in his case. No one should be made to go beyond their limit in Asana.

Then Swamiji mentioned the next threshold which is the 1 hour mark. This comes after months of steady practice in an Asana for meditation purposes. If one passes this threshold, then it is not too difficult to progress onto the 2 hour threshold. As one goes deeper into concentration, the period can be extended even to 3 and 4 hours by those who are very steady in their meditation.

Thus, we can appreciate why this practice cannot become a competition on who can sit for the longest period. Such competition will itself be a disturbance to the meditator. In general, the threshold for launching into serious meditation would be about 20-30 minutes. Swamiji joked regarding these thresholds. He said they were like the start of a race. The first threshold is like saying “On your marks”; then comes “Get set”; and finally when the 1 hour mark is reached, it is “Go!”

Section 2.18: *Laukika Upayah: Observable Means*

44 तस्य च प्रयत्न-शैथिल्यं लौकिक उपायः ।

45 गमन, गृहकृत्य, तीर्थयात्रा, स्नान, होम, आदि-विषयो
यः प्रयत्नो मानस उत्साहस्तस्य शैथिल्यं कर्तव्यम् ।

46 अन्यथा सः उत्साहो बलाद्-देहम् उत्थाप्य यत्र क्वापि प्रेरयति ।

44	<i>tasya cha prayatna-shaithilyam laukika upāyah </i> To attain such posture, gradual lessening of effort is the generally observed means .
45	<i>gamana, gr̥hakṛtya, tīrthayātrā, snāna, homa, ādi-vishhaya yah prayatno mānasa utsāhah tasya shaithilyam kartavyam </i> i) The urge to move; ii) household chores; iii) pilgrimages; iv) ritual bathing; oblations, etc – for all these, the zeal that arises in the mind should be thinned out over time.
46	<i>anyathā sah utsāho balād-deham utthāpya yatra kvāpi prerayati </i> Otherwise, such zeal would force him to get up physically and wander about aimlessly.

We now come to the second Sutra related to Asanas, Sutra 2.47. It tells us the ‘How’ of practising Asana and making it steady. There are two approaches to this. The first is the *Laukika* or common and visible means; and the second is the *Alaukika* or more subtle and invisible means. Both have to be considered by every practitioner, as both means are valid and not in conflict with each other. In this section we have the *Laukika* means.

44 In the Laukika means, the focus is on lessening the amount of effort one puts into arriving at the final position and then holding it there.

45 Now, as much as this applies to the actual Asana one decides to sit in, it also can be extended to many other activities that we engage in. For example, it applies to our movements, any movement, not just moving during a posture. This includes the urge to travel out, which may be called the wandering habit. Movement has to be *lessened*. Moving about aimlessly here and there is a sign of restlessness. Avoiding it is a practice that will help in increasing one's steadiness in a general sense.

Movements are involved in performing household chores, so that comes under scrutiny. The idea is to become conscious in all that we do. We can do our household chores by being aware of minimising our movement and making them more and more efficient, thereby lessening the movements involved in them. For instance, as a Yoga practice, we can do them without chit-chatting to others around us. There is a question posed: "If one person takes 1 hour to do a task, how long will it take four persons to do it?" Mathematically, it should take 15 minutes, but practically, the answer could be 4 hours – because they would spend more time gossiping than working!

Other activities that can be limited are also mentioned by Vidyananyaji. Going on pilgrimages and going for ritual bathing in various sacred rivers. This is fine for relaxation purposes, but we can easily lose our purpose in them when we make such trips so hectic that we need another break when we return from them.

46 And then comes the biggest danger of all. One can get so addicted to such activities, that they consume all our time eventually. That would be doing an unpardonable injustice to ourselves. Fortunately we have Sri Vidyananyaji to warn us before this actually happens in our life.

Section 2.19: *Alaukika Upayah: Unobservable Means*

47 अलौकिक उपायः च "फणासहस्रेण धरणिं धारयित्वा
स्थैर्येण अवतिष्ठते यो अयम् अनन्तः स एव अहम् अस्मि" इति
ध्यानम् चित्तस्य अनन्त-समापत्तिः ।

48 तथा यथोक्त आसन संपादकम् अदृष्टं निष्पद्यते ।

47	<i>alaukika upāyah cha "phaṇāsahasreṇa dharaṇiṁ dhārayitvā sthairyaṇa avatishthate yah ayam anantah sa eva aham asmi" iti dhyānam chittasya ananta-samāpattiḥ </i>
	The unobserved means are: "Supporting the Earth on his thousand hoods he, the serpent Ananta, yet remains perfectly still – that very Ananta am I!" – Making the mind meditate in this way is called " Ananta Samapattiḥ ". (Sutra 2.47)
48	<i>tayā yathā ukta āsana saṁpādakam adṛśhtham nishhpadyate </i>
	Steadiness of the posture as described above is the 'unseen fruit' attained (by this Upasana).

47-48 Now for the Alaukika means. This means "*not common*" because it is one that is offered by a scripture. Being a scriptural means, there has to be some faith in the method before one can apply it. This need not be a religious faith, but in this case it is based on the religion of the people of the country in which it was written – i.e. Hinduism.

A meditation technique known as an Upasana is offered. We keep in mind that the idea is to develop the art of being perfectly still. Patanjali very creatively conceives a religious symbol for something that has to remain absolutely still. What could that be? If you had to hold a glass of water that is filled to the brim how still would your hands need to be? Now let us expand that a bit – if you had to hold a full bucket of water filled to the brim, how still *and* strong would you have to be? If you had to hold a similar bucket in each hand, how much more still and *stronger* would you have to be?

There is in Hindu mythology a character named Ananta or Sesha Nag, who is a serpent said to have a thousand hoods. He has to carry the whole universe using all his thousand hoods. How still, strong, firm and focussed would he have to be? That is the symbol that is invoked by Patanjali in Sutra 2.47. It is an amazing simile, come to think of it. An Asana practitioner striving to perfect himself in his Asana, is requested to do so by meditating on Ananta in order to cultivate that delicate quality of being absolutely still!

The analogy leaves us breathless. It would be hard for us to imagine the fertile imagination of Patanjali, whatever religion we may belong to, that could conceive such an incredible analogy and bring it to the service of the mastery of an Asana! The result is clear for all to see: Thanks to Patanjali, the world has produced many Anantas of exceptional stillness and steadiness.

Section 2.20: *Phalam: The Fruit of Perfection in Posture*

४९ सिद्धे च आसने शीतोष्ण, सुख-दुःख, मान-अवमान आदि
द्वन्द्वैः यथा पूर्वं न अभिहन्त्यते ।

49	<i>siddhe cha āsane shītoshhṇa, sukha-duhkha, māna-avamāna ādi dvandaih yathā pūrvam na abhahanyate </i>
	The posture being accomplished, <i>heat-cold, pleasure-pain, honour-dishonour, etc</i> – such dualities cannot trouble him as they once did.

We move on to the third Sutra, 2.48. What is the fruit one is expected to obtain by cultivating perfection in an Asana? In Indian scriptures, it is traditional that every Sadhana practised is followed by a ‘certificate’ which proves that the course has been done with success. The scriptures do not offer false certificates as the institutions of man may do sometimes. Today, there are millions who would boast of a TTC certificate in Asanas. How would that certificate match the one given by the great founder of this science himself . . .

49 Patanjali’s certificate reads: *“I, Mr/Mrs/Miss So-and-so, hereby do certify that I have completed the Patanjali Master Course on Asanas, and have thereby acquired the power of being unaffected by the pairs of opposites such as heat and cold, pleasure and pain, honour and dishonour, etc. These opposites do not trouble me any more!”*

That is surely a certificate to be proud of, a certificate of true inner accomplishment, a certificate that cannot be bought at any store in the world, but obtained only through hard and rigorous daily practice over many years.

The accomplishment is no exaggeration. We see this in numerous skilled practitioners of Asanas. Even today, there are proficient experts who practice meditation in the cold regions of the Himalayas without any winter wear, not even a tee-shirt.

Section 2.21: *The Place to Practice Asana*

⁵⁰ तथा अविधस्य च आसनस्य योग्यो देशः श्रूयते

⁵¹ "विविक्त देशे च सुख-आसनस्थः,

शुचिः समग्रीवशिरःशरीरः" इति

॥ ४ ॥

– कै.उप.

⁵² "समे शुचौ शर्कर-वह्निवालुका-

विवर्जिते शब्दजलाशयादिभिः ।

मनोऽनुकुले न तु चक्षुपीडने

गुहानिवाताश्रयणे प्रयोजयेत्" इति च

॥ २.१० ॥

– श्वे.उप.

⁵³ सोऽयम् आसनयोगः ।

50	<i>tathā avidhasya cha āsanasya yogyo deshah shrūyate -</i>
	A suitable spot where this posture can be practised is prescribed in the Shrutis thus:
51	<i>"vivikta deshe cha sukha-āsanasthah, shuchih samagrīvashirahsharīrah" iti</i> ॥ 4 ॥ <i>kai.upa.</i>
	"In a sequestered place, positioned in a pleasant posture; clean (place, body and mind), with body, neck and head erect."
52	<i>"same shuchau sharkara-vahnivālūkā-vivarjite shabdajalāshayādibhih manah anukule na tu chakshhupīḍane guhānivātāshrayaṇe prayojayet" iti cha</i> ॥ 2.10 ॥ <i>shve.upa.</i>
	"In a place which is level, pure, and free from pebbles, gravel and the hazard of fire; well-protected and free; where the sound and sight of flowing streams, etc is delightful to the mind and inoffensive to the eye; Within a cave, protected from high winds – let such a place be used (for practice)."
53	<i>sah ayam āsanayogah </i>
	Thus has the practice of Asana Yoga been described.

50 The previous section brings us to the best frame of mind to get some idea of what an ideal place would be for the performance of Asanas. There are two citations that give us a good idea of what such a place would be like: The first is from the *Kaivalya Upanishad* and the second from *Swetaswatara Upanishad*.

51 The Rishi of the *Kaivalya Upanishad* focuses on the Yogi's personal comforts:

- i) The place has to be a bit secluded, so that there is no disturbance from others.
- ii) The posture he chooses must be very comfortable and pleasant to him.
- iii) His immediate surroundings – body, mind and place – must be clean and pure.
- iv) And his spine must be perfectly erect, forming a straight vertical line.

52 The Rishi of the *Swetaswatara Upanishad* is more concerned with the general ambience and safety of the environment:

- i) The place chosen has to be level, free from pebbles and gravel that may hurt.
- ii) There should be no danger of a forest fire occurring while meditating.
- iii) The place should be safe so that there is no anxiety in the mind of the Yogi.
- iv) It would be an advantage to have the rippling sound of a stream nearby.
- v) A bonus would be that the place is pleasing, attractive and beautiful.
- vi) An added bonus would be a cave where heavy winds will not be a disturbance.

INSIGHTS ON ASANAS

Sri Vidyananyaji's approach to Asanas may not exactly match the experiences of many modern students of Yoga. It will be a useful exercise to see the essential features of his approach to Asanas. Swamiji outlined some very useful points that emerge from the way Vidyananyaji has treated the subject of Asanas.

1. We have already mentioned that the Asanas that he was most concerned with were those that may be used for one's meditation. This means postures such as Padmasana, Siddhasana, and Swastikasana.

2. His approach is clearly not to raise the importance of Asanas and Pranayama but only to show how they serve as a pathway to something higher.

3. He emphasises the ease, comfort or pleasantness of an Asana, rather than its complexity and difficulty. In breathing exercises, for example, he does not look at the complexity of the Pranayama being done, but rather, he emphasises the stillness it brings to the mind. Everything is judged by how still the mind becomes, not how complex the procedure is.

4. The Upaya or means he selects are those which are conducive to meditation. The Laukika or visible means are those which give up distractions to meditation. He is not in favour of anything that would increase the restlessness of the mind. He passes the stages where such activity as pilgrimages, sacred baths, etc are needed, and asks us to start giving more importance to our inner development.

5. What he actually asks us to do is to give up the attitude that the outer means alone will help, and cultivate the attitude that we should strive for virtue and simplicity using logical, discriminative means.

6. He especially favours the Alaukika means which uses the powerful imagery of Ananta to steady the body and the mind, so that the meditative mood is encouraged. The benefit of this practice is not just the physical stillness it brings to the body, but the mental stillness which it nourishes. That is the greater benefit of Alaukika means.

7. An 'unseen' result in practising Alaukika means tells us that it acquires great merit for the meditator, which assists him in his concentration. By doing a havan, for instance, great purity is engendered in one's mind, which is conducive to one-pointedness of mind.

ASHANA YOGA

Section 2.22: Food Yoga: Eat in Moderation

⁵⁴ अशनयोगः तु मिताहारत्वम्,

"अति आहारम्-अनाहारं नित्यं योगी विवर्जयेत्" इति श्रुतेः ॥ २७ ॥ - अमृ.उप्.

54	<i>ashanayogah tu mitāhāratvam,</i> <i>"ati āhāram-anāhārm nityam yogī vivarjayet" iti shruteh</i> 27 amr.up
	Now, in Ashana Yoga or diet-control, the golden rule is to be moderate. "The Yogi should ever avoid too much eating or too little eating," says the Shruti.

After Asana Yoga, the next consideration of the verse cited in Section 14 is **Ashana Yoga** or dietetic discipline that governs the practice of Asanas in general and meditation in particular. The word **Ashana** means “food”.

54 A short line is quoted from the Shrutih, i.e. Upanishads, the most authoritative texts for spiritual practice, teaching that moderation is the golden rule to follow.

As is usual with Sri Vidyanaranyaji, the next citation is from the Smritih, the Geeta . . .

Section 2.23: The Geeta on Moderation in Food & Sleep

⁵⁵ भगवता अपि उक्तम् – भ.गी.

"न अति अश्नतः तु योगोऽस्ति न च एक अन्तम् अनश्नतः ।

न च अतिस्वप्न-शीलस्य जाग्रतो न एव च अर्जुन" ॥ ६.१६ ॥

⁵⁶ "युक्ताहार-विहारस्य युक्त-चेष्टस्य कर्मसु ।

युक्तस्वप्न अवबोधस्य योगो भवति दुःखहा" इति ॥ ६.१७ ॥

55	<i>bhagavatā api uktam - bha.gī.</i> "na ati ashnatah tu yogah asti na cha eka antam anashnatah / na cha atisvapna-shīlasya jāgrato na eva cha arjuna" 6.16
	"Indeed, Yoga is not for him who eats too much; nor for him who abstains too much; It is also not for him who sleeps too much; nor for him who keeps awake too much."
56	<i>"yuktāhāra-vihārasya yukta-cheshhthasya karmasu / yuktasvapna avabodhasya yogo bhavati dukkhahā" iti 6.17 </i>
	"For him who is temperate in his food and recreation; temperate in his exertion; temperate in sleep and waking – Yoga puts an end to all sorrow."

55-56 The verses are self-explanatory and really do not ask for anything to be added.
We move on now to the Science of Pranayama . . .



अध्याय ३
॥ प्राणस्पन्दः निरोधः ॥

PART 3, CHAPTER 3
THE SCIENCE OF PRANAYAMA

31 Sections (Textbook Pages 195-206)

INTRODUCTION

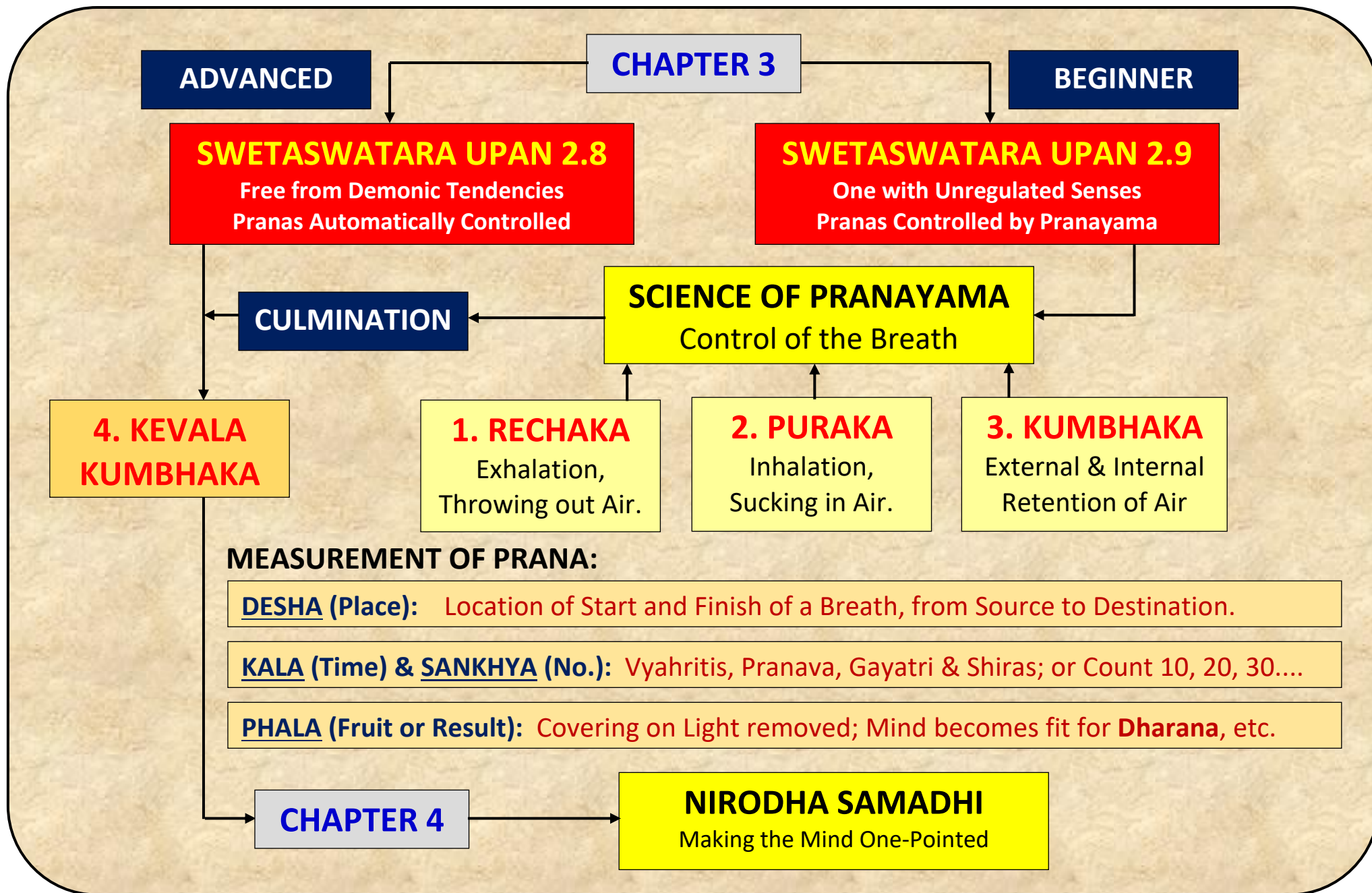
WE ARE DEALING with the means by which one is able to dissolve the mind. Four methods were laid out in Section 2.3. These are Adhyatma Vidya, Sadhu Sangam, Vasana Parityaga and Pranaspanda Nirodhah. Having just completed the subject of Asana Yoga and Ashana Yoga, which form Step 3 of Patanjali's Yoga and the basic preparation for all the higher practices of Yoga, we now move a step forward to **Pranayama**. Through this science, we attain Pranaspanda Nirodhah or control of the life-force, by which we gain sufficient control over our mind to start reducing the Vasanas arising in it. At the least, Pranayama helps us to eradicate the gross, Tamasic impurities, leaving the subtle, Rajasic impurities to be removed by the method of Vasana Parityaga.

Pranayama is a major practical science in Patanjali Yoga. Its importance lies in its power to tame the mind and enable us to pull in the reins to control it. We must keep in mind that, according to the key verse quoted in Section 2.3, Pranayama is only the fourth level in the "**Gradual Method**" outlined in Chapter 2. There is yet much more Sadhana to do in rising to the highest level. The effacement of all the subtle Vasanas is level 3; attaching ourselves to a Guru or instructor of the Knowledge is level 2; and grasping the knowledge of the Self or Adhyatma Vidya (Tattva Jnana as it is called in this text) is level 1.

And this level 1 only brings us to the point of achieving a **One-pointed Mind**. It is not yet the final goal of dissolution of the mind. There are still 9 chapters after Pranayama that will bring us eventually to grasp the whole process described in two words as Mano Nasha! Sri Vidyaranyaaji patiently takes us through all the stages, one by one. We are indeed extremely grateful to him to teach us this science. We see that Mano Nasha is a process that gradually unfurls, like the petals of a flower coming into full bloom.

Pranayama is also an intricate science, and its practitioners have developed it into a fine art with many technical intricacies. Pujya Swamiji advised the class from the outset that it should be done strictly under the guidance of an expert in the field. There are many rules that need to be followed which may appear to have nothing to do with Pranayama, but which are closely connected with it, and which decide its success or failure.

However, despite the intricacy of Pranayama, students who are ripe for Yoga by the fact of being relatively free of gross impurities such as anger, lust, greed, delusion, jealousy and pride, can skip this step and spend their valuable time in effacing their subtle desires such as Lokavasana, Shastravasana and Dehavasana (desire for name and fame, desire for learning, and desire for embellishing the body), all as discussed in Part 2.



Section 3.1: Two Opposing Types of Pranayama

1 जितासनस्य प्रानायामेन मनोविनाशः श्वेतास्वतैः आम्नायते ।

2 "त्रिरुन्नतं स्थाप्य समं शरीरं
हृदीन्द्रियाणि मनसा संनिवेश्य ।
ब्रह्मोदुपेन प्रतरेत विद्वान् ।
स्रोतांसि सर्वाणि भयावहानि" ॥ २.८ ॥

3 "प्राणान्-प्रपीड्येह स युक्त-चेष्टः
क्षीणे प्राणे नासिकयोच्छवसीत ।
दुष्टाश्वयुक्तम् इव वाहमेनं
विद्वान्-मनो धारयेत अप्रमत्तः" इति ॥ २.९ ॥

1	<i>jitāsanasya prāṇāyāmena manovināshah, shvetāsvataih āmnāyate /</i>
	For one who has succeeded in Asana, it is by Pranayama that the mind is dissolved; this is stated in these two citations from Shwetastwara Upan.
2	Type 1 Pranayama: For the Wise Knower – the Advanced Stage <i>"trirunnatam sthāpya samam sharīram hrdīndriyāṇi manasā saṁniveshya / brahmodupena pratareta vidvān srotāṁsi sarvāṇi bhayāvahāni"</i> ॥ 2.8 ॥
	"With the three (upper) parts held erect, and body held steady; With senses, helped by the mind, made to turn towards and enter the heart; With Brahma Vichara as the boat, the wise seeker with knowledge crosses over the tempestuous waters of Samsara."
3	Type 2 Pranayama: For the Striving Yogi – The Novitiate Stage <i>"prāṇān-prapīḍya iha sa yukta-cheshhthah kshhīṇe prāṇe nāsikaya uchchhavasīta / dushhthāshvayuktam iva vāhamenam vidvān-mano dhārayeta apramattah" iti</i> ॥ 2.9 ॥
	"Fully controlling the troublesome Prana, the well-regulated Yogi who has quietened his Prana, should exhale through his nostrils; even as a charioteer restrains his vicious horses with reins, so too, does the wise one restrain his mind with great attention."

These are two key verses which determine the flow of thought of this entire chapter. Swamiji paid special attention on the two types of Pranayama differentiated here.

1-3 From a superficial reading of the two verses, one would not even pick up that they refer to two different types of Pranayama. Even more unclear is the fact that they refer to two different types of aspirants in two distinctly different stages of evolution!

Why this riddle? Why is the intention not transparent for all to see? That can only be answered by a Rishi like Sri Vidyananyaji who helps us through the riddle posed by these verses in his comments that follow.

Whatever the reason, Sri Vidyananyaji certainly captures our attention by posing these mystical verses at the very outset of a very important chapter. He seizes the opportunity of gripping our intellect through the simple device of mystery.

Section 3.2: *The Advanced Category of Yogis*

⁴योगी द्विविधः, विद्यामद आदि आसुर-संपद्-रहितः, तत् सहितः च इति ।

⁵तयोः आदि अस्य ब्रह्मध्यानेन मनसि निरुधे सति,
तन्नान्तरीयकतया प्राणो निरुध्यते ।

⁶तं प्रति 'त्रिरुन्नतम्-' (श्वे.उ २.८) इति मन्त्रः पथितः ।

4	<i>yogī dvividhah, vidyāmada ādi āsura-saṃpad-rahitah, tat sahitah cha iti </i>
	There are <u>two categories</u> of Yogis :- i) The first is without any pride of learning (subtle impurities) and free of any demoniacal endowments (gross impurities); and ii) The second is with both of them.
5	<i>tayoh ādi, asya brahmadhyānena manasi nirudhe sati, tat nāntarīyakatayā prāṇo nirudhyate </i>
	Category 1 Yogis: Of these two, for the first category of Yogis, by the control of the mind brought about by meditation on the Self , the Prana , being concomitant with it, becomes controlled without any delay.
6	<i>taṃ prati 'trirunnatam' iti mantrah pathitah 2.8 - shve.up</i>
	For such Yogis, the text “Hold the three upper parts erect” applies. (verse 2.8)

4 Sri Vidyananyaji now takes us through these verses one by one, beginning with the first in this section. His first step is to identify the two types of Yogis to whom these verses apply respectively. They are:

i) The first Yogi is an advanced seeker, having already cleansed himself of not only the gross Tamasic impure Vasanas, but also the subtle Rajasic impure Vasanas. He has already crossed a huge hurdle in his spiritual path by completing Vasana Kshaya, and is now almost there at the Goal.

ii) The second Yogi is a beginner on the path. He has a long way to go still. He has not overcome any of his Vasanas yet; neither the gross nor the subtle ones. He has yet to apply himself to overcome them and the best place to start (according to Section 2.3 in the previous chapter) is Pranaspana Nirodhanam.

Why are the two seekers of contrasting characteristics being placed side by side and compared? Is it to pass a judgement over them? Is it to ridicule one and hold aloft the other? No, the scriptures will never do that; only human beings will think in that manner.

The scriptures are like a mother, and they will administer the right medicine to every patient who comes to her. She will not turn anyone away. She is not interested in how evolved we are. Wherever we are on the Path, she will pick us up from there and cajole us to the next step of the ladder. She will never embarrass a seeker simply for not having evolved sufficiently for a particular level of practice.

5 For the advanced seeker who comes to her with a clean slate having no Vasanas, the mother points to him the Self and asks him to begin meditating on It immediately, without delay. He does not require to go through the toil of practising Pranayama. His Prana gets controlled ‘without delay’. All he needs to do is to control his mind by engaging himself in serious meditation on the Self. His path is quite clear. There is no impediment in his case.

6 “Hold the three upper parts erect” – these words are to tell the seeker that he can get on with meditation without thinking twice. There is no other Sadhana for him.

Section 3.3: *The Neophyte Category of Yogis*

७ द्वितीयस्य अभ्यासेन प्राणे निरुद्धे,
तन्नान्तरीयकतया मनो निरुध्यते ।

८ तं प्रति 'प्राणान्प्रपीद्य-' (श्वे.उ २.९) इति मन्त्रः प्रवृत्तः ।

7	<i>dvitīyasya abhyāseṇa prāṇe niruddhe, tannāntarīyakatayā mano nirudhyate </i>
	Category 2 Yogis: For the second order, by the control of the Prana through practice, the mind , being concomitant with it, also gets controlled without any delay.
8	<i>taṁ prati 'prāṇānpapīdya' iti mantrah pravṛttah</i> <i>// 2.9 //</i> - <i>shve.up</i>
	For such Yogis, the text “Controlling the troublesome Prana” applies. (verse 2.9)

What about the other type of seeker who has all his Vasanas yet to remove? Where does he start in his practice?

7 For this second category of seeker, the first thing noted about him is that his Prana is troublesome – **Pranaan Prapeedya**. This is because of all the dense Vasanas that encircle his mind. He cannot be expected to sit to meditate; he will meditate on all his Vasanas! So he is asked to practice Pranayama in the Yoga gym, not meditation in the prayer room.

He is asked to regulate his activities, i.e. practice Ashana Yoga and Asana Yoga to prepare himself for Pranayama. After long practice he gains some mastery over his Prana. This enables him to focus his mind on one object, probably for the first time in his life. One-pointed mind is his interim goal.

The Shastra does not disappoint him by saying he is not fit for meditation and send him away empty-handed. No. She picks him up from where he is, and lifts him up to the next higher level. She is ever so motherly and kind to give him the correct advice he needs.

8 “Controlling the troublesome Prana” becomes the catch-phrase that identifies such a Yogi. Through it, the second verse is identified to apply to the beginner in spiritual life.

THE TWO TYPES OF SEEKERS SUMMARISED

We have seen that Pranayama is prescribed for two distinctly different types of seekers. The Pranayama suitable to each is different. The advanced type needs to do Pranayama which will steady his mind for deep meditation. The beginner needs to do Pranayama which will steady his Prana and thus control his mind so that he can remove all his Vasanas. In both cases a firmness in Asana and Ashana is required. This is common ground for both types of seekers.

From this point onwards to the end of this Chapter, we shall deal only with the neophyte or beginner, described in Shvetasvatara Upanishad verse 2.9. This is the seeker who has not yet resolved his gross and subtle Vasanas. They still trouble him. For him there is a Pranayama practice designed to calm his mind and remove those unwanted Vasanas.

For such a seeker, Pranayama is a means to bring his mind under control so that he can eradicate his gross Vasanas. Pranayama becomes a means for him to calm his mind, to quieten it, and reduce its inclination towards desires. Only when he has achieved that, does he become the first type of seeker, ready to focus his mind on the Self.

THE NEOPHYTE CATEGORY IN DETAIL

Section 3.4: Restraining the Prana, Restrains the Mind

१ प्राणपीडन-प्रकारो वक्ष्यते । तेन च पीडनेन युक्तचेष्टो भवति ।
मनः चेष्टा विद्याआ-मद आदयोः निरुध्यन्ते ।

9	<i>prāṇapīḍana-prakāro vakshhyate / tena cha pīḍanena yuktacheshhtho bhavati / manah cheshhthā vidyā-mada ādayoh nirudhyante /</i>
	Now we shall deal with the subject of 'Controlling the troublesome Prana'. (Category 2) By restraining the Prana, this (second) type obtains relief from the hardships of life. The mental difficulties, such as pride of learning, etc, get restrained.

Now Vidyananyaji goes into detail describing what the beginner, the neophyte, needs to do to make progress.

9 Prana is responsible for all the activity in the mind, its restraint brings about a lessening of mental activity. This is the theory for the practice of Pranayama in this stage.

How does it work?

Section 3.5: How Pranayama Burns Away Impurities

१० प्राण-निरोधेन चित्त-दोष निरोधे दृष्टान्तोऽन्यत्र श्रूयते -
"यथा पर्वत-धातूनां दहन्ते धमनान्मलाः ।
तथेन्द्रिय-कृता दोषा दहन्ते प्राणनिग्रहात्" इति ॥ ७ ॥ अम्.ना.उ

10	<i>prāṇa-nirodhena chitta-dosha nirodhe drshhthāntah anyatra shrūyate - "yathā parvata-dhātūnām dahyante dhamanānmalāḥ / tathā indriya-kṛtā doshā dahyante prāṇanigrahāt" iti 7 - amṛ.nā.up</i>
	By controlling Prana, how the defects of the mind are removed is explained by an example: "Even as from metal ore the dirt is removed by the process of smelting; so also the impurities related to the senses are burnt out by mastery over the Prana."

Using a very familiar simile, Vidyananyaji explains how Pranayama removes the impurities from the mind. The impurities refer to one's Vasanas.

10 Any metal ore such as iron, copper or gold is smelted in a furnace to separate the rock particles from the metal. The heat in the furnace melts the metal and separates it from the rock. Pranayama functions in much the same way. First the air passages are cleared; then follows the cleansing of the subtle Nadis which convey the Prana to the nerve centres within the spine. With the purification of the Nadis, the Pranic flow is enhanced and a glow is imparted to the physical body. The body and mind begin to shine like the liquid metal.

More important than the physical glow brought about by the enhanced flow of Prana, is the purification of the mind by the removal of the impurities of Vasanas. The desires are considerably reduced by Pranayama. The mind is quite contented without feeling the urge to fulfil numerous desires. This is the spiritual benefit that Pranayama brings to the practitioner.

Section 3.6: *The Logic of the Cleansing Process*

11 अत्र उपपत्तिः वसिष्ठेन दर्शिता – ल.यो.वा

"यः प्राण-पवनस्पन्दः चित्तस्पन्दः सः एव हि ।

प्राणस्पन्दक्षये यत्नः-कर्तव्यो धीमतः उच्चैकः" इति ॥ २८.१२५ ॥

11	<i>atra upapattih vasishthhena darshitā</i> - la.yo.vā 28 "yah prāṇa-pavanaspondah chittaspondah sah eva hi prāṇaspondakshhaye yatnah-kartavyo dhīmatah uchchaikah" iti 125
	For this, the logic of the process is now given by Sage Vasishtha: "Activating the Prana and activating the mind are one and the same function; Checking the activation of Prana is what an intelligent one should strive his best to do."

How is it that Pranayama is able to influence the mind to such a large extent?

11 The senses and the mind are connected intimately with each other. Both, the senses and mind, function only in the presence of Prana. If Prana is withdrawn from them, they cease functioning. For this reason, by controlling Prana the mind also gets controlled.

Further, when the Prana is controlled, the senses also come under control. The senses are responsible for the satisfaction of the Vasanas. When they are controlled, there is no thirst for satisfaction of desires. Desires melt away by themselves when Prana is rendered slow and steady.

Pranayama does not directly remove desires. To remove desires one is required to do Vichara or self-enquiry. However, Pranayama quietens the mental state, and by doing so, it enables Vichara to take place. This Vichara then removes the desires. Thus, Pranayama brings about the necessary conditions by which Vichara may be enabled to eliminate desires.

Section 3.7: *Anecdote: The Deities are Captured by Death*

12 मनो-वाक्-चक्षुः-आदि इन्द्रिय-देवताः व्रतं धृत्वा

"स्वस्व-व्यापारं निरन्तरं करिष्यामः" इति

13 श्रमरूपेण मृत्युना ग्रस्ताः । सः च मृत्युः प्राणं नाप्नोत् ।

ततः निरन्तरम् उच्छवासनिःश्वासौ कुर्वन्नपि अयं प्राणो न श्राम्यति ।

14 तदा विचार्य देवताः प्राण-रूपं प्राविशन् ।

12	<i>mano-vāk-chakshuh-ādi indriya-devatāh vrataṁ dhṛtvā</i> "svasva-vyāpāraṁ niranantaraṁ karishhyāmah" iti
	Anecdote: The Deities of the mind, speech, eye and other organs took a strong decision: "We shall unceasingly perform our respective duties, without a break."
13	<i>shramarūpeṇa mṛtyunā grastāh sah cha mṛtyuh prāṇaṁ nāpnot </i> <i>tatah niranantaraṁ uchchhvāsa-nihshvāsau kurvannapi, ayaṁ prāṇo na shrāmyati </i>
	They were all captured by Death in the form of weariness. But Death was not able to overtake the vital breath, Prana. Hence, although continuing all the time to exhale and inhale, the vital breath never gets tired!

14	<i>tadā vichārya devatāh prāṇa-rūpaṁ prāvishan /</i>
	Then, all the Deities, after due consideration, took the form of the vital force.

At this point Sri Vidyananyaji brings a welcome relief to a heavy subject by narrating an anecdote:

The Deities of the mind and all the senses once made a powerful resolution: “Let us unceasingly carry out all our duties without a break.” They did not consider what impact this would have on their boss, the Jeeva, the one in whom they were all dwelling. The poor Jeeva was being tossed about by all the hectic activity that the senses were engaged in day and night.

However, none of the senses could continue in that manner for long. Soon they were all overcome by Death in the form of fatigue. They all had to down tools out of sheer exhaustion, and have a good sleep. Strangely, Death was not able to stop the Prana, however much it tried to do that. Prana just carried on without a break. Even the boss himself went to sleep, but the Prana went on supplying precious life-force to his body.

The mind and the senses observed this phenomenon regarding the Prana. They wondered how he could go on doing his service to them all while they had rested. Some of them even felt jealous of the Prana. So they had another meeting, and this time they made another firm resolution. They would all disguise themselves as the Prana. Perhaps, then Death would not recognise them, and they thought that somehow they will be able to go on with their functions indefinitely. . .

Section 3.8: *The Anecdote Explained*

¹⁵ सोऽयमर्थो वाजसनेयिभिः आम्नायते –

¹⁶ "अयं वै नः श्रेष्ठो;

यः संचरं च असंचरं च न व्यथते

अथः न रिष्यति हन्तास्य एव सर्वे रूपमसाम" इति ।

– बृ.उ

¹⁷ त एतस्य एव सर्वे रूपमभवत् तस्मादेत एतेनाख्यायन्ते प्राणा" इति ॥ १.५.२१ ॥

अतः इन्द्रियाणां प्रानारूपत्वं; नाम प्राणाधीन-चेष्टावत्वम् ।

15	<i>sah ayam arthah vājasaneyibhih āmnāyate //</i>	- <i>br.up</i>
	This incident is narrated as follows by the Vajasaneyins (readers of <i>Brihadaranyaka Upan.</i>):	
16	<i>"ayaṁ vai naḥ shreshthho; yah saṁcharam cha asaṁcharam cha, na vyathate athah na rishhyati; hanta asya eva sarve rūpamasāma" iti</i>	
	"This, the Prana , is verily the greatest amongst us. Whether (we are) in motion or not in motion, he never gets exhausted, nor feels any pain! Well then, let us all take his form (i.e. disguise ourselves like him)."	
17	<i>ta etasya eva sarve rūpamabhavam tasmādetā etenākhyāyante prāṇā iti // 1.5.21 //</i> <i>atah indriyāṇāṁ prāṇārūpatvaṁ nāma; "prāṇādhīna-cheshthāvatvam" /</i>	
	So they all assumed his (Prana's) form; hence, the senses are termed Pranas, after him. Therefore, 'Indriyas in the form of Pranas' means: "All their functions depend on the functioning of the Prana."	

The senses certainly had a lot of respect for the Prana. They recognised that he was exceptional and far superior than themselves. But in spite of that, they were unable to match him, even in their disguised forms.

Now, because they disguised themselves as Prana, they too became known as Pranas. Some of the scriptures, too, started referring to the senses as 'Pranas'. But it was only in name. Never did they actually have the total dedication that Prana had to go on functioning day and night throughout the Jeeva's lifespan.

This anecdote is narrated here to show how superior **Prana** is in comparison to all the other Deities who carry out various functions in the human body.

Section 3.9: Prana & Mind are Compared to a Thread

¹⁸ तत् च अन्तर्यामि-ब्राह्मणे सूत्रात्म-प्रस्तावे श्रूयते -

¹⁹ "वायुः वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेण
अयं च लोकः परः च लोकः सर्वणि च भूतानि संदृब्धानि भवन्ति ।
तस्माद् वै गौतम पुरुषं प्रेतम आहुः व्यस्रंसिषत अस्य अङ्गानि इति ।
वायुन हि गौतम सूत्रेण संदृब्धानि भवन्ति" इति ॥ ३.७.२ ॥ - बृ.उ

²⁰ अतः प्राण-मनः-स्पन्दयोः सहभावित्वात् प्राण-निग्रहे मनो निगृह्यते ।

18	<i>tat cha antaryāmi-brāhmaṇe, sūtrātma-prastāve shrūyate - br.u 3.7.2</i>
	And this has been described in the <i>Antaryami Brahmana</i> (the chapter on 'Inner Controller'), under the topic of <i>Sutratma</i> , 'The Self as Thread', in the <i>Brihadaranyaka Upanishad</i> .
19	<i>"vāyuh vai gautama tat sūtram, vāyunā vai gautama sūtreṇa ayaṁ cha lokah parah cha lokah sarvaṇi cha bhūtāni saṁdṛbhdhāni bhavanti tasmād vai gautama puruṣhaṁ pretama āhuh "vyasram-sishhata asya aṅgāni" iti vāyuna hi gautama sūtreṇa saṁdṛbhdhāni bhavanti" iti </i>
	"Air, indeed, O Gautama, is that thread. By air, indeed, O Gautama, as by a thread, are this world and the other world, and all beings in them, held together. That is why, O Gautama, they say of a person who dies, 'His limbs have been loosened.' For by air, indeed, O Gautama, as by a thread, are they held together."
20	<i>atah prāṇa-manah-spandayoh sahabhāvitvāt; prāṇa-nigrahe mano nigrhyate </i>
	Therefore, the functioning of both the Prana and the mind, being mutually concomitant, when the Prana is controlled, the mind also is controlled.

18 Prana and Vayu (air) have always been associated with each other. The primary medium through which Prana enters the body is Air. This delightful citation from the Brihadaranyaka Upanishad elevates Air to the level of Prana. We must remember that air is only the material medium through which the subtle Prana flows. However, in this verse, the poet of the Upanishad speaks of Air as he would of Prana.

19 Air, which is symbolic of Prana in this verse, is thought of as a thread. Why is this? Because, like a thread, it holds together everything that is threaded to it. The Prana does the same. The same Prana flows like a thread through all beings, not just one.

The true greatness of Prana is brought out by this analogy with a thread. Prana is all pervasive. It is the basic ingredient which is the very cause of life. From birth to death, the

Prana is ever functioning in the body of the Jeeva. Prana just carries on serving its master without any respite, and without any accolades.

20 All this glorification of Prana is just to highlight the importance it gives to the senses and the mind. It is to tell us that by controlling Prana, we can control our Vasanas (senses) and our mind.

Section 3.10: Co-functioning of Prana & Mind

21 ननु सह-स्पन्दो न युक्तः,
सुषुप्तौ चेष्ट-माने अपि प्राणे मनसोऽचेष्ट-मानत्वात् ।

22 न, विलीनत्वेन तदानीं मनसः सत्त्व-अभावात् ।

21	<i>nanu saha-spandah na yuktah, sushhuptau cheshhtha-māne api prāṇe manasah acheshhtha-mānatvāt /</i>
	Objection: This ‘co-functioning’ (of Prana and mind) has no logic to it. In deep sleep, although the Prana remains active, the mind does not function.
22	<i>na, vilīnatvena tadānīm manasah, sattva-abhāvāt /</i>
	Reply: This is not correct – for at that time, the mind is in a state of dissolution; one can describe it as having ‘no existence’.

Now we have two objections presented by Sri Vidyananyaji. One of the uses of placing objections in a text is to test the hypothesis just stated. It need not be seen as a statement of an opposition, but as a test of the correctness of one’s standpoint. Here the hypothesis being tested is the co-existence of Prana and mind.

21 The objector says, “How can it be that Prana and mind coexist? The Pranas are very much present even when the mind is not, as in deep sleep.”

22 The Vedantin’s reply to this is: “The mind in deep sleep is merely dormant, it is only not available, but it is there. It is as though it were non-existent.”

If Prana can survive when the senses are overtaken by Death – as per the anecdote – then why not when the mind is overtaken by Death.

Section 3.11: “Diminished” vs “Destroyed” Breathing

23 ननु क्षीणे प्राणे नासिकयोच्छ्वसीत इति व्याहतम् ।

न हि क्षीणप्राणस्य मृतस्य श्वासं क्वचित्-पश्यामः ।

न अपि श्वसतो जीवतः प्राण-क्षयोः अस्ति ।

24 मा एवम् । अनुल्बणत्वस्य क्षयत्वेन अत्र विवक्षितत्वात् ।

25 यथा खननच्-छेदनादिषु व्याप्रियमाणस्य पर्वतम् आरोहितः

शीघ्रं धावतो वा श्वासवेगो यावान् भवन्ति,

न, तावान् स्थितस्य आसीनस्य निद्रितस्य वा विद्यते;

26 तथा प्राणायाम-पाटव उपेतस्य इतरस्माद् अल्पः श्वासो भवति ।

२७ एतद् एव अभिप्रेत्य श्रूयते –

– कशुरिक उप.

"भूत्वा तत्रायत-प्राणः शनैः एव समुच्छवसेत्" इति ॥ ५ ॥

23	<i>nanu "kshhīṇe prāṇe nāsikayochchhasīta" iti vyāhatam / na hi kshhīṇaprāṇasya mṛtasya shvāsam kvachit-pashyāmah / na api shvasato jīvatah prāṇa-kshhayoh asti /</i>
	Objection: "Destroying Prana, exhale through the nostrils." (#3.1) This is self-contradictory. We do not see a dead man still breathing ; nor a living man who does not!
24	<i>mā evam / anulbanatvasya kshhayatvena atra vivakshhitatvāt /</i>
	Reply: No, not like that. By ' Ksheene ' here is meant " <u>diminished</u> ", not " <u>destroyed</u> ".
25	<i>yathā khananach-chedanādishhu vyāpriyamāṇasya parvatam ārohitah shīghram dhāvato vā shvāsavago yāvān bhavanti, na tāvān sthitasya āsīnasya nidritasya vā vidyate;</i>
	As when one is engaged in vigorous acts like digging and chopping, etc; or in strenuous climbing uphill or running fast, the <u>rate of breathing</u> becomes faster than that observed in one who is standing, sitting or sleeping;
26	<i>tathā prāṇāyāma-pātava upetasya, itarasmād alpah shvāso bhavati /</i>
	So also, in a person who is accomplished in the practice of Pranayama, compared to another not so accomplished, the <u>rate of breathing</u> is much lesser .
27	<i>etad eva abhipretya shrūyate / - kshurika upa. "bhūtvā tatra āyata-prāṇah shanaih eva samuchchhvaset" iti ॥ 5 ॥</i>
	This very idea is found in the <i>Kshurika Upanishad</i> : "Having <u>restrained</u> (not <u>destroyed</u>) the Prana in the heart, one should slowly breathe out."

23 The objection posed here takes the word '**Ksheene**' literally to mean "destroyed". If the Pranas are destroyed, we have a dead man, says the objector. How can he breathe? How can a living man not breathe?

24 Clearly the objection is too literal. There has to be some other indicated meaning for **Ksheene**. That is the obvious line of defense from the Vedantin. The implied meaning would be **Anulbana**, "diminished".

25-26 Now follows the detail explanation, taking the word to mean "diminished". The argument rests on the rate of breathing. Hard, physical work increases the rate of breathing. The opposite happens in the case of one who practices Pranayama – the rate of breathing is lessened. The reduction can be so great that it almost appears as if the breathing has stopped, i.e. **Ksheene**. This is the explanation.

27 A similar verse is found in the *Kshurika Upanishad*: The comparable word used here is **Ayata**, "restrained". This is closer to "diminished", the meaning intended.

Section 3.12: Example: Vicious Horses & the Charioteer

२८ यथा दुष्टैः अश्वैः उपेतो रथो मार्गं त्यक्त्वा यत्र क्वापि नीयते ।

सः च सारथिना दृढम् अश्वं रज्जुषु आकृष्य सुख-मार्गे पुनः धार्यते;

२९ तथा इन्द्रियैः वासनादिभिः इतस्ततः नीयमानं

चित्तं प्राणरज्जौ दृढं धृतायां धार्यते ।

28	<i>yathā dushhthaiḥ ashvaih upeto ratho, māgarṁ tyaktvā yatra kvāpi nīyate / sah cha sārathinā dṛḍham aśvaṁ rajjushhu ākṛshhya sukha-mārga punah dhāryate;</i>
	Just as a chariot drawn by <u>vicious horses</u> , leaves its set course and gets dragged anywhere, but is brought back on track by the charioteer by holding the reins of the horses firmly;
29	<i>tathā indriyaiḥ vāsanādibhiḥ itah-tataḥ nīyamānaṁ chittaṁ prāṇarajjau dṛḍhaṁ dhṛtāyām dhāryate </i>
	So also, instead of being dragged here and there by the <u>vicious senses</u> and desires, the mind, when it is held firmly by the reins of Prana, remains in <u>perfect control</u> .

The verse is still Shwetastwara Upanishad, 2.9, dealing with the Neophyte category of Pranayama, i.e the one that pertains to the Yogi who still has Vasanas bubbling up in him without the power of restraining them. There is an example in that verse on the vicious horses and the charioteer who controls them.

28-29 In the example, the vicious horses are the disobedient senses. The charioteer trying to control them is Prana. The chariot is the mind.

Section 3.13: Explanation of “Prāṇān-Prapīḍya”

- 30 'प्राणान्-प्रपीड्य-' इति ॥ २.९ ॥ - स्वे.उप.
यदुक्तं तत्र प्राणपीडन-प्रकारः अन्यत्र श्रूयते - - अमृतनाद उप.
31 "सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेदायत-प्राणः प्राणायामः सः उच्यते" ॥ ११ ॥

30	<i>'prāṇān-prapīḍya' iti</i> ॥ 2.9 ॥ - sve.u iti <i>yaduktaṁ tatra prāṇapīḍana-prakārah anyatra shrūyate - amṛtanāda upa</i>
	The term ' <u>prāṇān-prapīḍya</u> ', means " <u>having controlled the vital breath</u> " in verse 2.9. The means to do this is mentioned in another Shruti as:
31	<i>"savyāhṛtiṁ sapraṇavāṁ gāyatrīṁ shirasā saha trih pathhed, āyata-prāṇaḥ prāṇāyāmaḥ sah uchyate" ॥ 11 ॥</i>
	"When the Vyahriti, Pranava (Om), Gayatri or Shirasa, accompanying the Pranayama, are chanted three times (during Puraka, Kumbhaka and Rechaka), such control of the breath (assisted by chanting) is called Pranayama ."

30 The control of the breath can be done in many ways. One very creative way is given here wherein the breathing is controlled by chanting of well-known sacred Mantras. The chanting not only governs the timing of the Pranayama, but also gives it a spiritual touch by emphasising the spiritual purpose of the desired control over the breath.

31 i) Vyahriti: This is a sacred incantation. In particular, it refers to chanting the names of the seven higher worlds: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyah. Chanting these names puts one in touch with the whole of the higher worlds, starting with Bhuh, the planet Earth, and ending with Satyah or Brahmaloaka, the highest heaven.

ii) **Pranava:** This is the sacred word, Om, that is chanted in all Mantras. In this verse, Vyahriti and Pranava are preceded by the prefix 'Sa', which tells us that the two are to be combined with each other. Om is to be chanted before every Vyahriti:

"Om bhuh, om bhuvah, om svah, om mahah, om janah, om tapah, om satyah".

iii) **Gayatri**: This is the sacred Gayatri Mantra, known to every Hindu household. It begins with the first Vyahritis. The complete Gayatri is:

*"Om bhurbhuvah svah, tatsavitur varenyam,
bhargodevasya dheemahi, dheeyoyo nah prachodayaat".*

iv) **Shiras**: This is also another well-known Vedic chant which runs:

"Aapo jyotirasomritam, brahma bhurbhuva svarom".

The inclusion with the Pranayama is quite simple. Instead of counting, the chanting is done. In the beginning, the chanting can be only of Vyahriti; with improved ability to slow down the breath the Pranava can be included with it; with further slowing down, the Gayatri can be added; and with considerable slowing down, the Shiras can be added.

When inhaling we can chant (mentally) one round of the above Mantras according to our capacity; when holding the breath, we chant another round; and when exhaling, we chant a third round.

A full cycle of Pranayama includes Rechaka, Kumbhaka and Puraka. It includes the chanting of the Mantras once after each of these three stages. As the capacity to do Pranayama increases, the chanting will include more of the Mantras until one is able to chant all the Mantras during each stage.

TECHNICAL ASPECTS OF PRANAYAMA

Section 3.14: The Breakdown of Pranayama into Three Aspects

- 32 "प्राणायामास्रयः प्रोक्ता रेचक-पूरक-कुम्भकाः ॥ १० ॥
- 33 "उत्क्षिप्य वायुम् आकाशं शून्यं कृत्वा निरात्मकम् ।
शून्य-भावेन युञ्जीत रेचकस्य इति लक्षणम्" ॥ १२ ॥
- 34 "वक्त्रेण उत्पलनालेन तोयम् आकर्षयेत् नरः ।
एवं वायुः ग्रहीतव्यः पूरकस्य इति लक्षणम्" ॥ १३ ॥
- 35 "नोच्-छवसेन्निःश्वसेन्नैव नैव गात्राणि चालयेत् ।
एवं तावन्नियुञ्जीत कुम्भकः यः इति लक्षणम्" इति ॥ १४ ॥

32	<i>"prāṇāyāmasrayah proktā rechaka-pūraka-kumbhakāh" ॥ 10 ॥</i>
	"The aspects of Pranayama are: i) Rechaka – exhaling ; ii) Pooraka – inhaling ; and iii) Kumbhaka - withholding."
33	<i>"utkshhipya vāyum ākāśhaṁ shūnyaṁ kṛtvā nirātmakam shūnya-bhāvena yunjīta, rechakasya iti lakshhaṇam" ॥ 12 ॥</i>
	"Throwing the air out and emptying out the inner space completely, and holding it out, not letting the air in – this is the definition of Rechaka ."
34	<i>"vaktreṇa utpalanālena toyam ākarshhayet narah evaṁ vāyuh grahītavyah, pūrakasya iti lakshhaṇam" ॥ 13 ॥</i>
	"As one sucks in water through a lotus-stalk (i.e. like a straw) even so, he pulls in air (through the nostrils) – this is the definition of Puraka ."

35	<i>"nah uchshhvaset nihshvaset naiva naiva gātrāṇi chālayet / evam tāvat niyunjīta, kumbhakah yah iti lakshhaṇam" iti // 14 //</i>
	"Neither breathing in or breathing out, nor with any movement of the limbs; holding this till (the chanting is done) – this is the definition of Kumbhaka ."

32 At this point, Swamiji introduced some other terms used for these three aspects:

i) **Rechaka**: Apana, Uchshwasa, Prashwasa, exhalation, expiration, breathing out.

ii) **Puraka**: Prana, Nishwasa, inhalation, inspiration, breathing in.

iii) **Kumbhaka**: stoppage of breath, of two types: internal and external.

33 We note that care is taken to clarify that in Rechaka, no air is to be allowed in.

34 In Puraka, the care is that the suction of air is like intake through a straw. That means it requires the epiglottis to be partially closed, and the air is pulled in a smooth, slow steady flow. This will mean a slight noise which only the person himself will hear.

35 In Kumbhaka, the care to be taken is not to move the body at all. There must be complete stillness of the body.

Section 3.15: *Explanation of the Rechaka Aspect*

³⁶ अत्र शरीर-अन्तर्गतं वायुं बहिर्-निःसारयितुम् उत्क्षिप्य
शारीरम्-आकाशं शून्यं निरात्मकं वायुरहितं कृत्वा
स्वल्पम् अपि वायुम्-अप्रवेश्य शून्य भावेन एव नियमयेत् ।

³⁷ सः अयं रेचकः भवति ।

36	<i>atra sharīra-antargataṁ vāyūṁ bahir-nihsārayitum utkshhipya shārīram-ākāśhaṁ shūnyaṁ nirātmakaṁ vāyurahitaṁ kṛtvā svalpam api vāyūm-apraveshya shūnya bhāvena eva niyamayet /</i>
	In the first aspect, from inside the body, air is forced out by the process of exhalation ; the inner space of the body is rendered free by making it devoid of air. By maintaining the void through control alone, not even a little air is allowed to enter.
37	<i>sah ayaṁ rechakah bhavati /</i>
	This is what is meant by Rechaka here.

Section 3.16: *Explanation of the Kumbhaka Aspect*

³⁸ कुम्भकः द्विविधः, आन्तरो बाह्यः च इति ।

तद् उभयं च वसिष्ठ आहः

– ल.यो.वा २९

³⁹ "अपान अस्तं गते प्राणो यावत् न अभ्युदितो हृदि ।

तावत् सा कुम्भक अवस्था योगिभ्यः अनुभूयते" ॥ २११ ॥

⁴⁰ "बहिः अस्तं गते प्राणे यावत् न अपान उद्गतः ।

तावत् पूर्णसम अवस्थां बहिःष्ठं कुम्भकं विदुः" इति ॥ २१६ ॥

38	<i>kumbhakah dvividhah, āntaro bāhyah cha iti / tad ubhayaṁ cha vasishthā āhah</i> - la.yo.vā 29
	Kumbhaka (the third aspect) is of two kinds: internal and external . Both of them are described as follows by Sage Vasishtha:
39	<i>"apāna astaṁ gate prāṇo yāvat na abhyudito hṛdi / tāvat sā kumbhaka avasthā yogibhiya anubhūyate"</i> // 211 //
	"When the Apana has set, and till the Prana has not arisen again in the chest; the intervening state is called (internal) Kumbhaka , as is experienced by the Yogis."
40	<i>"bahih astaṁ gate prāṇe yāvat na apāna udgatah / tāvat pūrṇasama avasthā bahishshtham kumbhakam viduh" iti</i> // 216 //
	"When the Prana has set, and till the Apana has not arisen again, the intervening state of complete equality is known as external Kumbhaka ."

Section 3.17: The Essential Characteristic of Pranayama

४१ तत्र उच्छ्वास आन्तर-कुम्भक-विरोधी;
निश्वासः बाह्य-कुम्भक-विरोधी; गात्र-चालनम् उभय-विरोधि;
तस्मिन् सति निःश्वास उच्छ्वासयोः अन्यतरस्य अवश्यं भावित्वात् ।

४२ पतञ्जलिः अपि आसन अन्तरभाविनं प्राणायामं सूत्रयामास - यो.सू
"तस्मिन् सति निःश्वास उच्छ्वासयोः गति-विच्छेदः प्राणायामः" इति ॥ २.४९ ॥

41	<i>tatra uchchhvāsa āntara-kumbhaka-virodhī; nishvāsaḥ bāhya-kumbhaka-virodhī; gātra-chālanam ubhaya-virodhī; tasmin sati nihshvāsa uchchhvāsayoh anyatarasya avashyaṁ bhāvitvāt /</i>
	In the former case of <u>internal Kumbhaka</u> , breathing out puts an end to it; In the case of <u>external Kumbhaka</u> , breathing in puts an end to it. <u>Bodily movement</u> puts an end to both. This implies that breathing in and breathing out is sure to take place in any other case.
42	<i>patanjaliḥ api āsana antarabhāvinam prāṇāyāmaṁ sūtrayāmāsa</i> - yo.sū <i>"tasmin sati nihshvāsa uchchhvāsayoh gati-vichchedah prāṇāyāmaḥ" iti</i> // 2.49 //
	Patanjali also explains that only after Asana is perfected can Pranayama be practised: "When (Asana) is there, then inhaling and exhaling <u>come to a stop</u> . That is Pranayama ."

36-40 In Sections 15 to 17 above, Sri Vidyananyaji gives his explanation of the three aspects of Pranayama. There is no new information in these sections.

41 Here we see a welcome new way of expressing the definition of Kumbhaka in terms of what puts an end to it. This definition compels us to look at Kumbhaka as a very delicate practice requiring a lot of attention and control.

42 The point is driven home that Asana has to be perfected first before Pranayama can be practised. Asana is a step preceding Pranayama in Patanjali Yoga. It cannot be bypassed under any circumstances.

Pujya Swamiji also taught us how to look finely into the words used. **Virodhi**, meaning "puts an end to", is an example. Samskrit students will note that the first two lines have the masculine *deergha* or elongated form in the last syllable, but the third line has the neutral *hrsva* or shortened form. The change emphasises the effect of moving the body.

Section 3.18: *The Technical Analysis of Pranayama*

⁴³ ननु कुम्भके गति अभावः अपि,

रेचक-पूरकयोः उच्छवास-निःश्वास गती विद्येते इति चेत् ।

⁴⁴ न, अधिकमात्र अभ्यासेन स्वभाव-सिद्धायाः समप्राण गतेः विच्छेदात् ।

⁴⁵ तम् एव अभ्यासं सूत्रयति -

- यो.सू

"बाह्य-अभ्यन्तः-अस्तम्भ वृत्तिः देश-काल संख्याभिः

परिदृष्टो दीर्घः सूक्ष्मः" इति

॥ २.५० ॥

43	<i>nanu kumbhake gati abhāvah api, rechaka-pūrakayoh uchchhvāsa-nihshvāsa gatī vidyete iti chet /</i>
	Objection: There is no movement in Kumbhaka – that is accepted. But, surely, in exhaling and inhaling there has to be movement?
44	<i>na, abhyāseṇa svabhāva-siddhāyāḥ samaprāṇa, gateḥ vichchedāt /</i>
	Reply: No. By practice, the normal or natural flow of Prana is replaced by the perfected; in (the perfected flow), the movement is (as good as) stopped.
45	<i>tam eva abhyāsaṁ sūtrayati - yo.sū "bāhya-abhyantara stambha vṛttih; desha-kāla-saṁkhyābhiḥ paridṛśhtho; dīrghah sūkshmah" iti 2.50 </i>
	This same practice is set forth in following Sutra: " <u>External</u> , <u>internal</u> and <u>stationary</u> – these are the (three) modifications (of Prana); <u>Place</u> , <u>time</u> and <u>number</u> – these are the (three) regulatory factors ; <u>Very long</u> (in time) and <u>very subtle</u> (in quality) – these are the (two) results ."

The Sutra cited here is a very crucial one in unfolding the technique of Pranayama. It lists all the points relevant to the practice of Pranayama. Swamiji went to great lengths in explaining this single Sutra. The details following from this Sutra are explained in the subsequent sections.

43 The Sutra is introduced by posing an objection: "I can understand that in Kumbhaka there will be no movement of Prana, since the flow of Prana is arrested. But what about Prana and Apana, i.e. inhalation and exhalation? Surely, there has to be movement or flow of Prana in them!"

44 Sri Vidyanaranyaji's reply summarises what follows in the Sutra. He says, "You are right if you are talking of the normal, natural breath of any person. However, when one practises Pranayama in the correct manner for a long time, then the entire nature of breathing changes. The breathing becomes extremely elongated and subtle. It is as good as there is no breathing at all! That is the state that is being described as **Gati Vicchedah**, "the stoppage of the Prana." It is not literally stoppage, but an enormous diminishing of the breath. This has already been explained earlier.

45 The layout of the translation of the Sutra brings out the correct significance of the Sutra. Breath is characterised by three factors: they are

- i) its three modifications – Rechaka, Puraka and Kumbhaka;
- ii) its three regulatory factors – Desha, Kala and Sankhya; and
- iii) its two results to be attained – increased length and subtlety.

Section 3.19: The Explanation of the Sutra Begins

46 रेचकः बाह्य वृत्तिः । पूरक आभ्यन्तर वृत्तिः । कुम्भकः स्तम्भ वृत्तिः ।

47 तत्र एक-एकः देशादिभिः परीक्षणीयः ।

46	<i>rechakah bāhya vṛttih pūraka ābhyantara vṛttih kumbhakah stambha vṛttih </i> (The <i>three Vrittis or modifications</i> of Pranayama are first listed once more): Rechaka is the external flow; Puraka is the internal flow; and Kumbhaka is stoppage.
47	<i>tatra eka-ekah deshādibhih parīkshhaṇīyah </i> Each of these is now examined by Place, etc (i.e. the three <i>regulatory factors</i>).

46-47 The three-dimensional matrix of factors is going to be explained in the following sections. Sri Vidyaranyaaji lays out how he intends to present the explanation. He knows that it is a difficult science he is dealing with, so his presentation is crucial.

Section 3.20: Rechaka With Respect to “Desha”

48 तद्यथा – स्वभाव-सिद्धे रेचके हृदयात् निर्गत्य

नासाग्रसं-मुखे द्वादशाङ्गुल पर्यन्ते श्वासः समाप्यते;

49 अभ्यासेन तु क्रमेण नाभेराधाराद् वा वायुः निर्गच्छन्ति;

चतुर्विंशति अङ्गुल पर्यन्ते षट्त्रिंशद् अङ्गुल पर्यन्ते वा समाप्तिः ।

50 अत्र रेचके प्रयत्न-अतिशये सति नाभ्यादि-प्रदेश क्षोभेण अन्तर्निश्चेतुं शक्यम्;

बहिश्च सूक्ष्मं तूलं धृत्वा तच्-चालनेन निश्चेतव्यम् ।

सः इयं देश-परीक्षा ।

48	<i>tadyathā – svabhāva-siddhe rechake hṛdayāt nirgatya</i> <i>nāsāgrasam-mukhe dvādashāṅgula paryante shvāsah samāpyate;</i>
	Here is an example: In its natural state, the outflow of breath starts from the <i>heart</i> and flows through the opening of the nostrils up to a distance extending <i>12 fingers</i> away.
49	<i>abhyāseṇa tu krameṇa, nābheh ādhārād vā vāyuh nirgachchhanti;</i> <i>chaturviṁshati aṅgula paryante shhattriṁshad aṅgula paryante vā samāptih </i>
	But by gradual practice, the source of outflow can be lowered to the <i>navel</i> , or even the <i>base</i> . and the extent of the breath can be made up to <i>24 fingers</i> or even <i>36 fingers</i> respectively.
50	<i>atra rechake prayatna-atishaye sati, nābhyādi-pradesha</i> <i>kshhobheṇa antarnishchetuṁ shakyam;</i> <i>bahishcha sūkshhmaṁ tūlaṁ dhṛtvā, tat chālanena nishchetavyam </i> <i>sah iyaṁ desha-parīkshhā </i>
	If intense practice in this Rechaka is made, then the <i>navel</i> or the <i>base</i> as the source of the outflow can be ‘measured’ by making a <i>slight stir</i> in that region within (the body). At the outer end, by holding a thin piece of cotton thread, and observing its movement, the range of the breath can be measured. This is the test to measure the location of the outgoing breath.

48 The Outgoing Breath: An *angula* is the width of a “finger”. If the four fingers of one hand are placed beside the four fingers of the other hand, that is eight angulas. Add to it another four fingers width and we have 12 angulas, which is about 200 mm.

In normal breathing, we can observe that the outflowing breath starts at the heart centre (*Anahat Chakra*) within the body, and terminates about 12 angulas beyond the tip of the nostrils, i.e. a distance of 200 mm away.

49 When Pranayama is practised, then the source can be lowered, and the distance beyond the nostrils extended. Firstly, the source is lowered up to the navel centre (*Manipur Chakra*); then it is lowered to the sacral centre (*Swadhishtana Chakra*); and finally right down to the base of the spine (*Muladhara Chakra*). These are all done in stages.

At the other end (the outer end), the extent that the breath reaches also increases. From the normal 12 angulas, it can be increased to 24 angulas when the source is at the Manipura Chakra; then to, say, 30 angulas when the source is Swadhishtana Chakra (not mentioned in the text); and finally to 36 angulas when the source is at the very base of the spinal cord at Muladhara Chakra. In this way, we see that the increase in length takes place at the source and at the termination.

50 How are these measurements made? Is it just guesswork? No. Vidyaranyaaji gives the scientific basis of these measurements:

The internal source of the outflow may be determined by a slight stir of the spinal cord. A sensitive and observant person can detect exactly where his breath is arising from.

And how is it measured at the other end? A thin piece of cotton can be placed in the path of the air exhaled from the nostrils. The cotton piece will quiver, indicating that the flow of the breath is detected. By this means, the extent of the flow can be measured.

We see that in the absence of high-tech laboratory equipment using electronic sensors and detectors, the ancient Rishis were able to use means easily available to them to make the same measurements. Not only did these means give the desired feedback, but they also increased our powers of observation, and they were absolutely free!

Now we move on to consider the outflowing breath in relation to Time . . .

Section 3.21: *Rechaka With Respect to “Kala”*

⁵¹रेचक-काले प्रणवस्य आवृत्तयः

दश विंशति त्रिंशद् इति आदिभिः काल-परीक्षा ।

51	<i>rechakakāle prāṇavasya āvṛttayah; dasha viṁshati trīṁśad iti ādibhiḥ</i> <i>kāla-parīkshhā /</i>
	The duration of the outflowing breath is made by the chanting of the Pranava, Om . It can be chanted 10 times, then 20 times, and then 30 times, and so on. This is the test to measure the duration of the breath.

Instead of Om, we could use a stopwatch to do the timing of the breath. That would be distracting. We would need to move the fingers to operate the stopwatch, and we would need to open our eyes to see the reading. Do we not remember what was said about being motionless while doing Pranayama?

Well the ancient Yogis had the perfect answer. They chanted Om mentally – no eyes and finger movements are needed. They made the chanting regular so that they could rely on the count as a measure of time. And as a bonus, the Om would help them to remember the omniscient, omnipresent Lord of the Universe!

Section 3.22: *Rechaka With Respect to “Sankhya”*

⁵² अस्मिन्-मासे प्रतिदिनं दश रेचकाः आगामिमासे विंशतिः,
उत्तरामासे त्रिंशद् इति आदिभिः संख्या-परीक्षा ।

⁵³ यथा उक्त देशकाल विशिष्टाः प्राणायामा
एकस्मिन्-दिने दश विंशति त्रिंशद् इति आदिभिः संख्या-परीक्षा ।

52	<i>asmin-māse pratidinam dasha rechakāh, āgāmi-māse vimshatih, uttarā-māse trimshad iti ādibhih, sankhyā-parīkshhā /</i>
	Method 1: <i>This month</i> one does 10 Rechakas per day; the <i>next month</i> one does 20; and the <i>following month</i> 30, and so on; this is the test of number of the breath.
53	<i>yathā ukta deshakāla vishishhthāh prāṇāyāmā, ekasmin-dine dasha vimshati trimshad iti ādibhih, sankhyā-parīkshhā /</i>
	Method 2: Alternatively, according to the place and time described previously, one can measure the number done per day – say, 10, 20 or 30. This is (also) the test of number of the breath.

52 The count of number has a different purpose from the count of the time, although the two are related to each other. **Time** is measured purely to tell the duration of one portion of a cycle at a particular sitting. **Number** is measured to tell how we are progressing in our practice from day to day, month to month and year to year.

The essential measurement for the two is still the same. Om can be used to determine the duration of the breath. The number comes in when that measure is compared to the previous day’s measure, or the previous month’s measure, or even the previous year’s measure. Over a long period of time, there should be some progress noted. That tells us whether we are stagnating or developing stamina in the practice.

53 The progress can be checked either by measuring the time or measuring the place. In the case of the latter, the extent of the breath is measured as described in section 3.20. To do this, both the source and the termination needs to be recorded and compared to previous measurements.

Section 3.23: *Puraka With Respect to Place, Time & Number*

⁵⁴ पूरके अपि एवं योजनीयम् ।

54	<i>pūrake api evam yojanīyam /</i>
	By the above methods, the Puraka or incoming breath can also be measured.

54 The Incoming Breath: The measurement is done in exactly the same way as that of the outgoing breath just described. The only difference is that the air is flowing in the opposite direction. The source becomes the termination, and the termination becomes the source. The cotton thread will still behave in the same way, the sensation at the spinal centre will also be noted in the same way. The Om will be chanted in the same way, and the fingers used to make the measurements will, of course, be the same!

This takes care of the measurement of the incoming breath.

Section 3.24: *Kumbhaka With Respect to Place, Time & Number*

55 यदि अपि कुम्भके देशव्याप्ति-विशेषो न अवगम्यते,
तथा अपि काल-संख्या व्याप्तिः अवगम्यत एव ।

56 यथा घनीभूत-स्तूल-पिण्डः प्रसार्यमाणः
दीर्घः विरलतया सूक्ष्मश्च भवति,
तथा प्राणो अपि देश काल संख्या अधिक्येन अभ्यस्यमानः
दीर्घः दुर्लक्ष्यतया सूक्ष्मश्च संभवति ।

55	<i>yadi api kumbhake desha-vyāpti-visheshho na avagamyate, tathā api kāla-saṁkhyā vyāptih avagamyata eva </i>
	Although in Kumbhaka the particular location and extent of place cannot be determined, nevertheless, only the duration and number can certainly be known.
56	<i>yathā ghanībhūta-stūla-piṇḍah prasāryamāṇah, dīrghah viralatayā sūkshhmashcha bhavati, tathā prāṇo api desha kāla saṁkhyā adhikyena abhyasyamāṇah dīrghah durlakshhyatayā sūkshhmashcha sambhavati </i>
	Example: Just as a (clearly visible) solid ball of cotton, when it is opened out, becomes long (elongated), thin, and too fine to be visible; Application: So also, in the case of Prana, its place, time and number, by regular practice becomes long, imperceptible and very subtle in nature.

55 With Kumbhaka, there is no source and no termination to be measured, as the breath is held still, either within the body or outside the body. However, the duration of this stillness can be measured in the same way as before – by the counting of Om. It follows that the change in number can also be known across a long stretch of time.

That completes the description of how Kumbhaka will be measured – only time and number are applicable to it. This completes everything about measuring the three regulatory factors of Pranayama.

56 Now, we come to measuring the **results**. The **Deerghatah** or “longness” of the breath is best described by an analogy of a ball of cotton. While the cotton is in a ball, it can be seen easily. But when it is unwound and stretched into a long cotton string, one can hardly see it. It is the same with the breath – when it is stretched out in duration, one does not notice the breathing. This ‘stretching’ applies to place, time and number.

Section 3.25: *The “Fourth” Pranayama – Kevala Kumbhaka*

57 रेचकादिभिः अस्त्रिभ्यः, अन्यं प्रकारं सूत्रयति –

“बाह्याभ्यन्तर-विषयान्-अपेक्षी चतुर्थः” इति

॥ २.५१ ॥

57	<i>rechaka ādibhyah tribhyah, anyam prakāram sūtrayati - “bāhyābhyantara-vishhayān-apekshī chaturthah” iti</i> 2.51
	Different from the three kinds (of Pranayama) known as Rechaka, etc, is another type (of Pranayama) which Patanjali describes in his Sutras: “Without concern for the externals or the internals, is the fourth type.”

57 There is a fourth type of Pranayama which is beyond all the three types that have just been described. It is similar to the above Kumbhaka, and so it also has Kumbhaka in its name. Yet it is beyond that Kumbhaka. It is described in the next two sections.

The special feature of this fourth Pranayama is that it has no concern for any external or internal factors. It has no measurable parameters like the first three. It is in a class of its own. One has to be a very qualified Yogi to be eligible to practice it. In fact, it is not a practice; it simply happens when the other three are perfected!

Who is eligible to do this fourth Pranayama, and what is its full name? . . .

Section 3.26: The Eligibility for “Kevala Kumbhaka”

<p>४ यथा शक्ति सर्वं वायुं विरेच्यानन्तरं, यथा शक्ति वायुम् आपूर्यानन्तरं, इति रेचक पूरकौ अनादृत्य पूर्वत्रय अपेक्षया</p>	<p>क्रियमाणः बहिः कुम्भकः, क्रियमाणः अन्तः कुम्भकः केवलः कुम्भकः अभ्यस्यमानः चतुर्थ भवति ।</p>
<p>५९ निद्रा-तन्द्रादि प्रबल-दोष- दोष-रहितानां चतुर्थ</p>	<p>युक्तानां रेचकादि त्रयम्; इति विवेकः ।</p>

58	<i>yathā shakti sarvaṁ vāyurṁ virechi anantaram, yathā shakti vāyurṁ āpūri anantaram, iti rechaka pūrakau anādr̥tya pūrvatraya apekshayā,</i>	<i>kriyamāṇah bahih kumbhakah, kriyamāṇah antah kumbhakah kevalah kumbhakah abhyasyamānah chaturtha bhavati </i>
	As much as is possible, after exhaling all the air, As much as is possible, after inhaling all the air, And not caring for either exhaling or inhaling, In relation to the previous three,	what one practises is <u>external Kumbhaka</u> . what one practises is <u>internal Kumbhaka</u> . what one practises is Kevala Kumbhaka . this becomes the Fourth Pranayama.
59	<i>nidrā-tandrādi prabala-doshah, doshha-rahitānām chaturtha,</i>	<i>yuktānām rechakādi trayam; iti vivekah </i>
	For those who suffer from <u>strong vices</u> such as sleep and laziness, for them the first three types of Pranayama are prescribed. For those who are <u>without such defects</u> , the Fourth Pranayama (is prescribed). This is the differentiation (between the Fourth from the first three).	

58 The translation is so clear, that it can be taken as the commentary itself on the fourth Pranayama, named **Kevala Kumbhaka**. This is the perfection of the other three Pranayamas. The other three become so natural that one can hardly notice them. That is Kevala Kumbhaka.

59 The eligibility for this Pranayama is that one should thoroughly practise the other three for a concerted duration until they have become perfect. The defects such as laziness and sleep refer to Tamas. However, it is to be understood that the Rajasic defects are also included. Only when Sattwa prevails, can Kevala Kumbhaka become one’s natural breath.

Kevala Kumbhaka Pranayama is for the seeker who is almost at the point of dissolving his mind. It is the Pranayama that comes naturally to one who is in the **Jivanmukti** state. Thus we see that Pranayama is a graded practice for a seeker in different stages.

Section 3.27: *The Two Fruits of Pranayama*

⁶⁰प्राणायाम-फलं सूत्रयति –

"ततः क्षीयते प्रकाश-आवरणम्" इति

॥ २.५२ ॥

⁶¹प्रकाशस्य सत्त्वस्य आवरणं तमः निद्रालस्यादि हेतुः, तस्य क्षयः भवति ।

⁶²क्षये सति फलान्तरं सूत्रयति –

"धारणासु च योग्यता मनसः" इति

॥ २.५३ ॥

⁶³आधार, नाभि चक्र, हृदय, भ्रू-मध्य, ब्रह्मरन्ध्रादि,
देश-विशेषे, विकृष्य चित्तस्य स्थापनं धारणा,
"देश-बन्धः चित्तस्य धारणा" इति सूत्रणात्

॥ ३.१ ॥

60	<i>prāṇāyāma-phalaṁ sūtrayati - 2.52</i> <i>"tataḥ, kshhīyate prakāsha-āvaraṇam" iti //</i>
	The First Fruit: The culmination of Pranayama is given in this Sutra: "From that (i.e. the practice of Pranayama as described above), the lid (of ignorance) that covers the Light (of the mind) is uplifted."
61	<i>prakāshasya sattvasya āvaraṇam tamah nidrālasyaḍi hetuḥ, tasya kshhayah bhavati </i>
	Covering the light of Sattwa or purity is the veil of Darkness, the cause of indolence, etc; The destruction of this veil is required (to be done).
62	<i>kshhaye sati phala āntaraṁ sūtrayati</i> - <i>yo.sū</i> <i>"dhāraṇāsu cha योग्यताḁ manasaḥ" iti</i> <i>// 2.53 //</i>
	The Second Fruit: When that veil is destroyed, the fruit that follows it is given in this Sutra: "The mind becomes fit for the practice of Dharana ".
63	¹ <i>ādhāra</i> ² <i>nābhi-chakra</i> ³ <i>hṛdaya</i> ⁴ <i>bhrū-madhya</i> ⁵ <i>brahmarandhrādi</i> ⁶ <i>desha-visheshe</i> ⁷ <i>vikṛshhya chittasya sthāpanaṁ</i> ⁸ <i>dhāraṇā,</i> ⁹ <i>"desha-bandhaḥ chittasya dhāraṇā" iti sūtraṇāt</i> <i>// 3.1 //</i>
	¹ On the base (<i>Muladhara Chakra</i>); ² on the navel (<i>Swadhishtana Chakra</i>); ³ On the heart (<i>Anahata Chakra</i>); ⁴ in between the eyebrows (<i>Ajna Chakra</i>); ⁵ or on the aperture on the crown of the head (the <i>Sahasrara Chakra</i>) – ⁶ On any of these particular places, ⁷ the drawing and fixing of the mind, ⁸ is called as Dharana or <i>one-pointedness of mind</i> . ⁹ "Holding of the mind onto some particular place (object)" – this is the meaning of Dharana .

The fruit of Pranayama is described as coming to the practitioner in two stages:

60-61 The First Fruit: In this stage Tamas and Rajas are removed and Sattwa alone prevails. This is described as "the uplifting of the lid of darkness over the light of Sattwa." When the lid of Tamas and Rajas is lifted, the light of Sattwa shines forth.

62 The Second Fruit: When the lid is lifted, then we see the second fruit. The power of concentration is now ready to be developed – up to the one-pointed mind. This state of one-pointedness begins with **Dharana**, the 6th step in Patanjali Yoga, and progresses from there to Dhyana and Samadhi, the 7th and 8th steps of Patanjali Yoga.

Incidentally, it may be mentioned here that if one chooses to practise Vasana Kshaya instead of Pranayama, then one arrives at **Pratyahara**, the 5th stage of Patanjali Yoga which is withdrawal of the mind from the senses. This is on par with the stage of Dharana.

63 The Chakras or psychic centres in the body are as follows, from lowest to highest:

- i) **Muladhara** – base of the spine;
- ii) **Swadhishtana** – sacral centre;
- iii) **Manipur** – navel centre;
- iv) **Anahat** – heart centre;
- v) **Vishuddha** – throat centre;
- vi) **Ajna** – point between the eyebrows; and
- vii) **Sahasrara** – the crown of the head.

There is a close connection between the growth or evolution of the soul from the lowest Chakra to the highest Chakra and the eight steps of Patanjali Yoga, from Yama to Samadhi. From Yama to Pranayama is represented by Muladhara to Anahat Chakra; Pratyahara and Dharana represent the Vishuddha Chakra; Dhyana represents the Ajna Chakra; and finally Samadhi represents the Sahasrara Chakra.

The basic definition of Dharana is given as “*that state when the mind is able to focus on one object alone, to the exclusion of all other objects*”. This is developed a little further in the next section.

Section 3.28: What is Dharana?

⁶⁴ श्रुतिः च –

– अमृतनाद उप.

"मनः संकल्पकं ध्यात्वा संक्षिपि आत्मनि बुद्धिमान् ।

धारयित्वा तथात्मानं धारणा परिकीर्तिता" इति

॥ १६ ॥

64	<i>shrutiḥ cha</i> "manah saṁkalpakam dhyātvā dhārayitvā tathātmānam - amṛtanāda upa saṁkshhipi ātmani buddhimān dhāraṇā parikīrtitā" iti // 16 //
	The Shrutiḥ has also said (on the subject of Dharana) : "i) Understanding that the mind is at the mercy of thoughts; ii) the intelligent seeker gathers it together (to focus it) on the Self. iii) In this way the intellect holds the mind firmly fixed. This is called Dharana or the entry into <u>one-pointedness of mind</u> ."

64 The object upon which the mind focuses in Dharana could be external or internal. Dharana is simply the focussed mind. However, the fact that it follows a step after Pratyahara gives us a clue about the object of Dharana. Pratyahara is the withdrawal of mind from all external objects. Hence, by implication, the object of Dharana has got to be something internal. Usually that is held to be the Vishuddha Chakra, the throat centre.

The attention is brought to this centre, which is above the Anahat or heart centre. The detachment from the physical and the mental planes is indicated here. The Yogi, upon perfecting Pranayama and effacing all his Vasanas, arrives at the Vishuddha centre which signals the stage of detachment from all external contacts. This is where the early phase of Bahiranga Sadhana comes to an end, and the more advanced Antaranga Sadhana begins.

This transition in one's spiritual growth is significant enough for the next phase to be discussed in a new chapter called "**One-pointedness of Mind**", which takes us through Dhyana and on to (Samprajnata) Samadhi.

Section 3.29: *Eligibility for Dharana*

⁶⁵ प्राणायामेन रजोगुण-कार्यात् चाञ्चल्यात् तमोगुण-कार्यात्
आलस्यादेः च निवारितं मनस्तस्यां योग्यं भवति ।

65	<i>prāṇāyāmena rajoguṇa-kāryāt chāñchalyāt, tamoguṇa-kāryāt ālasyādeh cha nivāritam manah tasyām yogyam bhavati </i>
	By Pranayama, i) the tendency towards <i>fickleness</i> due to Rajas, and ii) the tendency towards <i>laziness</i> due to Tamas – the mind gets freed from these two, and becomes eligible for Dharana.

Pada **60** has already mentioned the uncovering of the lid over the light. This was the transcending of Tamas and Rajas. This point is here established as the formal entry into the stage of Dharana. At this point, the Yogi awakens to pure Sattwa. All Tamasic tendencies of laziness and heedlessness are eradicated; all Rajasic tendencies of restlessness and activity are also removed. The Yogi glows with purity through every pore of his body.

Section 3.30: *Yukti – the Means Known to the Yogis*

⁶⁶ "प्राणायाम दृढाभ्यासैः युक्त्या च गुरुदत्तया" इति ॥ २८.१२२ ॥ – ल.यो.वा

⁶⁷ अत्रत्येन युक्ति-शब्देन योगिजन-प्रसिद्धं
शिरोरुप-मेरु चालनम्, जिह्वाग्रेण घण्टिका-भ्रमणम्,
नाभिचक्रे हृदये च ज्योतिः ध्यानम्; विस्मृति-प्रदौषधसेवा च
एवम्-आदिकं गृह्यते ।

66	<i>"prāṇāyāma dṛḍhābhyāsaiḥ yuktyā cha gurudattayā" iti 122 - la.yo.vā 28</i>
	[This quote comes from Section 2.14]: "By the steady practice of Pranayama, along with the application of the correct means as prescribed by a qualified teacher . . ."
67	<i>atratyena yukti-shabdena yogijana-prasiddham i) shirorupa-meru chālanam, ii) jihvāgreṇa ghaṇṭhikā-bhramaṇam, iii) nābhichakre hṛdaye cha jyotih dhyānam; iv) vismṛti-pradaushhadha sevā cha iti evam-ādikaṁ grhyate </i>
	The word <i>Yukti</i> – "the correct means"; these are well-known to the Yogis: i) the crown of the head is made to move or rotate; ii) the uvula (the small teat) at the rear tip of the tongue is made to turn; iii) at the navel , one meditates on the light radiating from it; and iv) the use of herbal potions that cause one to lose consciousness. Any one of the above methods is implied (by the word <i>Yuktyaa</i>).

The discussion on Pranayama has closed with the arrival at Dharana, which is step 6 of the Yoga. However, Sri Vidyananyaji wishes to make an earlier statement more clear as he concludes the present chapter. In Chapter 2, Section 14, an important verse was quoted which concerned the practice of Pranayama. That verse is being recalled now.

66 A point in that verse was left unemphasised. It was the role played by the Guru in guiding the Yogi through the very intricate steps of Pranayama. Sri Vidyananyaji now finds the right moment to explain how important it is that the student of Pranayama follows with the greatest care all the instructions given by his teacher.

67 The critical word of that verse is **Yuktyaa**, “the correct means”. What are these?

The four means raised in Section 30 are examples of how knowledge from other branches of study have been brought into play in the science of Yoga. This is what Swamiji wished to emphasise. Yoga has pulled into its sphere key discoveries made in other fields in order to enhance its own practices and assist in fulfilling its aims.

The four **Yuktya** described here are all from other branches of knowledge. But they suit the Yogi to practise them and take him to the goal he is striving for. These techniques can be learnt only from a qualified Guru who has practised them to perfection. In no other way can they be known. This limitation on knowledge has to be accepted, according to Sri Vidyananyaji. A student cannot know everything through a text book. Textual knowledge has to be augmented with knowledge learnt directly from a qualified preceptor.

Yoga is one such science where this rule applies in the case of every student.

FUNDAMENTAL PRINCIPLES OF SCIENCE

There are subjects that have a universal appeal. Among them are Creation, Logic or Yoga to name only three. These are large enough to be placed in a category all their own. However, they are interconnected with each other. Every science is interconnected. Biology is connected with Physics and Chemistry. Mathematics is connected with every science. Astronomy has connections to Geography, Philosophy has connections with History, and so on.

The point relevant here is that Yoga, too, although it has been dealt with here as a subject on its own, is interconnected with all other schools of thought in Indian philosophy. One cannot isolate the practice of Yoga from the knowledge taught in other schools. That interconnectedness is brought out by studying under a teacher who is a master of the whole field of knowledge and experience. It is in this light that the Guru is brought into focus at the very end of this chapter to bring an important point to our attention.

No school of thought has any monopoly over any aspect of knowledge. Simply because a point has been mentioned under Yoga, does not make it irrelevant to another field of science. There is no exclusivity of fundamental principles of knowledge. Hence, the student has to always have a broad mind when he is learning a particular field.

Section 3.31: Conclusion: the Yogic Means for Mano Nasha

६८ तदेवम् अध्यात्म-विद्या साधु-संगम वासन-क्षय
प्राण-निरोधः चित्त-नाश उपाया दर्शिताः ॥

68	<i>tadevam adhyātma-vidyā sādhu-saṅgama vāsana-kshhaya prāṇa-nirodhāh chitta-nāsha upāyā darshitāh </i>
	In this way, i) Adhyatma Vidya ; ii) Sadhu Sangama ; iii) Vasana Kshaya ; and iv) Pranaspanda Nirodha – have been shown to be the means for dissolving the mind.

The topic introduced in Section 2.3, on verse 28.128, is now brought to a conclusion.

अध्याय ४

॥ एकाग्रता ॥

PART 3, CHAPTER 4 EKAGRATA – ONE-POINTED MIND

24 Sections (Textbook Pages 206-217)

INTRODUCTION

CRUCIAL TO THE TOPIC of Mano Nasha is the verse 28.128 of *Yoga Vasishtha* cited in Section 3 of Chapter 2 of this Part. We mentioned the four means available under the **Krama Nigraha** method, which is the only group of methods that works for the dissolution of the mind. The other of the two major methods is **Hatha Nigraha**, the method of using force, which fails miserably when it comes to handling the mind. It may work on a donkey or a dog, although even that is rather dubious.

Recalling key verses of the text is a method which Swamiji has used extensively throughout this complex text. The four workable means are again repeated. They are:

i) *Adhyatma Vidya*; ii) *Sadhu Sangha*; iii) *Vasana Parityaga*; and iv) *Pranaspana Nirodha*. Items iii) and iv) were shown in Chapter 2 to be alternatives for dealing with the mind's defects in cases where many Vasanas still predominate.

Of these, Part 2 of *Jivanmukti Viveka* dealt with every aspect of item iii) Vasana Kshaya, and therefore need not be taken up again in the present Part. Chapter 3 of this Part has thoroughly dealt with item iv) the science of Pranayama, by which one may succeed to gradually thin out the mind and bring it to a state capable of observing its own behaviour. By this technique, the process of Vasana Kshaya is facilitated.

We have yet to deal with items i) and ii). As a general rule, item ii), the need to have a qualified teacher's company and guidance, is applicable to all the other three methods and need not be dealt with on its own. Thus what remains is for us to take up the first means, which is *Adhyatma Vidya*, the method of applying knowledge through using our intellect. The methods already discussed require the application of our will, either to eliminate Vasanas or to control the breath.

In Chapters 4 and 5, we take up the Yoga system of *Maharshi Patanjali*, who prescribes an 8-step method called **Raja Yoga** that culminates in the attainment of Samprajnata Samadhi, which is the same as attaining Tattwa Jnana. This is the state of mind called **Ekagrata** or one-pointedness of mind.

Later, in Chapters 6 to 10, we shall deal with finer details of Yoga at the **Nirodha** stage. This deals with the development of spiritual life from Samprajnata to Asamprajnata Samadhi. This is a very absorbing study on the higher aspects of spiritual growth. The specific obstacles that a Sadhaka confronts just prior to attaining complete Nirodha of mind is discussed in Chapter 10. Finally, we have Chapters 11 and 12 which cover the practical topics of Abhyasa and Vairagya.

CHAPTER 4

"SAMPRAJNATA SAMADHI"

THE FIVE STATES OF THE MIND

2. MOODHA

Deluded, Tamasic

1. KSHIPTA

Scattered, Rajasic

3. VIKSHIPTA

Unscattered, Sattwic

4. EKAGRATA

One-pointed, Pure

5. NIRUDDHA

Dissolved, 'Mindless'

BAHIR-ANGA SADHANA

1. THE YAMAS – the Do's
2. THE NIYAMAS – the Don'ts
3. ASANA – Steady Posture
4. PRANAYAMA – Breath Control
5. PRATYAHARA – Sense Control

ANTAR-ANGA SADHANA

6. DHARANA – Concentration
7. DHYANA – Meditation

8. SAMADHI – Conscious Absorption
All eight Angas together = Angee
= "**SAMPRAJNATA SAMADHI**"

See Chap 5

SIDDHIS – Psychic Powers

CULMINATION

On NON-SELF Objects

"THE ABSOLUTE SIDDHI"

CULMINATION

On SELF as the Object

See Chap 6

"**ASAMPRAJNATA SAMADHI**"

Section 4.1: *Introduction to Samadhi*

¹ अथ तद् उपाय-भूतं समधिं वक्ष्यामः ।

1	<i>atha tad upāya-bhūtaṁ samādhim vakshyāmah /</i>
	Now therefore, another means (to dissolve the mind), namely Samadhi , will be explained.

1 The auspicious start to the Chapter is denoted by the word **Atha**, a word that is well known in scripture to signify a beginning that follows the thought train just past.

We have been dealing with Pranayama as a way to tame the restless mind. All that is only so that we may launch ourselves into the deeper realms of contemplation, meditation and absorption in God. Once the mind is tamed, we are ready to launch into spiritual adventure in all seriousness. That adventure will take us in this chapter to the limit of the mind – the **one-pointed focus** on a single object of thought. That is where we are heading.

Section 4.2: *The Relevant States Applicable to Samadhi*

² पञ्चभूमि उपेतस्य चित्तस्य भूमित्रय-त्यागेन अवशिष्टं
भूमिद्वयं समाधिः ।

2	<i>panchabhūmi upetasya chittasya bhūmitraya-tyāgena avashishtham bhūmidvayaṁ samādhim /</i>
	Of the five states of the mind, leaving out the first three, the last two deal with the subject of Samadhi , complete one-pointedness of mind.

2 Vidyananyaji places the subject of this Chapter, Samadhi, in its context amongst the five states of the mind. The next verse explains exactly what is meant by leaving out the first three states, and grouping together the last two states.

Samadhi in the context of this Chapter means “one-pointedness of mind”, a big achievement, no doubt, when we realise how restless the mind is by nature. However vital an achievement it may be, it is only an intermediate step towards the ultimate achievement.

Section 4.3: *The Five States of the Mind*

³ भूमयः च योग भाष्य-कृता दर्शिताः । - यो.सू.भा
"क्षिप्तं मूढं विक्षिप्तम् एकाग्रं निरुद्धम् इति चित्तस्य भूमयः" इति ॥ १.१ ॥

3	<i>bhūmayah cha yoga bhāshya-kṛtā darshitāh /</i> - <i>yo.sū.bhā 1</i> <i>"kshiptam mūḍham vikshiptam ekāgram niruddham iti chittasya bhūmayah" iti 1 </i>
	The (five) states are described by the commentator of the <i>Yoga Sutras</i> thus: “Scattering, Darkening, Gathering, One-pointed, and total Absorption. These are the five states of the mind.”

3 The framework for this Chapter is, needless to say, the five states of the mind. Exploring our way through these five states, we arrive at the last two which connect us to Samadhi. The verse quoted here is taken from the Bhashya (commentary) on the Yoga Sutras. It is called Vyasa Bhashya as it was written by Sage Vyasa.

The Patanjali Yoga Sutras is the main text from which we draw the content of Chapters 3, 4 and 5. The commentary by Vyasa has an introductory portion which is being quoted here directly. Chinmaya International Foundation has published lectures on this Bhashya in 2 volumes, named Samadhi Pada and Sadhana Pada. The lectures were delivered by Dr Madhusudan Penna.

The Five States of the Mind

The states are almost in a graded sequence, except that first two ought to be interchanged in order to get all five in a graded sequence. For this reason we are starting with Moodham as the first state.

1. Moodham: This is the Tamasic state; deluded, stupefied, veiled.
2. Kshiptam: This is the Rajasic state; scattered and distracted.
3. Vikshiptam: Mind is occasionally distracted, occasionally meditative; gathering.
4. Ekagram: The Sattwic, one-pointed state; mind is able to hold on to one thought.
5. Niruddham: The dissolved state; there is absolute cessation of thought.

Section 4.4: The First Three States – Unsuitable for Samadhi

- ⁴ निद्रा-तन्द्रादि-ग्रस्तं मूढम्,
आसुर-संपल् लोक-शास्त्र-देह-वासनासु वर्तमानं चित्तं क्षिप्तं;
कादाचित्क ध्यान-युक्तं क्षिप्ताद् विशिष्टया विक्षिप्तं ।
- ⁵ तत्र क्षिप्त-मूढयोः समाधि-शङ्कैव अन् अस्ति ।
- ⁶ "विक्षिप्ते तु चेतसि विक्षेप उपसर्जनी-भूतः समाधिः योगपक्षे न वर्तते"
विक्षेप अन्तः गत तया दहन अन्तः गत बीजवत् सः सद्य एव विनश्यति ।

4	<i>nidrā-tandrādi-grastam mūḍham, āsura-sāmpal-lokashāstra-dehavāsanāsu, vartamānam chittam kshhiptam; kādāchitka dhyāna-yuktaṁ, kshhiptād vishishhthayā, vikshhiptam /</i>
	i) Subdued by sleep, sloth, etc, such a mind is known to be in the ‘darkened’ state. ii) Engrossed in demoniacal endowments, with desire for fame, learning and body – such a mind is said to be in the ‘scattered’ state. iii) Occasionally given to meditation, which distinguishes it from the scattered state, is the mind said to be in the ‘gathering’ state.
5	<i>tatra kshhipta-mūḍhayoh samādhi-shaṅkai eva na asti /</i>
	Of these, the <u>scattered</u> and <u>darkened</u> states are unfit for <u>Samadhi</u> .
6	<i>"vikshipte tu chetasi vikshhepa, upasarjanī-bhūtaḥ samādhīḥ yoga-pakshhe na vartate" vikshepa antah gata tayā, dahana antah gata bijavat, sah sadya eva vinashyati /</i>
	“The occasional concentration in the ‘gathered’ state, because it is secondary to Samadhi, cannot be considered as being Yoga.” Due to it being in the ‘occasionally scattered’ state, like a seed that is burnt, so also is this type of concentration destroyed.

4 The qualities by which the first three states can be identified are given:

- i) **Moodham**: is best known by the Tamasic quality of sleepiness and heedlessness.

Tandra specifically refers to dilly-dallying, inattentiveness and inadvertence. The Tamasic person is caught in the clutches of these qualities.

ii) **Kshiptam**: In this restless state, the mind is constantly engaged in its desires. These desires can be either of the gross Tamasic type such as the demoniacal endowments mentioned in the Geeta, or they can be of the subtle Rajasic type such as desire for name and fame, desire for learning, and desire for selected endowments of the body. All of these four types were discussed in Part 2 of the book under Vasana Kshaya.

iii) **Vikshiptam**: The mind now shows signs of 'gathering' its attention rather than dissipating it all the time. The ability is being cultivated to make it cease being always in the scattered state. That is why it is called **Vi-Kshiptam**. The concentration achieved is, however, still subordinate to the restlessness, which predominates.

Swamiji explained this by comparing it to a subordinate at work in an office. As soon as the manager leaves, he loses his self-discipline and gets into mischief. He remains in control of himself only while the manager is still there to observe him.

5 In the first two of these states, no Samadhi is possible.

6 In the third state, only an interim concentration is achieved, but because it comes and goes, it cannot be considered as Yoga; the union is temporary. Hence it is not a state in which Samadhi can sustain itself.

Section 4.5: The Last Two States – Suitable for Samadhi

- 7 "यः तु एकाग्रे चेतसि संभूतम् अर्थं प्राद्योतयति,
क्षिणोति च क्लेशान्,
कर्म बन्धनानि श्लथयति; निरोधनम् अभिमुखिकरोति,
सः संप्रज्ञात-योग इति आख्यायते" ।
- 8 "सर्ववृत्ति निरोधे तु असंप्रज्ञात-समाधिः" ।
- 9 तत्र संप्रज्ञात-समाधि भूमिम् एकाग्रतां सूत्रयति -
- 10 "शान्तः-उदितौ तुल्य-प्रत्ययौ, चित्तस्य एकाग्रता परिणामः" इति ॥ ३.१२ ॥

7	<i>"yah tu ekāgre chetasi sambhūtam artham prādyotayati, kṣhiṇoti cha kleśān, karma bandhanāni shlathayati; nirodhanam abhimukhikaroti, sah samprajnāta yoga iti ākhyāyate" </i> <i>- Yoga Bhashya</i>
	"But in the one-pointed state of mind, the concentration reveals the Truth of the object, removes the afflictions, difficulties and suffering (due to the Truth being hidden), loosens the bonds of action, and promotes the process of its (ultimate) dissolution. This state is called " Samprajnata " in Yogic terminology.
8	<i>"sarvavṛtti nirodhe tu asamprajnāta-samādhīḥ" </i> "When all the transformations are stopped , then it is called ' Asamprajnata ' Samadhi."
9	<i>tatra samprajnāta-samādhī bhūmim ekāgratām sūtrayati -</i> That One-pointed state in which Samprajnata Samadhi occurs, is described in this Sutra:
10	<i>"shāntah-uditau tulya-pratyayau chittasya ekāgratā pariṇāmah" iti 3.12 </i>

<p>“When the Vritti that has quietened is the same as that which has arisen, the modification of the mind called <u>Ekagrata</u> results.”</p>
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The reason for separating these two states from the previous three is that in these, Samadhi is possible. There is some definite attainment in both these two states.

Attainment of “Samprajnata Samadhi”

7 Ekagra: “one-pointedness of mind”. The Bhashya on the Yoga Sutras is being quoted directly: One-pointedness of mind, although it is not the goal of spiritual life in itself, is certainly a major milestone on the way to the goal. In other words, this is a major station that we have to reach in order to continue the journey onward. It enables us to derive several benefits, all of which are listed in this citation:

i) **Comprehension of the Reality:** Only a mind that is one-pointed can comprehend Reality. Once comprehended then every further hurdle to be overcome is seen as worth the trouble striving for. This state of comprehension is called Tattva Jnana in Parts 1 and 2 of this book. And we recall that Tattva Jnana is one of the three pillars of spiritual life, the other two being Vasana Kshaya and Mano Nasha.

ii) **Cessation of Suffering:** However, encouragement is not the only benefit derived from this state. A major fruit of Ekagra is that it overcomes all afflictions in life. The comprehension of Truth is so powerful that no longer do we remain in the realm that experiences the sorrow and pains of daily life. One lives high above the normal responses of disappointments and pain when facing difficulties and hardships.

iii) **Loosens All Bondages:** On achieving Ekagra, one is freed of all future Karmas. The whole stock of one’s Karma, however long and however much it had accumulated, is reduced to a burnt heap like seeds that cannot produce a crop. The crop of all Karmas is wiped out. In effect, Ekagra is tantamount to Tattva Jnana, which we read of in Part 2. Tattva Jnana, we learnt in Part 2, is no different from Videhamukti, in which all future Karma is erased.

iv) **Incentive to Proceed Further:** The impetus to continue the striving comes with the attainment of Ekagra or Tattva Jnana. It carries one till the actual goal is accomplished. Without knowledge of the Reality, there is no impetus to forego one’s desires and strive to attain the total dissolution of the mind.

Attainment of “Asamprajnata Samadhi”

8 Now the citation brings in the fifth state, Nirodhah. This is the final goal. We are approaching the final from yet another face of Truth – from the face which examines the different states of mind. We see that Jivanmukti, the final goal of Liberation, when viewed from the angle of the mind, is also a state of mind, the state when the mind is ‘mindless’!

‘No mind’ is also considered as a state of the mind.

We are now ready to define Ekagra. The definition for it is given in Sutra 3.12:

9-10 Shanta and Ucita are two significant types of Vrittis or thought forms occurring in the mind. **Shanta** means “that which has quietened down”; **Ucita** means “that which has arisen”. In effect, Shanta refers to the past, which has quietened down, and Ucita refers to the present, in which the new thought arises. If these two are **Tulya**, the same, then Ekagrata is said to be achieved. This is explained by Sri Vidyananyaji in the next section . . .

Section 4.6: Explanation of the Sutra on Ekagrata

- ¹¹ शान्तः अतीतः । उदितः वर्तमानः । प्रत्ययः चित्त-वृत्तिः ।
¹² अतीतः प्रत्ययः यं पदार्थं गृणाति तम् एव चेद् उदितः गृह्णीयात्
तदा ता उभौ तुल्यौ भवतः ।
तादृशः चित्तस्य परिणाम एकाग्रत इति उच्यते ।

11	<i>shāntah atītah / uditah vartamānah / pratyayah chitta-vṛttih /</i>
	'Shantah' means the past, "that which has settled"; 'Uditah' means the present, arisen now. 'Pratyaya' means a thought form taken by the mind.
12	<i>atītah pratyayah yaṁ padārthaṁ grṇāti tam eva ched uditah grṇñyāt tadā tā ubhau tulyau bhavatah / tādrshah chittasya pariṇāma ekāgrata iti uchyate /</i>
	When the object of the past thought formation is identical as that arising in the present, then the two formations are said to be <u>equal</u> to each other. Such a thought-form of the mind is called Ekagrata or One-pointedness .

11-12 This has been explained already in **9-10** above.

Section 4.7: Ekagrata Culminates in Samadhi

- ¹³ एकाग्रत अभिवृद्धि-लक्षणं समाधिं सूत्रयति –
¹⁴ "सर्वार्थत एकाग्रतयोः क्षय उदयौ चित्तस्य समाधि-परिणामः" इति ॥ ३.११ ॥
¹⁵ रजोगुणेन चाल्यमानं चित्तं क्रमेण सर्वान्-पदार्थान्-गृह्णाति ।
तस्य रजोगुणस्य निरोधाय क्रियमाणेन योगिनः प्रयत्न-विशेषेण
दिने दिने सर्वार्थता क्षीयते ।
¹⁶ एकाग्रता च उदेति; तादृशः चित्तस्य परिणामः समाधिः इति उच्यते ।

13	<i>ekāgrata abhivṛddhi-lakshhaṇaṁ samādhiṁ sūtrayati -</i>
	When one-pointedness gets raised to perfection, it becomes Samadhi , so says the Sutra:
14	<i>"sarvārthata ekāgratayoh kshhaya udayau chittasya samādhi-pariṇāmah" iti</i> // 3.11 //
	"When the cognition of all sorts of objects is destroyed; and that of one object replaces it, then one attains the modification called Samadhi (the culmination of Ekagrata)."
15	<i>rajoguṇena chālyamānam chittam krameṇa sarvān-padārthān-grhṇāti / tasya rajoguṇasya nirodhāya kriyamāṇena yoginah prayatna-visheshheṇa dine dine sarvārthatā kshhīyate /</i>
	The mind which is agitated by Rajas grasps one by one all sorts of things. In order to check this Rajas, the Yogis make a <u>special effort</u> , and day by day the habit of conceiving all sorts of things is <u>checked</u> .
16	<i>ekāgratā cha udeti; tādrshah chittasya pariṇāmah samādhiḥ iti uchyate /</i>
	And one-pointedness increases; such modification of the mind is called Samadhi .

The inter-relationship between the last two states is brought out in this section:

13 Ekagrata leads to Samadhi. Samadhi is the perfection of Ekagrata. That is how closely the two are related. Ekagrata is like one's childhood; Samadhi is when the child has grown up to be an adult.

14 As a child, his mind was on many things. Yes, it was one-pointed whether he wanted a toy, bicycle, cellphone, or a car. But later, in his maturity he wants only one thing and that is happiness. Similarly, the spiritual aspirant fixes his mind on many things along the way – an idol of the Lord, a pilgrimage to places connected to the Lord, the Name of the Lord, the scriptures expounding the Lord, different philosophies explaining the Lord – until finally he wants nothing but the Lord Himself!

When he wants the Lord and the Lord alone, he has shifted from Ekagrata to Samadhi. He has shifted to a higher grade of devotion, a more mature grade. He has reached the mountaintop from where the view is uniformly one; it does not change any longer.

15 *Sarva-Arthataa*: This term in the Sutra is now explained. It means “the habit of conceiving all sorts of things”. This habit does not go away all at once. It has to be lessened or thinned out gradually. For that reason, the word *Ksheeyate* accompanies it, implying that it has to be “lessened till it is destroyed”.

To achieve the lessening of this untrained habit requires a special effort, i.e. special training. It cannot be accomplished all at once. Just as a footballer has to spend long hours in training to perfect the art of controlling a ball, so also the aspirant requires to undergo the necessary training to ‘narrow down’ his widespread desires to just one single object.

16 *Tadrishah Parinama Samadhi*: “The result of such training is Samadhi”. Here the result of Ekagrata, when practised to perfection, is shown to be Samadhi. This is to say that Samadhi does not come by fluke. One has to apply himself diligently to the task, then only is his effort crowned with success.

PATANJALI YOGA: THE BAHIRANGA SADHANA

Section 4.8: The Five Preliminary or External Steps of Yoga

17 तस्य समाधेः अष्ट स्वङ्गेषु – यम, नियम, आसन,
प्राणायाम, प्रत्याहारः पञ्च बहिरङ्गानि ।

17	<i>tasya samādheh ashhtha svaṅgeshhu – yama, niyama, āsana, prāṇāyāma, pratyāhārāḥ pancha bahiraṅgāni </i>
	Of the eight steps to Samadhi (of the Ashtanga Yoga of Patanjali), Yama, Niyama, Asana, Pranayama and Pratyahara are the five external limbs .

We now begin a systematic study of the eight limbs (Angas) of Maharshi Patanjali's well-known system of Yoga. Because it has eight limbs, it is called **Ashtanga Yoga** (*Ashta* is “eight” and *Anga* is “limbs”). The eight limbs are split into two groups, the external limbs (Bahiranga) and the internal limbs (Antaranga). The external limbs are taken up first. The external could also be translated as “preliminary”. More is said later about this grouping.

i) Yama; ii) Niyama; iii) Asana; iv) Pranayama; and v) Pratyahara. The explanations follow. We note that Asana and Pranayama have already been explained in Chapters 2-3.

Section 4.9: The Five Yamas or Prohibitions (Don't's)

18 तत्र यमान् सूत्रयति –

"अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रहा – यमाः" इति ॥ २.३० ॥

हिंसादिभ्यो निषिद्धधर्मेभ्यो योगिनं यमयन्तीति यमाः ।

18	<i>tatra yamān sūtrayati - "ahiṃsā, satya, asteya, brahmacharya, aparigrahā - yamāh" iti 2.30 himsādibhyo nishiddha-dharmebhyo, yoginam yamayanti iti yamāh </i>
	Of them, the Yamas are given in this Sutra: "Non-killing, truthfulness, non-stealing, continence and non-receiving." Because from <u>prohibited activities</u> such as killing, etc, the Yogis are restrained, these are called the Yamas.

Typical of Sri Vidyananyaji's methods, he first introduces any new idea by taking us through an overview of the topic, and then goes into them in detail. First we have an overview of **the Yamas**.

18 Yama is made up of the five qualities mentioned. The common point about all these five qualities is that they tell us what we have to avoid doing. They are prohibitions, or what we usually call the 'Don'ts'.

Section 4.10: The Five Niyamas or Prescriptions (Do's)

19 नियमान् सूत्रयति – "बह्याभ्यन्तर शौच, संतोष, तपः,

स्वाध्याय, ईश्वर-प्रणिधानानि – नियमाः" इति ॥ २.३२ ॥

20 जन्महेतोः काम्यधर्मात् निवर्त्य;

मोक्षहेतौ निष्कामधर्मे नियमयन्ति प्रेरयन्ति इति नियमाः ।

19	<i>niyamān sūtrayati - "bahyābhyantara shaucha, saṁtoshha, tapah, svādhyaṃ, īshvara-praṇidhānāni - niyamāh" iti 2.32 </i>
	The Niyamas are described in the following Sutra: "Internal and external purification, contentment, austerities (or mortifications), regular study or recitation of Vedas, and worship of God – these are the Niyamas."
20	<i>janmahetoh kāmyadharmāt nivartya; mokshha-hetau nishhkāmadharme, niyamayanti prerayanti iti niyamāh </i>
	The cause of rebirth is <u>desire-prompted acts</u> ; these should be restrained. The cause of liberation is the performance of <u>desireless religious acts</u> . Acts which lead or prompt us towards liberation are defined as Niyamas .

19 Now we have the overview on **the Niyamas**. They are all mentioned. While the Yamas guide us away from prohibited acts, the Niyamas are the positive acts that can replace them. They are enjoinders rather than prohibitions. They are the Do's, not the 'Don'ts'. The Niyamas are beneficial to us.

20 The common point about them is that they need to be selfless to be of any use. Desirelessness is the key ingredient in Niyamas. Niyamas become hopelessly bizarre if done in order to show others how religious we are.

Section 4.11: Comparison Between Yama & Niyama

- 21 यम-नियमयोः अनुष्ठान वै-लक्षण्यं स्मर्यते – मनुसंहिता
- 22 "यमान् कुर्वीत सततं, न कुर्यान् नियमान् बुधः ।
यमान् पतति अकुर्वाणः, नियमान् केवलान् भजन्" इति ॥ ४.२०४ ॥
- 23 "पतति नियमवान् यमेषु असक्तः
न तु यमवान् नियम आलसः अवसीदेत् ।
इति यम-नियमौ समीक्ष्य बुद्ध्या
यम बहुलेषु अनुसंदधीत बुद्धिम्" इति ॥

21	<i>yama-niyamayoh anushhthāna, vai-lakshhanyam smaryate - manusamhitā</i>
	Between the practices of Yama and Niyama , the Smritis describe some differences:
22	<i>"yamān kurvīta satatam, na kuryān niyamān budhah yamān patati akurvāṇah, niyamān kevalān bhajan" iti 4.204 </i>
	"The Yamas have to be practised constantly; but it is not so for Niyamas – so say the wise. One falls if the Yamas are not practised, while devoting himself to Niyamas alone."
23	<i>"patati niyamavān yameshhu asaktah na tu yamavān niyama ālasah avasīdet iti yama-niyamau samikshhya buddhyā yama bahuleshhu anusamdadhita buddhim" iti </i>
	"He falls who attends to the Niyamas while ignoring the Yamas; but he who masters the Yamas, thrives even though he may be short in Niyamas. Thus ascertaining the relative importance of Yama and Niyama intelligently, one should apply himself more diligently to the practice of the Yamas."

21-23 The block below explains the purpose of this section. The citations are from the Manu Smriti, an authoratative work on Hindu Dharma, which offers detailed help when it comes to quandries in applying principles of Dharma. In this case the quandary is "What is the relative difference, if any, between Yama and Niyama?"

When we require guidance in the matter of Dharma or righteousness, we are invariably referred to the Smritis, rather than the Shrutis. Shrutis, being the primary scriptures, they stick to principles of Truth, whereas the Smritis, being derived scriptures, pay much more attention to the practical difficulties we encounter in daily life.

Section 4.12: The Fruits of Each Yama

- 24 यम-नियम फलानि सूत्रयति –
- (अहिंसा प्रतिष्ठायां) "तत् संनिधौ वैरत्यागः" ॥ २.३५ ॥
- (सत्य प्रतिष्ठायां) "क्रियाफल आश्रयत्वम्" ॥ २.३६ ॥
- (अस्तेय प्रतिष्ठायां) "सर्व-रत्न उपस्थानम्" ॥ २.३७ ॥
- (ब्रह्मचर्य प्रतिष्ठायां) "वीर्यलाभः" ॥ २.३८ ॥
- (अपरिग्रहस्थैः ये) "जन्म-कथन्ता सम्बोधः" ॥ २.३९ ॥
- जननादि भया अभावः ।

YAMA & NIYAMA COMPARED

Why are Yamas needed? It is because we tend to do what we are not supposed to. There is no need for scriptures to tell us, "Tell the Truth"; but to tell us "Don't tell lies", the scriptures are necessary. That illustrates that our natural tendency is to violate virtue.

On the other hand, why are Niyamas needed? They are designed to make us drop our individuality, increase our devotion, cleanliness, respect for knowledge, forbearance, rigour, etc. They are not meant to increase our Kamya Karmas, even if it be for attaining heaven. Their purpose is to reduce our Karma as much as possible. Niyamas can also be seen as a sort of atonement for past impure Karmas.

In spiritual life, maximum importance is to be given to Yama; relative to Yama, Niyama is secondary. Yama avoids having a downfall in spiritual life, whereas Niyama avoids accumulation of desire. Both are necessary, but Yama is more important. It is more important not to go backward, than to stagnate.

Swamiji gave us some sound advice on this matter. We should not get carried away by the Niyamas we are doing, thinking that we are okay if we do so. We should be more aware of what we should not be doing. It is very easy to feel very spiritual about ourselves. We can easily say, "I always keep my room clean and tidy; I always feel calm and relaxed, I am ever content; I practice fasting every two weeks; I do 6 malas of Japa daily; I read the Geeta daily; I always offer what I do to God."

The primary rule is to avoid doing wrong at all costs. Then if the inclination is there, to do whatever Niyama is possible. One has to be very strong in Yama. It is compulsory to avoid harming others; but optional to do all the Niyamas. If one day, we are not able to do the same amount of chanting as the previous day, it is not as bad as breaking any of the Yamas and causing harm to others. This is the basic spirit that we should inculcate regarding Yama and Niyama in our daily activities.

24	<p><i>yama-niyama phalāni sūtrayati -</i></p> <p><i>(ahimsā pratishhthāyām) "tat samnidhau vairatyāgah" // 2.35 //</i></p> <p><i>(satya pratishhthāyām) "kriyāphala ashrayatvam" // 2.36 //</i></p> <p><i>(asteya pratishhthāyām) "sarva-ratna upasthānam" // 2.37 //</i></p> <p><i>(brahmacharya pratishhthāyām) "vīryalābhah" // 2.38 //</i></p> <p><i>(aparigraha sthāyā ye) "janma-kathantā sambodhah" // 2.39 //</i></p> <p><i>jananādi bhayā abhāvah </i></p>
	<p>The Fruits of Yama and Niyama are given in the following eleven Sutras:</p> <ol style="list-style-type: none"> 1. Ahimsa is confirmed when: "In his presence, all enmity ceases." 2. Satya is confirmed when: "the fruits come without any striving (just by utterance)." 3. Asteya is confirmed when: "all rewards come unasked." 4. Brahmacharya is confirmed when: "one gains enormous power of accomplishment." 5. Aparigraha is confirmed when: "one gets knowledge of his past births." <p>Then there is absence of fear from rebirth.</p>

24 The **Fruits of Yama** are now taken up by Sri Vidyananyaji. They tell us clearly what condition we should look for in ourselves to confirm whether we have reached the required perfection in each Yama. It is not intended to look for it in others to tell how well they are

doing! As Sadhakas it is our own growth that we are primarily concerned with. In a science laboratory, the experimenter looks for certain signs by which he can measure the success or failure of his experiment. In the same way, the Sadhaka is able to know how he is faring by measuring himself against the following signs:

i) **Ahimsa**: In the presence of one who has perfected Ahimsa, *all enmity ceases in those around him*, granting that he does not see anyone else with enmity.

Swamiji gave us a practical example of what this means. A Sadhu was asked by his master to go to another Ashram to help them to resolve the many conflicts that were taking place there. The Sadhu objected, saying “What do I know about management science and dispute resolution? I am just a Sadhu. His master said, “You do not have to do anything. Just go and sit there.” The Sadhu obeyed and went. Not having anything to do, he sat mostly in meditation at the Ashram. Very soon some changes were noticed at the Ashram. People stopped finding fault with each other, they stopped shouting and screaming at each other. The atmosphere around the Ashram improved considerably. Enmity dissolved in the place. The master soon asked for his Sadhu disciple to return to him.

ii) **Satyam**: It is usual that when we want certain things to happen, we are required to do all the things necessary to make them happen. However, the one who speaks only the truth acquires a very unique power. He merely utters a word, and the thing gets done by someone or other, without him having to raise a finger. Circumstances just start arranging by themselves to bring his word to fruition. It is a power that people call ‘*Vak Siddhi*’.

This happens when a person speaks without contorting the truth; without saying any words which can mislead; without exaggerating or twisting the facts. We do these things in the name of diplomacy, and give it a title such as ‘Ego Management’. We are prone to expect others to adjust themselves to our liking, but deny others from benefitting by making an adjustment to ourselves! The man of Satya is the very opposite of this, hence his power.

iii) **Asteya**: Although generally translated as “*non-stealing*”, this word literally means “*not taking away anything from others that is their due.*” It means we do not deny them anything that is rightfully due to them, i.e. we pay them the proper wages for what they do. In addition we rejoice in the success of others; we do not deny them name and fame that is due to them. We give credit where it is due.

And what is the result of having such broad-mindedness of attitude? We find that all kinds of endowments come to us unasked. Because we have freely granted them to others, by the law of action and reaction, soon the same thing starts happening to us by itself. As we wished for others, so our wishes just start fulfilling themselves! It is as if all wealth belongs to us. People will start entrusting enormous wealth at the feet of such a one. We should always remember that it is only because he sincerely wished for the same to happen to all others. This is the secret of such a fruit – it is a spiritual secret known to very few.

Swamiji quoted an actual example from the colonial history of India. The British rule in India meant that millions of jewels from the temples of India were being openly looted and sent to Britain. Some found their way into the Queen’s crown. It beautified their palaces and raised their prestige. But India did not complain. It said, “Let the jewels be there. They are taking good care of them; They are not charging us a cent for security!”

And what did India do in return? It started exporting its invaluable human jewels. India’s intellectuals went to the West in large numbers and began transforming the West. The West took away crown jewels by force, but India willingly gave them her best intellectual jewels in return!

iv) **Brahmacharya**: The gain of energy is considered a fruit of practising celibacy. Celibacy bestows tremendous power to achieve things; not just ordinary things, but great things very difficult to achieve by ordinary means. A rare power is accumulated in one who practices celibacy, conserving his vital power. This accumulated power can move mountains.

Since spiritual pursuit demands the conquest of the mind itself, the greatest conquest of all, it follows that the practice of Brahmacharya is a must in order to succeed in it. To control one's senses and mind is the most difficult of all endeavours. Very refined mental energy is required to achieve even small success in it. That is the greatest achievement of Brahmacharis in this world. No doubt, they will achieve many other things, but none as valuable as the conquest of their own mind! The root of all their other success lies in this inner conquest.

Swamiji said that much more could be said about Brahmacharya, but for the purposes of this text, pointing out its place in the context of *Mano Nasha* is sufficient.

v) **Aparigraha**: As with Asteya, this word, too, is normally translated simply as “non-receiving”. But that does not do justice to the word. It literally means “*not taking or grabbing that which belongs to another.*” It requires Asteya to practice it to perfection, but is not limited to it. There is an inner ‘*desirelessness*’ that accompanies Aparigraha, which is not the case in Asteya. There is no trace of any urge to misappropriate the glory or wealth of another to oneself.

Not having things that are not required or desired is the fruit of Aparigraha. At the highest level this means “not holding on to anything other than the Self.” There is absolutely no interest in worldly accomplishments or worldly objects. So where will be the urge to steal anything. In other words, Aparigraha is head and shoulders above Asteya. If one has Aparigraha, then Asteya can be taken for granted as being present.

In fact, we can take this a step further. Aparigraha is the crest-jewel of all the Yamas. It is such a lofty virtue that if it is there, all other Yamas will be present. If one is fully satisfied with God alone, the very thought of committing any misdeed will never arise.

We can understand Aparigraha best by looking at its fruit. The fruit is twofold:

i) **Memory of Past Lives**: To one who is lost in the Self, liberated from all worldly concerns, what does he care to know his past lives? He fully understands that all his lives are of no value at all. He has well understood the futility of all worldly pursuits. They are all filled with the Non-Self. They are not worth remembering. That is the only thing worth remembering about past lives – that they are not worth remembering. If we remember that, we have remembered all our past lives!

ii) **No Fear of Future Births**: This is a corollary of the first fruit. From the first fruit arises genuine Vairagya which attaches one permanently to the Self. The disgust for worldliness is so great in Aparigraha, that it provides all the impetus one needs to reach the goal of spiritual life in this birth itself – that is, Jivanmukti *now and here*. The biggest gain of Aparigraha is to have no desire for this body itself, ever again!

To one who has no desire for the body, where is any fear for future births? In fact, there will be no future births, let alone having any fear for them. To be born again one has to first die. But where is death for one who is so connected to the Eternal, the Immortal?

To one who has intense dispassion, the feeling arises, “Realising God is a certainty to me in this very birth. It cannot be otherwise. Nothing else is worth having besides God.”

TRICKS IN THE NAME OF APARIGRAHA

Sometimes Sadhus, as though remembering their past lives, are heard saying to each other: "You are with me again! Remember the last time (birth) we were together, we had the same problem. Let us try to avoid that in this birth. Let us just be careful of each other."

They seem to know the source or cause of their problems. This would apparently be the fruit of Aparigraha. Even if it is just played as a game, it gives a good positive approach to one's difficulties with people. It is a useful way of looking at inter-personal relationships. If such ways of looking at things help to increase one's Vairagya, if they generate a spirit of Aparigraha or total detachment, then it is worth playing the game.

However, sometimes people claim to have this power in order to overpower others or instill fear in them. In a case like that, one simply needs to examine how much Vairagya the person has in order to test the truth of his claims.

Many claims such as these have resulted from misunderstanding Sutras such as this one. Some people are prone to say odd things about other people. For example, one says to another, "Do you know what you were 3 births ago? Well, I know, and I can tell you." And he starts detailing the person's past much to the latter's astonishment. If the listener is weak-willed and submits to these statements about his past, he becomes a victim of the so-called 'fortune-teller'. He will then do whatever that person tells him to do.

The situation can get worse if a third person, listening to this conversation (and to whom the conversation was probably directed in the first place), reacts and asks, "What about me? What can you say about my past?" This is the perfect scenario by which cunning people bring others under their control, by wearing over themselves a mantle of omniscience about the lives of others. Curiosity and egoism are at the root of their success.

Section 4.13: The Fruits of Each Niyama

- 25 "शौचात् स्व-अङ्ग-जुगुप्सा परैः असंसर्गः" || २.४० ||
- 26 "सत्त्व-शुद्धि सौमनस्य एकाग्र्य इन्द्रिय-जय
आत्म-दर्शन योग्यत्वानि च" संभवन्ति || २.४१ ||
- 27 "सन्तोषाद् अनुत्तमः सुखलाभः" || २.४२ ||
- 28 "काय-इन्द्रिय सिद्धिः अशुद्धि-क्षयात् तपसः" || २.४३ ||
- 29 "स्वाध्यायाद् इष्टदेवता संप्रयोगः" || २.४४ ||
- 30 "समाधि-सिद्धिः ईश्वर-प्रणिधानात्" || २.४५ ||

25	<i>"shauchāt sva-aṅga-jugupsā paraiḥ asaṁsargah" 2.40 </i>
	6a. External Shaucha being established: " <i>disgust</i> for one's own body; and <i>dispassion</i> for the body of another (arises)."
26	<i>"sattva-shuddhi saumanasya ekāgrya indriya-jaya ātma-darshana yogyatvāni cha" sambhavanti 2.41 </i>
	6b. Internal Shaucha being established: "pure Sattwa, cheerfulness, one-pointed mind,

	conquest over the senses, and fitness for realising the Self (arises)."
27	" <i>santoshhād anuttamah sukhālābhah</i> " 2.42
	7. Santosh being established: "the attainment of superlative happiness."
28	" <i>kāya-indriya siddhih ashuddhi-kshhayāt tapasah</i> " 2.43
	8. Tapas being established: "power to the body and senses by removal of their impurity."
29	" <i>svādhyāyād ishthadevatā samprayogah</i> " 2.44
	9. Svadyaya being established: "realisation of the desired Deity."
30	" <i>samādhi-siddhih īshvara-prañidhānāt</i> " 2.45
	10. Ishwara Pranidhana being established: "perfection in Samadhi."

Swamiji now dealt with the Niyamas just as exhaustively as he did the Yamas.

25 i) a. Bahya-Shaucha: In the Shastras, Bahya does not only mean the external world, but also the physical body, since the body is regarded as part of the manifested world. The body can only be cleaned to a certain extent, no matter how much we try.

Regarding our environment, Shaucha is concerned more with the orderliness and neatness of our surroundings. Neatness is a very good quality to strive for. When we take special interest in keeping things neat and tidy, we derive much happiness from it.

There is a saying in Tamil: "Even if a poor man's porridge is to be taken, it should be after taking a bath. Even if the clothes are rags, take a bath before wearing them."

Swamiji pointed out the deficiencies of certain bad habits of modern civilisation. The habit of taking "bed-tea" is one of them. Without brushing one's teeth and doing one's prayers, tea is taken in bed! This is plain bad culture.

The result of such a habit of cleanliness may sound strange in today's culture. The culmination of true cleanliness is that one develops a kind of dislike or feeling of disgust for one's own body. This has started a whole chain of very queer ideas that are needless, yet incorrectly considered to be signs of spiritual progress: People keep their nails untrimmed, their hair unkempt, dress shabbily, etc – all in the name of 'obeying' passages like these.

They completely misunderstand the intention of such verses. Aversion for the body really means detachment from the body and not paying too much attention to it. We realise that the body is inherently impure. It is not worth whatever attention we pay for its upkeep. It goes without saying that there will also develop a dislike for the bodies of others, meaning that sexual desire will cease automatically when we practise Shaucha of the body. There will be no sensual appeal for the body of others.

There is a veil which Maya has placed over us by which we love our body and love the body of others also. Only by Shaucha do we come to realise this illusion, not by any other means.

26 i) b. Abhyantara-Shaucha: This is mental or inner purity. It is more important than physical purity. This is seen in purity of our desires, followed by cheerfulness in our mind, one-pointed concentration of the mind, conquest over the senses, and fitness for God-realisation. All these begin to take place as a result of mental purity.

And what is the fruit of mental purity? The fruit is the ability to see our own faults and forgive the faults of others. Swamiji said, "When we see the faults in ourselves, we will see only good in others; conversely, when we see faults in others; we will have the dangerous habit of thinking that all that we do is good only. This is the law of the mind.

A good person will find one good in another and forgive him all his faults; a bad person, in spite of a hundred good things in another, will see only his one bad quality. Another point is this: the wiser a person becomes, the more does he see only good in the minds of others. As a corollary, the more wicked a person is, the more does he see the faults of others.

The third benefit of Shaucha is one-pointedness of mind. Followed by this comes the eligibility to have Atma Darshan, the vision of the Self. Out of all the five Niyamas, it is for Shaucha only that the fruit of vision of God is mentioned. This shows how important purity of mind is among all the qualities cultivated by a spiritual seeker.

27 ii) Santosha: A superlative form of happiness is the fruit of contentment. Everyone works hard for happiness. But when one is contented, one does not have to 'work hard' for it; it comes of its own accord. That is the point being made here. That which we would normally strive for with great effort, now falls to us as on a platter. The way to happiness is through contentment.

If we always feel that we have what we need, then contentment deepens. For a person who has put an end to his Trishna or thirst for more, his joy is so great that all the other joys put together only come to one sixteenth of his joy. So say the scriptures.

We should avoid linking work and happiness together. There is no law that states "More work, more happiness." Work follows its own laws. It is good for us, it brings us good health, it gives us a sense of fulfillment, and it brings its own rewards with it. But happiness does not come from work. To think that we must *strive* for happiness is a misnomer. Yes, we must strive in our work, but that does not result in happiness. Happiness comes only through contentment, not through any amount of striving.

28 iii) Tapas: It is said that the reward of austerity is powers of the body. This has to be understood carefully. There is a step in between these two that is more important, namely the removal of impurities.

Austerity removes impurities. That is its job. That is what it is supposed to do. When impurities are removed, for example dust on a table, then we see the full beauty of the table. The dusting process simply removes the dust, it does not make the table beautiful. The table always is beautiful. It is the same with impurities that block the potential of the body. By austerity these impurities are removed, and the glow that is natural to a healthy body reveals itself. The body is then able to excel in all its functions. That is the power which austerity reveals in the body.

The next chapter deals with various Siddhis that come to one by practising meditation on various objects. Here we just note the fact that these Siddhis are possible because meditation is considered to be the greatest austerity of the mind. Since it is an austerity, it is bound to bring to the meditator the Siddhis that are due to the particular type of meditation done.

In Yoga, one speaks of the Ashta Siddhis of the body, such as making the body as big as possible, or as small as possible; or making it invisible or hard as a rock; or being able to fly any distance through the air, and so on.

The senses start giving more knowledge than they usually give. If presently we can see only 20 meters away, then after some austerity, we will see 100 meters away with the same clarity. With more power, we are able to see further distances. Extending this principle leads us to understand how it is possible to see distant places and things, not through Door

Darshan (a TV channel in India) but with our own subtle power of vision that is independent of the physical eyeballs.

29 iv) Swadhyaya: Daily repetition of a Mantra is Swadhyaya. Every Mantra has its own presiding deity. That deity is revealed through repetition of the Mantra. It is called Mantra Siddhi. This is the natural fruit of Swadhyaya. Of course, the question that arises is, “What does it mean to say that the deity is revealed?”

There are Mantras that have various powers locked in the words. For example there is a Mantra that has the power to remove the poisonous effect as well as pain of a scorpion sting. When the Mantra is chanted with proper attention and intention, then that power reveals itself to the one who repeats the chanting. He is then able to use this power to relieve the pains in others due to scorpion stings. Swami Chidanandaji (1916-2008) of the Divine Life Society had this power and a demonstration of it was described in detail by Swami Vimalanandaji (1932-2019), his disciple.

In the same way, there are divine Mantras to increase one’s devotion to God and many other purposes. These can be revealed when we chant those Mantras. This is the benefit gained by regular, daily chanting of Vedic Mantras, such as the Purusha Suktam or Narayana Suktam.

30 v) Ishwara Pranidhana: By dedicating everything we do to the Lord, the Siddhi that is developed is Samadhi Siddhi. What is the implication of this?

The essence of this fruit lies in offering our egoism to the Lord. That is what we are offering through the actions. Doing our actions for the sake of God is a way of saying that we give up all egoistic motives in those actions. The ego gets thinned out when this process is repeated in every act. It then stands to reason that with long practice, our motive becomes completely pure and selfless, there is no taint of the ego in any of our actions. It is such purity that leads to success in attaining Samadhi.

We note that under Shaucha it was mentioned that mental purity brings us Atma Darshana. The same principle applies here under Ishwara Pranidhana.

How do we offer all actions to God? Is it by remembering God before every act? Does the mere remembrance mean that I have offered the act to Him? By enquiring in this manner, we are forced to discover what is the essential thing required in dedicating all our acts to the Lord. Here is the analysis of such an inquiry:

There are many acts we do in a day. We cannot offer each one separately to God. What we can do is offer *ourselves* to Him. Then all our acts get offered to Him automatically. It is like a mother who does everything for her child, because she loves her child. She does not have to remember her child each time she does anything for it. She only needs to bear deep love for her child, and everything gets done for the child.

Take another case of a country’s ambassador. Whatever he does is for his country’s sake. He does not have to remember each and every act and offer it to his country. By the very fact that he is patriotic towards his country, we know that all that he does will be for the good of the country. His acts are thus automatically dedicated to the country.

In the same way, if we are one with the Lord, everything we do will be for Him only. The idea is to do everything without egoism. That is the meaning of Ishwara Pranidhanam.

In the block that follows, we summarise some interesting facts about Yamas and Niyamas, focussing especially on the motives with which they are practised.

MOTIVES IN YAMA & NIYAMA

The Yamas are signs which tell us of the dangers ahead on the road. The Niyamas are like signposts that tell the directions to the way ahead. Yamas tell us what to avoid; Niyamas tell us which direction to take.

The scriptures enjoin many Vidhis or injunctions. They are the Do's and Don'ts. Vidhis are given mostly for acts which have desire as their basis. Niyamas are different from Vidhis. They are prescribed for the Nishkamya or desireless path. They prescribe what to do in order to destroy desire. That is a key difference between Vidhis and Niyamas.

A Sakama Karma can become a Nishkama Karma if it is done with Niyama in mind rather than as a Vidhi. We may wonder how this is possible. Consider this example: The Ekadashi Vrata can be done with desire or without desire. If it is motivated by a desire to earn a place in heaven, then it is Sakama. But if the fasting is motivated by a desire for purity of mind, then it is Nishkama.

Swamiji now dealt with the unusual case of a Niyama becoming Sakama if one is not careful. All the prescribed Niyamas can be done with a selfish motive and achieve zero spiritual results. Japa can easily become Sakama if we start priding ourselves on how many *malas* we have done. Or if we chant to distinguish our voice in a group by chanting slightly ahead, then also it can become Sakama.

We have to understand these practices in their larger context. It is the intention prevailing in the mind that determines whether a Niyama is Sakama or Nishkama, not the deed itself. Swamiji gave the example of Swadhyaya. As a Nishkama act, it is performed as a daily duty, not to be omitted under any circumstances.

There is another thing we have to be careful of: It is easy to be selfless when doing a small action. But when we are engaged in something very big, there is a grave danger of it being or becoming selfish. Hence, we must never judge our deeds by their size or their importance in the eyes of society, but by our own sincerity. That is the test.

What this means is that we should have a deeper understanding in this whole matter. We must go to a layer beneath the surface – to the layer of motives. It has to be a genuine search within ourselves. Usually, we are quick in ascribing ulterior motives to the actions of others, but we cannot see the same motives in ourselves. There is an inherent dishonesty here. We can know only our own motives; we cannot know another's motives. Yet we claim to know the motives in others, and are oblivious of our own!

For example, a simple action like smiling can be done with different motives. Everyone knows that to smile is a good thing, but its goodness really depends on the motive behind the smile. It is possible that one may smile solely in order to bring another person under his control.

A clear way of knowing our motives is by studying the fruit it brings. The fruit of Nishkama acts is always purity. The fruit of Sakama acts is always the impurity due to the fulfillment of selfish desire. By the motive attached to an action depends the fruit of that action. This is a secret worth keeping in mind when examining our actions, and determining whether they are good or bad, selfless or selfish. A motive can turn any action into a good or a bad one.

Section 4.14: The Definition of Pratyahara

³¹ आसन-प्राणायामौ व्याख्यातौ ।

³² प्रत्याहारं सूत्रयति – "स्वविषया असम्प्रयोगे
चित्तस्वरूप-अनुकार इव इन्द्रियाणां प्रत्याहारः" ॥ २.५४ ॥

³³ शब्द स्पर्श रूपः रस गन्धा विषयाः –
तेभ्यो निवर्तिताः श्रोत्रादयः चित्त-स्वरूपम् अनुकुर्वन्त इव अवतिष्ठन्ते ।

31	<i>āsana-prāṇāyāmau vyākhyātau /</i> Asana and Pranayama have already been defined.
32	<i>pratyāhāraṁ sūtrayati - "svavishhayā asamprayoge chittasvarūpa-anukāra iva indriyāṇāṁ pratyāhārah" // 2.54 //</i>
	Pratyahara is defined in this Sutra: "Disconnecting with their respective sense-objects, the senses take up, as it were, the nature of the mind. This is <u>Pratyahara</u> ."
33	<i>śhabda sparsha rūpah rasa gandhā vishhayāh – tebhyo nivartitāh shrotrādayah chitta-svarūpam anukurvanta iva avatishthante /</i>
	Sound, touch, form, taste and smell – these are the sense objects. Withdrawing from them, the sense-organs like hearing, etc, remain firmly established, as if <u>imitating</u> the nature of the mind.

31 Asanas have been dealt with towards the end of Chapter 2, along with Ashana Yoga. The whole of Chapter 3 dealt with the science of Pranayama.

32 The next is the 5th step, Pratyahara. The definition of Pratyahara suggests a change in the nature of the senses. Of course, the senses remain the senses, but there is a definite change that takes place in them which is like a change in allegiance. They no longer seem to have a will of their own to compel us to do their bidding. They, as though voluntarily, relinquish their independence and become subservient to the direction they receive from the mind. Not that the mind is any hero in this transformation; the real hero is the intellect that succeeds in bringing the mind under its control. But the senses, being unaware of that, place themselves in obedience to the mind.

33 There is a peculiar licence granted to the scriptures to explain the behaviour of the senses as if they had a will of their own. That is why the word '*iva*', "as if", is so crucial in grasping the spirit of the verse. The senses are never rebellious; the culprit is always the desire-ridden mind. But their withdrawal from sense objects is so rare a phenomenon in human beings, that some dramatisation is called for to explain the transformation. The irony of the word **Anukurvanta**, "*imitating*", lies in giving the credit for the change to the mind, whereas in fact, the mind is the actual culprit! The poor senses are only doing their job as workers, and getting the blame for being rebellious.

The phenomenon is of such absorbing interest that Sri Vidyananyaji picks up a beautiful verse from *Amritanada Upanishad* that describes the whole process from another angle. It does not end there. In the section after the next, Sri Vidyananyaji gives his own explanation of the phenomenon of sense-withdrawal.

A very intriguing study, indeed, for a humanity engrossed in sense experiences from head to foot!

Section 4.15: Citation that Extends the Definition of Pratyahara

³⁴ श्रुतिः च भवति –

– अमृ.नाद.उप

"शब्दादि-विषयान् पञ्च मनः च एव अतिचञ्चलम् ।

चिन्तयेद् आत्मनः रश्मीन् प्रत्याहारः सः उच्यते" इति

॥ ५ ॥

34	<i>shrutih cha bhavati -</i> <i>"shabdādi-vishhayān pancha manah cha eva atichanchalam /</i> <i>chintayed ātmanah rashmīn pratyāhārah sah uchyate" iti</i> <i> 5 </i>	<i>- amṛ.nāda.upa</i>
	The Shruti further elaborates on this point: "The five senses have their respective objects, along with the very fickle mind. Contemplate upon them as being like rays of the sun. This is said to be Pratyahara ."	

The Amritanada Upanishad introduces us to a simile that we can use in our contemplation. The simile assists us to see the relation between the senses and the mind more clearly. The definition is extended in order that we may picture what Pratyahara is.

What do we have so far? The defining Sutra speaks of the senses as taking on the nature of the mind. Then Sri Vidyananyaji's interpretation of that is to clarify that this is just a way of expressing the change in the senses; it is not an actual change, but an imitation.

34 Now we have an input from the Shruti which essentially provides us with an Upasana or a meditation technique by which we are guided to view the senses as being like the rays, and the mind as being the sun from which these rays radiate. We can vividly picture the scene in our contemplation:

The senses are normally like rays that travel outward towards the sense objects. But in a spiritual seeker, the attempt is to take a U-turn and follow the rays in the opposite direction, i.e. trace them from where they originate. From the point of view of the senses, the origin of these rays is the mind. Later, we will see that from the point of view of the mind, the origin of the rays is the Self, but that is an exercise which is yet to unfold.

For now, we are placing ourselves in the shoes of the senses and tracing our way back to the mind. That is how the definition of Pratyahara arises – it is an attempt by the senses to become like the mind. That is imaginatively explained as an attempt to imitate the mind. And now the same idea is extended by explaining it is an attempt by the senses to trace their roots to the mind.

In all this, we as students should always note the inspiration we are expected to derive from all such variations in explanation. Keeping the central purpose of the scriptures in mind, we are better able to unify all the explanations into one fundamental teaching – that the senses need to be turned inward rather than remain engaged outward, and discover their true source rather than scatter their attention in the forest of objects.

Sri Vidyananyaji now pushes the development of the idea further:

Section 4.16: A Further Extension to the Extended Idea

³⁵ शब्दादयो विषया येषां श्रोत्रदीनां ते श्रोत्रादयः पञ्च;

मनः षष्ठानाम् एतेषाम् अनात्म-रूपेभ्यः

शब्दादिभ्यो निवर्तनम् आत्मरश्मित्वेन चिन्तनम्; प्रत्याहारः सः इति अर्थः ।

35	<i>shabdādayo vishhayā yeshhām shrotradīnām te shrotrādayah pancha; manah shhashhthhānām eteshhām, anātma-rūpebhyah; shabdādibhyo nivartanam ātma-rashmitvena chintanam; pratyāhārah sah iti arthah /</i>
	Sound, etc, are the respective objects of the senses such as hearing, etc. These five senses, with the mind as the sixth among them, are of the nature of the non-Self. Withdrawal of the senses from their objects by regarding them as the rays of the Self , is the actual meaning of 'withdrawal of the senses' or Pratyahara .

The earlier development of thought on Pratyahara was to imagine the senses tracing their way back to the mind. Sri Vidyananyaji is not content with that alone. He wants to extend it even further back and prepares us to trace the rays all the way back to the Self. Let us examine his proposal and see whether it has any validity. In essence Sri Vidyananyaji wishes to add **Vedanta** to the imagery set up by the Yoga Shastra and the Upanishad.

35 How does he go about doing this? It is by invoking a very basic Vedantic principle. Where the Upanishads have considered the five senses on the one side and the mind on the other, Vidyananyaji has taken the mind also to the side of the senses, and called it the sixth item on one side. His justification for doing this is that all six of these items are basically Anatma, or non-Self in their nature. They are part of the Unreality.

And what does he have on the other side? The sole Reality, the Self. This is a vital breakthrough in thought that Sri Vidyananyaji is making. He is pushing the frontiers of Pratyahara closer to the Self. In Truth, we see in him a breathless adherence to the Truth that refuses to permit any intermediary resting place for our ideas. Holding a book in his hand, he turns every page of it to the Unreal left side, till the back cover alone remains on the right – the Self – the foundation on which the whole book rests!

To conclude on Pratyahara, we see that Vidyananyaji raises it to the highest level. Pratyahara is nothing short of an attempt to trace the senses not just to the mind, but to their very source, the Self. An achievement such as withdrawal of one's senses will not be worth the effort for anything less than the Self as the prize!

Section 4.17: The Culmination or Fruit of Pratyahara

³⁶पत्याहार-फलं सूत्रयति -

"ततः परमा वश्यतः इन्द्रियाणाम्" इति

॥ २.५५ ॥

36	<i>pratyāhāra-phalaṁ sūtrayati - "tatah paramā vashyatah indriyāṇām" iti</i>	<i> 2.55 </i>
	The result of withdrawal of the senses is stated thus in the Sutra: "From that (Pratyahara) arises the supreme control of the senses."	

We have just seen what prize Sri Vidyananyaji has in mind for Pratyahara. Let us now go back to the Yoga Sutras and see what Patanjali had in mind. We keep in mind that Patanjali was writing on the Yoga school of thought, in which there is no concept of the Self. The highest Reality in the Yoga and Sankhya schools is Ishwara, not the non-dual Brahman.

36 One who has learnt to withdraw his senses from their objects attains the fruit of having complete control over all his senses. In Vedanta this is called **Dama**. Sri Vidyananyaji's prize adds **Shama** to Dama, i.e. even the mind is fully controlled by the Pratyahari.

PATANJALI YOGA: THE ANTARANGA SADHANA

Section 4.18: Stages Subsequent to Pratyahara

37 धारणा, ध्यान, समाधीन् सूत्रैः त्रिभिः सूत्रयति –

38 "देश-बन्धः चित्तस्य धारणा" ॥ ३.१ ॥

39 "तत्र प्रत्यय एकतानता ध्यानम्" ॥ ३.२ ॥

40 "तदेव अर्थः मात्र निर्भासं स्वरूप-शून्यम् इव समाधिः" इति ॥ ३.३ ॥

37	<i>dhāraṇā, dhyāna, samādhīn sūtraiḥ tribhiḥ sūtrayati –</i>
	Contemplation, meditation and absorption are set forth in the following three Sutras:
38	<i>"desha-bandhah chittasya dhāraṇā" ॥ 3.1 ॥</i>
	"Holding the mind onto some particular object is Dharana or contemplation."
39	<i>"tatra pratyaya ekatānatā dhyānam" ॥ 3.2 ॥</i>
	"On that particular object, an unbroken flow of thought is Dhyanam or meditation."
40	<i>"tad eva arthah mātra nirbhāsam, svarūpa-shūnyam iva, samādhīh" iti ॥ 3.3 ॥</i>
	"That (Dhyana) itself matures until only the object (arthah, Dhyeya) remains; the nature of the object is, as it were, abandoned – that is Samadhi or absorption."

37 The three Antaranga Sadhanas are now taken up, as opposed to the Bahiranga Sadhanas comprising the first 5 steps of Ashtanga Yoga. All three of the Sutras were cited earlier: 3.2 and 3.3 were cited in Part 2.10.#7; and 3.1 in this Part 3.3.#27.

38 When **Dharana** was introduced earlier as the second fruit of Pranayama, this Sutra was quoted. The definition for Dharana is that it is the ability to focus on one single object. It is the start for the deeper practices of Dhyana and Samadhi. The object could be any object, either an external object like an idol or a lamp or a picture; or an internal object like one of the seven Chakras within the spinal cord of the body, or any other point within the body, including the breath for those who prefer to select it.

The important point about Dharana is that the duration of the meditation is not in the definition, nor is the object of meditation part of its definition. Only the ability to focus is sufficient to define an exercise as Dharana.

39 Dhyana or meditation is a further development of Dharana. Duration enters the definition. The duration need not be very long but at least it is more than just the flash in Dharana. The duration may be intermittent, but more stable than that of Dharana. The object in Dhyana can be the same as in Dharana.

40 Samadhi is absorption for a long time in the practice of Dhyana. It is more stable than Dhyana. All three of the above states are progressions of the one preceding it.

Two important points about Samadhi are brought out in the definition:

i) **Artha Matra Nirbhasam**: In Dhyana, there is the Triputi (triplet) of Dhyata, Dhyana and Dhyeya, i.e. the meditator, the meditation and the meditated (object of meditation). In Samadhi all these three merge into the Dhyeya, the object of meditation.

ii) **Swarupa Shoonyam**: Whilst the duration is increased, the forms are all given up. This is the culmination of meditation. Only the thought of the object remains.

Section 4.19: *The Self as the Object of Meditation*

41 आधारादि-देशाः पूर्वमुक्ताः । देशान्तरं श्रूयते – अम्.ना.उप

42 "मनः संकल्पकं ध्यात्वा संक्षिप्यात्मनि बुद्धिमान् ।
धारयित्वा तथात्मानं धारणा परिकीर्तिता" इति ॥ १६ ॥

41	<i>ādhārādi-deshāḥ pūrvamuktāḥ / deshāntaraṁ shrūyate</i> - <i>am.nā.upa</i>
	Regions such as the base (Muladhara Chakra), etc, have been described earlier (by Patanjali); Now the Shruti (Upanishad) describes another region upon which to meditate:
42	<i>"manah saṁkalpakam dhyātvā, saṁkshhipyātmāni buddhimān / dhārayitvā tathātmānaṁ dhāraṇā parikīrtitā" iti</i> // 16 //
	"Having carefully observed how thoughts arise in the mind (as rays from the sun), the wise aspirant withdraws his attention from all objects other than the Self . In this manner, holding on solely to the Self, is Dharana prescribed (for the wise)."

41 In #3.27, Pada **63**, under the sub-section 'Two Fruits of Pranayama', various places upon which one could concentrate were given. These are the internal nerve centres that make very suitable points for the mind to focus on. It has already been mentioned that in the Patanjali school of Yoga, the concept of the Self is not there. Hence these various centres are suggested as objects upon which to focus the mind.

However, in Vedanta, also called Jnana Yoga, there is an established object known as the Self upon which one meditates. The Self is no different from Brahman, the universal Reality. However, the term is used only with reference to an individual, not with reference to the whole universe.

42 We have already mentioned how Sri Vidyananyaji has introduced the Self as an object of Dharana and Dhyana for Vedantins. That fact is now brought to our attention and we are presented with it as an approved point to focus on during meditation.

What is the thinking behind such a proposal, which is radically different from that taught by Patanjali? To understand this we go back to #16 where the idea of **Atma-Rashmi** arose, the **Rashmi** being the sunrays representing the senses and the mind, and the sun being the Self. If we can grasp this image and comprehend what it stands for, then we will understand how the mind perceives. We will know that the mind is nothing but thoughts which are like the rays emanating from the sun, and the sun stands for the Self. This image provides the perfect object for meditation by the **Buddhiman**, the wise man. He knows that the 'object' to which his mind is tied is the Self.

Section 4.20: *Importance of Choosing the Self as Object*

43 "यत्-सर्व-वस्तु-संकल्पकं मनः तदात्मानमेव संकल्पयतु न तु अन्यत्",
इति एवं विधः प्रयत्न आत्मनि संक्षेपः ।

44 प्रत्ययस्य एकतानता तत्त्व एकविषयः प्रवाहः । स च द्विविदः –

45 विच्छिद्य विच्छिद्य जायमानः, संततः च इति ।
ता उभौ क्रमेण ध्यान-समाधी भवतः ।

43	<i>"yat sarva-vastu saṁkalpakam manah, tadātmānam eva saṁkalpayatu, na tu anyat", iti evaṁ vidhah prayatna ātmani saṁkshhepah </i>
	"That mind which pores over various objects, let it pore over the Self alone, nothing else." The effort made in this manner fastens the mind to the Self.
44	<i>'pratyayasya ekatānatā' tattva ekavishhayah pravāhah sa cha dviddah –</i>
	"an unbroken flow of thought" – means the flow is solely on the subject of the Self. This flow can be of two types:
45	<i>i) vichchhidya vichchhidya jāyamānah; ii) saṁtatah cha iti tā ubhau krameṇa dhyāna-samādhi bhavatah </i>
	i) taking place in a broken manner; and ii) taking place in an unbroken manner. These two respectively are termed Dhyana and Samadhi .

43 It is the nature of the mind to go on changing the object of its attention. That is what makes it restless. We are asked to give up the varieties of objects and to use the Self as the sole object of meditation. This hastens the state of one-pointedness of the mind.

44 **Ekatānata** is the one-pointed state of the mind. When the mind is wholly engaged only with the Self, this state soon manifests. The flow of the thought is 'unbroken'.

45 The meditation progresses from the 'broken' type to the 'unbroken' type. The former is called **Dhyana** and the latter is called **Samadhi**.

Section 4.21: The Progression from Dhyana to Samadhi

- 46 तद् उभयं सर्व-अनुभव-योगिना दर्शितम् – मुक्तिक उप २
- 47 "चित्त एकाग्रयाद्यतो ज्ञानम् उक्तं समुपजायते ।
तत्-साधनमतो ध्यानं यथावद् उपदिश्यते" ॥ ४९ ॥
- 48 "विलाप्य विकृतिं कृत्स्नां संभव-व्यत्यय-क्रमात् ।
परिशिष्टं च सन्मात्रं चिदानन्दं विचिन्तयेत्" इति ॥ ५० ॥
- 49 "ब्रह्माकार-मनोवृत्ति प्रवाहः अहंकृतिं विना ।
संप्रज्ञात-समाधिः स्याद् ध्यान अभ्यास प्रकर्षजः" इति च ॥ ५३ ॥

46	<i>tad ubhayaṁ sarvānubhavayoginā darshitam</i> - <i>muktika upa 2.</i>
	Both these have been described by the author, Sarvanubhavayogin, as follows:
47	<i>"chitta ekāgryād yatah jñanam uktaṁ samupajāyate tat-sāadhanam atah dhyānaṁ yathāvad upadiśyate"</i> ॥ 49 ॥
	"Arising out of one-pointedness of the mind, is the state of knowledge explained earlier; now the Sadhana of meditation by which that state is attained is being described."
48	<i>"vilāpya vikṛtiṁ kṛtsnāṁ saṁbhava-vyatyaya-kramāt parishishhtham cha sanmātraṁ chidānandaṁ vichintayet" iti</i> ॥ 50 ॥
	"Dissolving the entire effects (the created universe), in the reverse order of its creation; what remains is the sole Reality ; this Consciousness Bliss absolute is to be meditated upon.
49	<i>"brahmākāra-manovṛtti pravāhah ahaṁkṛtiṁ vinā saṁprajñāta-samādhīh syād dhyāna abhyāsa prakarshajah" iti cha</i> ॥ 53 ॥
	"The continuous flow of the 'I am Brahman' thought, unmingled by egoism, is Samprajñata Samadhi , a superior attainment that arises out of Dhyana ."

46 We have not yet come to the 5th state called **Nirodham**. We are at a very crucial point in studying the transition of the mind from **Vikshiptam** to **Ekagram**; i.e. from the 3rd to the 4th state of mind; from Dhyana to Samadhi; from meditation to one-pointedness of mind. To grasp the difference is vital.

We take the help of the writings of Sarvanubhavayogin, a writer about whom not much is known today. These verses also appear in the *Muktika Upanishad*, where the teacher is Sri Rama and the student is Sri Hanuman.

47 Sri Rama says that in the one-pointed state, knowledge of the Self gets confirmed. This represents Tattva Jnana, which we have already discussed in detail in the early portion of Part 2. There it was made very clear that Tattva Jnana is a big milestone, but it is not the ultimate goal. It is only equivalent to Videhamukti, not Jivanmukti. After Tattva Jnana, Vidvat Sannyasa has yet to be taken up to remove Vasanas and to dissolve the mind.

With this in mind, Sri Rama speaks of meditation as leading up to one-pointedness; of Dhyana leading up to Samadhi; of Vikshipta leading up to Ekagrata. All three pairs of terms are synonymous and are given here to avoid needless confusion. Sri Rama is saying to Hanuman, as it were, "Now I shall tell you the secret of meditation by which knowledge will arise in you."

48 Sri Rama first describes the Sadhana in terms of **Apavada**, the de-superimposition process, i.e. the process in reverse order (**Vyatyaya Kramat**) to superimposition by which creation arose. Creation arose from the Tanmatras, then space, air, fire, water and earth came after. The Apavada starts with earth, then water, fire, air, space and the Tanmatras. After Apavada is done, what remains is the Self alone. Upon this Dhyana is done.

49 In this third verse, the shift from Dhyana to Samadhi is described. The point conveyed here is that Dhyana, upon its maturity, becomes Samadhi. The Brahmakara Vritti is used to meditate upon. When the flow of this thought becomes **Pravaha**, continuous, then the state of Samadhi is reached. The final state arrived is called **Samprajnata Samadhi**. (see objection in #23.) In short, when Dhyana is perfected, that is Samadhi.

Section 4.22: The Testimony of Sri Shankaracharyaji

50 तं च भगवत्पादा उदाजहुः –

– उप.सा १०.१-३

51 "दृशिस्वरूपं गगन उपमं परं
सकृद्विभातं तु अजम्-एकम्-अक्षरम् ।
अलेपकं सर्वगतं यद्-अद्वयं
तद् एव च अहं सततं विमुक्त ओम्"

॥ १ ॥

52 "दृशिः तु शुद्धोऽहम्-अविक्रिय आत्मकः
न मेऽस्ति कश्चिद्-विषयः स्वभावतः ।
पुरः स्तिरः च उर्ध्वम् अधः च सर्वतः
संपूर्ण-भूमा तु अजः आत्मनि स्थितः"

॥ २ ॥

53 "अजः, अमरः च एव, तथा अजरः, अमृतः,
स्वयं-प्रभः, सर्वगतः अहम्, अद्वयः ।

न कारणं कार्यमिति इव, निर्मलः, सदा
एक-तृप्तः च, ततः विमुक्त ओम्" इति

॥ ३ ॥

50	<i>taṁ cha bhagavatpādā udājahruh</i> - <i>upa.sā 10</i>
	The same is described by Sri Shankaracharyaji in three verses of <i>Upadesha Sahasri</i> :
51	<i>"dṛshisvarūpaṁ gagana upamaṁ paraṁ sakṛdvibhātaṁ tu ajam-ekam-akshharam alepakaṁ sarvagataṁ yad-advayaṁ tad eva cha ahaṁ satataṁ vimukta om"</i> // 10.1 //
	"Of the nature of Consciousness, like space – partless and supreme; Indeed, of one homogenous shine, unborn, One and imperishable; Without taint, all-pervading and Non-dual; And for that very reason, I am ever-free. Om."
52	<i>"dṛshih tu shuddhah aham-avikriya ātmakah na me asti kaschid-vishhayah svabhāvatah purah tirah cha urdhvam adhah cha sarvatah saṁpūrṇa-bhūmā tu ajah ātmani sthitah"</i> // 10.2 //
	"I am that Pure Consciousness, changeless by nature; In Me there is no object at all, that is my nature; In front, sideways, upward, below, and in all directions; Infinite fullness, indeed, yet unborn and established in the Self."
53	<i>"ajah, amarah cha eva, tathā ajarah, amṛtah, svayaṁ-prabhah, sarvagatah aham, advayah na kāraṇaṁ kāryamati iva, nirmalah, sadā eka-tṛptah cha, tatah vimukta om" iti</i> // 10.3 //
	"Unborn and deathless; for that reason, devoid of old age and immortal; Self-effulgent, all-pervading and Non-dual am I; I am neither a cause nor an effect, perfectly pure; Ever content and ever full; thus am I ever-free. Om."

50 Now we have three verses from Sri Shankaracharyaji's book, *Upadesha Sahasri*. These reflections are typical of Sri Shankaracharyaji's writings on the Non-dual state.

51-53 In the context of our subject, these verses are intended for the Dhyani to meditate upon till he arrives at Savikalpa Samadhi, Vedanta's rough equivalent of Yoga's Samprajnata Samadhi. Thereafter, there is still more to be done to stabilise that state and reach Nirvikalpa Samadhi, the rough equivalent of Asamprajnata Samadhi.

When verses like these occur, it is usually in batches of 10 or so. We are prone to start analysing them to find out how they differ from each other. But nothing like that is required. They are just meant to flow through the mind without analysis. They emphatically assert the Truth. Manana is already confirmed by them; they are meant only for Nididhyasana.

It is not necessary that such verses should be recited together; even one of them is enough to state the whole Truth. These are not ordinary thoughts, but very subtle. They cannot be understood by the mind but only by a pure intellect. Analysing them will get us more stuck at the thought level. They are thoughts of the same type – Sajatiya Vritti Bhava – about the same Self. These ideas are beyond the realm of thought. Pondering over them will *weigh them down* with thought!

Section 4.23: *Confusion over the Anga & the Angee*

५४ ननु संप्रज्ञात-समाधिः अङ्गी – सः कथं ध्यानान्
अन्तर-भाविनः अष्टम्-अङ्गस्य समाधेः स्थान उदाह्रियते ?

54	<i>nanu saṁprajñāta-samādhiḥ aṅgī - sah katham dhyānān antara-bhāvinah ashhtham-aṅgasya samādheh sthāna udāhriyate ?</i> (Ref: Section 21 v2.53 of Muktika Up)
	Objection: Samprajnata Samadhi is the Angee, (the Principal combining all the 8 Angas). How is it that, following Dhyanam (the seventh step or Anga), instead of Samadhi , the eighth Anga, you mention in its place the Angee – Samprajnata ?

We go back to two sections ago (# 4.21), when the *Muktika Upanishad* referred to the eighth step of Ashtanga Yoga as Samprajnata Samadhi rather than just ‘Samadhi’. An objection is raised over this apparently careless ‘error’.

54 Angas are parts of a whole; *Angee* is the whole. Samadhi, being the eighth step of Ashtanga Yoga, is an Anga. But Samprajnata Samadhi, being the overall result produced by all the eight steps together, is the Angee. Is this intended to be the Angee, or is it an error to call it an Angee? That is the doubt.

Section 4.24: *The Difference is only a Matter of Degree*

५५ न अयं दोषः, अत्यन्त-भेद अभावात् ।
५६ यथा वेदम् अधीयानः माणवकः पदे पदे स्खलन् पुनः पुनः समादधाति,
अधीत वेदस्तु सावधानः न स्खलति,
अध्यापकः निर्-अवधानः तन्द्रां कुरवन् अपि न स्खलति;
५७ तथा विषय एव्ये अपि परिपाकतारतम्येन
ध्यान-समाधि-संप्रज्ञातानाम् अवान्तर-भेदः अवगन्तव्यः ।

55	<i>na ayaṁ doṣhah, atyanta-bheda abhāvāt /</i>
	Reply: There is no error here. For they are not totally different from each other.
56	<i>yathā vedam adhiyānah māṇavakah pade pade skhalan punah punah samādadhāti, adhīta vedastu sāvadhānah na skhalati, adhyāpakah nir-avadhānah tandrām kuravan api na skhalati;</i>
	Example: Just as a new student studying Vedas falters at every step, but keeps correcting it; and a graduate by applying care does not make any mistakes; and a teacher even without the care does not make any mistakes;
57	<i>tathā vishhaya ekye api, paripāka-tāratam yena dhyāna-samādhi- saṁprajñātānām avāntara-bhedah avagantavyah /</i>
	Application: So also, even though the object of meditation is the same in all cases, yet, the sub-divisions differ only in degrees of maturity. It is the same with Dhyana , Samadhi and Samprajnata Samadhi being different.

55 It is not an error, since the three terms are actually referring to the same process in three different stages.

56 The three stages of the same process are like this:

i) **A New Student:** The Adheeyanah Manavakah is a student just enrolled for chanting lessons. He is bound to make mistakes no matter how much attention he pays, but he goes on correcting them as he makes them.

ii) **A Qualified Student:** The Adheetah is the same person when he has graduated at the end of the chanting course. By being attentive, he can avoid making any errors.

iii) **A Qualified Teacher:** The Adhyapakah is the same person but he has now matured into a teacher of chanting. Even without paying any attention he can chant correctly without making mistakes. He has become a master at the art.

In the same way, the seeker can be divided into three stages:

i) **Dharana:** When he has just started the practice of meditation, he loses his concentration many times, but he continues to try and overcome his lapses.

ii) **Dhyana:** When he has become more skilled in his meditation, he makes some effort to concentrate and through it is able to succeed in meditating.

iii) **Samprajnata Samadhi:** When he has mastered the art of meditation, he becomes a teacher of meditation. Then even with very little or no effort at all, he does not lapse in his concentration no matter how much he is being distracted.

Swamiji gave us an example of the third category. When the film *Upanishad Ganga* was being filmed, there was a part where the singer, acting as Tansen, was supposed to make a mistake. The actor Tansen was a professional singer. No matter how much he tried, he could not make the error when he was supposed to. Finally it was decided that he will sing the whole song without interruption and then make a special recording with the error, which was then dubbed onto the original song.

The Lesson: A master in his art can never make a mistake even by error!

Section 4.25: *The Inner & Outer Limbs of Yoga*

⁵⁸ धारणादि-त्रयं मनोविषयत्वात् संप्रज्ञात-समाधेः अन्तरङ्गम् ।

यमादि पञ्चकं तु बहिरङ्गम् ।

⁵⁹ तदेतत् सूत्रयति - "त्रयम् अन्तरङ्गं पूर्वैभ्यः" इति ॥ ३.७ ॥

⁶⁰ ततः केन अपि पुण्येन अन्तरङ्गे प्रथमं लब्धे,
बहिरङ्ग लाभाय न अतिप्रयासः कर्तव्यः ।

58	<i>dhāraṇādi-trayaṁ manoviśhayatvāt, saṁprajñāta-samādheḥ antaraṅgam yamādi pañchakaṁ tu bahiraṅgam </i>
	The triad Dharana, etc, owing to them all having the same mental object for meditation, are classified as the inner limbs for attaining Samprajnata Samadhi. (In contrast), the first five, Yama, etc, are the outer limbs (towards the same goal).
59	<i>tadetat sūtrayati - "trayaṁ antaraṅgaṁ pūrvēbhyah" iti 3.7 </i>
	For this there is a Sutra: "These three are more internal than the five preceding ones."
60	<i>tataḥ kena api puṇyena antaraṅge prathamam labdhe, bahiraṅga lābhāya na atiprayāsaḥ kartavyah </i>
	In conclusion, if by some religious merits, one attains the " inner limbs " at the very outset, then attaining the " outer limbs " becomes unnecessary as they are not primary.

58 The three steps from Dharana to Samadhi hold a mental object during the practice. Hence, they are termed Antaranga or internal steps or “inner limbs”.

The earlier five steps all concern some outer activity and hence they are termed Bahiranga or external steps or “outer limbs”.

59 Even to state this simple fact, there is a Sutra . This makes the Yoga Sutras appear to be like a constitution where every line is important and cannot be omitted.

60 Finally, a very important fact about the practice of the outer and the inner limbs is this: If the seeker, due to merits earned in his previous births, already feels a strong inclination to meditate and to do so successfully, then there is no need to pay too much attention on the five outer limbs. In such a case, it may well be assumed that the person had mastered the outer limbs in some previous birth. He would have been what the Geeta calls a ‘Yogabrasahtha’.



अध्याय ५
॥ सिद्धिः ॥

PART 3, CHAPTER 5
SIDDHIS – OCCULT POWERS

7 Sections (Textbook Pages 217-220)

INTRODUCTION

THIS CHAPTER DEALS with Siddhis or occult powers. Siddhis can arise as a result of intense Dharana, Dhyana and Samadhi upon the object selected for focussing the mind. The object selected determines the nature of the Siddhi that one attains.

Sri Vidyananyaji at the very outset differentiates between two major categories of Siddhis. On the one hand there are Siddhis obtained by choosing various external objects such as an idol, a picture, the light of a lamp, an Om symbol, etc; or various internal objects such as the different Chakras or psychic centres from the Muladhara at the base to the Ajna between the eyebrows. This type brings a Siddhi which has a limitation placed on it by the very fact that these objects are themselves limited manifestations of the Reality.

On the other hand, there is the Absolute Siddhi obtained by choosing the Reality itself as the object of focus in the triad of Dharana-Dhyana-Samadhi. This category of Siddhi is of a totally different order when compared to the first. The Siddhi it brings is nothing short of **Jivanmukti** or Liberation itself from the cycle of births and deaths. It is the greatest of all Siddhis, attained by the greatest of all seekers, the Vidvat Sannyasis. Compared to this the former category of Siddhis are a mere child's play.

For this reason, the attainment of Siddhis of the former category is frowned upon as distractions to the central purpose of spiritual life. No one denies their existence, but their value when compared to Jivanmukti, is far inferior and lies in the realm of transmigration.

This differentiation in Siddhis is so important, that Sri Vidyananyaji draws our attention to it in the very first section of this Chapter. This whole Chapter is devoted to the first category of Siddhis, and is to be considered a 'deviation' from our topic of Samadhi. The next Chapter begins dealing with the second category, in which the Siddhi is Jivanmukti, attained through complete Niroddha or dissolution of the mind.

Maharshi Patanjali is not at fault here. He approaches the science of Yoga as a scientist. He places all that is available in the science to his readers. It is for the Yogi to decide on what to choose. This is the beauty of the Indian traditions which cover the whole spectrum, and permit the seeker to choose as he wishes to.

Patanjali speaks of various super-sensory phenomena that can be attained by intense concentration on various objects, particularly the Chakras within the human body. Everything rests on two things: i) What one chooses as his object of concentration; and ii) What intention one has in his mind when he practices.

*Thus, in accord with **Content** and **Intent**, one attains the psychic powers of his choice.*

Section 5.1: Choice Between Occult Powers & Liberation

¹ यदि अपि पतञ्जलिना भौतिक, भूत-तन्मात्र, इन्द्रिय, अहंकार, आदि
विषयाः संप्रज्ञात-सविकल्प-समाधयोः बहुधा प्रपञ्चिताः;

² तथा अपि तेषाम् अन्तर्धानादि सिद्धि-हेतुतया
मुक्ति-हेतु समाधि विरोधित्वात् न अस्माभिः तत्र अदरः क्रियते ।

1	<i>yadi api patanjalinā bhautika-bhūta-tanmātra indriya ahaṁkāraḍi vishhayāḥ saṁprajñāta-savikalpa-samādhayoḥ, bahudhā prapanchitāḥ;</i>
	Even though Patanjali has used gross and subtle elements, senses, egoism, etc as objects in dealing with Samprajnata and Savikalpa Samadhis , these being available in abundance in the vast creation;
2	<i>tathā api teshhām antardhānādi siddhi-hetutayā mukti-hetu samādhivāt virodhitvāt, na asmābhiḥ tatra ādarah kriyate /</i>
	nevertheless, since these are the cause of producing occult powers such as <i>invisibility, etc</i> , and since they are opposed to <i>Samadhi</i> which is the cause of Liberation , we prefer <i>not to pay</i> too much attention to them.

The Meaning of Liberation in Yoga

We said at the very outset that there are two strands to the Adhaymic Vidya means to dissolve the mind, namely Yoga and Vedanta. We are presently dealing with Yoga science.

What has not been clearly said before is that in the Yoga philosophy, no mention is made of the Self. It is essentially a path that deals with the control of the mind. The Yoga Sutras have that as the primary objective. As far as Yoga is concerned, it is clear that the highest goal is the achievement of the dissolution of the mind. The significance of this achievement is simply that by this dissolution, man is liberated from the captivity to his own mind. By being thus liberated, man is freed from all the afflictions that he suffers at the hands of his mind. That is what Liberation means in Yoga.

This is very different from what Liberation means in Vedanta. It is true that in Vedanta also the dissolution of the mind is a necessary condition for Liberation. But that is not for its own sake. In Vedanta, Liberation means Jiva-Brahma Aikya, i.e. the union of the individual soul with the Universal soul. Such a union is not even considered as a topic in Yoga. The entire approach of Vedanta philosophy is to pay attention primarily to the Self, and to do all in one's power to unite the individuality with universality. The foundation of Vedanta lies in the principle that the individual Self, **Jeeva**, is identical with the Universal Self, **Brahman**.

This Vedantic Liberation no doubt necessitates the dissolution of the mind, but it also requires a complete overhaul of the human nature, which is built on a mountain of desire. In Vedanta, the effacement of Vasanas is just as important as the dissolution of the mind. In addition there is the knowledge or Tattva Jnana which forms the basis of these two steps just mentioned. This entire knowledge of the Self is not a subject in Yoga science!

It may surprise many students to note the vast gulf between the fundamental philosophies of Yoga and Vedanta. They may even wonder at the viability of a marriage between the two. Yet, it is the greatness of the Indian approach to the Truth that such a marriage is possible and fully justified. This text itself is a demonstration of this viability.

Samprajnata Samadhi & Savikalpa Samadhi

With that we are ready to start this section on Siddhis, as in it we encounter the principle of Yogic Liberation, which is a sub-set of Vedantic Liberation, and not in contradiction to Vedanta.

1 Yoga is a science of life. It can be taken up as a secular science or a spiritual science. Maharshi Patanjali, in his wisdom approaches it broadly to suit both types of students who come to the doors of Yoga. Hence it is not his business to select an object of meditation for the student, but to offer the vast scope of objects that will work in the science of concentration of the mind.

The range of objects is vast indeed; but the principle of concentration applied to them is the same. It is crucial to grasp this before we proceed further. The objects chosen for meditation in Yogic science do not have any boundary walls placed on them such as those imposed by any religion or any other philosophy in life. Whatever one brings to Yoga as his object, is welcomed by the Teacher in Patanjali, and the student is taught the science of concentration using his own preferred object.

This represents a huge difference in the way in which philosophy is understood in India and in the way it is understood in the West or any other part of the world. Using the student's preferred choice, Yoga shows the way forward up to the point of **Samprajnata Samadhi**, the perfection of having a one-pointed mind focussed on that particular object. Vedantins would bring their object, the Self, when they come to Patanjali. In such a case, the ultimate goal simply gets a different name: it is called **Savikalpa Samadhi**. That is the only difference between the two terms used in Pada **1**.

2 Here arises another hugely significant step in our understanding of Siddhis:

We are well aware that Siddhis are frowned upon by Vedantins because they deal with phenomenon which have nothing to do with the Self. They belong entirely to the realm of the not-Self. But Patanjali has his own reason for objecting to Siddhis in his science of Yoga. It may be different from that of the Vedantins, but it is just as valid. It is as follows:

The ultimate goal of Yoga is "**Chitta Vritti Niroddha**", the dissolution of all thought forms in the mind. This is stated in the very first Sutra of the *Yoga Sutras*. Now if it is Yoga's aim to bring the mind to a dissolved state, then how can that end be achieved if the student is constantly having his mind set on cultivating Siddhis, many of which are purely of a worldly nature? Patanjali has an honest objection to this whole Chapter, although as a scientist he has to continue writing all that is relevant to it.

This again reveals a sense of detachment to the subject seen in an author under the Indian tradition of philosophy. A writer has to have the detachment to keep his mind free from the subject he deals with. Patanjali could have easily omitted the large number of Sutras he has written on the subject of Siddhis, due to his own personal convictions. But he chose to remain objective; he chose to deliver the science without placing his own ideas as an obstruction to it; and leave it to the student to decide what he wants to take home from the study. This is something one would not see in a world where most writers create a philosophy in order to have their name attached to it.

There is a fundamental intellectual honesty that is ingrained in philosophical traditions and presentations in India. This is a strength, not a weakness in philosophy.

Section 5.2: The Sutras Related to Occult Powers

³तथा च सूत्रितम् –

"ते समाधौ उपसर्गा व्युथाने सिद्धयः" इति ॥ ३.३८ ॥

⁴ "स्थानि उपनिमन्त्रणे सङ्ग-स्मयाकरणं

पुनः अनिष्ट-प्रसङ्गात्" इति च ॥ ३.५२ ॥

3	<i>tathā cha sūtritam - ; "te samādhau upasargā vyuthāne siddhayah" iti</i>	<i>// 3.38 //</i>
	Regarding this point, there are the following (two) Sutras: "Siddhis are obstacles to Samadhi; further they are experienced out of Samadhi;"	
4	<i>"sthāni upanimantraṇe saṅga-smaya akaraṇaṁ punah anishhtha-prasaṅgāt" iti cha</i>	<i>// 3.52 //</i>
	and "By the overtures of the celestial beings, one should not feel <i>allured</i> or <i>flattered</i> , since there ever awaits the danger of being pulled to evil ways again."	

Two out of the numerous Sutras dealing with occult powers in the Yoga Sutras are now selected by Sri Vidhyaranyaji to illustrate Patanjali's personal view on Siddhis.

³ The first brings to our attention the honest truth about the defect in Siddhis. It is not possible to experience these Siddhis when one is in a state of Samadhi. By the very definition of a Siddhi, it can only be experienced when the Yogi has got up from his Samadhi, i.e. in the **Vyuthana** state, "out of Samadhi".

If this is so, then Siddhis are seen as a self-contradiction to the Samadhi state. Siddhis stand self-convicted as a violation of the principle of Samadhi! For such a statement to be made at the very outset of the treatment of the subject, surely requires great intellectual honesty. The Teacher is almost chasing some of his students away. But let that be, says Patanjali. He is not interested in making money out of the science he is expounding. He is only interested in telling his students the truth, even if they pack up and walk out of his class! Will we ever see that honesty in today's Yoga teachers?

The Overtures of Celestials

⁴ Now a second reason for being careful about cultivating these Siddhis:

They are viewed by the Teacher himself as temptations along the straight and narrow path of Yoga. The world is extremely crooked when it comes to Power. Psychic powers are no exception to this crookedness. Students may start with pure intentions, but when they realise what is in it for them in terms of name and fame, the first crooked strokes are etched into their minds.

It is very difficult to then reverse the intentions that have thus become impure. That is all uphill work. It is better to prevent that happening before it actually happens. Perhaps that could be why the sage-Patanjali, if not the scientist-Patanjali, places this as an early warning to his students. Once "allured and flattered", it is as good as falling into the trap. To come out of the trap is almost impossible. Even an elephant cannot come out of the pit into which it is lured by its trappers. What to speak of Yogis who have not yet learnt the Siddhi of flying in space yet!

Thus a note of caution is sounded early enough before the damage takes place.

Section 5.3: The Example of Uddalaka & the Gods

५ स्थानिनः देवाः । उद्दालकः देवैः आमन्त्रितः अपि अवज्ञाय तान् देवान्
निर्विकल्प-समाधिम् एव चकार इति उपाख्यायते ।

5	<i>sthāninah devāḥ uddālakah devaiḥ āmantritah api avajñāya tān devān; nirvikalpa-samādhim eva chakāra iti upākhyāyate </i>
	By the word ' <i>Sthaninah</i> ' is meant the gods (like Indra, etc). Example: The sage Uddalaka, even though he was invited by the gods, he ignored them; It is said that he went on to attain his sole objective – Nirvikalpa Samadhi!

Sri Vidyananyaji comments on the last Sutra, adding an example to it.

An example like Uddalaka would be very hard to find these days, when we are prone to succumb to ordinary temptations. What would happen to us when the gods themselves come to offer us a deal? Do we stand any chance? Well, one of them tried it with Uddalaka, offering him not just a place in heaven, but to be the Lord himself of Heaven.

Uddalaka's story appears in the *Yoga Vasishtha* in the "*Upashama Prakarana*". After doing a great deal of Pranayama, he was able to remain in Samadhi for six months. It drew the attention of the gods. Swamiji, of course, described this beautifully:

"All the Devatas, Siddhas and Apsaras (beauty queens) crowded around him, wanting to whisk him away to heaven and have the opportunity to serve him there. They came with their invitations and their chariots in readiness. 'Come, you can be our Indra, the chief among us,' they said. The Apsaras added their own bit, 'We will make you happy, please come.'

"Uddalaka did not just brush them aside. Knowing their high status, he first offered his worship to them, gave them due hospitality and then politely and with great humility turned down their offer. He continued with his Nirvikalpa Samadhi practice. The Siddhis were not important to him. All he wanted was to be one with the Supreme Being."

Section 5.4: Sri Rama's Question to Vasishtha

६ प्रश्नः उत्तराभ्याम् अपि एवम् एव अवगम्यते ।

श्रीरामः "जीवन्मुक्त शरीराणां कथम् आत्मविदां वर ।

– ल.यो.वा २८

शक्तयो न इह दृश्यन्त आकाश-गमनादिकाः"

॥ १ ॥

6	<i>prashnah uttarābhyām api evam eva avagamyate shrīrāmah - "jīvanmukta sharīrāṇām katham ātmavidāṁ vara shaktayo na iha drshyanta ākāsha-gamanādikāḥ"</i>	<i>- la.yo.vā 28 1 </i>
	Through the question and answers below also, the very same thing becomes known: Sri Rama: "Those Jivanmuktas while still in their bodies, O best among the Knowers! How is it that we do not see in them here such powers like moving in space, etc?"	

6 A young Sri Rama is learning the ABC of the real world out there. He is curious to know why he has not come across a Jivanmukta who can demonstrate these psychic powers. Swamiji's reply, given in the block that follows, tells why:

ON INVITATIONS FROM THE CELESTIALS

Such invitations, Swamiji said, was the upper end of the temptations. Not everyone needs a god to come down to tempt them. Many times, even ordinary people can achieve the same result . . .

Just sing a Bhajan and see how many people will swarm all around to pay their compliments. Give a talk and see how they all come to congratulate and make you a hero. They will say, "Wah, what a talk! What diction!" Now that is just from ordinary individuals. Going a step further, what happens when we get a compliment from the boss, or from some political dignitary? Once the Prime Minister came to the Ashram and shook hands with one of the Ashramites (this was before covid came onto the scene). The Ashramite said he felt so thrilled that he did not want to wash his hands lest the feeling goes away!

So the example of Uddalaka is quite exceptional; he was invited by the Lord of Heaven, to take his place! How would we have reacted to an invitation like that? Yet, Uddalaka declined the invitation and plodded on with his Sadhana.

So Swamiji said, "Even if the gods come to offer us temptations we should say no. Just do our Namaskar and turn down the Chamatkar, the glitter of the occasion." We must keep in mind that the final aim of all this is to go beyond the mind, not more into it. The truth is that even Ishwara wants us to go beyond Him to the absolute, Nirodha level.

On a practical level, one student asked how to avoid such temptations. Swamiji's reply was: "*Try not to hold the world with both hands.* One hand should always be with God. Because we give importance to the world, we are worried about people management, etc. If we do not give the world that much importance, we will not be troubled by it. Our attention to the world should be just what is required for it.

"Some detachment has to be there. Some worldly wisdom also can be there. Then you will manage well. Too much thinking of the world only complicates matters. That is not to say we must be foolish. To handle the world, there needs to be a great deal of purity and some smartness also on how to deal with problems."

Section 5.5: Sage Vasishtha's Reply to Sri Rama

७ वसिष्ठः

– ल.यो.वा २८

"अनात्मविद् अमुक्तः अपि नभोविहरणादिकम् ।
द्रव्य मन्त्र-क्रिया काल शक्त्या आप्नोति एव राघव" ॥ २ ॥

८ "न आत्मज्ञस्य एष विषय आत्मज्ञो हि आत्म-मात्र दृक् ।
आत्मनः आत्मनि संतृप्तौ न अविद्याम् अनुधावति" ॥ ३ ॥

९ "ये केचन जगद्-भावास्तान् अविद्यामयान् विदुः ।
कथं तेषु किलात्मज्ञः त्यक्त अविद्यो निमज्जति" ॥ ५ ॥

१० "द्रव्य-मन्त्र-क्रियाकाल शक्तयः साधु सिद्धिदाः ।
परमात्म-पद-प्राप्तौ न उपकुर्वन्ति काश्चन" ॥ ७ ॥

11 "सर्वेच्छाजाल संशान्तावात्म-लाभोदयः हि यः ।
सः कथं सिद्धि वाञ्छायां मग्न-चित्तेन लभ्यते" ॥ ९ ॥

7	<i>vasishhthah - la.yo.vā 28</i> <i>"anātmavid amuktah api dravya mantra-kriyā kāla</i>	<i>nabho-viharaṇādikam / shaktyā āpnoti eva rāghava"</i> // 2 //
	Sage Vasishtha: "Even one who takes himself to be not-Self, and is yet in bondage, can acquire powers such as moving in space, etc; By the use of some substance, magical incantations, and specific acts, at specific times, it is possible to acquire these occult powers, O Raghava!"	
8	<i>"na ātmajnasya esha vishhaya, ātmanah ātmani samṛptau,</i>	<i>ātmajno hi ātma-mātra dṛk / na avidyām anudhāvati"</i> // 3 //
	"Such things are not for the knower of the Self; indeed, the knower of the Self has his eye only on the Self; he is contented by himself in himself; he does not run after the fruits of ignorance."	
9	<i>"ye kechana jagad-bhāvāh, katham teshhu kila ātmajnah</i>	<i>tān avidyāmayān viduh / tyakta-avidyah nimajjati"</i> // 5 //
	"Such things that pertain to the world, whatever they be, the knower considers them to be products of ignorance. How can the knower of the Self go back to them again? Having once renounced ignorance, why revel in it?"	
10	<i>"dravya-mantra-kriyā-kāla paramātma-pada-prāptau,</i>	<i>shaktayah sādhu siddhidāh / na upakurvanti kāshchana"</i> // 7 //
	"The use of some substance, magical incantations, and specific acts at specific times Yes, they do, indeed, have the power to bestow very easily these occult powers; But for the attainment of the Supreme Self – sorry, they are of no use whatsoever!"	
11	<i>"sarva-icchā-jāla samshāntau sah katham siddhi vānchhāyām magna-chittena</i>	<i>ātma-lābha udayah hi yah / labhyate"</i> // 9 //
	"When the web of all desires quietens, then alone does realisation of the Self arise. How can he, with his mind plunged in desires for occult powers, ever realise the Self?"	

THE VALUE OF SIDDHIS IN LIFE

Swamiji told us a story which Sri Ramakrishna Paramahansa was fond of. He lived in Kalighat on the banks of the Ganga in Calcutta. One day he saw one of these Siddhas walking step by step on the Ganges water! Everyone around Sri Ramakrishna was stunned by the sight. The Siddha walked up to them and addressed Sri Ramakrishna, "Hmm, you look like a great saint. Can you do what I just did?" Sri Ramakrishna asked him, "How long did it take you to learn this?" The Siddha said, "Twenty years." Sri Ramakrishna said, "What, twenty years you spent to learn to walk on water!" The Siddha said, "Why, you do not value my Tapas, it seems." Sri Ramakrishna said, "Well, I do; I will tell you what it is worth. I can pay a boatman 25 paise and he will take me across the water. So that is how much your Siddhi is worth. I do not need to spend so many years just to learn that."

Another incident happened to Pujya Gurudev (Swami Chinmayananda): Someone asked him, "Can you walk on water?" Gurudev said, "Yes, come I will show you." Gurudev took him into his bathroom, filled a tub with a little water, and stepped into it a few times!

Section 5.6: *God-Realisation & Occult Powers Compared*

12 वसिष्ठः

– ल.यो.वा

"न केचन जगद्-भावाः तत्त्वज्ञं रञ्जयन्त्यमी ।
नागरं नगरीकान्तं कुग्राम ललना इव" ॥ १८.३४ ॥

13 "अपि शीतरुचावर्के सुतीक्ष्णे अपि इन्दु-मण्डले ।
अपि अधः प्रसरति अग्नौ जीवन्मुक्तः न विस्मयी" ॥ २७.६६ ॥

14 "चिदात्मनः इमा इत्थं प्रस्फुरन्ति इह शक्तयः ।
इति अस्य आश्चर्य-जालेषु न अभ्युदेति कुतूहलम्" ॥ २७.६७ ॥

15 "यस्तु वा भावित आत्मा अपि सिद्धि-जालानि वाञ्छति ।
स सिद्धि साधकैः द्रव्यैः तानि साधयति क्रमात्" इति च ॥ २८.६ ॥

12	<i>vasishthhah -</i> "na kechana jagad-bhāvāh, nāgarāṁ nagarikāntāṁ	<i>tattvajnaṁ ranjayantyamī </i> <i>kugrām alalanā iva</i>	<i>- la.yo.vā</i> 18.34
	"Nothing of the world whatsoever, attracts the knower of the Reality; Why, a man of finesse, having a wife of finesse, feels no attraction for a village woman!"		
13	<i>"api shītaruchāvarke,</i> <i>api adhaḥ prasaratī agnau,</i>	<i>sutīkṣhṇe api indu-maṇḍale </i> <i>jīvanmuktah na vismayī</i>	27.66
	"Even if the rays of the sun become cold; Even if the orb of the moon were to become hot; Even if the flames of fire were to burn downwards – none of these would surprise the Jivanmukta!"		
14	<i>"chidātmanah imā itthaṁ,</i> <i>iti asya āshcharya-jāleshhu,</i>	<i>prasphuranti iha shaktayah </i> <i>na abhyudeti kutūhalam</i>	27.67
	"In the pure Consciousness of the Self, powers are appearing or manifesting; In the net of these astonishing things, no excitement or curiosity is aroused in him."		
15	<i>"yastu vā bhāvita ātmā api,</i> <i>sa siddhi sādhakaiḥ dravyaiḥ,</i>	<i>siddhi-jālāni vāṅchhati </i> <i>tāni sādhayati kramāt</i>	28.6
	"Suppose someone has even experienced the Self; and suppose somehow there arises the desire in him for Siddhis; then even he can get them only through the means like substances, etc; for they are the only means available for Siddhis, one by one."		

The nine verses of Sections 5.5 and 5.6 by Sage Vasishtha in reply to Sri Rama's question are taken as one chunk and are summarised together below in point form. Their essence is to teach us the **worldliness of Siddhis**; they are really not worth striving for:

1. A person does not have to have any interest in spirituality in order to cultivate these Siddhis. The persons who take an interest in such powers are usually those who wish to bring other people under their control. They use the Siddhis to impress people and then use the people to do whatever they wish.

2. We see in these verses that Siddhis are sought after by people with an inordinate desire in them. As such they are totally incompatible with the spiritual pursuit where one is required to eliminate all desire, and liberate himself from them. The sole purpose of this

short Chapter is to warn aspirants to beware of running after these Siddhis. The spiritual path is not a circus to entertain people with magic.

3. The last verse cited (Pada **15**) teaches a very important point. Suppose a spiritual aspirant has attained the highest in the spiritual field. Then, there comes a desire in him to pursue one or two Siddhis (this is purely a supposition for the sake of illustrating a point).

Then even such a realised person cannot get them simply by the fact that he is realised. He has to go through the proper means described in Pada **7** to obtain the Siddhis one by one. He has to take up one of the practices described therein, and spend the required time in practising the technique.

In other words there is no short-cut to attain these powers. The Siddhis have nothing to do with God-realisation, and God-realisation has nothing to do with the Siddhis. Their attainment is totally independent of the Sadhana needed to realise God.

Section 5.7: **Conclusion: End of the Deviation**

16 आत्मविषयः तु संप्रज्ञात-समाधिः
वासनाक्षयस्य निरोध समाधेः च हेतुः ।
तस्माद् अत्र आदरः कृतः ॥

16	<i>ātmavishhayah tu samprajnāta-samādhīh vāsanā-kshhayasya nirodha samādheh cha hetuh tasmād atra ādarah kṛtah </i>
	With the Self as the object of focus, Samprajnata Samadhi lead to the <u>destruction of desire</u> and brings about Niroddha Samadhi . Therefore, we have paid due interest to Samadhi (but not to the Siddhis).

It was mentioned at the very outset of this Chapter that Patanjali himself dissuaded his students from pursuing the above-mentioned psychic powers. For that reason Sri Vidyananyaji said that he preferred not to dwell too long on this topic as it did not concern Liberation but took one more into Ignorance and was nothing more than a worldly pursuit.

Now at the end of the Chapter we are being reminded that this Chapter is just a short deviation from our main subject. From the next Chapter we return to the 'main road', as it were, and continue from where we left off in Chapter 4.

We had been dealing with Samprajnata Samadhi in Chapter 4, which is the **Ekagrata** state of mind. Now we begin dealing with Asamprajnata Samadhi in Chapter 6, which is the **Nirodha** State of mind. Asamprajnata Samadhi is called Nirodhah Samadhi in the context of the five states of mind in which it is being presented.



CHAPTER 6

"ASAMPRAJNATA SAMADHI"

THE FIVE STATES OF THE MIND

2. MOODHA

Deluded, Tamasic

1. KSHIPTA

Scattered, Rajasic

3. VIKSHIPTA

Unscattered, Sattwic

4. EKAGRA

One-pointed, Pure

5. NIRUDDHA

Dissolved, 'Mindless'

Desires to Give Up

1. Name & Fame, Woman
2. Heavenly Worlds
3. Occult Powers

"SAMPRAJNATA SAMADHI"

"Aham Brahmasmi" VRITTI

VYUTTHANA SAMSKARAS

NIRODHA SAMSKARAS

ABHIBHAVA

Minimised to **0%**

PRATYAYA – Personal Effort

PRADURBHAVA

Maximised to **100%**

PRATYAYA – Personal Effort

"ASAMPRAJNATA SAMADHI"

"Aham Brahmasmi" VASANA

अध्याय ६
॥ निरोधः समाधिः ॥

PART 3, CHAPTER 6
NIRODHAH – THE DISSOLVED MIND

16 Sections (Textbook Pages 220-229)

INTRODUCTION

WE GO BACK TO Chapter 4 to pick up the thread of the thought flow from which this Chapter begins. If we look at the diagram on pg 70 of the “Five States of the Mind”, we see clearly that Chapter 4 began by dealing with the 1st and 2nd states of the mind, namely, **Moodha** and **Kshipta**. This took us through the Bahiranga Sadhana, covering steps 1 to 5 of the 8 limbs of Patanjali’s Ashtanga Yoga.

The Chapter then continued with the Antaranga Sadhana which covers steps 6 to 8 of the Ashtanga Yoga, namely, Dharana, Dhyana and Samadhi. This discussion, in terms of the five states of the mind, deals with the 3rd and 4th states of the mind, namely **Vikshipta** and **Ekagrata**. The full purpose of the eight steps of Patanjali Yoga ending with Samadhi brought us to the Angee which was called Samprajnata Samadhi. This is the limit of achievement of the Ashtanga Yoga.

Now we move ahead to the 5th and final state of mind, namely, **Nirodha**. The progress is from Samprajnata Samadhi to Asamprajnata Samadhi. We are moving from the Ekagrata state to the Nirodha state. The shift is essentially the same as that from Videhamukti to Jivanmukti which was discussed in the early portion of Part 2. It is a progression in the purity of the mind. In the context of Mano Nasha, the progression dealt with in this Chapter is to change from the one-pointed state of the mind to the dissolved state of the mind. We are progressing from having “Aham Brahmasmi” as a thought Vritti to having it as a Vasana, which has no thought component to it but exists only as a Samskara in the mind. In other words, the “Aham Brahmasmi” shifts from the subtle plane of thought to the causal plane of a Vasana, free of all thought.

As may be expected, we are concerned with a very specific, top-level part of the evolutionary process in which the mind is ultimately dissolved (**Nirodha** or **Niruddha**), or destroyed (**Nasha**) as some texts prefer to describe it. In this Chapter, we deal only with the definition of Nirodha Samadhi. The Sadhana needed to attain it is given in the next Chapter.

Section 6.1: Nirodha Samadhi Introduced

¹ अथ पञ्चम-भूमि-रूपः निरोध समाधिः निरूप्यते ।

तं च निरोधं सूत्रयति –

² "व्युत्थान-निरोध संस्कारयोः अभिभव-प्रादुर्भावौ

निरोधक्षण चित्त अन्वयोः निरोध-परिणामः" इति ॥ ३.९ ॥

1	<i>atha panchama-bhūmi-rūpah nirodha samādhīh nirūpyate / taṁ cha nirodhaṁ sūtrayati -</i>
	Now, related to the <i>Fifth State of the Mind</i> is Nirodha Samadhi which is being defined. This Nirodha is described in the following Sutra:
2	<i>"vyutthāna-nirodha saṁskārayoh abhibhava-prādurbhāvau; nirodhakshhaṇa chitta anvayoh nirodha-pariṇāmah" iti 3.9 </i>
	"The two tendencies, namely, i) that causing <u>disturbance</u> and ii) that causing <u>calm</u> ; are, respectively, to be i) <u>overpowered</u> and ii) <u>allowed to flourish</u> . At the moment when the calming tendency prevails over the other (the disturbing one), the mind is in the Nirodha state of modification.

1 The Introduction has already placed the context of this Chapter as the fifth state of the mind, i.e. Nirodha.

2 Two opposing forces constantly tussle for supremacy over the mind. They are the disturbing tendencies and the calming tendencies. The former needs to be suppressed, overpowered, removed, reduced gradually to zero. The latter needs to be promoted, given a chance to develop, and paid due attention.

A tussle is at the heart of this Chapter. Hinged on this tussle is the journey from Samprajnata to Asamprajnata Samadhi. The destination is the Nirodha state, a state of total calmness. Disturbances have necessarily got to be overcome at every step of the journey.

The experiences of Uddalaka in the course of meditation is an ideal case to study:

Section 6.2: Uddalaka Experiences Fluctuations of the Mind

³ व्युत्थान-संस्कारः समाधि-विरोधिनः ।

ते च उद्दालकस्य समाधौ उदाहृताः – ल.यो.वा २४

4 "कदा-अहं त्यक्त-मनने पदे परमपावने ।

चिरं विश्रान्तिम् एष्यामि मेरुशृङ्ग इव अम्बुदः" ॥ २९ ॥

5 "इति चिन्ता-परवशः बलाद् उद्दालकः द्विजः ।

पुनः पुनः तु उपविश्य ध्यानाभ्यासं चकार ह" ॥ ३५ ॥

6 "विषयैः नीयमाने तु चित्ते मर्कट चञ्चले ।

न स लेभे समाधाने प्रतिष्ठां प्रीतिदायिनीम्" ॥ ३६ ॥

7 "कदाचिद् बाह्य-संस्पर्श परित्यागाद् अनन्तरम् ।

तस्य आगच्छत् चित्त-कपिः आन्तर-स्पर्श संचयान्" ॥ ३७ ॥

8 "कदाचिद् आन्तर-स्पर्शाद् बाह्यं विषयम् आददे ।

तस्य उड्डीय मनः याति कदाचित् त्रस्त-पक्षिवत्" ॥ ३८ ॥

9 "कदाचित् उदित अर्काभं तेजः पश्यति विस्तृतम् ।

कदाचित् केवलं व्योम, कदाचित् निबीडं तमः" ॥ ३९ ॥

3	<i>vyutthāna-saṁskārāḥ samādhi-virodhiṇaḥ te cha uddālakasya samādhau udāhṛtāḥ - la.yo.vā 24</i>
	The Samskaras of the (three) Vyutthana states are opposed to the (two) Samadhi states. This opposition has been explained dramatically in the Uddalaka episode:
4	<i>"kadā-aham tyakta-manane pade paramapāvane chiram vishrāntim eshhyāmi merushṛṅga iva ambudah" 29 </i>
	"That state devoid of all mentation and of perfect purity – when shall I attain this state of abiding tranquillity , like the cloud adorning the peak of Mt. Meru?"
5	<i>"iti chintā-paravashah balād uddālakah dvijah punah punah tu upavishya dhyānābhyāsam chakāra ha" 35 </i>
	"This thought so possessed the <u>determined will</u> of the Brahmana Uddalaka, that again and again he sat down and vigorously engaged himself in meditation ."
6	<i>"vishhayaih nīyamāne tu chitte markatha chanchale na sa lebhe samādhāne pratishthāṁ prītidāyinim" 36 </i>
	"But with his mind <u>dragged away</u> by sense objects, being restless as that of a monkey, he could not establish himself in the state of Samadhi which is full of joy."
7	<i>"kadāchid bāhya-saṁsparsha parityāgād anantaram tasya āgachchhat chitta-kapīh āntara-sparsha saṁchayān" 37 </i>
	"At times when the <u>external objects</u> were abandoned for a while, his monkey-mind would run towards the <u>internal objects</u> to enjoy them instead."
8	<i>"kadāchid āntara-sparshād bāhyam vishhayam ādade tasya udḍīya manah yāti kadāchit trasta-pakshhivat" 38 </i>
	"And at times from the internal objects, he would jump back to the external objects; Then suddenly he would soar to <u>great heights</u> , just like a frightened bird."
9	<i>"kadāchit udīta arka ābham tejah pashyati vistr̥tam kadāchit kevalam vyoma, kadāchit nibīḍam tamah" 39 </i>
	"Suddenly, like the rising sun, he would see a wide <u>expanse of light</u> ; followed immediately by a total void, or at times <u>pitch darkness</u> ."

3 We now take up a case study that illustrates the tussle between the Vyutthana Samskaras and the Nirodha Samskaras. The case study is based on the actual states of mind that Uddalaka passes through during his long period of intense meditation. In the first six verses, Uddalaka takes us through the full spectrum of his experiences . . .

4 Comparing the mind to the cloud on Mount Meru brings out the constancy of attaining the ever-steady state of perfection. Any other cloud is always changing, but not the one over Mt. Meru. There it is ever at peace.

This example may be a result of the optics concerning the motion of clouds. An object nearby is seen to move faster than distant objects. Clouds close to the earth's surface will appear to move faster than clouds that are very high up in the atmosphere. Mt Meru is the tallest mountain in the world, so the cloud above it can be taken to be extremely high up, and so it is depicted as a 'still cloud'. This stillness is purely relative and figurative.

5 Uddalaka's laboratory is his seat of meditation. Seated firmly in it, he records the experiences he encounters along the way.

6-9 Let us leave the details out for now. An overview reveals the amazing ups and downs that Uddalaka goes through on his spiritual adventure. The pull on his mind is from all directions – external and internal. He has moments when he is plunged in darkness and moments when he feels elevated beyond his faintest expectations.

The descriptions are incredibly varied. The tussle from left to right, above and below, and all around is constant. How does Uddalaka deal with the ‘circus’ that he has to go through? His only anchor is to hold on to that which is changeless in the whole panorama of experiences. He remains firm in his adherence to the inner Self, refusing to allow his mind to be bandied about from one end to the other.

By keeping himself detached from the wide variety and wide extremes of the encounters in his meditation, Uddalaka is able to see the light at the end of the tunnel . . .

Section 6.3: *Uddalaka’s Experience Ends in Peace*

- 10 "आगच्छतः यथा-कामं प्रतिभासान् पुनः पुनः ।
अच्छिनन्-मनसा शूरः खड्गेन इव रणे रिपून्" || १०९ ||
- 11 "विकल्पौघे समालीने सः अपश्यद् हृदयाम्बरे ।
तमः छन्न विवेकार्कं लोल-कज्जल-मेचकम्" || ११० ||
- 12 "तदपि उत्सादयामास सम्यग्-ज्ञान विवस्वता ।
तमसि उपरते स्वान्ते तेजःपुञ्जं ददर्श सः ।
तल्लुलाव स्थलाब्जानां वनं बाल इव द्विपः" || १११ ||
- 13 "तेजसि उ परते तस्य घूर्णमानं मनो मुनेः ।
निशाब्जवद् अगान्निद्रां ताम् अपि आशु लुलाव सः" || ११२ ||
- 14 "निद्राव्यपगमे तस्य व्योम-संवित्-समुद्ययौ ।
व्योम-संविदि नष्टायां मूढं तस्य अभवन्-मनः ।
मोहम् अपि एषः मनसस्तं ममार्ज महाशयः" || ११३ ||
- 15 "ततः तेजः तमः निद्रा मोहादि परिवर्जिताम् ।
काम् अपि अवस्थामासाद् यः विशराम मनः क्षणम्" || ११४ ||

10	<i>"āgachchhatah yathā-kāmaṁ pratibhāsān punah punah achchhinan-manasā shūrah khaḍgena iva raṇe ripūn"</i> 109
	"Appearing at its own sweet will, are images that manifest again and again; He cuts these off with the <u>sword of his mind</u> , as he would enemies in a battlefield."
11	<i>"vikalpaughe samāleene sah apashyad hṛdayāmbare tamah chhanna viveka, arkaṁ lola-kajjala-mechakam"</i> 110
	"When the bulk of these images are severed, he experiences in the depth of his heart a shroud of darkness concealing his discrimination, as a dark cloud covers the sun."
12	<i>"tadapi utsādayāmāsa samyag-jñāna vivasvatā tamasi uparate svānte tejahpunjaṁ dadarsha sah tat lulāva, sthalābjānām vanam bāla iva dvipah"</i> 111
	"Even that dark cloud he destroys with the sunlight of perfect knowledge ; when that experience of <u>inner darkness</u> clears up, he sees a mass of light ; even that light he destroys, as a <u>hibiscus forest</u> is destroyed by a young elephant."

13	<i>"tejasi uparate tasya ghūrṇamānaṁ mano muneḥ / nisha abjavat agānnidrām tām api āshu lulāva sah" // 112 //</i>
	"When the light is put out, the mind of the sage, being in a high state of Sattwa, suddenly closes like a night-lotus and he goes into a state of deep sleep."
14	<i>"nidrāvyapagame tasya vyoma-saṁvit-samudyayau / vyoma-saṁvidi nashhthāyām mūḍhaṁ tasya abhavan-manah / moham api eshhah manasah taṁ mamārja mahāshayah" // 113 //</i>
	"Arising from that sleep, an expanse of consciousness opens up in his mind; This awareness of space being destroyed, his mind enters a stupefied state; Even this torpor of the mind the great sage just wipes off from his mind."
15	<i>"tataḥ tejah tamah nidrā mohādi parivarjitām / kāmapī avasthām āsād yah visharāma manah kshhaṇam" // 114 //</i>
	"Thereafter, light, darkness, sleep and torpor – he is completely free from these; His mind attains an inexplicable state as he becomes completely peaceful for a moment."

In the next six verses cited, we see a different Uddalaka. From being an uninvolved observer of his experiences, we now see him in action. He becomes proactive and participates in a struggle in a manner that resembles a soldier fighting in the battlefield. It is this phase that is most crucial. Uddalaka does not lie down any longer. For every gain he has to put forth great effort. He has to fight as a hero in the battlefield. Every verse pulsates with action taken by a Sadhaka who is seen to struggle for all he is worth.

10-15 The Sadhaka cannot afford to sit back and just watch, as Uddalaka did in the first six verses. He gives a blow for every blow received. How thrilled would Lord Krishna have been had He to deal with a seeker of Uddalaka's stature, rather than an Arjuna that became distraught and almost threw up his hands in despair. If Uddalaka instead of Arjuna had stood before Lord Krishna, the Geeta that would have emerged would have been a different scripture, indeed. It could well have started and ended at the 6th Discourse.

One conclusion emerges from these verses. It is this: that spiritual life requires heroes, not cowards. It brings out the best in a Sadhaka to encounter these major experiences in one's meditation room.

Whatever has been described by Uddalaka has to be considered to be the working out of all the Vyutthana Samskaras. When the seeker is able to steer safely through all the disturbing experiences, then he paves the way for the Nirodha Samskara to install itself on the throne of his mind. After the **Abhibhava** of the former tendencies, the **Pradurbhava** of the Nirodha Samskara is an automatic process.

The Vyutthana experiences of Uddalaka varied as follows: i) it begins with many external objects; ii) then it shifts to internal objects; iii) then it reverts to external objects at a more intense level; iv) then like a frightened bird, it flees upward from both, as if in panic; v) then he encounters full, blinding light in the inner space in his heart centre; vi) that suddenly becomes the very opposite – pitch darkness; vii) then all this starts to happen by its own will again and again, sometimes this sometimes that; viii) Uddalaka then moves into action and starts confronting these experiences with the intent of destroying them one by one; ix) He uses his mind as a sword to cut off the experiences, as though he were killing an enemy in battle; x) With each conquest, his experience deepens, both with external as well as internal objects; xi) the experiences move from gross to subtle, and external to internal.

This is the gist of all these six verses taken together.

VRITTIS vs. SAMSKARAS

What is the difference between a Vritti and a Samskara? **Vrittis** are thought forms or formations in the mind, commonly called modifications of the mind. Vrittis are proof of the changeability of the mind. **Samskaras**, on the other hand, have no thought content in them. They are above the realm of the mind. They dwell in the causal plane, not the subtle plane of the mind-world and thought-world.

At every moment the mind gets imbued with the modification called **Nirodha Vritti**. At the level of Samprajnata Samadhi, the Nirodha Vritti is also called the Brahmakara Vritti, the sole thought of the Self which is the defining characteristic of the One-pointed Mind.

However, there is also a **Nirodha Samskara** which is much deeper than the Vritti by the same name. The Samskara is associated with Asamprajnata Samadhi. The Samskara is defined as being completely beyond the realm of thought or mind. We learnt in Part 2 that a Samskara has to be planted into the subconscious mind by repeated action. Gradually, the Vritti gets entrenched into the subconscious mind. It moves to the causal level.

The **Sadhana** to change Nirodha Vritti to Nirodha Samskara requires the same effort needed to create any other Samskara from an ordinary desire. One repeatedly satisfies the desire until it becomes a part of one's causal body. In the case of the Nirodha Vritti, the desire is for union with the Supreme Being. It is the highest desire one can have. When repeated many times it becomes a Samskara. From Samprajnata Samadhi to Asamprajnata Samadhi, the journey is all about converting the Vritti to a Samskara.

Vrittis are superficial; Samskaras are very deep-rooted. The Nirodha Samskara has to suppress the Vyutthana Samskaras in order to flourish itself. This is the essence of Sutra 3.9, with which we began this Chapter.

In the Yoga Vasishtha we find Uddalaka going through a series of **Vyutthana Samskaras**, which were all created by past habit. All these fall under Vyutthana. There is an enormous variety of them, and each Samskara needs to be dealt with individually as it arises. By strong awareness of them, he overpowers them and establishes the Nirodha Samskara in its place. This is a moment to moment encounter. A key term used in this Chapter is '**Kshana**', meaning "*moment*". As the Vyutthana Samskaras are being cut one by one, moment by moment, the **Nirodha Samskara** of its own accord becomes stronger.

While the Vyutthana Samskaras are still present, people can have many subtle experiences such as seeing lights, hearing Krishna's flute, seeing the cosmic stars, seeing the visions of Deities. These can be very distractive for they are very alluring. Gurudev's advice on this was "Drop it!"

Eventually, the mind settles down into a deep inner peace which is impossible to describe. That is the Nirodha Samskara in its dominant, victorious state - **Vishashrama!**

While the Vyutthana states can all be specifically described, the final Nirodha state is beyond description. Hence it is called **Kamapi Avastha** (see verse 114).

Only when all Vyutthana Samskaras are destroyed, does the Nirodha Samskara establish itself permanently. This is the state of Nirvikalpa Samadhi, the highest spiritual state. Thus have we climbed to Nirvikalpa Samadhi via another face of Truth – the "**Tussle between Vyutthana and Nirodha Samskaras.**"

Section 6.4: *Nirodha is the Mind's Natural State*

16 त एते व्युत्थान-संस्कारा निरोध-हेतुना योगि-प्रयत्नेन
प्रतिदिनं प्रतिक्षणं च अभिभूयन्ते;
तद् विरोधिनः च निरोध-संस्काराः प्रादुः भवन्ति ।

17 तथा सति निरोध एकैकस्मिन् क्षणे चित्तम् अनुगच्छन्ति ।
सः अयम् ईदृश चित्तस्य निरोध-परिणाम भवति ।

16	<i>ta ete vyutthāna-saṃskārā nirodha-hetunā yogi-prayatnena, pratidinaṃ pratikshhaṇaṃ cha abhibhūyante; tad virodhinah cha nirodha-saṃskārāh prāduh bhavanti </i>
	These <u>disturbing tendencies</u> (described above), by using proper means to stop them – efforts of the Yogi, made daily and moment to moment – are easily suppressed ; and their opponents, the <u>controlling tendencies</u> , begin to flourish of their own accord.
17	<i>tathā sati nirodha ekaikasmin kshhaṇe, chittam anugachchhanti sah ayam īdṛsha chittasya nirodha-parināma bhavati </i>
	When this stoppage prevails at each and every moment, the mind gets <u>restrained</u> . In this way, the means for the dissolution of the mind is provided for.

This section states that the only Sadhana needed to be done is to put a stop to the disturbing tendencies. When this is done, the calming tendency installs itself in the mind.

16-17 The Nirodha Samskara is like a fragrance. Just as every petal of a flower has the same fragrance, so too every 'atom' of the mind has the Nirodha fragrance. It is natural to the mind. The Nirodha is already there as the substratum of the mind; that is its basic nature, it does not have to be planted there as a separate process.

Section 6.5: *The Sutra on "Flow of Change"*

18 ननु, "प्रतिक्षण-परिणामिनः हि भावाऋते चित्तिशक्ते" इति
न्यायेन चित्तस्य सर्वदा परिणाम-प्रवाहः वक्तव्यः ।

19 बाढम् । तत्र व्युत्थ-चित्तस्य वृत्ति-प्रवाहः स्फुटः
निरुद्ध-चित्तस्य तु कथम् इति आशङ्क्य उत्तरं सूत्रयति –

20 "तस्य प्रशान्तवाहिता संस्कारात्" इति ॥ ३.१० ॥

18	<i>nanu, "pratikshhaṇa-pariṇāminah hi bhāvā r̥te chitishakte" iti nyāyena chittasya sarvadā pariṇāma-pravāhah vaktavyah </i>
	Objection: "All things undergo transformation every moment, except Consciousness." By this rule, the mind will always have a ' <u>flow of change</u> '. Surely this has to be agreed.
19	<i>bāḍham tatra vyutthta-chittasya vṛtti-pravāhah sphuthah niruddha-chittasya tu katham iti āshaṅkya uttaram sūtrayati -</i>
	Reply: The objection is valid. In the <u>active state</u> of the mind, the flow of change is evident. But in the <u>still state</u> of the mind, how this happens is answered clearly in this Sutra:
20	<i>"tasya prashānta-vāhitā saṃskārāt" iti ॥ 3.10 ॥</i>
	"Its (the mind's) flow becomes steady by habit."

18 A reasonable objection is now raised. The objector has learnt that the mind always undergoes change. The only ‘Vastu’ that remains unchanged is the Self. Thus he cannot comprehend the point about the mind being totally still, as if destroyed.

19 The reply is interesting. Although change is easily noticed when the mind is *active*, it is now put forward that even when it is *inactive*, i.e. when it is still, the mind goes through an ‘unobservable’ form of change moment to moment. This is explained in the next section.

20 Some texts have ‘*tatra*’ instead of ‘*tasya*’. There is a slight difference in the two. *Tasya* refers directly to the flow of the Samskara in the mind, from one moment to the next. *Tatra* refers us back to the point of origin, i.e. from *Samprajnata Samadhi* towards the point of destination, i.e. to *Asamprajnata Samadhi*. It tells us between which two points the flow is taking place. One focuses on the flow; the other on the two end-points of the flow.

Section 6.6: The “Flow of Change” Explained by Example

२१ यथा समिद्-आज्य आहुति-प्रक्षेपे वह्निः उत्तर-उत्तर वृद्धया प्रज्वलति;
समिद्-आदि क्षये प्रथम-क्षणे किञ्चित् शाम्यति,
उत्तर-उत्तर क्षणे शान्तिः वर्धते ।

२२ तथा विरुद्ध-चित्तस्य उत्तर-उत्तर अधिकः प्रशमः प्रवहति ।
तत्र पूर्व-पूर्व प्रशम-जनितः संस्कार एव
उत्तर-उत्तर प्रशमस्य कारणम् ।

21	<i>yathā samid-ājya āhuti-prakshhepe vahnih uttara-uttara vṛddhayā prajvalati; samid-ādi kshhaye prathama-kshhāṇe kinchit shāmyati, uttara-uttara kshhāṇe shāntih vardhate </i>
	Example: Offering firewood and ghee into fire makes the <i>flames burn</i> more and more. As the fuels get exhausted, from the first moment the fire starts becoming quiet; then with every moment thereafter, the ‘ <i>quietening</i> ’ <i>increases</i> more and more.
22	<i>tathā viruddha-chittasya uttara-uttara adhikah prashamah pravahati tatra pūrva-pūrva prashama-janitah saṁskāra eva uttara-uttara prashamasya kāraṇam </i>
	Application: So also, in a restrained mind, the <i>calmness</i> grows more and more. From every <i>prior impression</i> of calmness is born the <i>next impression</i> of calmness; Thus from one calmness impression is produced an endless chain of calmness impressions.

An appropriate example is chosen to illustrate ‘unobservable’ change.

21 Example (the Drishtaanta): A fire is taken as the example. When fuel is added, the flames are clearly seen to grow more and more. This represents the ‘observable’ phase of change in the fire. Then the addition of fuel is discontinued. Immediately, one sees a decline in the burning flames. Soon, the decline becomes ‘unobservable’ as black soot covers the burning wood used as fuel. The fire continues to burn the wood. But this is not seen.

22 Application (the Daashtaantika): The fire represents the mind and the fuel represents desire-thoughts in the mind. With more desires, there is an ‘observable’ proliferation of thoughts in the mind. As desires cease, the thoughts also cease gradually.

When the mind becomes calm, we are in the ‘unobservable’ phase of the mind’s stillness. The ‘calmness fire’ is still burning but cannot be seen as changes in the meditator. The stillness deepens. It can be thought of like this: The first moment of stillness is the cause of the second moment of stillness. Then the second moment causes the third moment, and so on. Each subsequent moment of stillness is deeper or ‘stillier’ than the preceding moment. In this way, we can conceive of a ‘changing stillness’ which does not violate any rule.

Section 6.7: *The Geeta on the “Flow of Stillness”*

- 23 तां एतां प्रशान-वाहितां भगवान् विस्पष्टम् उदाजहार – भ.गी ६
- 24 "यदा विनियतं चित्तम् आत्मनि एव अवतिष्ठते ।
निःस्पृहः सर्वकामेभ्यः युक्त इति उच्यते तदा" // १८ //
- 25 "यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः" // १९ //
- 26 "यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति" // २० //
- 27 "सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः" // २१ //
- 28 "यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते" // २२ //
- 29 "तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा" // २३ //

23	<i>tām etām prashāna-vāhitām bhagavān vispashhtham udājahāra</i> – <i>bha.gī 6</i>
	This ‘Flow of Stillness’ is explained with great clarity by Lord Krishna in the Geeta:
24	<i>"yadā viniyataṁ chittam ātmani eva avatishhthate niḥspṛḥaḥ sarvakāmebhyah yukta iti uchyate tadā"</i> // 18 //
	"When the mind becomes <u>progressively quieter</u> , it rests in the Self alone. Free from the longing for all objects of pleasure, such a mind is said to be harmonized."
25	<i>"yathā dīpo nivāstho neṅgate sopamā smṛtā yogino yatachittasya yunjato yogamātmanah"</i> // 19 //
	"As a lamp placed in a windless place <u>does not flicker</u> – this is a simile used to describe the Yogi of controlled mind, practising Yoga of the Self – Nirodha Samadhi ."
26	<i>"yatra uparamate chittam niruddham yogasevayā yatra chaivātmanātmānam pashyannātmani tushhyati"</i> // 20 //
	1. The mind that has attained quietude, is ready to be dissolved by the practice of Yoga; 2. When, seeing the Self by the self, one rejoices in his own Self;
27	<i>"sukham-ātyantikam yat-tad buddhi-grāhya-mati-indriyam veti yatra na cha eva ayam sthitah chalati tattvatah."</i> // 21 //
	3. That Bliss Infinite is grasped only by the pure intellect; it is beyond the reach of senses; 4. Knowing That and being established in That, one never moves from Reality;

28	<i>"yaṁ labdhvā chāparaṁ lābhaṁ manyate nādhikaṁ tatah / yasminsthito na duḥkhena guruṇāpi vichālyate" // 22 //</i>
	5. Having obtained This, he thinks there is nothing superior to it worth obtaining; 6. Wherein established, he is not moved even by the heaviest of sorrow;
29	<i>"taṁ vidyād duḥkha-saṁyoga-viyogaṁ yoga-saṁjñitam / sa nishchayena yuktavyo yogah anirvinṇachetasā" // 23 //</i>
	"Let that be known as <u>union</u> (Yoga) which is the state of <u>disunion</u> (Viyoga) from the <u>intense union</u> (Samyoga) with all 'Sorrow' – With <u>determination</u> Yoga should be practised with a mind that is steady and undespairing. "

23 These six verses from Chapter 6 of the Geeta were interpreted by Swamiji in the context of the present subject of the still mind also being seen as 'constantly changing in its degree of stillness'.

24 The words "progressively quieter" is an obvious reference to change in stillness.

25 The more the light of the lamp becomes non-flickering, the more difficult it becomes to make it flicker! The first still flame becomes the support for the second still flame. There arises an ascendancy of stillness.

In another text it is quoted as "a lamp that has been blown out". It seems that this example is not correct. Besides being blown out by wind, there is no lamp at all when the fuel runs out. This also is inaccurate. These two examples would be true if the mind were destroyed. But the mind does not get destroyed. It does not go off. The flame in a windless place is a better example than a flame that has blown out or burned out. For it still survives in stillness. Thus we see that the Geeta's example is closer to the truth. The Samskara of stillness gets stronger and stronger.

26 The "revelling" implies that the state is strengthening, as a Samskara does. This happens as soon as the Antahkarana merges into the Self. From Samprajnata to Asamprajnata, one drops off the Aham Brahmasmi Vritti. This means that it has changed from a Vritti to a Samskara simply by deepening itself; it is no longer in the thought-realm. It is now an Aham Brahmasmi Vasana, which is getting stronger and stronger.

"Revelling" is a figurative expression that conveys the idea that the mind is not dead but deepening in stillness. Eventually it gets described as being boundlessly blissful, and finally as being Absolute Bliss!

In this way, the Geeta perfectly mirrors the explanation given by Sri Vidyananyaji. The difference between a Vritti that is still thought-based, and a Samskara, which has transcended the thought realm, is brought out.

27 If Bliss can be considered to be the direct result of a still, calm mind, then the intensity of the bliss ranging all the way to Infinity becomes a measure of changing bliss.

28 As with Bliss above, so with change in gain ("no greater gain") and suffering ("no greater sorrow"). The expressions show a 'change' in these two intangible qualities as a way of showing that the mind in which they arise is changing. It confirms to us that the mind imbued with these subtle qualities is undergoing a dynamic change at a deep level.

29 The mind described here as uniting with the Self, is also seen simultaneously as detaching itself more and more from **Sorrow**. Sri Krishna coins His famous definition of Yoga in this verse – 'Yoga is Viyoga from Samyoga with Duhkha', i.e. "Union is the Disunion from one's intense union with Sorrow." The core point here is to show a changing mind, even if that change is not visible.

“VIRAMA PRATYAYA ABHYASA”

Section 6.8: The Sutra on Sadhana for Nirodha Samadhi

¹⁰ निरोध-समाधेः साधनं सूत्रयति -

"विराम-प्रत्यय अभ्यास-पूर्वकः संस्कार-शेषः अन्यः" इति ॥ १.१८ ॥

¹¹ विरामः वृत्ति-उपरमः, तस्य प्रत्ययः कारणं वृत्ति-उपरम-अर्थः

पुरुष-प्रयत्नः तस्य अभ्यासः पौनः-पुन्येन सम्पादनम्;

¹² तत्-पूर्वकः तत्-जन्यः, अनन्तर अतीतसूत्रे संप्रज्ञात-समाधेः

उक्तत्वात् तद्-अपेक्षया अन्यः असंप्रज्ञातः समाधिः ।

¹³ तत्र वृत्ति-रहितस्य चित्त-स्वरूपस्य दुर्लक्ष्यत्वात्

संस्काररूपेण चित्तं शिष्यते ।

30	<i>nirodha-samādheh sādhanam sūtrayati - "virāma pratyaya abhyāsa pūrvakah, saṁskāra-sheshhah, anyah". iti 1.18 </i>
	The Sadhana for attaining Nirodha Samadhi is given in this Sutra (1.18): "Born out of the practice of the constant effort to cease all mental activity is another (Asamprajnata) Samadhi wherein only the Samskara or tendency remains."
31	Now every word of the Sutra is taken up and explained: <i>virāmah</i> vṛtti-uparamah; <i>tasya pratyayah</i> kāraṇam vṛtti-uparama-arthah purusha-prayatnah; <i>tasya abhyāsa</i> paunah-punyena sampādanam;
	<i>Viramah</i> – means "cessation of transformation"; <i>Pratyaya</i> – "the cause of that Viramah"; means the personal effort made to attain Viramah; <i>Abhyasa</i> – "practice of that"; means doing it again and again, repeatedly;
32	<i>tat-pūrvakah</i> tat-janyah; <i>anantara atītasūtre saṁprajnāta-samādheh</i> <i>uktatvāt, tad-apekshayā</i> <i>anyah</i> asaṁprajnātah samādhīh
	<i>Poorvakah</i> – "preceded by that"; means brought about by that; In the immediately preceding Sutra (see 1.17), <i>Samprajnata Samadhi</i> , the One-pointed State has been described; so in relation with that, <i>Anyah</i> – "other"; means Asamprajnata Samadhi , i.e. the Superconscious State;
33	<i>tatra vṛtti-rahitasya chitta svarūpasya durlakshhyatvāt</i> <i>saṁskāra-rūpeṇa chittam shishhyate</i> (from <i>sheshhah</i>)
	There (in <i>Asamprajnata Samadhi</i>), the mind is devoid of any thought transformations, and therefore its nature cannot be easily described. The mind remains in the form of a <i>Samskara</i> or Vasana (impression) only (<i>Sheshah</i>)

30 The Sadhana or means to attain Nirodha Samadhi is presented in a concise form in the Sutra: i) Constant, repeated practice;

ii) until the Vritti dissolves, and only the Samskara remains.

31 Every word of the Sutra is expanded upon. Swamiji added two valuable hints:

1. "The road to perfection is always under construction".

2. "The sky is the limit; but the sky has no limit."

32 The reference made here is to the previous Sutra 1.17. This Sutra is not found in Jivanmukti Viveka, but has been included here as a vital link to Sutra 1.18:

Sutra 1.17:

वितर्क, विचार, आनन्द, अस्मिता-रूप अनुगमात् संप्रज्ञातः

vitarka, vicāra, ānanda, asmitā-rūpa anugamāt saṁprajñātaḥ /

Meaning: “The Samadhi consisting of right knowledge (Samprajnaata) is that which is followed by reasoning, discrimination, bliss and unqualified ego.”

It is significant that the forerunner of a ‘no-mind’ Asamprajnata Samadhi, is a Samprajnata Samadhi which is well-defined by knowledge, reason, discrimination – all inputs from a trained, well-disciplined mind. We also note here that Samprajnata Samadhi is equated to *Tattva Jnana* by defining it in terms of right knowledge.

33 As opposed to the above, Asamprajnata Samadhi is “devoid of any thought formations”, so much so that it is very hard to describe it. Further, through practice, the Vritti of ‘Aham Brahmasmi’ has been converted to a Samskara which is a causal impression lodged totally outside the mind, the subtle body complex.

Section 6.9: The Geeta on Sadhana for Nirodha Samadhi

विराम प्रत्यय जन्यत्वं भगवान् विस्पष्टम् आहः

— भ.गी ६

34 "सङ्कल्प-प्रभवान्-कामान् त्यक्त्वा सवन् अशेषतः ।

मनसैव इन्द्रियग्रामं विनियम्य समन्ततः" ॥ २४ ॥

35 "शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्" ॥ २५ ॥

36 "यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्" इति ॥ २६ ॥

34	<i>virāma pratyaya janyatvaṁ, bhagavān vispashhtham āhah - bha.gī 6</i>
	How the effort to dissolve the mind leads to the birth (of Asamprajnata Samadhi) – is clearly stated in three crucial verses by the Lord in the <i>Geeta</i> :
35	<i>"saṅkalpa prabhavān kāmān tyaktvā sarvānasheshhataḥ / manasaiva indriya-grāmaṁ viniyamya samantataḥ" ॥ 24 ॥</i>
	"Abandoning all desires born of imagination without reserve; And even completely restraining the whole group of senses by the mind, from all sides."
36	<i>"shanaih shanaih uparamed buddhyā dhṛtigṛhītayā / ātmasamsthāṁ manah kṛtvā na kinchid api chintayet" ॥ 25 ॥</i>
	" <i>Little by little</i> , let him attain quietude; with the intellect held in firmness. Having established the mind in the Self, let him not think of anything."
37	<i>"yato yato nishcharati manah chanchalam-asthiram / tataḥ tataḥ niyamyā etad ātmani eva vashaṁ nayet" iti ॥ 26 ॥</i>
	"From whatever cause wanders away the restless and unsteady mind, from that let him restrain it and bring it under the control of the Self alone."

34 Here we note that these three verses of the Geeta have a significant impact on the content of Part 3. The importance of each verse is stated below:

35 Key Sadhana techniques are provided in this verse to attain Nirodha Samadhi. Every word of this verse is explained in detail by Sri Vidhyaranyaji in the Sections 10-16 of this Chapter. For this reason, we do not require to comment on it here.

36 Then the Chapters 7, 8 and 9 present a detailed discussion on verse 6.25 in which “Four Stages of Development” are analysed. The stages lead us systematically from sense control all the way to Nirvikalpa Samadhi.

The words ‘**Shanaih Shanaih**’ meaning “*slowly, slowly*”, lead us to examine the four stages of Sadhana in Jnana Yoga. They open up the broad topic of the “**Four-stage Sadhana**” which forms the content of the next three Chapters, on Nirodha Samadhi, and provides an invaluable step-by-step insight into the steps leading to the ultimate goal.

37 Verse 6.26 is discussed further in Chapter 10, as it concerns the “Four Obstacles” that face the seeker just before he attains Nirodha Samadhi. This Chapter draws our attention to be vigilant in the very last phase of Sadhana to attain the Nirodha State of the mind.

Section 6.10: Explanation of “Sankalpa Prabhavan Kaman”

38 काम्यमानाः स्रक्, चन्दन, वनिता, पुत्र, मित्र, गृह, क्षेत्र आदयो
मोक्ष-शास्त्र-कुशल विवेक-जन-प्रसिद्धैः बहुभिः दोषैः उपेता;

39 अपि अनादि अविद्या-वशात् तान्-दोषानात् छाद्य तेषु विषयेषु
सम्यक्त्वं मनः कल्पयति ।

40 तस्मात् च संकल्पाद् इदं ‘मे स्याद्’ इति एवं-रूपाः कामाः प्रभवन्ति ।

38	<i>kāmyamānāḥ srk, chandana, vanitā, putra, mitra, gr̥ha, kshhetra ādayo mokshha-shāstra-kushala viveka-jana-prasiddhah bahubhih doshhaih upetā;</i>
	The ‘Desirables’ are garlands, sandalwood-paste, woman; (fame, wealth and passion) children, friends, houses and properties, and so on; To those who are well-versed in the discipline of Liberation, who are discriminating – to them these things are well-known to have many defects.
39	<i>api anādi avidyā-vashāt tān-doshhānāt chhādyā teshhu vishhayeshhu samyaktvaṁ manah kalpayati </i>
	Yet, under the influence of beginningless ignorance, a veil is placed over all of them by the mind, which imagines them to be perfect (seeing no defects in them).
40	<i>tasmāt cha saṁkalpād idaṁ ‘me syād’ iti evaṁ-rūpāḥ, kāmāḥ prabhavanti </i>
	Therefore, due to imagination of the type, “Let this be mine”, desires are born!

38 Sensual objects, especially in the context of being enjoyments, have many defects. However, ordinary people cannot see these defects. In fact, they actually want more and more sense objects so that they can enjoy more sense pleasures. They have no interest in seeing ‘defects’ in them.

Who are the persons who see defects in sense objects? They are those who are self-disciplined; who are convinced that the defects mislead one in life; who are determined to attain spiritual liberation. The discriminating few alone can see the defects.

39 Those who are under the influence of ignorance have a veil placed over their minds which prevents them from seeing the defects. In fact, they revel in the objects.

40 Such people are so carried away by the pleasure from the objects, that they get easily attached to them by creating a desire for them: “I want it; I cannot do without it.” By thinking in this way, the desire for objects multiplies. Unless they learn from bitter experiences, they are unable to change their angle of vision to free themselves.

Section 6.11: Citations Tracing the Source of Desire

⁴¹ तथा च स्मर्यते — मनुसंहिता २.३

“संकल्प-मूलः कामाः वै यज्ञाः संकल्प-संभवाः” ।

⁴² “काम जानामि ते मूलं संकल्पात् किल जायसे ।
न त्वां संकल्पयिष्यामि समूलस्त्वं विनङ्क्ष्यसि” इति ॥ १७१.२५ ॥ — म.भा

41	<i>tathā cha smaryate - manusamhitā</i> <i>"saṁkalpa-mūlah kāmāḥ vai, yajnāḥ saṁkalpa-sambhavāḥ" // 2.3 //</i>
	The Smṛiti says the following on imagination: “Desire is truly rooted in the thought that imagines it; Why, even acts of sacrifices can be born of desire-ridden imagination (eg. for heaven).”
42	<i>"kāma jānāmi te mūlaṁ saṁkalpāt kila jāyase </i> <i>na tvāṁ saṁkalpayiṣhyāmi samūlastvaṁ vinaṅkshhyasi" iti // 25 // - ma.bhā</i>
	“O Desire! I know your source; undoubtedly you are born of imagination. No longer shall you be the subject of my imagination; you shall be destroyed by the root.”

As desire for sense objects is a fundamental defect that obstructs the spiritual life, a seeker has to learn to give them up. Two citations are given to help us understand the harm that desire does to us when we are blinded by ignorance..

41 The *Manu Smṛiti* teaches that desire does not lie in the objects but in the mind of an individual. Even a good act, for example, an act of sacrifice, can be done with selfish motives and be rendered impure by that motive.

42 The *Mahabharata* also teaches the same lesson. The only way to deal with desire is to root it out of the mind.

Section 6.12: Explanation of “Tyaktva”

⁴³ तत्र विवेकेन विषय-दोषेषु साक्षात्-कृतेषु शुना वान्ते
पायस इव कामाः त्यज्यन्ते ।

43	<i>tatra vivekena vishhaya-doshheshhu sākshhāt-kṛteshhu,</i> <i>shunā vānte pāyasa iva, kāmāḥ tyajyante </i>
	When through discrimination the evils in the objects of enjoyment are realised, like the ‘porridge’ that is vomited by a dog, then alone are desires (finally) given up!

43 Tyaktva: “having given up”. Desire is truly and permanently given up only when it arises from discrimination. The intellect has to understand the “evils” (the defects) of sense

pleasures – that they are not capable of giving permanent happiness. The feeling of disgust for sense pleasures should be like that which arises when a dog throws out its vomit.

Section 6.13: Explanation of “Sarvān”

४४ स्रक्-चन्दनादिषु इव ब्रह्मलोकादिषु अणिमादि-अष्टैश्वर्येषु
च कामाः त्याज्या इति अभिप्रेत्य ‘सर्वान्’ इति उक्तम् ।

44	<i>srk-chandan-ādishhu iva brahmalokādishhu aṇimādi-ashhthaishvaryeshhu cha kāmāḥ tyājyā iti abhipretya 'sarvān' iti uktam </i>
	Along with garlands, sandalpaste, etc, <u>Brahmaloka</u> as well as the eight <u>occult powers</u> are also to be included among the things renounced. This is implied by the word ‘ <u>Sarvaan</u> ’.

That the scriptures weigh every word before using it is well demonstrated by the use of the simple word ‘**Sarvan**’ meaning “all”. Why has this word been used? It is to close all the loopholes that people try to find to retain their secret desires.

44 In this case, according to Sri Vidyananyaji, the word ‘all’ is meant to include even the pleasure of going to the highest heaven, Brahmaloka. Not only that, but even the pleasure of having occult powers and mesmerising people with them, is to be discarded. These subtle forms of pleasure are very harmful to the seeker.

Section 6.14: Explanation of “Asheshatah”

४५ मास-उपवास व्रतिना तस्मिन् मासे-अन्ने त्यक्ते अपि कामः पुनः पुनः उदेति;
तद्वत् मा भुद् इति ‘अशेषतः’ इति उक्तम् ।

45	<i>māsa-upavāsa vratinā tasmin mase-anne tyakte api kāmāḥ punah punah udeti; tadvat mā bhud iti 'asheshatah' iti uktam </i>
	In the vow of fasting in a particular month, a man observes it by giving up eating for a month. However, the desire for food arises again and again; To avoid such difficulties from arising, the word <u>Asheshatah</u> , “with no exception” is used,

Here we see an even more subtle use of a word which one may casually think is quite unnecessary in the verse. This word usage brings to light how thoughtful the scriptures are in the use of words. **Asheshatah** means “without any exception” or “entirely”. The human mind is so keen to find the slightest loophole in an instruction from the scriptures, that it leaves no stone unturned to find an excuse to disobey a scriptural instruction.

45 Here an example is given of how cunning the human mind can be. A man takes up fasting, supposedly in order to control his palate from eating all sorts of delicacies and spoiling his health. So he fasts for a whole month, foregoing all pleasant foods. By some will power he succeeds quite well. However, when the one month is over, the desire for those pleasant foods has not left him, and he eats them with vengeance. The word Asheshatah has been specially added here to avoid this happening. The giving up has to be “without any exception”. It must be so thorough that this backlash of desire does not happen!

Section 6.15: Explanation of “Manasā Iva”

46 काम-त्यागे मनः-पूर्वक प्रवृत्तिः अभ्यावे अपि
चक्षुरादीनां रूपादिषु या स्वभाव-सिद्धा प्रवृत्तिः
सः अपि प्रयत्न युक्तेन मनसा एव नियन्तव्या ।

46	<i>kāma-tyāge, manah-pūrvaka pravṛttih abhāve api, chakshurādīnām rūpādishhu yā svabhāva-siddhā pravṛttih sah api prayatna yuktena manasā eva niyantavyā </i>
	When desires are given up, although there is no intentional activity of the sense organs, yet the normal functioning of the eye, etc. of perceiving, etc. is to be controlled only by making a mental effort .

46 The senses are involuntary organs, while the mind is a voluntary organ. The senses cannot help functioning in their normal way. What is before them, they will see. If someone claps, the ear cannot help hearing it. Hence, the giving up should not stop at the sense level only; it has to have the full cooperation of the mind as well. This is what is meant by adding the word ‘**Manasaa**’ meaning “with the mind”.

This is a precaution against allowing the mind to continue revelling in the objects, while keeping a strict control over the senses from enjoying them. This would be self-defeating. It would be like turning on the car engine and letting it just idle without engaging the gears with the clutch. This is not the intention of the scriptures.

Section 6.16: Explanation of “Samantatah”

47 देवता-दर्शनादिषु अपि अननुसरणाय ‘समन्ततः’ इति उक्तम् ।

47	<i>devatā-darshanādishhu api ananusaraṇāya, 'samantata' iti uktam </i>
	To avoid even the indulgence of desiring God-vision, the word Samantatah – “from every direction” – has been used in the verse.

With regard to verse 6.24, we come to the final word to be explained, ‘**Samantatah**’ meaning “from every direction”.

47 What has direction to do with ‘desire’? When we give up, we give up the object, not the direction it comes from. True, but here the direction is figurative. *Down* means gross animalistic pleasures; *around* means human pleasures such as attractions to people, fame, applause, etc. And *above* means heavenly pleasures such as the vision of God, etc.



अध्याय ७

॥ भूमिकाः चतस्रः ॥

PART 3, CHAPTER 7 NIRODHA: THE FOUR STAGES

25 Sections (Textbook Pages 229-239)

INTRODUCTION

THE THEME OF THIS Chapter is rooted in Section 6.8 of the previous Chapter where the Sutra 1.18 of Patanjali's Yoga Sutras is quoted. The key words of the Sutra are "*Virama Pratyaya Abhyasa*". In his explanation of this Sutra, Sri Vidyananyaji had cited three verses from the Bhagavad Geeta, namely verses 6.24-26. We ended the previous Chapter by completing the explanation of 6.24. The next three Chapters take up verse 6.25. The phrase ***Shanaih, Shanaih Upame***, meaning "*slowly, slowly the mind should be controlled*" is the seed for these Chapters. Thereafter, Chapter 10 completes the discussion of verse 6.26.

The idea conveyed is of a gradual progression towards the ultimate goal. Four stages of development are identified in the *Katha Upanishad* to trace this progression. In Stage 1 we begin with one who is engrossed in his senses. In Stage 4 we are at the seeker who reaches spiritual perfection, or Jivanmukti. In this Chapter we are given an overview of each stage, including the means by which it can be attained. The next two Chapters take the theme of "*Virama Pratyaya Abhyasa*" into further discussion.

Virama is a more accurate term than *Mano Nasha*. It refers to the quietened state of mind, whereas the latter refers to the destroyed state. This entire Chapter is an absorbing exposition of the best that Yoga philosophy has to offer. Although Yoga does not have provision for the concept of the Self, yet this concept is implied in some of the Yoga Sutras such as Sutra 1.18, which refers to Asamprajnata Samadhi. Sri Vidyananyaji has given a Vedantic interpretation of the Yoga Sutras and brought out the harmony between the Yoga system and that of Vedanta.

Section 7.1: Explanation of "*Shanaih Shanaih*"

¹ भूमिका-जय क्रमेण-परमस्य विवक्षितत्वात् 'शनैः शनैः' इति उक्तम् ।

1	<i>bhumikā-jaya krameṇa-paramasya vivakshhitatvāt 'shanaih shanaih' iti uktam </i>
	For gaining success in attaining the highest state, Nirodha, by stages, the words ' <i>Shanaih shanaih</i> ' – "little by little" have been used.

¹ The Geeta verse 6.25 is cited in the context of attaining Nirodha in degrees. It is the sole topic of this Chapter. This Chapter is complete in itself by tracing the spiritual path from beginning to end, across all four stages of growth.

CHAPTER 6

"VIRAMA PRATYAYA ABHYASA"

Practice of the Effort of Cessation of Mental Activity

CHAPTER 7

THE FOUR STAGES OF EVOLUTION

1

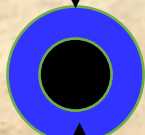
**INDRIYAS TO
MANAS**

**SENSES INTO
MIND**



Senses

1



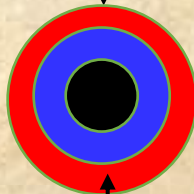
Mind

2

**MANAS TO
JNANA-ATMA**

**MIND INTO
INDIVIDUAL EGO**

2

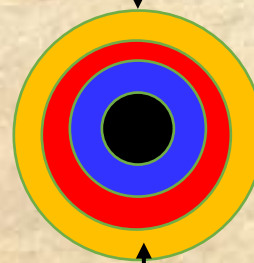


Individual Ego

3

**JNANA-ATMA TO
MAHAT-ATMA**

**INDIVIDUAL EGO INTO
UNIVERSAL EGO**



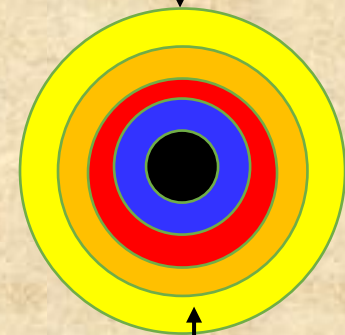
Universal Ego

4

**MAHAT-ATMA TO
SHANTA-ATMA**

**UNIVERSAL EGO INTO
TRANQUIL MIND**

4



Tranquil Mind

Section 7.2: The Four Stages in Jnana Yoga

२ ताः च भुमिकाश्चतस्रः कठ-वल्लीषु श्रूयन्ते

- क.उप

३ "यत्-छेद् वाङ्-मनसी-प्राज्ञाः,
तद्-यत्-छेज्-ज्ञान आत्मनि ।
ज्ञानम्-आत्मनि महति नियत्-छेत्,
तद्-यत्-छेत्-शान्त आत्मनि" इति

॥ १.३.१३ ॥

2	<i>tāh cha bhumikāshchatasrah kathha-vallishhu shrūyante</i> - <i>ka.upa</i>
	There are " Four Stages " of development that are set out in the <i>Katha Upanishad</i> :
3	<i>"yat chhed vāṅ-manasī prājñāh, tad-yat chhet jñāna ātmani jñānam-ātmani mahati niyat chhet, tad-yat chhet shānta ātmani" iti 1.3.13 </i>
	i) The wise man should merge his speech in his mind (Manah) ; ii) then his mind in his intellect (Jnana Atman) ; iii) then his intellect in the Cosmic Mind (Mahat) ; iv) and finally the Cosmic Mind in the tranquil Self (Shanta Atman) .

20-21 At the outset four stages are identified in this progression. They may be considered to be the *Bhagavad Geeta's* route to Mano Nasha. It is closely linked to the teaching of the *Katha Upanishad*:

The overview of the four stages, and explanations of each Stage are described in the rest of this Chapter. Stages 3 and 4 are described briefly at the end of the Chapter.

STAGE 1

FROM SPEECH TO THE MIND

Section 7.3: The Organ of Speech – Two Functions

४ वाग्-व्यापारो द्विविधः – लौकिकः वैदिकः च ।

५ जल्पादि-रूपः लौकिकः, जपादि-रूपः वैदिकः ।

4	<i>vāg-vyāpāro dvividhah - laukikah vaidikah cha </i>
	The organ of speech has a twofold function: Secular and Scriptural .
5	<i>jalpādi-rūpah laukikah, japādi-rūpah vaidikah </i>
	The secular is in the form of ordinary <u>conversation</u> ; the Vedic or scriptural is of the form of <u>chanting or recitation</u> .

4-5 Sri Vidyananyaji begins the discussion of Stage 1 in his characteristic manner by breaking down the subject into its parts and defining them.

At this early stage it is useful to note that Speech is one of the organs of action. However, in the context of this topic, it is taken as a group that included all the ten senses. The reason for extending the meaning in this way is because we are really interested in the impact that the senses have on the mind; we are not so much interested in the sense of speech *per se*. All ten senses are driven by or provide knowledge to their master, the Mind.

Section 7.4: The Means to Control Laukika Speech

६ तत्र लौकिकस्य बहुविक्षेप-करत्वाद्
व्युत्थान-काले अपि योगी तं परित्यजेत् ।

७ अतः एव स्मर्यति -

"मौनम् योगासनं योगः, तितिक्षैकान्त-शीलता ।

निःस्पृहत्वं समत्वं च, सप्तैतान्येकदण्डिनः" इति ॥ ४.२५ ॥ - ना.प.उप

6	<i>tatra laukikasya bahuvikshhepa-karatvād vyutthāna-kāle api yogī taṁ parityajet </i>
	Secular: Of them, the secular function is the cause of various distractions; even when he has arisen from Samadhi, the Yogi should give up this secular form.
7	<i>atah eva smaryati - nā.pa.upa "maunam yogāsanam yogah, titikshhaikānta-shīlatā nihsprhatvaṁ samatvaṁ cha, saptaitāni ekadaṇḍinah" iti 4.25 </i>
	Towards this end, the Smritis have said: " Silence , Yogic posture (stillness), meditation, fortitude, living in solitude , desirelessness, and equanimity – these seven practices are for the Paramahamsa ."

7 The citation refers to Paramahansa Sannyasins. We learnt about them at the very beginning of Part 1. The point raised here is that it is only the Paramahamsas who are directly interested in the goal of Jivanmukti. None of the other Sannyasis named in Part 1 are on this particular quest.

Secondly, the seven Sadhanas listed here are the most important practices for seekers who strive to attain Jivanmukti. One may say that they are the "[Sadhana Saptastaya](#)" for Sannyasis.

And thirdly, the point that is directly connected to this text is that *silence* is the first in the list of these seven Sadhanas. Silence requires the control of one's speech. That is the context of Stage 1. The other Sadhana that is relevant here is *living in solitude*, which also requires the seeker to avoid all unnecessary conversation.

Section 7.5: The Means to Control Vaidika Speech

८ जपादिकं निरोध-समाधौ परित्यजेत् । सेयं वाग्भूमिः प्रथमा ।

९ तां भूमिं प्रयत्न-मात्रेण कतिपयैः

दिनैः मासैः वत्सरैः वा दृढं विजित्य;

पश्चाद् द्वितीयायां मनोभूमौ प्रयतेत् ।

१० अन्यथा, बहु-भूमिका-प्रासादवत् प्रथम-भूमि पातेन

एव उपरित न योग-भूमयः सर्वा विनश्येयुः ।

११ यदि अपि चक्षुरादयो निरोद्धव्याः, तथा अपि

तेषां वाग्-भूमौ मनो-भूमौ वा अन्तर्भावो द्रष्टव्यः ।

8	<i>japādikarṁ nirodha-samādhau parityajet / sah iyaṁ vāgbhūmih prathamā /</i>
	Scriptural: For Nirodha Samadhi, loud chanting should be given up. This is the first stage in the control of speech.
9	<i>tāṁ bhūmim prayatna-mātreṇa katipayaiḥ dinaiḥ māsaiḥ vatsaraiḥ vā ṛḍhaṁ vijitya; pashchād dvitīyāyāṁ manobhūmau prayatet /</i>
	This stage should be brought under control by effort alone; in a matter of days, months or years, it can be perfectly mastered.
10	<i>anyathā, bahu-bhūmikā-prāsādat prathama-bhūmi pātena eva uparita na yoga-bhūmayah sarvā vinashyeyuh /</i>
	Or else, even as a whole multi-storey building collapses when the first floor falls, so also failure to conquer the first stage, will lead to the collapse of all further stages.
11	<i>yadi api chakshhurādayo niroddhavyāḥ, tathā api teshhām vāg-bhūmau mano-bhūmau vā antarbhāvo drashhtavyah /</i>
	Since the eyes, etc. are also to be controlled, they too, under the realm of speech and mind, should be deemed as being included.

8 There is an application of the laws of psychology in this statement. If a person is given to too much talking, then let him exhaust that tendency by loud chanting of the Lord's Name instead of expending it in worldly channels. However, that is not expected to be taken as a permanent instruction. The person has to be guided to reduce even the loud chanting by making it mental chanting, little by little, as required by the theme of this chapter.

There should come a time when the whole Sadhana is taken into the mind, and the external organs are cut out of the equation.

Some General Rules for Stage 1 Sadhana

9 1. The entire four stages are part of a gradual process to perfection. In addition, each stage has to be accomplished in the same gradual manner. It may take years just to master Stage 1. This is understandable, considering the number of births it may have taken to 'master' their misuse!

10 2. Unless one has perfected a stage, it is not advisable to attempt the next stage. The example of the construction of a multi-storey building suits this rule perfectly.

11 3. It has to be understood that Stage 1 does not apply only to the organ of speech, but to all the 10 senses. Every sense has to be withdrawn into its master, the mind.

Section 7.6: The "Merging Process" Explained

¹² ननु, वाचं मनसि नियत्-छेद् इति अनुपपन्नम्;
न हि इन्द्रियस्य इन्द्रियान्तरे प्रवेशः अस्ति ।

¹³ मा एवम् । प्रवेशस्य अविवक्षितत्वात् ।

¹⁴ नाना विक्षेप-कारिणोः वाङ्-मनसयोः मध्ये प्रथमतो
वाग्-व्यापार-नियमनेन मनो-व्यापार-मात्र-परिशेष इह विवक्षितः ।

¹⁵ गो-महिषाः-अश्वाः आदिनाम् इव वाङ्-नियमे स्वाभाविके संपन्ने
ततः ज्ञानात्मनि मनो नियच्-छेत् ।

12	<i>nanu, "vācham manasi niyach-chhed" iti anupapannam; na hi indriyasya indriyāntare praveshaḥ asti </i>
	Objection: The phrase "should merge his speech in the mind" – How is that justified? We do not see the entry of one sense into another!
13	<i>mā evam praveshasya avivakshhitatvāt </i>
	Reply: No, it's not like that. The meaning of 'entering' is not meant to be taken so literally.
14	<i>nānā vikshhepa-kāriṇoḥ vāṅg-manasayoh madhye prathamato vāg-vyāpāra-niyamanena mano-vyāpāra-mātra-parisheshha iha vivakshhitah </i>
	The cause of various distractions are the speech and the mind. Of these two, if the first i.e. the speech is controlled, then it remains only for the mind to be controlled.
15	<i>go-mahishhāḥ ashwāḥ ādinām iva, vāṅg-niyame svābhāvike saṁpanne tatah jñānātmani mano niyach-chhet </i>
	Just as seen in cows, buffaloes, horses, etc, when the control of speech becomes as natural, then (one is ready) to merge the mind into the knowing self (Jnana-Atma).

12 A literal understanding of the merging process leads to this objection.

13 The direct reply is that the process is not to be taken literally as one sense entering into another, and then all the senses being finally placed into the mind. No.

14 What is meant is the sense activity is to be reduced little by little until there comes a time when there is no sense activity and only the mind exists. That is the meaning of "merging" in this context.

15 The example of calm domestic animals is a good illustration of this process. We see how these animals can be together, but they will not gossip with each other. We do not find them in nature behaving in an unruly manner. They are naturally quiet.

Only when the above test is applied and one passes it successfully, is one eligible to enter the next stage, in this case Stage 2, merging the mind into the intellect . . .

JNANA-ATMA, MAHAT-ATMA & SHANTA-ATMA

Section 7.7: The Three Selves Explained & Differentiated

¹⁶ आत्मा त्रिविधः । ज्ञान-आत्मा, मह-आत्मा, शान्त-आत्मा च इति ।

¹⁷ 'जानामि' अत्र स्थित आत्मेति ज्ञातृत्वा उपाधिः अहंकारः अत्र
ज्ञान शब्देन विवक्षितः, करणस्य
मनसो नियम्यत्वेन पृथग् उपात्तत्वात् ।

16	<i>ātmā trividhah jñāna-ātmā, maha-ātmā, shānta-ātmā cha iti </i>
	The Self is of three types: The <u>knowing self</u> , the <u>greater self</u> , and the <u>Tranquil Self</u> .
17	<i>"jānāmi" atra sthita ātma iti jñātrtva upādhiḥ ahaṁkārah atra jñāna shabdena vivakshhitah, karaṇasya manaso niyamyatvena pṛthag upāttatvāt </i>
	In "I know", the 'I' is the self that stands for the principle of knowership called the Ego. The word Jnana here, has to be understood as the 'knowing self', (not the mind). The <u>mind</u> , being the instrument (of knowledge) controlled by it, is thus separated from it.

To explain Jnana Atma, Sri Vidhyaranyaji first explains what is **Atma**.

16 The three Atmas are:

i) The commonly known **ego-self**, also known as our intellect. This is the ego-sense by which we are able to associate all that makes up our body and associates with our mind. It is the sense which tells us, "I am a man, not a woman; I am an Indian, not a European or African; I am happy, not sad." It is **Visheshha**, the specific or individual 'I' that refers to **me**.

ii) Then there is the 'I' which refers to all humanity, or to all creatures. It is the **Samanya** or general 'I'. It is common to all people or all creatures. It is the Universal or **greater self**. It takes one out of his own shell and makes him associate himself with all other living beings. There is no selfishness in this 'I'. It is a group sense of the 'I'.

iii) And thirdly, there is the true, unchanging, indestructible, eternal Self or 'I' that is our real nature and never changes. In the context of this chapter, it is the **Tranquil Self**.

17a With the above background, the explanation of Jnana Atma begins: The 'I' is a product of Chidabhasa, the reflection of Consciousness, the pseudo consciousness, not the real consciousness. It is the I-sense, which is denoted by the technical term, Ego. This Ego does not have any connotations attached to it such as 'pride' or 'self-assertiveness'. It is a neutral word, simply referring to one's sense of individuality. It is not a judgemental word.

17b A clarification is given that the knowing self is different from the mind. When we speak, we may carelessly call this knowing self the 'mind'. However, in the present context where the mind is being spoken as merging into the intellect, the two necessarily have to be separated. The intellect, the knowing self, is that which controls the mind. This is why, philosophically speaking, intellect and mind are separated and not considered to be terms that are interchangeable.

Section 7.8: The Two "Ahamkaras" Explained & Differentiated

¹⁸ अहंकारः द्विविधः । विशेषरूपः सामान्यरूपः च इति ।

¹⁹ "अयम् अहम् एतस्य पुत्र" इति एयं व्यक्तम् अभिमन्यमानः विशेष-रूपः ।

²⁰ "अस्मि" इति एतावत् मात्रमभिमन्यमानः सामान्य-रूपः
स च सर्वव्यक्तिषु व्याप्तत्वात् महानिति उच्यते ।

²¹ ताभ्याम् अहंकाराभ्याम् द्वाभ्याम् उपहितौ द्वावात्मानौ ।

18	<i>ahamkārah dvividhah / visheshharūpah sāmānyarūpah cha iti /</i> Ahamkara or Ego-sense is twofold: i) in the specific sense, and ii) in the general sense.
19	<i>"ayam aham etasya putra" iti eyam vyaktam abhimanyamānah visheshha-rūpah /</i> i) Specific : In the sentence "I am his son", the 'I' refers to the individual; it is the specific 'I'.
20	<i>"asmi" iti etāvat mātram abhimanyamānah sāmānya-rūpah sah cha sarva-vyaktishhu vyāptatvāt mahān iti uchyate /</i> ii) General : In "I am", if only that much is said, the 'I' referred to is the general 'I'. Since this universal variety exists in every individual, it is termed Mahaan , or "great".
21	<i>tābhyām ahamkārahābhyām dvābhyām upahitau dvāvātmānau /</i> Thus the two ego-senses refer to the two selves respectively (Jnana Atma and Mahat Atma).

18 In order to understand the difference between Jnana Atma and Mahat Atma, Sri Vidyanaranyaji now explains the two types of Ego-senses that exist in every being:

19-20 The specific ego-sense refers to the individual person; whereas the general ego-sense refers to all beings universally. We must note that in the second case, we are not talking of one Universal Being, but of the same ego-sense existing in a universal way in all beings. This is an important distinction, for Vedanta philosophy does speak of an Ishwara which refers to all beings as one Universal Being. Here we are not talking of Ishwara.

21 Thus, we discover that **Jnana Atma** and **Mahat Atma** are actually connected in some way. The first refers to the specific ego-sense and the second to the general ego-sense. With this knowledge, we can move forward. However, before describing the merging process of Stage 2, we have one more Self to define . . .

Section 7.9: The Tranquil Self & Each Subsequent Creation

²² निरुपादिकः शान्तात्मा ।

तदेतत् सर्वम्-अन्तर्बहिर्-भावेन वर्तते ।

²³ शान्त आत्मा सर्वान्तः चिद्-एक-रसः ।

तस्मिन् आश्रितं जड-शक्तिरूपम्-अव्यक्तं मूलप्रकृतिः ।

²⁴ सा च प्रथमं सामान्य-अहंकार-रूपेण

महत्-तत्त्व-नाम्ना व्यक्ती-भवति ।

²⁵ ततः बहिः विशेष अहंकार-रूपेण,

ततः बहिः मनः-रूपेण,

ततः बहिः वाग्-आदि इन्द्रिय-रूपेण ।

22	<i>nirupādikah shāntātmā / tadetat sarvam-antarbahir-bhāvena vartate /</i>
	The Tranquil Self is that self which is <i>attributeless</i> , (without any Upadhis). All that follows It happens to be in an “ <i>inner-outer</i> ” relationship:
23	<i>1. shānta ātmā sarvāntah chid-eka-rasah / tasmin āshritam jaḍa-shaktirūpam-avyaktam mūlaprakṛtiḥ /</i>
	1. The Tranquil Self is the innermost of all – it is pure Knowledge Itself. Within It there resides the Primal Cause , the <i>Unmanifest Power of Manifestation</i> .
24	<i>2. sā cha prathamam sāmānya-ahamkāra-rūpeṇa mahat-tattva-nāmnā vyaktī-bhavati /</i>
	2. The first manifestation takes the form of the <i>universal egoism</i> , which is called Mahat Tattwa , the great intellectual principle of Creation.
25	<i>3. tatah bahih visheshha ahamkāra-rūpeṇa, 4. tatah bahih manah-rūpeṇa, 5. tatah bahih vāg-ādi indriya-rūpeṇa /</i>
	3. Outer to that is the form of <i>individual egoism</i> , (or Buddhi , the intellect); 4. Outer to that is the form of the <i>mind</i> , (Manas); 5. Outer to that is the form of the <i>senses</i> , such as the organ of speech, (Indriyas).

A glimpse is given of the general theory of Creation that is quoted in Vedanta. It is emphasised at the outset that the aim of Vedanta is not to explain Creation, but to explain how to go beyond creation! For this reason one finds many theories of Creation put forth in the scriptures. That does not make the scriptures inconsistent; rather it is intended to tell us that if creation itself is false, how can there be such a thing as a true creation theory?

22-25 Having said that, the general theory speaks of creation ‘flowering’ out from the Absolute Reality, which is one and all-pervading. Creation itself follows the theme of this chapter – it emerges “little by little”, “stage by stage”. From the causal seed, emerges the subtle elements; and from them a process of Panchekarana is applied to ‘grossify’ the elements. And from the gross elements is made everything that we see in creation.

As one moves from the causal to the gross, we are as though moving from the innermost to the outermost. This is emphatically brought out by repeating **Tatah Bahih**, “outer to that” when moving from one stage to another.

Section 7.10: Citation Illustrating the “Inner-Outer” Relationship

26 तदेतद् अभिप्रेत्य, उत्तर-उत्तरम् आन्तरत्वं विविनक्ति श्रुतिः – क.उप

27 "इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः" ॥ १.३.१० ॥

28 "महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः" इति ॥ १.३.११ ॥

26	<i>tadetad abhipretya, uttara-uttaram āntaratvaṁ vivinakti shrutih</i> - <i>ka.upa</i>
	With all this in view, the Shruti (<i>Katha Upan.</i>) describes the outer to inner change thus:
27	<i>"indriyebhyah parā hi arthā, indriyebhyah cha param manah manas astu parā buddhih, buddheh ātmā mahān parah" 1.3.10 </i>
	"Than the senses , the objects are exterior; than the senses, the mind is superior; than the mind, the intellect is superior; than the intellect, the Mahat is superior."
28	<i>"mahatah param avyaktam, avyaktāt purushhah parah purushhān na param kimchit, sā kāshhthā sā parā gatih" iti 1.3.11 </i>
	"Than Mahat, the Unmanifest is superior, than the Unmanifest, the Purushah is superior; than the Purusha nothing is superior. The Purusha is the end, the <u>highest Goal</u> ."

26 The basic laws that govern the outer-to-inner relationship between all the five principles is as follows:

- i) **Sookshma**: the inner subtler than the outer;
- ii) **Adhara**: the inner is the support of the outer;
- iii) **Vyapaka**: the inner pervades the outer.

The Diagram on page 125 illustrates this relationship.

Creation proceeds from the subtle to the gross, from the inner to the outer. That order is called **Adhyasa**, the order of superimposition.

The Sadhana to be liberated from the above process, proceeds in the reverse direction, from the gross to the subtle, from the outer to the inner. That order is called **Apavada**, the order of de-superimposition.

27 The mind and intellect are closely related, both being part of the **Antahkarana**, the “inner instrument”. We are looking at the same Antahkarana from the outer and inner angle. The two views give different characteristics of the same instrument. Hence, one is distinguished from the other by the following opposite natures:

- i) Intellect is the quiet state of the mind; mind is the disturbed state of the intellect;
- ii) For that reason, intellect is decisive; mind is indecisive;
- iii) Intellect is reliable, giving good guidance; mind is unreliable, being untrustworthy;
- iv) Intellect is firm, steady and still; mind is fickle, unstable and restless.

28 Mahat is also referred sometimes as **Mahaan**. Mahat is neuter, Mahaan is masculine. That is the only difference. Samskrit has provision for the same word having multiple genders. This is just for information.

There can be nothing beyond Consciousness, since It is the very support of everything else. By definition, Consciousness cannot be broken down further. Consciousness is the all-pervading, indestructible Truth of the universe.

STAGE 2 FROM MIND TO THE JNANA ATMA

Section 7.11: *A Glimpse of What Stage 2 Entails*

²⁹ एवं सति अत्र, नाना-विध संकल्प-विकल्प साधनं
करणरूपं मनो-अहंकर्तारि नियच्छेत् ।

³⁰ मनः व्यापारान्-परित्यज्य अहंकार-मात्रं शेषयेत् ।

29	<i>evam sati atra, nānā-vidha saṁkalpa-vikalpa sādhanam karaṇa-rūpam mano-ahamkartaṁ niyachchhet /</i>
	Knowing the full context of our discussion, the present step (Stage 2) is being started: Producing an endless variety of thoughts, swinging across the full spectrum, the mind, as the instrument of deliberation, should be merged in the individual ego.
30	<i>manah vyāpārān-parityajya ahamkāra-mātram sheshhayet /</i>
	The mental activities have to be given up, and only the individual ego has to be retained.

29 The gist of the process involved in Stage 2 is given, with details to follow. This stage is the crucial **Mano Nasha** stage. The nature of the mind is to proliferate the thoughts manufactured in it. The words **Sankalpa-Vikalpa** indicate the full manufacturing spectrum of the thought factory of the mind. **Karana** tells us that the mind is like a factory, it is an instrument or device that creates endless thoughts.

How difficult it is to shut down this factory! Most factories we know only have one thing in mind – expansion! Nobody is interested in shutting down their factories. They look for more and more work, wish to create more branches, wish to expand their business that goes beyond imagination. Who will want to shut down their own mind?

30 This is to build up the theme ahead. Rare indeed is the attempt to terminate the mind-factory. If there is one who does want to, he soon finds it to be an ‘impossible’ task!

THE MIND & ITS MYSTERIES

The vagaries of the mind are expressed here as '*Sankalpa-Vikalpa*' giving a picture of a pendulum swinging from one end to the other. That is the very nature of the mind. It behaves that way only, unless it is guided by a force that has the power to stop the dangling of the pendulum. That force is supplied by the enlightened intellect, **Jnana Atma**.

Provided that this 'knowing self' is fed with the right knowledge, it is the only instrument that can accomplish the stoppage of the pendulum. The wrong knowledge can easily lead the mind to make its pendulum swing even more strongly, rather than slow it down to zero. Strangely, it is the mind itself that graduates to become the intellect when it is quietened down.

This transformation of mind to intellect is contained in the word **Niyacchet**, "*to put into*". We take the mind and 'put it into' the Ahamkara – that is exactly what Stage 2 does. The mind comes completely under the control of the intellect, the individualised controlling self. This is the higher purpose of the intellect. In this function, the term used for intellect is Buddhi.

The above is the central teaching of the *Katha Upanishad*. The Upanishad contains a beautiful chapter on the imagery of a chariot pulled by horses, being controlled by reins held by the charioteer who represents the intellect. The *Katha Upanishad's* main teaching is to bring the dissipated mind under the firm control of the intellect. This is called placing life back on the right track to continue the journey of life smoothly.

The way to do this is discussed in the next section. "Let there be no thoughts that keep wandering away indecisively. Let one retain only the 'I'-Consciousness. This method is perhaps tedious, but very systematic and brings genuine results, as it is very thorough.

The spiritual path is a vertical path, and a horizontal one. Going up, we have to ensure a firm stable ground to climb up from. This forces one to make his platform firm and steady before taking the next step. The foundation for the current step is the firm ground prepared by the previous step. However, the journey is also a horizontal one, like a train journey. Others travel with us and we are required to support them or be supported by them. We have fellow seekers to take care of.

This is the mentality we need to tread the spiritual path. We must make sure that what we are striving to achieve now must be done to 100% perfection, for our own sake as well as those travelling with us.

It is natural that many may simply gasp and say that the control of the mind is not possible. Arjuna went through that phase, and he represents the common man. But the Lord answered all his doubts with perfect equanimity and firm adherence to the Truth. Without any tricks, he demonstrated to Arjuna that mind-control is not only possible, but absolutely essential to attain God-realisation.

A firm principle which Sri Krishna never relinquishes is that the mind has to be trained slowly and steadily, without rushing a single step. That is the main point of this Chapter. We bear in mind that Sri Krishna agrees with Arjuna that to control the mind is a very difficult task. But He differs with Arjuna's conclusion that it is impossible. To Him, by using the proper means, even a difficult thing like the mind can be tamed.

Section 7.12: The Daunting Task & the Right Means

- ³¹ न च एतद् अशक्यम् इति वाच्यम्, वदन्तम् अर्जुनं प्रति – भा.गी ६.
 "तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्" || ३४ ||
- ³² भगवतः उत्तर अभिधानात् –
 "असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते" || ३५ ||
- ³³ "असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
 वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः" || ३६ ||

31	<i>na cha etad ashakyam iti vāchyam, vadantam arjunam prati - bhā.gī 6</i> <i>"tasyāham nigrāham manye vāyoh iva sudushhkaram"</i> 34
	It cannot be said that this is impossible. When Arjuna complained: "To control it (the mind), I reckon it is as hard as to control the wind!" . . .
32	<i>bhagavatah uttara abhidhānāt -</i> <i>"asaṁshayaṁ mahābāho, mano durnigrahaṁ chalam </i> <i>abhyāseṇa tu kaunteya, vairāgyeṇa cha gr̥hyate"</i> 35
	. . . Bhagavan Sri Krishna gave him the following reply: "Without doubt, O mighty-armed one, the mind is restless and hard to control; but through practice, O son of Kunti, and through dispassion, it can be restrained."
33	<i>"asaṁyat-ātmanā yogo, dushhprāpa iti me matiḥ </i> <i>vashi-ātmanā tu yatatā, shakyaḥ avāptum upāyataḥ"</i> 36
	"By a man who cannot control himself, I agree with you that Yoga is very hard to attain; but by one who has controlled himself, by the right means, yes, it can be controlled!"

31-33 These verses have been cited earlier in this text, in Part 2 to illustrate how difficult it is to control one's Vasanas. It is perhaps even more difficult to control the mind itself. Controlling desires are like controlling the production of thoughts in the mind. Controlling the mind is like shutting down the whole factory in which thoughts are made.

Swamiji made it a point to draw our attention to the similarity of expressions used by Arjuna and Sri Krishna. Both adhere firmly to their respective viewpoints. Both express their viewpoints with conviction. This sets up the debate before us, as though the outcome is going to be uncertain. Who is going to win this debate – Arjuna or Krishna?

There is one difference: Arjuna has no logic to back up his stance. He has only fear and a lack of faith in his ability. Sri Krishna on the other hand, is convinced that the process has to be given a fair trial. He does not allow Arjuna to just throw up his hands without even trying. Besides, he guides Arjuna to adopt the proper means by which to try . . .

Section 7.13: The First Three Means for Mind Control

- ³⁴ अभ्यास-वैराग्ये पतञ्जलि सूत्र उदाहरणेन व्याख्यास्येते ।
- ³⁵ पूर्व-पूर्व भूमि दार्ढ्य-रहितः असंयत्-आत्मा ।
 तत्-सहितः, वश्यात्मा ।

34	i) abhyāsa, ii) vairāgye <i>patanjali sūtra udāharaṇena vyākhyāsyete /</i>
	<i>i) Practice</i> and <i>ii) dispassion</i> will be explained later, quoting Patanjali's Sutras.
35	iii) pūrva-pūrva bhūmi dārḍhya- <i>rahitaḥ asaṃyat-ātmā /</i> <i>tat-sahitaḥ, vashyātmā /</i>
	iii) <i>Success in the previous stages:</i> a. without this success, one is an Asaṃyat Atma , having <i>no self-control</i> ; b. but with this success, one is a Vashi Atma , having <i>self-control</i> ."

In this Section and the next, Sri Vidyananyaji neatly summarises the essence of Lord Krishna's reply to an Arjuna whose spirits were flagging at the daunting task of controlling his mind. The Geeta verses mention four means. Three are given here and the fourth one – the most important of them all – is given in the next section.

34 i) & ii) Abhyasa and Vairagya: "constant practice" and "dispassion". Vidyananyaji plans to explain these two at a later stage. (see Chapters 11 and 12.)

35 iii) Purva Bhumi Dardhya: Sri Vidyananyaji believes that true self-control is that which comes to one when he has "perfected the previous stage" of development. It means that self-control is a dynamic virtue which grows as we graduate from one stage to another:

Asaṃyat Atma and **Vashi Atma:** "one without self-control" and "one with self-control". *Self-control* is gained by succeeding in the previous stage.

i) For Stage 1, self-control means mastery over the senses.

ii) For Stage 2, self-control means mastery over the mind.

iii) For Stage 3, self-control means transcending one's Ego-sense.

iv) For Stage 4, self-control means going beyond even the universal Ego-sense; crossing over Maya, the cosmic power of illusion, and being established in Brahman.

Section 7.14: **Persistence – the Fourth Means**

³⁶ उपायतः प्राप्तिं गौडपादाचार्याः सदृष्टान्तम् आहुः – माण्डू.का ३

³⁷ "उत्सेक उदधेः यद्वत् कुशाग्रेण एक-बिन्दुना ।
मनसो निग्रहः तद्वद् भवेद् अपरिखेदतः" इति ॥ ४१ ॥

³⁸ "बहुभिर्न विरोद्धव्यम् एकेन अपि बलीयसा ।
स पर अभवम् आप्नोति, समुद्र इव टिट्ठिभात्" ॥

36	<i>upāyataḥ prāptiṃ gaudapādāchāryāḥ sadṛshhthāntam āhuh - māṇḍū.kā</i>
	How by right means it is attainable, has been spoken thus by Sri Gaudapadacharyaji:
37	<i>"utseka udadheh yadvat, kusha-agreṇa eka-bindunā /</i> <i>manaso nigrahah tadvad, bhaved aparikhedatah" iti ॥ 3.41 ॥</i>
	"As it is to dry up the ocean drop by drop with the tip of a blade of grass! So, too, with control of the mind it has to be done with tremendous persistence ."
38	<i>"bahubhiḥ na viroddhavyam, ekena api balīyasā /</i> <i>sa para abhavam āpnoti, samudra iva tittibhāt" ॥</i>
	"The mind, outnumbered by opposition, cannot by itself handle their combined strength; it succumbs to numerical superiority, just as the ocean did to the <i>tittibha</i> birds."

The fourth means is the one that really matters. This is best described in the words of Sri Gaudapadacharyaji in his classic “*Karika*” on the *Mandukya Upanishad*.

37-38 In a nutshell, Gaudapadacharya takes the fourth means as ***Aparikhedatah***, i.e. “*enthusiasm*” or “*persistence*”. We could see from the power of Swamiji’s expression, that he was entering his favourite subject. One has to be fired up to attain God-realisation, then alone can success crown his efforts to control the mind. The full meaning of enthusiasm is elaborated as we move through the next eight sections devoted to this theme.

We embark on a remarkable journey with Swamiji, and he does full justice in working us up for it with some exquisite oratorical passion. Swamiji takes us on a trip during which we shall see the full depth of this fourth means to realise God.

Section 7.15: ***Story – The Titeebha Bird & the Ocean***

- 39 अत्र संप्रदाय-विद् आख्यायिकाम् आचक्षते –
 40 कस्य चित्किल पक्षिणो-अण्डानि तीरस्थानि उदधिः उत्सेकेन अपजहार ।
 41 तं च समुद्रं शोषयाम् इति प्रवृत्तः स च पक्षी
 स्वम् उखाग्रेण एकैकं जलबिन्दुं बहिः प्रक्षिपति स्म ।
 42 तदा बहुभिः पक्षिभिः बन्धुवर्गैः वार्यमाणः अपि अनुपरतः
 प्रत्युत तानपि सहकारिणः वव्रे ।
 43 तांश्च पतन उत्पतनाभ्यां बहुधा क्लिश्यतः सर्वान्-अवलोक्य
 कृपालुः नारदः गरुडं समिपे प्रेषयामास ।
 44 ततः गरुड-पक्षवातेन शुष्यन्-समुद्रः भीतः
 तानि अण्डानि आनीय पक्षिणे ददौ ।

39	<i>atra sampradāya-vid ākhyāyikām āchakshhate -</i>
	In Vedantic tradition, there is a story in this context (source untraced):
40	<i>kasyachit kila pakshhiṇo-aṇḍāni tīrasthāni udadhih utsekena apajahāra </i>
	Once there was some small bird that had laid its eggs on the sea-shore. The ocean rose up during the high tide and ‘snatched’ the eggs away.
41	<i>“taṁ cha samudraṁ shoshhayām” iti pravṛttah sa cha pakshhī svam ukhāgreṇa ekaikam jalabinduṁ bahih prakshhipati sma </i>
	“I am going to dry up that cruel Ocean” – saying this, the bird made a firm resolution: With the tip of its beak, it started to throw out the ocean water drop by drop.
42	<i>tadā bahubhih pakshhibhih bandhuvargaih vāryamāṇah api anuparatah; pratyuta tān api “sahakāriṇah vavre” </i>
	At that moment, many other birds, its friends as well as birds of all varieties, arrived. Although discouraged by them, it did not budge from its resolve. On the contrary, it said to them, “Please join me and do something about this.”
43	<i>tān cha patana utpatanābhyām bahudhā; klishyatah sarvān-avalokya kṛpāluh nāradaḥ garuḍam samipe preshhayāmāsa </i>
	And help her they did, running back and forth in large numbers (to empty the ocean). Seeing the enormity of their task, and moved by their pitiable plight for doing no wrong,

	the all-compassionate Narada called for Garuda, the king of birds, to do the needful.
44	<i>tatah garuḍa-pakshhāvātena shushhyan-samudrah bhītah tāni aṇḍāni ānīya pakshhiṇe dadau' </i>
	Thereupon, Garuda, by a mere flap of its huge wings, caused the ocean to tremble. She hastily returned to the little bird all the eggs she had snatched away!

This is a moving story that illustrates the **Persistence** of a tiny bird to undertake an impossible task, and yet succeed by obtaining divine assistance. Swamiji described the whole incident with many dramatic touches added to it that caught every pulse of the drama that took place at the seaside:

Swamiji: 40 The little bird cared only for its dear little ones, still in the form of eggs, snatched away by a cruel ocean.

41 It started the impossible mission – to empty the ocean with the tip of its beak. The other birds laughed and taunted the mother’s hopeless efforts, saying, “All your efforts will be of no avail. You will never succeed. Just accept it and move on in life. These things happen in life; you can’t fight them; you have to accept them.”

42 The little bird was made of stern stuff. It turned to all its taunting friends. Without rebuking them, it asked them, “Please join me and do something about this injustice. I did nothing to the mighty ocean, yet look what it has done. For no reason it has snatched my eggs. How can we allow it to behave so arrogantly! It does not befit the ocean at all to behave that way.”

43 There soon developed a big revolution at the shoreline. Thousands of birds fluttered about with beaks busy as ever, not in the usual chit-chatting, but in emptying the ocean! Then Narada looked down from his high position in heaven. He was surprised to see such a huge army of birds doing such a difficult task. He decided to rush down to earth and console the birds. In an instant he was amidst them, watching with amusement at what they were so busy doing.

The birds did not care for him. They said, “Look here, don’t come and disturb us. We are busy. Either you help us or go away from here. Do not disturb our work!”

Lord Narada was even more touched by these words from the revolutionary army of birds. They remained steadfast to their task. They went on picking up drop after drop, showing Narada faces as they went back for more. Narada knew their heart well. He knew that there was nothing dearer than a mother’s love for her little babies.

44 Narada made an urgent call to heaven and summoned Garuda for help. Garuda presented himself instantly on earth, with his crown and splendid apparel of the King of Birds. He stood all attention before his Lord, the sage Narada.

Narada said, “O King Garuda, do something about this. Bring down the ocean’s pride. You are the king of the birds. It is your duty to resolve this matter and protect your subjects from the tyranny of the ocean. It is not proper for you to sit comfortably in heaven while your subjects are despairing over the loss of their eggs.”

Garuda understood the heart of his Lord. He knew what he was called upon to do. He rose up and flapped his wings. Now Garuda is no small bird. His one wing spanned many miles in the sky. With just one flap, a whole ocean could dry up, so expansive were the wings of Garuda. Varuna, the Lord of the Ocean became terrified when he saw the mighty Garuda rise into the sky. Shivering with fear, he promptly relented and bowed before the huge King of Birds. He returned the eggs that his subjects the ocean waves had taken away

from the little bird's nest on the shore. He was extremely apologetic and said it would never happen again, that such hardship should have to be endured by helpless little birds.

The birds took their eggs back, and as they turned to go, they gave a menacing look at Varuna, as though saying to him, "Don't you dare to do this to us again!"

The wonder of this whole incident is that the birds never for a moment thought that the task they had set themselves was impossible. They were not concerned with its success or failure; they were only concerned about getting back their eggs.

Swamiji then cited a piece that Pujya Gurudev, Swami Chinmayanandaji, was very fond of narrating: He would say, "There are three kinds of people. The first will think about all the difficulties of the work and will not even start it. The second will start it, but when the difficulties come, as they must, they will stop the whole project. The third type will take up the work with great resolve. Regardless of the difficulties that come, they will persist and finally succeed."

Such is the enthusiasm that a seeker of God should have when he takes up the spiritual path. Enthusiasm and persistence are the handmaids that ensure success.

Examples from other Human Endeavours

Swamiji became very enthusiastic over the topic on "Enthusiasm"!

Swamiji: Have we not seen parents watching their baby try to walk, fall, get up and try all over again. They feel so happy that the baby is trying. They encourage it with clapping and laughter. The parents know where it wants to go, so when it falls too many times, they pick it up and place it where it wants to be. We have all seen that. That is exactly what Ishwara did for the little bird, and what He does when He sees us really trying to reach Him. He, too, gets pleased and tries to 'egg' us on.

Take another example: An ant gets into your bath tub. If it remains still, you may not even notice it and it gets washed away down the wastepipe. But if it catches your attention by struggling desperately, then you are touched and try to save it. You then pick it up with your hands and place it somewhere safely. So also, if we can catch God's attention by trying very hard, we will succeed in getting His help when we need it. The sincerity of the soul is important. The rest is done by God for us.

We learn in this section not to measure ourselves by our own strength. By itself, that will not enable us to reach the great Goal; it will never be sufficient. We should measure ourselves by God's strength combined with our enthusiasm.

Swamiji also ended the section by citing an old favourite proverb of his: "There is nothing which God and I together cannot do today." This spells out the attitude of a seeker.

Section 7.16: *How to Make a Task More Interesting*

⁴⁵ एवम् अखेदेन मनो-निरोधे परमधर्मे प्रवर्तमानं
योगिनम् ईश्वरः अनुग्रहति ।

⁴⁶ अखेदः च मध्ये मध्ये तद् अनुकूल-व्यापार-मिश्रणेन संपद्यते,
यथा ओदनं भुञ्जानस्तत् तद्ग्रास अन्तरे
चोष्य-लेह्य-आदीन आस्वादयति तद्वत् ।

45	<i>evam akhedena mano-nirodhe paramadharme pravartamānaṁ yoginam īshvarah anugrahṇāti </i>
	In this way, for the seeker who has unflagging zeal, and to whom mind-control is the highest religious deed, the Lord Ishwara Himself comes to the assistance of such a Yogi.
46	<i>akhedah cha madhye madhye tad anukūla-vyāpāra-mishraṇena sampadyate, yathā odanaṁ bhunjānah tat tat grāsa antare choshhya-lehya-ādīna āsvādayati tadvat </i>
	Weariless effort can from time to time be mixed with other favourable activities. It is just like, while one is eating rice, one can mix other courses with it, such as something to suck, or lick, etc, in order to make the food more tasty.

Concluding the topic on persistence or enthusiasm, we now have a section on how one can go about practising this type of enthusiasm. Two practical hints are given by which one may add more commitment and interest to his efforts at quietening the mind:

45 i) Paramdharme: “the highest religious act”. All religious activity is aimed at attaining some degree of mental purity, some peace of mind and happiness. The control of the mind is the highest form of such an activity. If the whole effort is imbued with a deeper religious purpose, greater incentive is added to persist in one’s endeavours. Many good deeds are generated solely in the knowledge that such deeds promote our highest welfare.

46 ii) Favourable Activities: Another way is by adding some other activities that are favourable to the control of the mind. An example of this is instead of just eating plain rice, if one has the rice along with some tasty pickle or a spicy dhal, there is greater enjoyment derived from the eating. This principle can make mind-control something to look forward to.

Section 7.17: Sage Vasishtha – Three Categories of Seekers

- 47 इदम् एव अभिप्रेत्य वसिष्ठ आहः – ल.यो.वा २१
- 48 "चित्तस्य भोगैः द्वौ-भागौ शास्त्रेण एकं प्रपूरयेत् ।
गुरु-शुश्रूषया भागम्, अव्युत्पन्नस्य सत्क्रमे" ॥ ३६ ॥
- 49 "किञ्चिद् व्युत्पत्ति युक्तस्य भागं भोगैः प्रपूरयेत् ।
गुरु-शुश्रूषया भागौ, भागं शास्त्र-अर्थ चिन्तया" ॥ ३७ ॥
- 50 "व्युत्पत्तिम् अनुयातस्य पूरयेत् चेतसः अन्वहम् ।
द्वौ भागौ शास्त्र-वैरायैः द्वौ ध्यान गुरु-पूजया" इति ॥ ३८ ॥

47	<i>idam eva abhipretya vasishthha āhah - la.yo.vā 21</i>
	With this in view, Sage Vasishtha has said:
48	<i>"chittasya bhogaiḥ dvau-bhāgau, shāstreṇa ekaṁ prapūrayet guru-shushrūṣhayā bhāgam, avyutpannasya satkrame" 36 </i>
	“One should devote two parts of his mind to <u>objects of enjoyment</u> ; one part to the study of the <u>scriptures</u> ; and one part to the <u>service of his Guru</u> . Thus should a Beginner follow the right course of Yoga.”

49	<i>"kinchid vyutpatti yuktasya guru-shushrūshayā bhāgau,</i>	<i>bhāgaṁ bhogaiḥ prapūrayet / bhāgaṁ śāstra-artha chintayā" 37 </i>
	<p>"One who has progressed to an Intermediate Level in the path of Yoga, then one part of his mind should be spent in <u>objects of enjoyment</u>; two parts in attending to one's <u>Guru</u>; and the remaining one part in reflecting on the <u>scriptures</u>."</p>	
50	<i>"vyutpattim anuyātasya dvau bhāgau śāstra-vairāyāḥ</i>	<i>pūrayet chetasah anvaham / dvau dhyāna guru-pūjayā" iti 38 </i>
	<p>"For one who is quite Advanced on the path of Yoga, daily he should fill his mind in this way: A part each should be devoted to the <u>Shastras</u> and practice of <u>renunciation</u>; and a part each in <u>meditation</u> and the service of one's <u>Guru</u>."</p>	

Section 7.18: *Expansion on the Above Citations*

- ⁵¹ 'भोग' शब्देन अत्र जीवनहेतुः भिक्षाटनादि व्यापारः,
वर्णाश्रम उचित व्यापारः चोच्यते ।
- ⁵² घटिका-मात्रं मुहूर्तं वा यथा शक्ति योगम्-अभ्यस्य;
ततः मुहूर्तं शास्त्र-श्रवणेन परिचर्यया वा गुरुन्-अनुगम्य;
मुहूर्तं स्वदेहम्-अनुसृत्य; मुहूर्तं योग-शास्त्रं पर्य आलोच्य;
पुनः-मुहूर्तम् योगम्-अभ्यस्येत् ।
- ⁵³ एवं योग-प्राधान्येन व्यापारान्तरानि द्वाग्-अभ्यस्य
शयन-काले तद्दिनगतान् योगमुहूर्तान् गणयेत् ।
- ⁵⁴ ततः पर-द्युः वा पर-पक्षे वा पर-मासे वा योग-मुहूर्तान् वर्धयेत् ।
- ⁵⁵ तथा च एक-एकस्मिन् मुहूर्ते एक-एक क्षण योगे अपि
संवत्सर-मात्रेण भूयान्-योगकालः भवति ।

51	<i>'bhoga' shabdena atra jīvanahetuh bhikshhātan-ādi vyāpārah, varṇāshrama uchita vyāpārah chochyate /</i>
	<i>'Bhoga' – "objects of enjoyment", here it means acts like going for Bhiksha for survival; it also means such acts as required by one's caste and stage of life.</i>
52	<i>ghatikā-mātraṁ muhūrtaṁ vā yathā shakti yogam-abhyasya tataḥ; muhūrtaṁ śāstra-shravaṇena paricharyayā vā gurun-anugamya; muhūrtaṁ svadeham-anusṛtya; muhūrtaṁ yoga-śāstraṁ paryālochya; punah-muhūrtaṁ yogam-abhyasyet /</i>
	<p>i) For one ghatika or muhurta, as per his capacity, he does his <u>practical Yoga</u> exercises;</p> <p>ii) He spends a muhurta with his <u>Guru</u> in listening to the scriptures and in serving him;</p> <p>iii) He spends a muhurta in meeting the <u>personal needs</u> of his body;</p> <p>iv) He spends a muhurta in study of the <u>theoretical science of Yoga</u>;</p> <p>i) then he returns once again to step i) practical Yoga exercises for a muhurta.</p>
53	<i>evam yoga-prādhānyena vyāpārāntarāni drāg-abhyasya shayana-kāle tad dinagatān yoga-muhūrtān gaṇayet /</i>

	Thus, laying greater emphasis on Yoga, he mingles with it all the other favourable activities. At the time of retiring, he should count all the hours he devoted to Yoga.
54	<i>tatah para-dyuh vā para-pakshhe vā para-māse vā yoga-muhūrtān vardhayet </i>
	Then, on the next day, or fortnight, or month, he should <u>increase</u> the hours devoted to Yoga.
55	<i>tathā cha eka-ekasmin muhūrta eka-eka kshhaṇa yoge api saṁvatsara-mātreṇa bhūyān-yogakālah bhavati </i>
	In this way, by adding even a moment to his normal time spent in Yoga, within just a year, he will find that the time spent in Yoga will increase greatly.

53 Yoga-Pradhanyena: “giving importance to Yoga”. Yoga becomes the central focus of his life. Everyday, his primary concern should be his meditation practice. All other things are subsidiary to that. Meditation should be made the anchor of his life. The subsidiaries, however, should be favourable to meditation, and not distractive.

In addition, he should do all the subsidiaries quickly, without spending too much time on them. This is so that he maintains in his mind top priority for meditation even while engaged in those subsidiary activities.

The above advice is also fundamental in the teaching of Sri Swami Sivananda, who placed great emphasis on the maintenance of a daily “Spiritual Diary”. He said that the spiritual diary was like having one’s Guru by his side at all times.

54 The increase can be made at the intervals to suit each aspirant.

55 Someone may complain about this line: “If I keep on increasing my time for meditation, then when will I get a chance to do other things?”

This complaint is now taken up by Sri Vidyananyaji . . .

The following table shows all the three verses of Section 7.17 by Sage Vasishtha in tabular form:

Note: 1 **Ghatika** = 24 minutes, say half an hour
1 **Muhurta** = 48 minutes, say one hour

PROGRAMME OF SADHANA	TIME SPENT (Hours)		
	Beginner v.36	Mediocre v.37	Advanced v.38
Bhogah – Objects of Enjoyment (Begging, etc.)	2	1	-
Shastrartha Chintaya - Study and Reflection	1	1	2
Guru-Shushrushaya – Service of the Guru	1	2	1
Dhyana, Gurupujaya – Meditation, Devotions	-	-	1,5
TOTAL HOURS IN SADHANA (per cycle)	4	4	4,5
TOTAL IN SADHANA (per day, 4 cycles/day)	16	16	18
Daily Ablutions, relaxation and sleep	8	8	6
TOTAL for the day	24	24	24

Section 7.19:**Doubt: Will Other Activities Not Suffer?**

- ⁵⁶ न च एवं यौग एक-शरणत्वे व्यापार
 अन्तराणि लुप्येरन् इति शङ्कनीयम्;
 लुप्त इतरकृत्स्न व्यापारस्य इव योग अधिकारात् ।
 अतः एव विद्वत्-संन्यास उपेक्ष्यते ।
- ⁵⁷ तस्मात् तदेक-निष्ठः पुमान्-अध्येत्- वणिगादिवत्
 क्रमेण योगारूढः भवति ।

56	<i>na cha evaṁ yauga eka-sharaṇatve vyāpāra antarāṇi lupyeran iti shaṅkaniyam; lupta itara kṛtsna vyāpārasya iva yoga adhikārāt atah eva vidvat-saṁnyāsa upekshhyate </i>
	Exclusive attention to Yoga, at the cost of other activities – this should not be a concern. Only one who has given up all other activities, becomes fit for Yoga. And this is why <u>Vidvat Sannyasa</u> , the renunciation of the knower, is required.
57	<i>tasmāt tad eka-nishhthah pumān-adhyetṛ-vaṇigādivat krameṇa yogārūḍhah bhavati </i>
	Therefore, the man who devotes himself exclusively, like the student or businessman, gradually attains the state of 'Yoga-Aaroodha'.

56 To the above doubt, Swamiji gave us the following guidance: We are here speaking of an aspirant who is nearing the heights of Nirvikalpa Samadhi. To such a person, God-realisation is all that matters.

For example, at one stage Swami Sivananda used to spend up to sixteen hours a day in meditation! Everything else became secondary to him, including his Bhiksha. He would pick up enough rotis from the almshouse for a few days, dry them, then eat them as he required by softening them with Ganges water. The time he saved in this way would be spent in meditation. It was really a very intense austerity.

Swamiji said, "In an athletic race, when a person is nearing the finishing line, he puts in the maximum effort to cross the line. It is the same when one is nearing the line to cross over Maya into Nirvikalpa Samadhi!" Swamiji added, "Actually Nirvikalpa Samadhi is only attained by such people who are totally devoted to it. It is not for those who take it as a hobby!"

57 Two analogies are introduced here – that of a student and that of a businessman – they are taken up in the next verse in detail . . .

The "**Shanaih, Shanaih**" approach is now being applied, not across all the four Stages of Development, but within Stage 2 alone. Stage 2 is such a huge part of the overall Sadhana that it requires prolonged application of enormous effort to succeed in it. The two examples chosen are perfectly matched with the application.

Yoga-Aaroodha: "one who has mounted the horse of Yoga". This term is used frequently in Chapter 6 of the Bhagavad Geeta. It denotes a very high milestone in one's practice. A Yoga-Aaroodha, as defined in the Geeta, is one who is ready to practice intense meditation, as described above. He is a seeker who is in the Vikshipta state of mind, but rapidly heading towards Ekagrata.

Section 7.20: Example: The Student, the Businessman & Yogi

⁵⁸ यथा अध्येता माणवकः पाद-अंशं, पादं,
अर्धः च मृग् च, मृग्-द्वयं, वर्गं च, क्रमेण पठन् ।
दश-द्वादश वर्षैः अध्यापकः भवति ।

⁵⁹ यथा च वाणिज्यं कुर्वन् एक-निष्क, द्वि-निष्क आदि
क्रमेण लक्षपतिः कोटिपतिः वा भवति ।

⁶⁰ तथा ताभ्यां वणिग्-अध्येत्-भ्यां सह एव उपक्रम्य
मत्सरग्रस्त इव, युञ्जाः तावता कालेन, कुतः न योगम्-आरोहेत् ?

58	<i>yathā adhyetā māṇavakah pāda-aṁśam, pādam, ardhah cha, mṛg cha, mṛg-dvayaṁ, vargaṁ cha, krameṇa pathhan dasha-dvādasha varshhaiḥ adhyāpakah bhavati </i>
	Simile 1: A Student is learning to chant Vedas. First only a part of a quarter, then a quarter, then a half, then a full rk, then two rks, then a section – thus he gradually learns to chant. In ten to twelve years, he himself becomes a teacher of chanting!
59	<i>yathā cha vāṇijyaṁ kurvan eka-nishhka, dvi-nishhka ādi krameṇa lakshhapatih kotipatih vā bhavati </i>
	Simile 2: Or, just as a Businessman makes his first rupee, then two rupees, etc, until gradually he becomes a millionaire and then a billionaire!
60	<i>tathā tābhyāṁ vaṇig-adhyetṛ-bhyāṁ saha eva upakramya matsaragrasta iva yunjāḥ tāvatā kālena, kutah na yogam-ārohet ?</i>
	Application: Even so, starting at the same time as the businessman or the student, is a Yogi, as though in competition with them, and working over the same duration – why should he not attain Yoga (just as the other two attain their respective desires)?

The Young Student

58 How does a young boy learn the art of chanting the Vedas? Bit by bit, as explained in the verse, he picks up a part of a word, then half a word, then a full word, then two words, and slowly he is able to chant the whole sentence. Then he chants several sentences, and eventually the whole text gets memorised. All this is done by applying himself day after day, month after month and year after year.

The Businessman

59 In the same way, how does a businessman start off? He first sells a basket of vegetables and comes away with a rupee profit. Then he sells two baskets and makes two rupees profit. Like that by applying himself over several years or decades, he becomes a millionaire and then a billionaire!

The Yogi

60 It is the same with a Yogi who applies himself to silencing the mind. Why should it be doubted that only in his case there will not be success? If the other two can succeed, why can't he, too? He is making a superhuman effort, even more than the student and the businessman, to conquer his mind, the most difficult of all ventures. If he applies himself as they did, surely he must also succeed. There should be no doubt about this.

Section 7.21: The Culmination of Stage 2

६१ तस्मात् पुनः पुनः प्राप्यमाणान् संकल्प-विकल्पान् उद्दालकवत्
पौरुष-प्रयत्नेन परित्यज्य अहंकर्तारि ज्ञानात्मनि मनो नियच्छेत् ।

६२ ताम् एतां द्वितीय भूमिकां विजित्य बालमूकादिवत्
निर्मनस्त्वे स्वाभाविके सति

61	<i>tasmāt punah punah prāpyamāṇān saṁkalpa-vikalpān uddālakavat paurushha-prayatnena parityajya ahaṁkartari jñānātmani mano niyachchhet /</i>
	Thus, by trying again and again like Uddalaka, the constant flow of thoughts in the mind is given up through making a supreme personal effort of renunciation, so that in that Jnana Atma , the knowing self, the individual ego, the mind gets merged.
62	<i>tām etām dvitīya bhūmikāṁ vijitya bālamūkādivat nirmanastve svābhāvike sati</i>
	This second stage can be taken as mastered, when as in a <u>child</u> or a <u>dumb person</u> , ‘mindlessness’ becomes <u>natural</u> .

61 We had begun the topic of **Nirodha**, the fifth state of the mind, at the beginning of Chapter 6. At that time, the example of Uddalaka was given to illustrate the experiences the Sadhaka goes through in the course of making the transition from Samprajnata Samadhi to Asamprajnata Samadhi. The recalling of Uddalaka in this section on the Four Stages of Development is to tell us that the end of Stage 2 brings us to the same point of growth (Samprajnata Samadhi) as Uddalaka was in before he started his Sadhana to reach Asamprajnata Samadhi.

That is, the culmination of Stage 2 is Samprajnata Samadhi, which is equivalent to the fourth or **Ekagrata** state of mind. The two stages that remain, namely Stages 3 and 4, are dealt with below before closing the Chapter. They are very high states, equivalent to the Nirodha Samadhi described in Chapter 6, which took us going from Samprajnata to Asamprajnata Samadhi. In this way we see that the same destination is reached by various methods – namely, Raja Yoga of Patanjali, and now Jnana Yoga of the Upanishads.

62 The Sadhana to achieve Stage 2 began in Chapter 6, Section 6.8. It is **Virama Pratyaya Abhyasa**, “the constant practice of the effort to quieten the mind”, a difficult but not impossible means. The mastery of the mind is the achievement in Stage 2. That signpost is now given in a very interesting manner:

We will remember that in Section 7.6, the culmination of Stage 1, the full control of the senses, was described as the Sadhaka becoming as natural as “a cow, a buffalo or a horse”. Now a similar comparison is made for Stage 2, the full control of the mind. It is described as the Sadhaka becoming as natural as “a child or a dumb person.”

What is the meaning of this here? The animals mentioned under Stage 1 are also dumb, so what is the difference? It is this: Animals do not live in their minds, only in their senses. Their quietness means only the quietness of their senses. In contrast, a child or a dumb person are human beings who have a mind, but it is either not developed for use, or is of no use in speech because speech is disabled. To the dumb person, what is the use of thinking, when he cannot express what he thinks? That is the state which best resembles the man who has *disengaged with the functions of his mind*.

STAGE 3
FROM JNANA ATMA TO MAHAT ATMA

Section 7.22: *The Essential Steps in the Third Stage*

- 63 ततः विशेष अहंकार-रूपं विस्पष्टं ज्ञानात्मानम्
अस्पष्टे सामान्य अहंकारे महत्-तत्त्वे नियच्छेत् ।
- 64 यथा स्वल्पां तन्द्रां प्राप्तवतो, विशेष अहंकारः स्वत एव संकुचति,
विनैव तन्द्रां तथा विस्मरणे प्रयतमानस्य, अहंकार-संकोचो भवति ।
- 65 स इयं लोक-प्रसिद्धया तन्द्रया तार्किक अभिमत निर्विकल्पक ज्ञानेन च
समाना महत्-तत्त्व-मात्र परिशेष अवस्था तृतीया भूमिः ।

63	<i>tatah visheshha ahamkāra-rūpaṁ vispashhtham jñānātmānam aspashhthe sāmānya ahamkāre mahat-tattve niyachchhet </i>
	Thereafter, the <u>individual ego</u> , which is the clearly perceived Jnana Atma , should be merged in the not so clearly perceived <u>universal ego</u> , the Mahat Atma .
64	<i>yathā svalpāṁ tandrām prāptavato, visheshha ahamkārah svata eva saṁkuchati; vinaiva tandrām tathā vismaraṇe prayatamānasya, ahamkāra-saṁkocho bhavati </i>
	When one is overcome by a little tiredness, the individual ego gets reduced on its own; But, not induced by tiredness but by an effort to 'forget' it, the ego can also get reduced.
65	<i>sa iyaṁ loka-prasiddhayā tandrayā tārkika abhimata nirvikalpaka jñānena cha samānā mahat-tattva-mātra parisheshha avasthā tṛtīyā bhūmih </i>
	Simile 1: This (state of egolessness) can be compared to the well-known state of <u>sleep</u> ; Simile 2: and to what the Tarkikas believe to be source of <u>undifferentiated knowledge</u> . In this state only the greater ego or Mahat principle remains; it is the third Stage.

63 Stage 3 is where we prepare ourselves to dissolve our individual personality into the Universal Ego, not the 'communal' ego. The latter is hardly any different from the individual; it has all the ignorance of a community lumped together in it, and is generally more troublesome and binding than the individual egoism. The Universal Ego or **Mahat** is totally free from the body-mind-intellect notions that pervade the individual ego.

64 The Sadhana for this stage is **Ahamkara Sankochah**, "the thinning out of the Ego". The individual ego is a specific limitation felt by a person, like every other person, due to his personal Upadhis of body, mind and intellect. The body and mind have already been dealt with in the first two Bhumikas. So in the third Bhumika our focus is on the intellect where the ego resides.

An example of the state of egolessness is given, namely, tiredness or langour. When one feels tired, the individual ego naturally 'droops', tending to become inactive. By doing the Sadhana for Stage 3 of consciously eliminating the influence of the individual ego in the intellect, the same result of a 'drooping ego' can be obtained, without the need for tiredness to induce the reduction.

Vismarane: "to forget the ego". Individuality is a surface phenomenon. The meaning of 'forgetting it' or putting an end to it, means going into oneself, into the deeper layers of one's personality. Now, the only way in which one can access the deeper layers is through meditation. Implicitly, **Meditation** is the key method of 'forgetting the ego'.

Let us review the three stages discussed so far:

Stage 1: From senses to mind – tackles the gross layer, the most external layer, the sense world;

Stage 2: From mind to intellect – tackles the subtle layer, the mental layer of thought, internal to the above but external to the intellect;

Stage 3: From intellect to Mahat – tackles the causal layer, the subconscious layer of desire impressions or Vasanas, internal to the intellect, but still external to the Mahat, which is the deepest layer of the Upadhis.

Two Examples for the Stage 3 Process

65 The intellect is the hub of the ego-centre. The ego exists as an “I am so-and-so” identity in the intellect. In Stage 3, the idea is to change this to just the “I am” identity. The Visesha (particular or individual) associations are removed and only the Samanya (non-specific or general) associations remain.

This transformation can be compared to two states known to us in everyday life:

i) **Sleep:** In the sleep state, the mind is disabled from the intellect, and cannot influence the ‘I’-sense in any manner. Intellect is thus free from all connections with the Upadhis. The ‘I’-sense merges, as it were, into the universal ‘I’-sense. That is precisely the movement that Stage 3 aims to accomplish. The universal ‘I’ is experienced in deep sleep.

ii) **State of Knowledge:** The Tarkikas speak of two kinds of knowledge: Savikalpa Jnana and Nirvikalpa Jnana. The first is differentiated knowledge and concerns an object that has Prakara or properties. The second is undifferentiated knowledge (referred to here) and concerns the knowledge unassociated with any property of the object.

The Tarkikas believe that the second knowledge dawns on us first, and then follows the first type of knowledge. This means that when we first perceive an object, we do not perceive its properties, but purely as something that exists. The properties, etc, follow after that. There may be only a fraction of a second between the two experiences of knowledge, but that is sufficient for them to be differentiated. [This shows the intense study made by the Tarkikas into the Theory of Perception.]

What is the point about this? It tells us that the universal Ego is the first to be experienced, and then follows the individual ego. The latter covers up all knowledge of the former. It has to be ‘unearthed’ by going deep into our being through meditation. In other words, first comes ‘I am’; then comes ‘I am so-and-so’. The former is Nirvikalpa Jnana; the latter is Savikalpa Jnana. This is the logical sequence, and explains the meaning of **65**.

As the progress made in this Stage is purely through meditation, not much else has been said about Stage 3, as we said about Stage 2. Sections 7.24 and 7.25 explain why the little we have said so far about Stage 3 is sufficient. More can only be known as we practice the meditation and make progress.

Swamiji pointed out that meditators should take special note of this point. It is a very important instruction for them. The next steps to take are unveiled of their own accord as meditation progresses. One cannot find the instructions in a textbook. It comes intuitively as one practices.

The utter loss of individuality, a thinned out individual ego leading to the dissolution of all external connections to the ‘I’-sense, is the actual description of Stage 3.

STAGE 4
FROM MAHAT ATMA TO SHANTA ATMA

Section 7.23: *The Essential Step in the Fourth Stage*

- 66 अस्यां च अभ्यास-पाटवेन वशीकृतायां
तमेतं सामान्य-अहंकार-रूपं महान्तम् आत्मानं निरुपाधितया
शान्ते चिद्-एकरस-स्वभावे नियच्छेत् ।
- 67 "महत्-तत्त्वं तिरस्कृत्य चिन्मात्रं परिशेषयेत्" ॥

66	<i>asyām cha abhyāsa-pāthavena vashīkṛtāyām tametaṁ sāmānya-ahamkāra-rūpaṁ mahāntam ātmānaṁ nirupādhi-tayā shānte chid-ekarasa-svabhāve niyachchhet </i>
	When this (third stage) has been mastered by excellence in its practice, then the general ego, called the Mahat Atma, becomes thinned out and lighter. This leads to its merging into the Tranquil Self , which is Pure Consciousness by nature.
67	<i>"mahat-tattvaṁ tiraskṛtya chinmātraṁ parisheshhayet" //</i>
	"By the negation of the great principle, Mahat Tattwa, the Pure Consciousness alone remains." (source untraced)

Now the final stage, Stage 4. As one may expect, this is the final ascent to the peak, and again the instructions are absolutely minimum. The progress here is even less describable in words. Only practice can guide one to the subsequent sub-stages of the Sadhana to reach the top.

It is like climbing the Everest. The final ascent is done all alone. There are no instruction manuals that can be taken up at this height! One carries the minimum luggage – no body, no mind, no intellect, no ego, not even the universal ego. Everything has to be dropped as one takes the final steps. One has nothing to hide behind. God wants me and only ME in all my pristine purity, shorn of all clothes that may portray a vestige of a person.

Total absorption with the Supreme, the **Shanta Atma**, is the Goal; God Himself will ensure that no additional baggage is allowed up there!

66 Asyam: "this"; refers to Stage 3 above. When the third stage has been mastered. Swamiji added that even the thought "I am a meditator" is not allowed through the Customs Gate up there. From 'I am my thoughts' in stage 1; to 'I am so-and-so' in Stage 2; to 'I am' in Stage 3; and finally to just 'Am' in Stage 4 – this has been the grand journey through the Four Stages of Development in this Chapter.

What do we have left to take back to the world and show to them, as proof of our journey?

67 Only Pure Consciousness. Absolutely nothing else . . .

There is nothing that can be captured on a smartphone, no trace of any evidence that may put on the media.

It is the end of the END of the Journey into the Beyond!

In a realm where there are not even any thoughts, not even an identity, where is there any need for memories to bring back?

AN INCOMPARABLE JOURNEY!

It has been brought to our attention very early in this Chapter (Pada **10** of Section 5) that if one level is not firmly attained, and one attempts the Sadhana for the next level, there will be a slip, a fall, a failure in the attempt. As in the construction of a skyscraper, the lower floor has to be completed before beginning the next upper floor.

In “*Shanaih Shanaih Upame*”, it is meant that one goes from stage to stage gradually. At every level, perfection has to be attained before attempting the next level.

The Yoga for a particular person is his next stage; the Sadhana unfolds as he steps into that stage. In other words, the Sadhana for one is different from that for another, simply because both may be at a different stage of development, and there are four broad stages as identified in the *Katha Upanishad*. However, even within each stage, there could be a number of sub-stages. The same rule applies to sub-stages as applies to the main stages.

Thus we see that Yoga is a unique Journey – a journey from the known to the Unknown; from the achieved to the yet Unachieved, from the revealed to the Unrevealed!

There is no other journey that can compare with it. There are no ‘maps’ available!

Section 7.24: How the Means Unfold by Itself with Practice

६८ अत्र अपि पूर्व उक्त विस्मृति-प्रयत्न एव
ततः अपि अतिशयेन उपायताम् अपद्यते ।

६९ यथा शास्त्र अभ्यास प्रवृत्तस्य व्युत्पत्तेः प्राक्-प्रतिग्रन्थ
व्याख्यान अपेक्षायाम् अपि व्युत्पन्नस्य स्वत एव
उत्तर ग्रन्थ अर्थः प्रतिभाति,

७० तथा सम्यग्-वशीकृत पूर्वभूमेः योगिनः
उत्तर-भूमि उपायः स्वत एव प्रतिभाति ।

68	<i>atra api pūrva ukta vismṛti-prayatna eva tatah api atishayena upāyatām apadyate /</i>
	The aforesaid endeavour – to FORGET alone – gains even greater importance as a means in this, the (Fourth) Stage.
69	<i>yathā shāstra abhyāsa pravṛttasya vyutpatteh prāk-pratigrantha vyākhyāna apekshhāyām api vyutpannasya svata eva uttara grantha arthah pratibhāti,</i>
	It is like this: A person wants to start learning the Shastra from the beginning. Before he can become a master at it, he will need to go through all the explanations for each and every sentence. When he becomes proficient himself, the meanings of <i>more advanced texts</i> , come to light on their own.
70	<i>tathā samyag-vashīkṛta pūrvabhūmeh yoginah uttara-bhūmi upāyah svata eva pratibhāti /</i>

In the same way, for the Yogi who has perfected or mastered the previous stages, the means for the next stage becomes revealed of its own accord.

68 What is the Sadhana for Stage 4, the highest of stages in spiritual development?

There is only one thing to be practised – just **forget**, keep forgetting all that we have remembered of our worldly existence. It is not needed there, so why take it with us. It will not even be allowed There!

69 Sri Vidyaranyaaji finds an example of why there are no instructions to give for this part of the journey. The example is very easy for him to find – it lies all around him at all times; it is the Shastras – they lie neatly kept in front of his memory at all times!

Example: Take the study of the Shastras. A person takes it up, and dreams of the day when he can say he has mastered them. With that thought in mind, he pores over book after book, trying to grasp what is meant by each word, each sentence. There are pages upon pages to wade through. It is no mean task.

But then suddenly one day, it all clicks in place in his mind. He gets the gist of all that he has studied. He can now pick up any book, however advanced it may be, and very quickly he is able to digest its contents. Without having to ponder deeply over them, the meanings simply dawn upon him on their own, as it were.

70 It is the same for the Yogi in Stage 4. By great effort, he has climbed from Stage 1, making enormous sacrifices to overcome all his desires. Then he has climbed up Stage 2, coming to grips with his mind and succeeding in the Herculean task to control it. Then he has climbed up Stage 3 and overcome all traces of egoism in every nook and corner of his intellect.

And finally he comes to Stage 4, the last stage, and is required to make one superhuman effort of reaching the summit. But a surprise awaits him: At this point, the Lord Himself sits before him and draws his whole being to Himself, absorbing it totally into Himself. There is nothing that he needs to do; the Lord does it all for Him with the greatest of Compassion.

He is left to wonder – “*Did I seek Him or did He seek me?*”

Section 7.25: In Yoga “Practice Makes Perfect”

⁷¹तद् आहः योग-भाष्यकारः

– योग सूत्र भाष्ये

“योगेन योगो ज्ञातव्यः योगो योगात् प्रवर्तते ।

योऽप्रमत्तः तु योगेन स योगी रमते चिरम्” इति

॥ ३.६ ॥

71	<i>tad āhah yoga-bhāshhyakārah -</i> <i>"yogena yogo jñātavyah yogo yogāt pravartate </i> <i>yah apramattah tu yogena sa yogī ramate chiram" iti</i> <i>॥ 3.6 ॥</i>	<i>- yo.sū.bhā</i>
	On this point, the Bhashyakara of the <i>Yoga Sutras</i> , Sri Vyasa has said: “By the practice of Yoga should Yoga be understood; By practising Yoga, one makes further progress in Yoga; Indeed, by the practice of Yoga one becomes alert and vigilant; Such a true Yogi alone will enjoy the fruit of Yoga – abiding Bliss Supreme!”	

The Chapter on the Four Stages closes with a beautiful summation from the pen of Sage Vyasa, the author of the Bhashya on the Yoga Sutras. Swamiji did tell us that it may not be the same Vyasa who compiled all the Vedas, wrote the Bhashya on the *Brahma Sutras*, and composed the *Bhagavad Geeta*. It could well be some other Vyasa, of whom there are many.

71 By study alone it is not possible to understand Yoga. Yoga can be understood only by practising it. When one takes the trouble of practising it, he then starts making progress in his spiritual life. In fact, more happens to him – he also becomes very vigilant and alert and is able to pick up hints from the Divine that would pass others. By acting on those hints which he receives during his meditation, he keeps progressing, and ultimately receives the fruit of his Sadhana – Supreme Bliss indescribable!



The Ganga at Rishikesh facing upstream

अध्याय ८
॥ चित्तस्वरूपः ॥

PART 3, CHAPTER 8
NIRODHA – MIND’S ESSENTIAL NATURE

13 Sections (Textbook Pages 240-244)

INTRODUCTION

WE ARE STILL UNDER the fifth state of mind called Nirodha, the quietened or dissolved state of mind. This Chapter brings the discussion on Nirodha to a surprising climax. We will learn something about the mind which we have not expected so far.

Nirodha Samadhi or Asamprajnata Samadhi is the Yoga Shastra’s way of describing the highest goal in life. We have already compared it on equal terms with Vedanta’s Nirvikalpa Samadhi. But the Yoga Shastra does not speak of the Self, and Vedanta is rooted in the concept of the Self, which in universal terms is none other than Brahman. The question that puzzles us is this: Is the highest goal of the Yoga Shastra different from the highest goal as conceived by Vedanta?

If there is no Self in Yoga Shastra, then surely there is no basis to compare Yoga with Vedanta. However, this Chapter unifies the two systems of philosophy. Its sole purpose is to bring out the fact that although Patanjali does not specifically mention the Self, yet he indirectly always had it in his mind when he wrote the *Yoga Sutras*. He was a sage of the highest order. He knew the knowledge of the Self all his life. The Upanishads were not “*Breaking News*” to him!

So why was he hiding such an important fact from his readers? All this and much more is revealed in this short but most absorbing Chapter, which adds new life to the subject of Nirodha, and elevates the **Science of Patanjali Yoga** in a most thrilling manner.

In the process of unveiling the mystery contained discreetly in the Yoga Shastra, we also learn a new way to perceive our **Mind** . . .

Section 8.1: Objection: Dissolution of Mahat in Avyakta

¹ननु, महत्-तत्त्व शान्तात् मनोर्-मध्ये महत्-तत्त्व
उपादानम् अव्यक्ताख्यं तत्त्वं श्रुत्य उदाहृतम् ।
तत्र कुतो नियमनं न अभिधीयात् इति चेत् ।

²न; लय-प्रसङ्गाद् इति ब्रूमः ।

1	<i>nanu, mahat-tattva shāntātmanoh madhye mahat-tattva upādānam avyaktākhyam tattvaṁ shrutya udāhṛtam / tatra kuto niyamanam na abhidhīyāta iti chet /</i>
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	Objection: Positioned between the Mahat Atma and the Shanta Atma, is the Avyaktam principle, the material cause of the Mahat – thus mentions the Shruti. In that (Avyakta) – why should not the Mahat be merged?
2	<i>na; laya-prasaṅgād iti brūmah /</i>
	Reply: No, if that were to happen, we say that Laya or sleep will prevail!

This Chapter begins with an innocent looking inquiry into an apparent omission of a stage in the Four-Stage model of the previous Chapter. The objector seems to think that there is a step missing between Stages 3 and 4. That is where we begin . . .

Four sequential verses are presented out of sequence from the *Katha Upanishad*, namely, verses 10, 11, 12 and 13 from Section 1.3 of the Upanishad. They relate to this verse and this Chapter as a whole. Firstly, Section 7.2, v.13 speaks of the four stages of development: of **senses – mind – intellect – Mahat – Self**.

Then in Section 7.10, we have v.10-11 which tell us of the ‘outer-to-inner’ relationship between **senses – mind – intellect – Mahat – Avyakta – Self**.

1 Avyakta is the item omitted from the string in the *later* verse, v.13. Why was it omitted? That is the question being asked now by the Poorvapakshi.

For completeness, what role does v.12 play, since it lies between the above two? This verse is cited two sections from now. We shall wait till then for the answer.

2 The Vedantin’s reply requires some analysis to decipher the conclusion he comes to. The progression from folding up the senses right up to merging into Mahat is made in both, the path to sleep as well as the path to Self-realisation. At Mahat, we come to a T-junction. If we turn towards Avyakta, we go into *deep sleep*; if we turn towards Chit or Consciousness or Self, we go towards *Self-realisation*. That is the difference between the two paths. Just one wrong turn and the whole destination changes!

This is further explained in the next section . . .

Section 8.2: **Reply: Mahat in Avyakta Implies Sleep**

³ यथा घटः अनुपादाने जले निरुध्यमानः न लीयते,
उपादान-भूतायां तु मृदि लीयते;
तथा महत्-तत्त्वम् आत्मनि न लीयते, अव्यक्ते तु लीयते ।

⁴ न च स्वरूप-लयः पुरुषार्थ आत्मदर्शन अनुपयोगात् ।

3	<i>yathā ghatah anupādāne jale nirudhyamānah na liyate, upādāna-bhūtāyām tu mṛdi liyate; tathā mahat-tattvam ātmani na liyate, avyakte tu liyate /</i>
	Just as a pot, not being produced by water, will (<i>submerge</i> but) not <i>dissolve</i> in water; but in its material cause, clay, it will certainly (<i>submerge</i> as well as) <i>dissolve</i> ; So also, the Mahat cannot dissolve in the Self , but in Avyakta (Prakriti) it will dissolve. [This is because the Self is not the material cause of Mahat, whereas Avyakta is.]
4	<i>na cha svarūpa-layah purushhārtha ātmadarshana anupayogāt /</i>
	Moreover, the dissolution of Mahat is not our aim or purpose here; (as it takes one to sleep only) it is of no help in obtaining the vision of the Self.

Merging in Avyakta means sleep; merging in Chit means Self-realisation. Why is this?

3 Swamiji remarked that it is hard to find a better simile than this. A pot can be submerged in water. By submerging it is meant that it will disappear in water. But it will not dissolve in water. By 'not dissolving' it is meant here that it will not get destroyed in water. However, if the pot were broken up and placed in clay, its cause, it will disappear and it will get completely destroyed by merging into the clay. (Please note the four verbs highlighted.)

Similarly, Mahat can be submerged or disappear in Chit, but it cannot get dissolved or destroyed in Chit. On the other hand, in Avyakta, which is its cause, Mahat will not only get submerged or disappear but also get dissolved and destroyed.

4 Now, destruction of Mahat is not our purpose here. Destruction of Mahat in this case tantamounts to sleep. This is no big deal; we do it daily. Therefore, the only merging that is of value is that of merging Mahat into Chit; that is tantamount to Self-realisation.

Section 8.3: *Need for a Subtle & Sharp Intellect*

५ "दृश्यते तु अग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः" इति
पूर्ववाक्ये आत्मदर्शनं विधाय
सूक्ष्मत्व-सिद्धये निरोधस्य अभिधानात् ।

६ लयस्य प्रतिदिनं सुषुप्तौ स्वतः सिद्धत्वेन प्रयत्न-वैयर्थ्यात् च ।

5	<i>"dṛश्यate tu agryayā buddhyā sūkshmayā sūkshmadarshibhiḥ " iti</i> ka.up 1.3.12 <i>pūrvavākye ātmaadarshanam vidhāya</i> <i>sūkshmatva-siddhaye nirodhasya abhidhānāt </i>
	"But (the Self) can be seen by those subtle seers through their sharp and subtle intellect." This line (v.12) appears immediately before the one (v.13) propounding the vision of the Self. To make the intellect <u>subtle</u> and <u>sharp</u> (to see the Self), Nirodha is prescribed (in v.13).
6	<i>layasya pratidinam sushuptau svataḥ siddhatvena,</i> <i>prayatna-vaiyarthyaṭ cha </i>
	The dissolution (of Mahat in Prakriti) takes place daily on its own in sleep , and for this reason, effort in this regard is of no real value!

Now we come to the missing line from v.12 (of *Katha Upanishad*, 1.3). It provides the bridge between the above two strings.

5 The Line tells us that the Self can be seen only by those who have a subtle and sharp intellect. When one's intellect has developed to this extent, then only can the Self be 'seen' by it. The point about this is that it is not the purpose of Nirodha (Mano Nasha) to produce the vision of the Self. The vision is had only through a "subtle and sharp intellect". The question that stands is: What then does Nirodha (Asamprajnata Samadhi) achieve?

That is the question that is taken up next by the Poorvapakshi . . .

Section 8.4: *Objection: Asamprajnata Samadhi has no Purpose*

७ ननु, धारणा-ध्यान-समाधिभिः साध्यस्य संप्रज्ञातस्य
एकाग्र-वृत्ति-रूपेण दर्शन-हेतुत्वे

८ अपि शान्तात्मनि-अवरुद्धस्य असंप्रज्ञात समाधिम् आपन्नस्य चित्तस्य
वृत्ति-रहितत्वेन सुषुप्तिवत् न दर्शन-हेतुत्वम् इति चेत् ।

7	<i>nanu, dhāraṇā-dhyāna-samādhībhiḥ sādhyasya samprajñātasya ekāgrya-vṛtti-rūpena darshana-hetutve</i>
	Objection: The Sadhanas of concentration, meditation and Samadhi are for <i>Samprajñata</i> . They are brought about by the one-pointed thought Vritti, means for vision of the Self .
8	<i>api shāntātmani-avaruddhasya asamprajñāta samādhim āpannasya chittasya vṛtti-rahitatvena sushhūptivat na darshana-hetutvam iti chet </i>
	But <i>Asamprajñata Samadhi</i> , where the restrained mind has been submerged in the Self is, like sleep, without any thoughts. How can it be the means for vision of the Self ?

The Poorvapakshi still believes that Samprajñata Samadhi is all that is needed for the vision of God, and that Asamprajñata Samadhi is a wasted Sadhana, serving no useful purpose in the process leading to the vision of God.

7 His conviction is that in Samprajñata Samadhi, one has acquired the sufficient means to have the vision of God, namely, the one-pointed mind.

8 Whereas in Asamprajñata Samadhi, the mind is not there, it is 'destroyed'. So it leads one to the same situation as deep sleep, where one's mind is not available. Not only that, but because the mind is not there, there is no instrument by which the Self can be known during the state of Nirodha. In other words, he concludes that Nirodha is just a wasted effort, serving no purpose.

Naturally, the Vedantin's intellect is stirred into defence of the highest Truth.

Section 8.5: *Reply: The Mind as Self & Non-Self*

⁹ न, स्वतः सिद्धस्य दर्शनस्य निवारयितुम्-अशक्यत्वात् ।

अतः एव श्रेयो-मार्गे अभिहितम् -

¹⁰ "आत्म-अनात्म-आकारं स्वभावतः-अवस्थितं सदा चित्तम् ।

आत्म-एक-आकारतया तिरस्कृतान् आत्म-दृष्टिं विदधीत" इति ॥

9	<i>na, svataḥ siddhasya darshanasya, nivārayitum-ashakyatvāt atah eva shreya-mārge abhihitam -</i>
	Reply: No, not so; because the vision of God happens on its own; none can stop it. Therefore it has been said in the <i>Sreyo Marga</i> :
10	<i>"ātma-anātma-ākāraṁ svabhāvataḥ-avasthitam sadā chittam ātma-eka-ākāratayā tiraskṛta anātma dṛshhthi, vidadhīta" iti </i>
	"Either as Self or non-Self – by its very nature, the mind-stuff always remains. As Self alone, freed from perceptions of non-Self , the mind must be made to remain."

The Vedantin's reply is a revelation of the nature of the mind. We would never think that the mind possessed this dual nature. It is a statement that revolutionises one's conception of the mind, leading to a stunning leap in our understanding of Self-realisation.

9 Naturally the Vedantin disagrees; at stake is the defence of the whole edifice of Vedanta. The very purpose of Vedanta rests on his reply. The Vedantin gathers together all his *experience* rather than his intellectual muscles to answer the objection:

The Vedantin opens his case with a frank statement of his own experience: The Self is self-effulgent, it reveals itself, there is nothing on earth that has the power to stop this!

10 Where is the support for such a sweeping statement? Sri Vidyananyaji cites from the *Shreyomarga*, a text which is now untraceable.

[This could be due to the turbulent political climate of the period intervening between Sri Vidyananyaji's life and the modern era. India was ravaged by foreign powers during this period, and they had no mercy in their aim to obliterate the rich cultural and spiritual heritage of India. They acted with devastating precision, plundering the temples and holy sites of learning throughout India. Many sacred texts were destroyed by marauding groups serving their own self-interests under the foreign dictators who usurped power over India.]

We have clear guidance from this Shruti that the nature of the mind has both elements in it – the purity of the Self, as well as the impurity of the non-Self.

Many are the implications of such a revelation. Discussion of these implications becomes the subject for the rest of this very significant Chapter that brings the topic of **Nirodha** to its crescendo through methods prescribed by the *Yoga Shashtra*.

Section 8.6: Simile: Filling & Emptying a Jar

- ¹¹ यथा घट उत्पद्यमानः स्वतः वियत्पूर्ण एव उत्पद्यते,
जलतण्डुलादि-पूरणं तु उत्पन्ने घटे पश्चात् पुरुष-प्रयत्नेन भवति ।
- ¹² यथा तत्र जलादौ निःसारिते अपि न वियन्निःसारयितुं शक्यते,
मुखपिधाने अपि अन्तर्वियद् अवतिष्ठत एव ।

11	<i>yathā ghata utpadyamānah svataḥ viyatpūrṇa eva utpadyate, jalataṇḍulādi-pūraṇam tu utpanne ghate pashchāt, purushha-prayatnena bhavati </i>
	Example: An earthen jar under manufacture gets naturally filled with pure space <u>when made</u> ; Filling water, rice or anything else into the jar is only possible <u>after it is made</u> , and that, too, only after making some <u>effort</u> (to put it there).
12	<i>yathā tatra jalādau nihsārite api, na viyat nihsārayitum shakyate, mukha-pidhāne api antah viyad avatishhthata eva </i>
	Even as later, the water, etc can be emptied; but the space can never be emptied. So also, even if the jar is overturned, the space inside will remain there only.

11-12 We are at the climax of the Chapter. Sri Vidyananyaji comes up with a superb analogy that is near perfect for the application it illustrates. [A simile can never be perfect, that is why it is a simile. If it were perfect, it would be the application itself.]

The Simile of the Clay Jar & Space Inside It

1. When an earthen jar is manufactured, it is filled with pure space, nothing else.
2. After its manufacture, it can be filled with anything according to its usage.
3. This filling process requires some effort.
4. Thereafter, at any time after filling it, it can also be emptied, by more effort.
5. However much we try, the original space that filled it can never be emptied.

A very difficult concept is being explained. It is not an easy matter to understand the nature of the mind, especially an aspect of it that is rarely experienced by human beings. Yet, Sri Vidyananyaji succeeds with the greatest of ease just by the choice of his simile.

Let us move on to the application of the simile:

Section 8.7: Application: Filling & Emptying the Mind

13 तथा चित्तम् उत्पद्यमानम् आत्म-चैतन्य पूर्णम् एव उत्पद्यते ।

14 उत्पन्ने चित्ते पश्चान्-मूषानिषिक्त-द्रुत ताम्रवद्
घट-पट-रूप-रस सुख-दुःखादि वृत्ति-रूपत्वं
भोग-हेतु धर्म-अधर्मादि वशाद् भवति ।

15 तत्र रूप-रसादि अनात्म-आकारे निवारिते अपि निर्निमित्तः

13	<i>tathā chittam utpadyamānam, ātma-chaitanya pūrṇam eva utpadyate </i>
	In the same way, when the mind was being 'manufactured', it was filled only with the Pure Consciousness at the time of its birth.
14	<i>utpanne chitte pashchād-mūshha anishhikta druta tāmrvad; ghata-patatha rūpa-rasa sukha-dukhādi vṛtti-rūpatvaṁ bhoga-hetu dharma-adharmādi vashād bhavati </i>
	After its birth, the mind, even as molten copper poured into a mould takes its shape, so also, thought transformations in the shape of jar, cloth, colour, taste, joy, sorrow, etc, take place under the influence of the 'moulds' of merits and demerits, their cause.
15	<i>tatra rūpa-rasādi anātma-ākāre nivārite api nirnimittah chidākārah na nivārayitum shakyate </i>
	Even as later, these transformations of form and taste, etc that are non-Self in nature, even though they can be 'emptied' from the mind, yet, the Pure Consciousness can never be 'emptied' from it! (It will ever be there)

13-15 The **Application** of the simile follows the same lines as described above:

1. When the human mind is 'manufactured', it is filled with Pure Consciousness only.
2. After birth, it can be filled with any impressions according to one's experiences.
3. This filling of impressions requires repeated actions made with effort.
4. At any time thereafter, the impressions can be cleared out by making more effort.
5. However much we try, the original Consciousness can never be removed.

Although the mind is said to be both Self and non-Self, there is a difference between these two:

1. The first is natural to it; the second is artificially placed into it by man's activities.
2. The first will remain there permanently; the second can be removed with effort.
3. As Vedantins, we tend to think that mind is different from Consciousness. Due to that, we curse our mind, curse ourselves for all the defects in it, not realising that we alone have filled those defects into it. They did not come there on their own.

4. We have the assurance that, if we start emptying out our mind and succeed in doing that, we can recover our original state of mind of being Pure Consciousness.

Example of a Clean Sheet of Paper

The Self and the non-Self can also be illustrated by considering a blank sheet of white paper. This represents the Self. The non-Self is like the same paper with colour pictures on it. When the pictures are there, the white paper is not noticed. The pictures have to be erased before the white paper can be seen. The pictures can be removed, but the white paper will always be there. The return to the white sheet of paper is Nirodha or Samadhi.

Section 8.8: *Self-Experience in the Light of above Simile*

16 ततः निरोध-समाधिना निर्वृत्तिकेन, संस्कार-मात्र शेषतया
सूक्ष्मेण चिदात्म-मात्र अभिमुखत्वाद्
एकाग्रेण चित्तेन निर्विघ्नम् आत्मा अनुभूयते ।

16	<i>tatah nirodha-samādhinā nirvṛttikena saṁskāra-mātra sheshhatayā sūkshhmeṇa chidātma-mātra abhimukhatvād ekāgreṇa chittena nirvighnam ātmā anubhūyate </i>
	Therefore, through Nirodha Samadhi , by ' <u>emptying out</u> ' all mental transformations, and ' <u>retaining</u> ' just one impression or Samskara, the mind is rendered: i) subtle , due to it being turned towards the Pure Consciousness; and ii) sharp , so that without any difficulty the Self is <u>experienced</u> .

We have come to the point where we are now in a position to redefine the "experience of the Self":

16 The experience involves two parallel processes:

i) **The Sadhana**: The practice required is Nirodha Samadhi. This requires going through all the five steps of the Bahiranga Sadhana, and the three Antaranga steps of Dharana, Dhyana and Samadhi.

ii) **The Sadhya**: The second process, which happens side by side with the first and spontaneously, is a change that takes place in the seeker. His intellect gets more and more subtle and razor-sharp. Subtle means it becomes more pervasive enveloping all the sheaths before it; it also means it penetrates more and more into the internal layers of our personality. Sharp means it becomes more and more concentrated, until it is rendered completely one-pointed and can 'pierce the Self'.

Section 8.9: *The Fruit of Nirodha Samadhi*

17 अनेन एव अभिप्रायेण वार्तिककार सर्वानुभवयोगिन आवाहतुः । - मुक्तिक उपनिषद्

18 "सुख-दुःखादि-रूपित्वं धियो धर्मादि-हेतुतः ।
निर्हेतु तु आत्म-संबोध रूपत्वं वस्तु-वृत्तितः" || २.५३ ||

19 "प्रशान्त-वृत्तिकं चित्तं परमानन्द-दीपकम् ।
असंप्रज्ञात-नामायं समाधिः-योगिनां प्रियः" इति || २.५४ ||

17	<i>anena eva abhiprāyeṇa vārtikakāra sarvānubhavayogina āvāhatuh - muk.up</i>
	With this alone in view, both Vartikakara and Sarvanubhavayogi have said:
18	<i>"sukha-duhkhādi-rūpitvaṁ dhiyo dharmādi-hetutah nirhetu tu ātma-sambodha rūpatvaṁ vastu-vṛttitah" 2.53 </i>
	"The mind assumes the form of pleasure and pain, caused by merits and demerits; but taking the form of Self-knowledge has no external cause; it is its very nature."
19	<i>"prashānta-vṛttikaṁ chittaṁ paramānanda-dīpakam asamprajñāta-nāmāyaṁ samādhīh-yoginām priyah" iti 2.54 </i>
	"When it is free from all transformations, the mind reveals the Supreme Bliss itself. This is the state known by the Yogis as Superconsciousness, and is very dear to them."

When the Sadhana and the Sadhya reach a point of perfection, the reward that ensues automatically is now being described:

In the words of Sri Ramana Maharshi in *Sad-Darshanam*, “The experience of the Self is the same as being the Self.” This is the fruit of practising Nirodha Samadhi diligently and with **Aparikhedatah**, “great enthusiasm” as mentioned by Sri Gaudapadacharyaji.

17 Anena Eva: “with this alone in view” – this refers to the fact that Nirodha Samadhi has only one thing in view, as mentioned in Section 8.8.

18 There is a world of difference in the way the two types of transformation are produced in the mind.

i) Transformations of the non-Self: such as happiness and sorrow, pleasure and pain, etc. These require an external cause like merits and demerits to produce them, i.e. only our past Karma has the power of producing such non-Self transformations in the mind.

ii) Transformation of the Self: such as the “Aham Brahmasmi” Vritti. For this there is no need of any external cause. It happens without a cause. It happens spontaneously.

So what then is the purpose of Nirodha Samadhi, if it cannot be the cause of producing the vision of the Self?

19 Its only objective is: **Prashanta Vrittikam Chittam** – the quietening down of all the thought modifications in the mind. Once that is done, the Light of the Self does the rest. It is self-revealing. Nothing has to be done to make the Self shine. It is always shining. The veil that prevents us from seeing the shine of the Self has only to be removed. That is what Nirodha Samadhi does.

Here is the full step by step process:

- i) The mind-intellect instrument passes through the furnace of Nirodha Samadhi;
- ii) This furnace burns out the desires for the non-Self;
- iii) As the desires get thinned out, the chain of thoughts in the mind also get thinned;
- iv) The heat of the furnace softens the intellect so that it can be beaten up and shaped into a **sharp, one-pointed** instrument capable of great concentration;
- v) The burning out of desires for the non-Self, strengthens the desire for the Self; this leads to the intellect becoming very **subtle** – Sattwic and pure.
- vi) A purified and one-pointed intellect alone has the power to behold the Self.

Thus the task of Nirodha Samadhi is merely to blow away the ‘clouds’ of thoughts by purifying and sharpening the intellect. Nirodha Samadhi merely removes the veil that hides the sunshine; it does not *produce* the sunshine itself. The sunshine is eternally there.

Incidentally, this section is a perfect commentary on verse 6.26 of the Geeta, cited in Chapter 6 to explain the theme **Virama Pratyaya Abhyasa**. Nevertheless, 6.26 also explains very well how to overcome the “Four Obstacles” in Chapter 10.

Section 8.10: Purpose of Practising Nirodha Samadhi

²⁰ आत्म-दर्शनस्य स्वतः-सिद्धत्वे अपि अनात्म-दर्शन वारणाय

निरोध-अभ्यासः । एव उक्तम् –

– भ.गी

²¹ "आत्म-संस्थं मनः कृत्वा, न किञ्चिद् अपि चिन्तयेत्" इति ॥ ६.२५ ॥

20	<i>ātma-darshanasya svataḥ-siddhatve api nirodha-abhyāsaḥ </i>	<i>anātma-darshana vāraṇāya eva uktam - bha.gī</i>
	Although the vision of God is self-revealed, yet to prevent the perception of the non-Self, the emptying out of the mind has to be practised. For that reason alone it is said:	
21	<i>"ātma-samsthāṁ manah kṛtvā, na kinchid api chintayet" iti 6.25 </i>	
	"Having the mind established in the Self, he should not think of anything."	

There were three verses of the Bhagavad Geeta cited to bring out the meaning of Nirodha Samadhi. They were verses 6.24-26. Verse 6.24 was explained in Chapter 6; the first line of verse 6.25 ("Shanaih Shanaih") was explained in the entire Chapter 7; now the second line of verse 6.25 is being quoted in the context of this Chapter. Verse 6.26 has just been explained in the previous section. We note how closely around these verses Sri Vidyananyaji has weaved his core message on Nirodha of the mind.

20 Once we have attained the state of Nirodha, the Self reveals Itself to us on its own. That does not end our responsibility. We still need to continue keeping a watch over our mind to ensure that it does not slip back into a Rajasic or Tamasic mode due to our inadvertence. Carelessness, or being caught off our guard, can lead to the resumption of mental modifications. Hence, eternal vigilance is prescribed by the scriptures.

21 It seems strange that the Geeta should caution us against a recurrence of mental activity even after total quietude has been attained. If there are no thoughts in the mind, then how are we going to "think of anything"? Clearly, the instruction is not to be considered with logic in mind, but with pragmatism in mind. Sense withdrawal does not come with a written guarantee that the senses will no longer be rebellious!

From this section onward, we get into a concluding mode for the Chapter and for Nirodha. However, some loose ends are tied in Chapter 9. Thereafter, we deal with certain specific problem areas.

Section 8.11: Yoga Shastra: A Prescription to Treat the Mind

²² योग-शास्त्रस्य चित्त-चिकित्सक-समाधि-मात्रे प्रवृत्तत्वात्,
निरोध-समाधौ आत्म-दर्शनं तत्र न साक्षाद् उक्तम् ।

²³ भङ्ग्यन्तरेण तु अभ्युपगम्यते - यो.सू
"योगः चित्त-वृत्ति-निरोधः" इति सूत्रयित्वा || १.२ ||

²⁴ "तदा द्रष्टुः स्वरूपे अवस्थानम्" इति सूत्रणात् || १.३ ||

22	<i>yoga-shāstrasya chitta-chikitsaka, samādhi-mātre pravṛttatvāt, nirodha-samādhau ātma-darshanam tatra na sākshhād uktam </i>
	The Yoga Shastras prescribe Samadhi only as a means to administer treatment to the mind. In Nirodha Samadhi, the realisation of the Self is not spoken of directly.
23	<i>bhaṅgyantareṇa tu abhyupagamyate -</i> <i>"yogah chitta-vṛtti-nirodhah" iti sūtrayitvā </i> 1.2 - yo.sū
	But by indirect means it has been mentioned in the Sutra as follows: "Yoga is restraining the mind from taking various forms."
24	<i>"tadā drashhthuh svarūpa avasthānam" iti sūtraṇāt</i> 1.3
	And following it with: "At that time (in Samadhi), the seer rests in his own natural state."

THE THREEFOLD CONTRIBUTION OF PATANJALI MAHARISHI

WE CALL TO MIND our discussion in the introduction to this Chapter. We asked there “Why was Patanjali hiding the important reference to the Self in his Yoga Sutras?” We are now ready to answer that question:

There is a famous verse which tells us who Patanjali was and what was his mission in life. Without quoting the verse, we present here its contents.

Patanjali was a Vaidya, a doctor. He saw to the treatment of three things:

- i) He treated the Mind through the **Yoga Sutras**;
- ii) He treated Speech through his Bhashya on the **Pada Shastra**;
- iii) He treated the Body through his **Ayurveda Grantha**.

Thus he came to be known as a **Chikitsaka**, a doctor, as mentioned here in **22**.

In spite of knowing these secular sciences, he was a spiritual master of great renown. Indirectly and subtly he also administered to the diseases of the soul of man.

As the purpose of the Yoga Sutras was to treat the mind of man, that being a secular topic, he wished not to bring in the idea of the Self into it. Hence he kept the appeal of the Sutras strictly to its secular theme, without directly mentioning the spiritual laws in it. He was careful even not to use terms which may associate his book with spirituality.

We have seen an example of this in the chapter on Yogic Siddhis. Patanjali has written many Sutras on developing ordinary worldly occult powers, purely because such things are there in the science of developing the mind. However, he has written Sutras to warn his students not to indulge in occult powers for they do not assist the central theme of his Sutras – that of dissolving all the modifications of the mind.

His approach to treatment was very scientific. He recognised that it is not the hospitals that make one better. The hospital’s function is only to remove the causes of a disease. Once that is done, Nature restores health back to the patient. In this way he only prescribed methods by which the mind can ‘empty’ itself of all the accumulated dirt of thought impressions. Once that is done, then the wellness produced by bringing the mind to its natural state comes by itself.

In the three sections that follow, Sri Vidyananyaji cites four Yoga Sutras in which he recognises a hint that Patanjali is talking about the Self, though he does not mention it openly. What we are going to see in these sections is Sri Vidyananyaji’s Vedantic interpretation of some of the Yoga Sutras. It is to Patanjali’s credit that such an interpretation is undertaken, as it widens the scope of the Yoga Sutras to include spirituality.

To summarise the above, we note that Patanjali was determined to keep his treatment general and accessible to all ‘patients’. He did not want to prejudice their minds with any religious or spiritual doctrine. However, he felt no need to mention spirituality, for he believed that once his patient is healed of his malady, he will naturally come to enjoy the spiritual benefits of his own accord.

In conclusion, we can surely credit the Yoga Shastra for its excellent expounding of the “**Twam Pada**”, the individual Self. The Yoga Shastra does not say anything about the “**Tat Pada**”, the Universal Self or Brahman. That is left for the next Chapter to bring out.

We now return to the text, where Sri Vidyananyaji has picked four Yoga Sutras which hint at Patanjali's knowledge of the Self *indirectly*.

23 The very second Sutra speaks of the sole remedy for all mental illnesses – the stoppage of the modifications of the mind. This is the panacea offered by Patanjali. However, what follows has a distinctly hidden meaning . . .

24 The third Sutra tells us that when the Yogi is sitting in the Samadhi state, he is “*resting in his own natural state*”. This is an example where Patanjali clearly avoids using the term ‘Self’ as used in Vedanta for the very same natural state in which there are no modifications of thought.

Both these Sutras do not say anything about ‘Chitta’ (mind) becoming ‘Chit’ (Pure Consciousness) under the condition cited in Sutra 1.2. That is left for Vedanta to say.

Sri Vidyananyaji comments further on Sutra 1.3 as follows:

Section 8.12: Apparent Identification of Seer with Change

२५ यदि अपि निर्विकारो द्रष्टा सदा स्वरूप एव अवतिष्ठते,
तथा अपि वृत्तिषु उत्पद्यमानासु तत्र चिच्छायायां प्रतिबिम्बितायां
तद् अविवेकाद् अस्वस्थ इव द्रष्टा भवति ।

२६ तद् अपि अनन्तर सूत्रेण उक्तम्
"वृत्ति सारूप्यम् इतरत्र" इति

– यो.सू

॥ १.४ ॥

25	<i>yadi api nirvikāro drashhthā sadā svarūpa eva avatishhthhate, tathā api vṛttishhu utpadyamānāsu, tatra chit-chhāyāyām pratibimbitāyām tad avivekāḍ asvastha iva drashhthā bhavati </i>
	Although the seer is ever free of modifications, and always rests in his own natural state , yet, when thought-modifications do arise (from time to time, out of Samadhi), then he becomes identified with his own <i>reflection of Consciousness</i> , and, because of lack of discrimination, he <u>appears</u> to have undergone change.
26	<i>tad api anantara sūtreṇa uktam - "vṛtti sārūpyam itaratra" iti</i>
	- <i>yo.sū</i> // 1.4 //
	Even this has been mentioned in the immediately following Sutra: “At other times (out of Samadhi), the seer is identified with the modifications.”

25 Besides providing the Vedantic term ‘Self’ for “*his own natural state*”, Sri Vidyananyaji goes further and gives the Vedantic term ‘Chit-chhaaya’ or ‘*Reflection of Consciousness*’ when there is identification of the Self with the modifications of the mind. Of course, Patanjali, in Sutra 1.4, is quite content to call it ‘*Vritti Sarupyam*’, steering clear of the Vedantic terms **Atman** and **Chit**, and not recognising the existence of Jeeva, the pseudo-Self.

Vedanta further recognises that this wrong identification is due to **Aviveka**, or “loss of discrimination”. This is also called **Avidya** or “root ignorance” in Vedanta. The Yoga Shastra does not hold concepts such as Avidya, and so does not have a name for it.

In addition, Vedanta recognises that the wrong identification with the modifications is only “*apparent*” and not “*real*”. The seer only appears to undergo change. Again, this is a significant difference between the Yoga Shastra and Vedanta.

26 This Sutra says that the seer, when he is identified with the modifications, becomes ‘*Sarupyam*’. This happens at all times when he is not in Samadhi, implying that when he is in Samadhi, he must be identified with something else, i.e. the Self.

In this way, Sri Vidyaranya has attempted to interpret Patanjali’s Yoga Shastra from a Vedantic perspective, with the firm belief that Patanjali himself intended it, without actually using the Vedantic terms. Viewed in this way, this text can be seen as a bridge between Yoga and Vedanta in the interests of Truth, with no other agenda in mind.

Two further Sutras are cited in this final Section of the Chapter, both having the strong “*smell*” of Vedanta in them! It is very hard to ignore any suggestion that these two Sutras were ‘brewed’ in a Vedantic barrel!

Section 8.13: *Yoga Sutras with Indirect Reference to Self*

- 27** अन्यत्र अपि सूत्रितम् – यो.सू
 "सत्त्व पुरुषयोः अत्यन्ता संकीर्णयोः
 प्रत्यया-विशेषो भोगः परार्थत्वात्" इति ॥ ३.३६ ॥
- 28** "चित्तेः अप्रति-संक्रमायाः तद्-आकार आपत्तौ
 स्वबुद्धि-संवेदनम्" इति च ॥ ४.२२ ॥

27	<i>anyatra api sūtritam - yo.sū</i> <i>"sattva purushhayoh, atyanta asaṁkīṛṇayoh</i> <i>pratyaya-avisheshah, bhogah parārthatvāt" iti</i> ॥ 3.36 ॥
	In sutras even in other chapters, we have: <i>"The mind (Sattwa) and the individual soul (Purusha),</i> <i>are normally distinct from each other (as 'seen' and 'seer').</i> <i>When they are cognised as being non-different, (as in the Nirodha state)</i> <i>then, due to the mind acting for another, enjoyment (Bliss) results."</i>
28	<i>"chiteh aprati-saṁkramāyāh, tad-ākāra āpattau</i> <i>svabuddhi-saṁvedanam" iti cha</i> ॥ 4.22 ॥
	<i>"The mind without any modifications – when that form (of Consciousness) prevails,</i> <i>then the mind cognises itself to be that pure knowledge."</i>

27 The mind is certainly different from the individual soul, known as Purusha in Yoga Shastra and Jeeva in Vedanta. The mind is the seen and the Purusha is the seer. However, when these two are cognised as being the same, which would be the case in the Nirodha state of the mind, then the mind functions in a totally selfless manner (*'for another'*), and supreme bliss is the result.

The point of relevance here is **Pratyaya**, *"the cognition of oneness"*. This is a hint that Patanjali is equating the pure, Sattwic mind to the Self. Only with such a knowledge can supreme bliss be experienced in the mind. Note the similarity of experiencing this bliss in the citation from the *Muktika Upanishad* in Section 8.9, v.2.54, Padas **1-2**.

28 It has been pointed out in Section 8.5 that the mind ever remains either in the form of Self (without Vrittis) or as non-Self (with Vrittis). Here we are considering the mind in the form of Self, without modifications. Firstly, we note the word ‘Self’ is not used.

In this state, the mind is experiencing the Self. The Self is pure knowledge, not that knowledge is one of its qualities. If it were a quality, it would just be another modification taken up by the mind. Not being a quality, means that the mind becomes of the form of pure knowledge, i.e. **Chitta** becomes **Chit**. Instead of saying Self, Patanjali uses the disguised term 'pure knowledge' for Chit.

One is free to choose to say that it resembles the Self, or that it becomes the Self. A Vedantin would prefer to say that the mind becomes the Self; resembling the Self is not only vague but also inaccurate, since the Self has no 'other' against which it can be resembled.

Aprati-Samkrama: This is a significant word in the present context. Samkrama literally means 'going'; here that going can be taken as 'changing'. Prati means 'what is in front'; Prati-Samkrama means 'changing with respect to what is in front'. **Aprati-Samkrama** therefore means "the thought that does not change from the thought that just went, or the the thought that is just coming". In other words it is a specially coined word to mean "*unchanging thoughts*", a key description of the Self.

CONCLUSION

Thus we see that the Yoga Sutras, when read very carefully with a Vedantic lens, makes clear reference to the Self when it refers to experiences of the 'No-Mind'. In Patanjali's language, the mind without modifications is the Self.

Thus we conclude the Chapter as well as the theme of Nirodha, which has spanned three chapters. We have seen how Patanjali gives one the experience of one's own Self by referring to the Nirodha state of the mind. In effect this is tantamount to "**Twam-Pada Shodha**" with reference to the "*Tat-Twam-Asi*" Mahavakya.

The "**Tat-Pada Shodha**" or experience of the universal Self and the equality between the two is not in the scope of the Yoga Shastra. For that we need to go to Vedanta itself. That can be explained only through Brahma Vidya, which is the topic that briefly opens the next Chapter. Only Brahma Vidya universalises the ultimate spiritual experience and speaks of mind being the Supreme Brahman when it is absolutely pure.

Thus we have logically arrived at the ultimate unfoldment of the Truth. We have arrived at the gateway of Vedanta, where the horizon is never-ending, and the whole Universe is integrated into one single concept of Truth. Where Patanjali stopped at the Vyashti or individual level, Vedanta continues into the Samashti or universal level.

Important Note: Remember, we have never said that Patanjali does not know about Brahman; we have only said that he does not deal with Brahman in his writings.



अध्याय ९
॥ भेद-विविच्छेदः ॥

PART 3, CHAPTER 9
NIRODHA – TESTING ITS STRENGTH

21 Sections (Textbook Pages 244-253)

INTRODUCTION

WE START A NEW theme in this Chapter which introduces us to an important process followed in philosophical deliberation according to the Indian tradition. When a conclusion has been arrived at after a long and arduous effort, in our case the **Virama Pratyaya Abhyasa**, then the end product – the quietened mind – has to be tested to see how firmly it stands up when criticised or challenged. In philosophy this is called **Sthuna Nikhanana Nyaya** (“Pole-shaking Logic”).

It is like this: A workman digs a deep hole, plants a long pole into it and backfills the hole with concrete. The pole is expected to withstand a lot of beating in the course of its function. How does the user know that it is strong enough to serve this purpose? To find out, he waits a day or two for the concrete to harden and then shakes the pole with a hammer to see if it budes or not.

That is what is done to a new concept in philosophy that has just gone through the long process of being established. It is time to give the concept or pole a good shaking against various other similar or dissimilar concepts.

We are about to apply three tests on the concept of the “Nirodha mind”:

i) **Comparison With a Vedanta Equivalent:** The Nirodha mind has been proven in the case of the mind of an individual. It is now shown that the same idea can be extended to universal dimensions when the knowledge of Vedanta is applied to it.

ii) **Comparison of External & Internal Means:** In the context of Samprajnata and Asamprajnata Samadhis, we discover that what was considered to be internal means for the first Samadhi, is found to be external means for the second Samadhi. This is discussed in some detail.

iii) **Comparison of Samadhi to Sleep:** The Chapter concludes with a surprisingly serious discussion on the differences between Samadhi and Sleep. Although the two are similar in one respect, they are poles apart in many other aspects. This fact is brought out with a touch of brilliant humour and unusual depth.

After passing our newfound concept of **Mano Nasha**, the “destroyed mind”, through all these comparisons, we come out convinced that the ‘pole’ (*Sthuna*) we have planted is very solidly anchored in the ‘concrete’ of Truth and is able to withstand any opposition forces (*Nikhanana*) that try to disturb it! Let us now take a guided tour through the testing laboratory of Sri Vidyananyaji’s firm intellect; he is a master who has perfected not only the practice of the concept but also the art of presenting his conclusions about it.

1. PATANJALI YOGA & VEDANTA

At the end of the previous Chapter, we have already placed one foot into this section by going through the elaborate analysis of Patanjali's Yoga system in the light of Vedanta. Thus it is no revelation to us that Patanjali's 'Nirodha mind' is nothing other than the Self. That first link between Yoga and Vedanta has already been established.

Section 9.1: Universal & Individual Experience of the Self

¹ निरोध-समाधिना शोधिते त्वंपदार्थे साक्षात्कृते अपि
तस्य ब्रह्मत्वं गोचरयितुं महावाक्येन
ब्रह्म-विद्यानामकं वृत्ति-अन्तरम्-उत्पद्यते ।

² न च शुद्ध-तत्त्वं पदार्थ-साक्षात्कारे निरोध-समाधिः एक एव उपायः;
किं तु चिज्-जडविकेकेन अपि पृथक्-कृते तत्र साक्षात्कार संभवात् ।

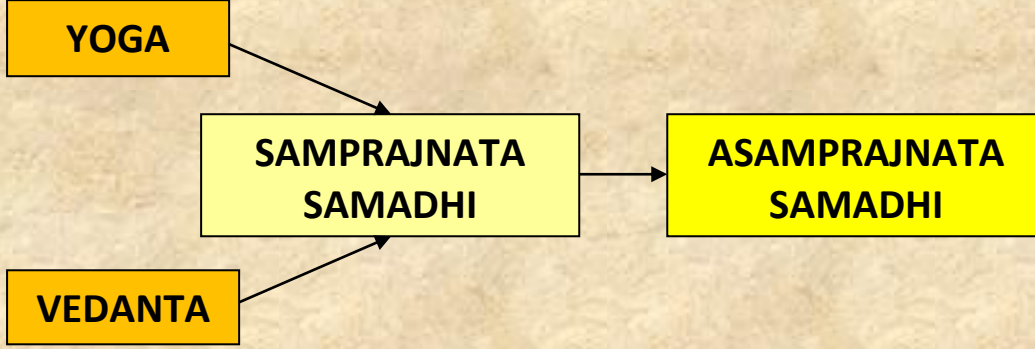
1	<i>nirodha-samādhinā shodhite tvaṁpadārthe sākshhātkṛte api tasya brahmatvaṁ gocharayitum mahāvākyena; brahma-vidyānāmakam vṛtti-antaram-utpadyate /</i>
	By Nirodha Samadhi, although the mind is rendered fully pure, and one realises fully that the individual Self (' Thou ') is nothing but Consciousness, yet, this experience has to be taken further to universality as per the saying " Thou art That ". By the science called " Brahma Vidya " (Knowledge of the One Self-existent Being), another transformation of the mind needs to take place to bring this about.
2	<i>na cha shuddha-tattvaṁ padārtha-sākshhātkāre nirodha-samādhīh eka eva upāyah; kiṁ tu chid-jaḍa vikekena api pṛthak-kṛte tatra sākshhātkāra sambhavāt /</i>
	i.e. To realise the pure individual Self referred to by the term ' Thou ', Nirodha Samadhi is not the only means to achieve this. For even by applying discrimination and separating the Spirit (Chit) from matter (Jada), it is possible to arrive at that same state of realisation (and universalise it).

1 We take the whole achievement of Yoga a step forward. Nirodha Samadhi as seen by Patanjali is the furthest that Yoga philosophy can take us. The individual perfection is complete; the 'Twam' Pada (the individual) has been fully explained to be nothing short of Consciousness. In the next two sections, although we do not go into Vedanta in all its detail, the point that is brought out is the extension of individual perfection into universal perfection. The individual Self that is acknowledged by Patanjali, is now found to be the same as the Universal principle of Truth that pervades the whole universe. This is Vedanta's contribution to the search for Truth. Yoga philosophy does not cater for this extension.

Another common term by which Vedanta is known is **Brahma Vidya**, "the knowledge of Brahman. Atman or Self is the term that refers to the individual aspect of Reality, whereas Brahman is the same Reality with reference to the Universe.

2 Apart from universalising the experience of the Self, Vedanta also provides an alternate pathway, at least up to Samprajnata Samadhi. This stage has been called Tattwa Jnana in this text. Once knowledge of the Self is firmly established in one's intellect, the state is equivalent to Samprajnata Samadhi. This is explained in the next comparison.

YOGA & VEDANTA



Section 9.2: The Two Paths to Realisation – Yoga & Jnana

³ अतः एव वसिष्ठ आहः

– ल.यो.वा

"द्वौ क्रमौ चित्त-नाशस्य – योगो ज्ञानं च राघव ।

योगस्तद्-वृत्ति-रोधः हि, ज्ञानं सम्यग्-अवेक्षणम्" इति ॥ २७.७२ ॥

⁴ "असाध्यः कस्यचिद्-योगः, कस्यचिज्-ज्ञान-निश्चयः ।

प्रकारौ द्वौ ततो देवो, जगाद् परमेश्वरः" इति च

॥ २९.६० ॥

3	<i>atah eva vasishthha āhah - la.yo.vā</i> "dvau kramau chitta-nāshasya - yogo jñānam cha rāghava / yogastad-vṛtti-rodhah hi, jñānam samyag-avekshhaṇam" iti 27.72
	Therefore, Sage Vasishtha has said: "There are <u>two ways</u> to dissolve the mind, O Raghava – one is Yoga, the other is Jnana. Restraining the mental modifications is called Yoga ; right understanding is called Jnana ."
4	<i>"asādhyah kasyachid-yogah, kasyachij-jñāna-nishchayah / prakārau dvau tato devo, jagād parameshvarah" iti cha 29.60 </i>
	"For some, Yoga is unattainable; for others, Jnana (Knowledge) is not possible. Thus, the two paths have been divinely ordained by the all-compassionate Lord."

3 It is clear from this verse that Yoga and Vedanta are two alternate paths up to the stage of Samprajnata Samadhi. The progress from Samprajnata Samadhi to Asamprajnata Samadhi is common to both paths. This final step requires Vidvat Sannyasa, as we learnt in Part 1 of this text.

4 The reason for providing two alternate paths is now given. Yoga requires an emphasis on the will, a firm determination to go through the practices of the eight steps of Patanjali Yoga. It is a direct confrontation with one's mind, requiring superhuman will-power. Not everyone is endowed by nature to be able to do this. This path is called **Raja Yoga**.

The alternate for those who cannot perform Yogic discipline, is to go via the intellect and use the power of discrimination. For the first phase of growth up to Samprajnata Samadhi, the path of discrimination is sufficient to take one through. Those who have a strong and pure intellect are better suited to follow this path of knowledge, which is also called as **Jnana Yoga**.

2. EXTERNAL & INTERNAL MEANS FOR SAMADHI

Section 9.3: *Objection: The Two are the Same in Essence*

५ ननु, विवेकः अपि योगे पर्यवस्यति,
दर्शन-वेलायाम्-आत्म-मात्र गोचराया
एकाग्रवृत्तेः क्षणिक-संप्रज्ञात-रूपत्वात् ।

5	<i>nanu, vivekah api yoge paryavasyati, darshana-velāyām-ātma-mātra gocharāyā ekāgra-vṛtteh kshhanika-saṁprajnāta-rūpatvāt </i>
	Objection: Even discrimination is the same as Yoga in the final analysis. At the time when the (Jnani) is absorbed in seeing the Self alone, that moment of onepointedness is of the same form as Samprajnata Samadhi.

5 An objector does not see the need to propose 'two' paths; in his view both Jnana and Yoga are in essence one and the same path. Here is why: The concentration that is required by the Jnani to understand and grasp the Self, is the same in his eyes as the concentration of a Yogi absorbed in Samprajnata Samadhi.

In other words, the objector is saying that it is meaningless to say that there are two paths leading to Samadhi. Surely, one-pointedness cannot be of two types. Expressing this with an analogy, it is like this: There may be many types of food to suit different people, but the hunger that it satisfies is the same.

Section 9.4: *Reply: Difference in their Nature and in the Means*

६ बाढम् । तथा अपि संप्रज्ञात-असंप्रज्ञातयोः
स्वरूपतः साधनतः च अस्ति एव महद् वै लक्षण्यम् ।
७ वृत्ति-अवृत्तिभ्याम् स्फुटः स्वरूप-भेदः ।
८ साधनं तु संप्रज्ञातस्य सजातीयत्वाद् धारणादि-त्रयम् अन्तरङ्गम्;
असंप्रज्ञातस्य तु अवृत्तिकस्य विजातीयत्वाद् बहिरङ्गम् ।

6	<i>bāḍham / tathā api samprajnāta-asamprajnātayoh svarūpatah sādhanatah cha asti eva mahad vai lakshhanyam /</i>
	Reply: You are perfectly right. Yet, between Samprajnata and Asamprajnata Samadhis, from the point of view of both i) their <u>nature</u> , and ii) the <u>means</u> to attain them, there is a vast difference between these two (Samadhis).
7	<i>vṛtti-avṛttibhyām sphuthah svarūpa-bhedah /</i>
	i) Nature: The difference in nature is evident by the presence and absence of thoughts.
8	<i>sādhanaṁ tu samprajnātasya sajātīyadvādhāraṇādi-trayam antaraṅgam; asamprajnātasya tu avṛttikasya vijātīyatvādhāraṇam /</i>
	ii) Means: a) In Samprajnata , the triple practices of Dharana, Dhyana and Samadhi are <u>homogeneous</u> (of the same kind) to it, and therefore considered as being “ Internal means ”. b) However, in Asamprajnata , as the absence of thoughts render them <u>heterogeneous</u> (of different kind) to it, they are considered as being “ external means ”.

6a The reply which the Vedantin gives is very enlightening. He agrees with the Poorvapakshi up to the point of Samprajnata Samadhi. Up to this point of development, we are dealing with the vagaries of the mind. Since these are endless in variety, there is definitely scope for an equally endless number of ways to bring about its control. For the sake of simplicity, two have been mentioned – Raja Yoga and Jnana Yoga. These two are broad categories, indeed, and are meant to include all the other variety of ways in them.

Thus, up to Samprajnata Samadhi, Sections 1 and 2 above are perfectly in order, both methods bring the seeker to the same point of one-pointedness of mind, and this ties up with what the Poorvapakshi is arguing.

6b However, there is something which the Vedantin wants to bring to the notice of the objector. When moving from Samprajnata to Asamprajnata Samadhi, the entire nature of the quest and the means to achieve it are different from that needed to attain one-pointedness of mind. Here we are moving from the realm of thoughts to the ‘thought-free’ realm. The approach of the Sadhaka has necessarily got to be different.

For this section of the journey, options are not available. Options are possible only in the realm of Duality. On the journey to Non-duality, there can be no options. The path is the same for all seekers. Again, it is like this: There may be many paths for a mountaineer to get to the base camp of Mount Everest. But once he gets there, the final section to the peak is the same for every mountaineer. There are no choices for this final stretch.

Why is this so? Sri Vidyaranyaaji looks carefully at two reasons:

7 The Nature of the Goal: The nature of Samprajnata Samadhi is that it is still in the realm of thoughts, albeit the final stage. On the other hand, the nature of Asamprajnata Samadhi is very different. It is not in the realm of thoughts at all. We are now dealing with pure awareness, without any interference from thoughts.

8 The Means to the Goal: The means to Samprajnata Samadhi will have thoughts to help the seeker all along the way. At Samprajnata Samadhi, there remains only the single thought “I am Brahman”, even though the direct experience of that has not been attained.

In contrast to this, the means to Asamprajnata Samadhi has to be without any support of thoughts. Even the “I am Brahman” thought has to be renounced. This is why what was considered to be “internal means” for Samprajnata Samadhi, is now “external means” for Asamprajnata Samadhi.

Section 9.5: *Externality of Means is Not an Obstacle*

९ तथा च सूत्रम् –

"तद् अपि बहिरङ्गं निर्बीजस्य" इति

॥ ३.८ ॥

१० विजातीयत्वे अपि बहुविधान आत्म-वृत्ति निवारणेन
उपकारितया बहिरङ्गात्वं अविरुद्धम् ।

9	<i>tathā cha sūtram - "tad api bahiraṅgaṁ nirbījasya" iti</i> 3.8
	Regarding this (externality of means) there is a Sutra: "Even they (steps 6-8 of Yoga) are <u>external</u> to the 'Seedless' (Nirodha) Samadhi."
10	<i>vijāṭīyatve api bahuvīdha anaātma-vṛtti nivāraṇena upakāritayā bahiraṅgātvam aviruddham </i>
	Even though they are heterogeneous (external), by preventing many non-Self thoughts, they are very helpful; their externality is not in any way an obstacle.

९ The Sutra 3.8 clearly confirms what has just been explained by Sri Vidyananyaji.

१० It is possible for a seeker to think of "external" means as being less effective or even inferior to "internal" means. This is far from the attitude that we should have towards any Sadhana. To correct this attitude, Sri Vidyananyaji is quick to tell us that we should not regard the "externality" of a process of Sadhana to mean that it is an inferior practice. We should rather be looking at how helpful the external means are, not how inferior they are.

This point in one's spiritual quest is so vital that it is discussed in detail in the next six sections. Only in Section 12 does Vidyananyaji reveal what the "internal" means are for Asamprajnata Samadhi. This is done to warn Sadhakas to be patient and attend to what they have to in their stage of progress before taking up Sadhana for which they are yet unprepared. Such counselling to Sadhakas is most precious advice at this the most rarefied stage of the spiritual path. **Patience** is the virtue emphasised in the next few sections.

Section 9.6: *The External Sadhana for Asamprajnata Samadhi*

११ तद् एव उपकारित्वं विशदयितुं सूत्रयति –

"श्रद्धा-वीर्य-स्मृति-समाधि-प्रज्ञापूर्वक इतरेषाम्" इति

॥ १.२० ॥

१२ केषांचिद् देवादिनां पूर्वसूत्रे जन्मना एव समाधि-मुक्त्वा,
मनुष्यान्प्रति एतद् उच्यते ।

11	<i>tad eva upakāritvaṁ vishadayitum sūtrayati - "shraddhā-vīrya-smṛti-samādhī-prajñāpūrvaka itareshhām" iti 1.20 </i>
	In order to make that helpfulness more intelligible, there is a Sutra: "Through faith, energy, memory, concentration and power of discrimination, (this 'Seedless' Samadhi soon comes) to <u>others</u> (i.e. to those who are still beginners)."
12	<i>keshhāmchid devādinām pūrvasūtre janmanā eva samādhim uktvā, manushhyān prati etad uchyate </i>
	In the Sutra (1.19) preceding this, certain (highly evolved) celestial beings, etc, who from their very birth itself have the leanings to be in Samadhi, are spoken of. This instruction (1.20), is prescribed for ' men ' (implying those not as evolved as the celestials).

11 Sutra 1.20 is now invoked by Sri Vidyananyaji to support our new topic of discussion. It lists the benefits that are accrued when the following five “external” means are practised. These benefits are invaluable in the shift from Samprajnata Samadhi to Asamprajnata Samadhi:

i) **Shraddha**; ii) **Veerya**; iii) **Smriti**; iv) **Samadhi**; and v) **Prajna**. The word **Poorvaka** means “preceding”, and can be taken to mean that the five steps form a chain or sequence.

Itaresham: “to others”; this word needs a special explanation, which is found in the following Pada, as well as in Section 9.9:

12 The Sutra preceding the above is 1.19, and reads as follows:

Videha Prakriti Layanaam – Meaning: (This Asamprajnata Samadhi, when attempted but not perfected, gives rise to beings) “without bodies (i.e the gods or celestials), whose bodies have merged in Nature.”

In Part 2 of this text it was elaborately discussed that the Tattwa Jnani attains Videhamukti, meaning that he is guaranteed to have no more future births because all his Karmas have been burnt and cannot produce any crop any more. This fact is utilised in the above Sutra. It tells us that those who have acquired knowledge of the Self, form a very special category of seekers. They are not born again with human bodies, but they live “without bodies”, as celestial beings. And because they are so evolved, they are given various responsibilities in the running of the Universe. They become Ministers in the Celestial Government. Their bodies are said to have merged in Nature.

It is of these beings that the previous Sutra speaks about. They form a very rare category of souls, very advanced and full of the Light of Consciousness. From the moment they depart from the Earth plane, they become engaged in higher duties in the universe. They are able to go easily into meditation as they do not have the encumbrance of a body to disturb them.

Itaresham: “others”; now by ‘others’ is meant those who are not celestials; it means ordinary mortals like human beings with bodies; it means souls with human tendencies still in them; and it means souls who are practising Vidvat Sannyasa in order to reach Jivanmukti.

For such souls who are not as highly evolved as the celestials, for them, it is a great help to practice the above five Sadhanas. By the practice of these Sadhanas, human beings (as opposed to celestials) obtain the **Upakaritvam** or “helpfulness” to progress further towards Jivanmukti, the Goal of life.

In the next 2 sections, these five “external” Sadhanas are detailed:

Section 9.7: i) Shraddha, the Foundation of Sadhana

¹³ "मम अयं योग एव परम-पुरुषार्थ साधनम्"

इति प्रत्ययः श्रद्धा ।

¹⁴ सा च उत्कर्ष श्रवणेन उपजायते ।

¹⁵ तद् उत्कर्षः च स्मर्यते

– भ.गी

"तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन" इति ॥ ६.४६ ॥

16 उत्तमलोक-साधनत्वात् कृच्छ-चान्द्रायणादि तपसः
ज्योतिष्ठोमादि कर्मणः च योगः अधिकः ।

17 ज्ञानं प्रति-अन्तरङ्गत्वात् चित्त-विश्रान्ति-हेतुतया
च ज्ञानाद् अपि अधिकः । एवं जानतः योगे श्रद्धा जायते ।

13	<i>"mama ayaṁ yoga eva parama-purushhārtha sādhanam" iti pratyayah shraddhā </i>	
	"For me, this Yoga alone is the means to attain the highest goal of life" – having such a firm conviction is called Faith ."	
14	<i>sā cha utkarshha shravaṇena upajāyate </i>	
	And by hearing the " Excellence of Yoga ", such faith is born.	
15	<i>tad utkarshhah cha smaryate - bha.gī</i>	
	<i>"tapasvibhyah adhiko yogī karmibhyah cha adhiko yogī</i>	<i>jñānibhyah api matah adhikah tasmād yogī bhava arjuna" iti 6.46 </i>
	The Geeta describes such <u>Excellence</u> in the following way: "The Yogi is greater than the ascetic ; even greater than the men of knowledge ; he is greater than one who does actions ; therefore, strive thou to be a Yogi, O Arjuna!"	
16	<i>uttamaloka-sāadhanatvāt jyotishhthomādi karmaṇah cha</i>	<i>kṛchchha-chāndrāyaṇādi tapasah yogah adhikah </i>
	Than the Ascetic: Yoga is the means to attain the <u>highest</u> world. By austerities like <i>Krccha</i> , <i>Chandrayana</i> , etc, and rituals like <i>Jyotistoma</i> , etc (one attains <u>lower</u> worlds) – than these Yoga is far superior.	
17	<i>i) jñānaṁ prati-antaraṅgatvāt cha jñānād api adhikah </i>	<i>ii) chitta-vishrānti-hetutayā evaṁ jānatah yoge shraddhā jāyate </i>
	Than Knowledge: Since Yoga is: i) the internal means to knowledge; ii) and the cause of tranquillity in the mind; it is even superior to knowledge. Out of such understanding in Yoga is Faith born;	

13 First, the word **Shraddha** is defined. It is the firm conviction that one will certainly reach the goal if the Sadhana is done correctly.

14 Then it is told what gives birth to this great virtue of Faith – it is to hear of the excellence of Yoga. If we keep seeing an advert again and again, then we eventually come to desire it and then purchase it. It is the same with Faith – we should listen again and again of the excellence of Yoga, then only does the faith arise to practice it. This is the psychology!

15 Then a verse from the Geeta is cited as an example of the excellence of Yoga. We see from this step-by-step advert that Yoga sits on top of the stack of desirable attainments.

To an impressionable mind such as Arjuna's, newly recruited on the spiritual path, such a statement would make a very deep impression, indeed. At the end of the sixth chapter, the Lord has delivered all that Arjuna needs to know to start his personal Sadhana. That is the opportune moment Sri Krishna chooses to deliver this 'advert'!

Merely uttering the advertisement is not enough for Sri Krishna. He actually takes Arjuna into His showroom and shows him clearly in what way Yoga excels all else:

16 How does the Yogi excel an ascetic? The ascetic earns merit to gain higher worlds than the Earth world. But the Yogi practising control of the mind earns spiritual merit to reach the highest spiritual world, that of Brahmaloka, from where he strives for liberation!

17 And how does the Yogi excel the *Jnani*? By Yoga one earns complete tranquillity of mind, a peaceful mind which lies beyond all joy and sorrow. There is no comparison to such tranquillity. In contrast, the Jnani who arrives at Tattva Jnani only gets assurance of not being born again in a body. Tranquillity still has to be strived for from his new “bodiless state”. Hence, Arjuna is advised that it is well worth the effort to strive for Yogic perfection.

Section 9.8: ii – v) Veerya, Smriti, Samadhi & Prajnaa

18 तस्यां च श्रद्धायां वासितायां वीर्यम्-उत्साहः भवति –
सर्वथा योगं संपादयिष्यामि इति ।

19 एतादृशेन उत्साहेन तदा तदा अनुष्ठेयानि योग-अङ्गानि स्मर्यन्ते ।

20 तथा च स्मृत्या सम्यग्-अनुष्ठित समाधेः

21 अध्यात्म-प्रसादे सति ऋतंभरा प्रज्ञा उदेति ।

18	<i>tasyām cha shraddhāyām vāsītāyām</i>	<i>vīryam-utsāhah bhavati – sarvathā yogam saṁpādayishhyāmi iti </i>
	From this Faith, when it gets firmly rooted as an impression, there arises an energy that takes the form of a resolve: “Come what may, I will practice my meditation”.	
19	<i>etādṛshena utsāhena, tadā tadā anushhthheyāni yoga-aṅgāni</i>	<i>smaryante </i>
	By the rise of such determination, the sequence of steps to practice Yoga is remembered .	
20	<i>tayā cha smṛtyā samyag-anushhthhita</i>	<i>samādheh</i>
	When, with such memory, Samadhi is practised in the correct order (Dharana, Dhyana, etc),	
21	<i>adhyātma-prasāde sati,</i>	<i>ṛtambharā prajñā udeti </i>
	calmness and purity of mind is gained, the ‘ discrimination filled with Truth ’ arises.	

In this Section the remaining four Sadhanas are detailed:

They actually come one after the other. One follows the heels of the other. As each Sadhana is done, it drops off and the next one takes its place, like coaches in a train passing the railway platform, one by one.

18 Veerya: When Faith takes root in a seeker, a tremendous energy accumulates in his heart which takes the form of will-power to persist no matter what the hardships are.

19 Smriti: The determination produced by Veerya ensures that the seeker follows the path step by step, remembering exactly what is to be done as he progresses.

20 Samadhi: In this way he goes from Yama to Niyama, then to Asana, etc, until he finally arrives at Samadhi, the 8th step. When he reaches there, he sees that from step 1 to 8, the whole sequence had led him to Samprajnata Samadhi, the one-pointed state of mind.

21 Prajna: On completion of this portion of the Yoga Path, there is a reward which comes to him automatically. That reward is Prajna or discrimination. It is a knowledge that pulls him through the rest of the journey to Asamprajnata Samadhi. It is described here as ‘Rtambhara Prajna’, meaning “*discrimination filled with Truth*”. This comes to a Sadhaka who has purified his intellect of all drossness. It is like a blessing that he receives from his own intellect. More on this last Sadhana is dealt with in the next 3 sections . . .

Section 9.9: *The Knowledge Preceding Asamprajnata Samadhi*

²² तत्-प्रज्ञापूर्वकः तत्-प्रज्ञाकारणक असंप्रज्ञात-समाधिः

इतरेषां देवादिभ्यः अवाचीनानां मनुष्याणां सिद्ध्यति ।

²³ तां च प्रज्ञां सूत्रयति - "ऋतंभरा तत्र प्रज्ञा" इति ॥ १.४८ ॥

²⁴ ऋतं सत्यं वस्तुयाथात्म्यं बिभर्ति प्रकाशयति इति ऋतंभरा ।

²⁵ तत्र तस्मिन् समाधि उत्कर्ष-जन्ये अध्यात्म-प्रसादे सति इति अर्थः ।

22	<i>tat-prajñāpūrvakah tat-prajñākāraṇaka asamprajñāta-samādhih itareshhām devādibhyah avāchīnānām manushhyāṇām siddhyati </i>
	' <i>Prajna-purvaka</i> ' – "preceding discrimination", the cause of Asamprajnata Samadhi. ' <i>Itaresham</i> ' – "others" means human beings, unlike celestial beings who are higher.
23	<i>tām cha prajñām sūtrayati - "ṛtaṁbharā tatra prajñā" iti 1.48 </i>
	There is a Sutra on this discrimination (we can also call it <i>knowledge</i>): "In that (clarified intellect), is Knowledge filled with the discrimination of Truth".
24	<i>ṛtaṁ satyam vastuyāthātmyam bibharti prakāshayati iti ṛtaṁbharā </i>
	<i>Rtam</i> – "Truth", the real nature of a thing in itself. <i>Rtambhara</i> – "filled with Truth" means conveying or discriminating a thing's true nature.
25	<i>tatra tasmin samādhi utkarshha-janye adhyātma-prasāde sati iti arthah </i>
	<i>Tatra</i> – "there" means 'in that clear intellect which is produced by " <i>Excellence in Samadhi</i> ".

The explanation of Sutra 1.20 continues. The five Sadhanas have been explained in detail in Section 9.7 and 9.8. Now the other two terms of the Sutra are examined:

22 Prajna-Poorvakah: "the preceding discrimination". The chain from Shraddha to Prajna form a sequence. Each preceding step has to be complete before the next follows it.

However, when the fifth Sadhana, Prajna, is done it precedes nothing short of the onset of Asamprajnata Samadhi. It heralds the highest achievement of man. Hence, more is spoken about this step than the previous four. In this and the next two sections Prajna is elaborately explained because of its prime significance leading up to Asamprajnata Samadhi.

Itaresham is given its due place here in the explanation of Sri Vidhyaranyaji, even though we have already explained it under Pada **12** above.

23 Now we cite a set of four consecutive Sutras, all of which play a part in leading us systematically forward to Asamprajnata Samadhi. The Sutras are 1.48-51.

The first of them is a statement leading us into the topic of **Rtambhara Prajna** "knowledge filled with discrimination of Truth".

24-25 The key terms of the Sutra are explained. The Sutra is a statement of the end product of the long line of Sadhana that precedes it, from Shraddha to Samadhi. When all these are perfected, the fruit is "Rtambhara Prajna". This fruit is not the final goal. It is the stage we have called Samprajnata Samadhi. This means that we are still in the "external or indirect means" by which Asamprajnata Samadhi is reached. The knowledge of Brahman gets well established or consolidated in this state but is not the actual direct experience.

We have not yet come to the "internal or direct means" of attaining Asamprajnata Samadhi. For that we need to be a little more patient!

Section 9.10: A Focus on “Rtambhara Prajna”

26 ऋतंभर तु उपपत्तिं सूत्रयति –

“श्रुता-अनुमान, प्रज्ञाभ्याम्-अन्य-विषया,
विशेष-अर्थत्वात्” इति

॥ १.४९ ॥

27 सूक्ष्म-व्यवहित विप्रकृष्ट-वस्तुषु अयोगि प्रत्यक्षं न प्रवर्तते ।

28 आगम अनुमानाभ्यां तानि वस्तूनि अयोगिभिः ज्ञायन्ते ।

29 ते च शास्त्र-अनुमान-जन्ये प्रज्ञे वस्तु-सामान्यम् एव गोचरयतः ।

30 इदं तु योगि-प्रत्यक्षं वस्तु-विशेष गोचरत्वाद् ऋतंभरं ।

26	<i>ṛtāmbhara tu upapattiṁ sūtrayati -</i> <i>"shrutā-anumāna prajñābhyām anya-vishhaya; avisheshha-arthatvāt" iti 1.49 </i>
	The reason why such (an intellect) is called “ <u>Truth-manifesting</u> ” is given in the next Sutra: “Knowledge gained from scripture and inference is about common objects only, it is thus tantamount to indirect knowledge of the thing.”
27	<i>i) sūkshhma- ii) vyavahita- iii) viprakṛshhtha-vastushhu</i> <i>ayogi pratyakshham na pravartate </i>
	That which is i) very minute; ii) hidden behind something; iii) at a distant place – Non-Yogis cannot perceive such things.
28	<i>āgama anumānābhyām tāni vastūni ayogibhih jñāyante </i>
	Through <u>scripture</u> and <u>inference</u> alone can such things be known by non-Yogis.
29	<i>te cha shāstra-anumāna-janye prajne vastu-sāmānyam eva gocharayatah </i>
	Knowledge obtained through scripture and inference, relates only to the generality of it.
30	<i>idaṁ tu yogi-pratyakshham vastu-visheshha gocharatvād ṛtāmbharam </i>
	But the scope of a Yogi’s direct perception of the Truth is particular or specific, and hence it is called “ <u>Truth manifesting</u> ” (Rtambhara).

26 We come now to the second of the four consecutive Sutras that deal with the topic of “Rtambhara Prajna”. In this Sutra, the nature of indirect knowledge of the Self is being explained. Even Rtambhara Prajna, as high up as it is in the quest for Samprajnata Samadhi, is still “external” to the quest for Asamprajnata Samadhi. This is being made clear.

Any knowledge that is obtained by the sixfold Pramanas – the six means of obtaining knowledge which starts with Pratyaksha and ends with Shabda – is deemed to be perceptual knowledge. It is what we would call “theoretical knowledge”, not directly experienced knowledge.

i) **Scriptural Means:** Knowing the Self directly is not possible with these six means. However, they can help us to know about the Self. In fact, the scriptures (Shabda Pramana) are the only recognised indirect means of obtaining knowledge of the Self. The other five means cannot have access to the knowledge of the Self – except one of them . . .

ii) **Inference:** If the intellect is sufficiently pure and sharp, then it is possible to infer the existence of the Self by logical analysis. This is called discrimination, by which the Real is differentiated from the Unreal. This is the alternate method of obtaining knowledge of the Self, if scriptures are not available.

The above is explained in greater depth:

27-28 When reference is made to “non-Yogis” in this section, it refers to the common man as well as the Yogi who has not reached perfection. Such people cannot know the three categories that are listed here, namely, objects that are i) minute, ii) hidden, and iii) distant. To non-Yogis, the only way of knowing about such objects is one or more of the six means of knowledge. No other means is known to them. The mention of scripture and inference is because they alone can help to obtain knowledge of the Self.

29 Such knowledge that is obtained by the Pramanas can, at best, only be indirect knowledge. That does not mean that it is useless; it only means that they are pointers to what one can experience directly. In that sense they are very useful.

30 Now the main point that Sri Vidyananyaji wishes to convey is brought out. If one is a **perfected Yogi**, the above does not apply. The Yogi has access to the direct means of knowledge which are not accessible to non-Yogis. That is the main point here.

Yogis who have succeeded in controlling the mind and come to the stage of “Rtambhara Prajna” are a rare few among mankind. They do exist but are a rare species, not an extinct species! There will always be on earth the few souls who rise high above the generality of mankind and are capable of knowledge of a different level altogether.

What is the difference? Yogis are capable of having intuitive perception of the Self, something beyond all physical perception, which includes mentally deduced perception or conception. The point to note is that knowledge of the Self that we read about in the scriptures, however inspiring and true it may be, is totally different from the direct experience of the Self through a clear and sharp intellect.

Section 9.11: *The Helpfulness of External Means*

³¹ तस्य च योगि-प्रत्यक्षस्य असंप्रज्ञात-समाधौ

³² बहिरङ्ग तु सिद्धि अर्थम् उपकारित्वं सूत्रयति -

"तज्-जः संस्कारः अन्य-संस्कार प्रतिबन्धी" इति ॥ १.५० ॥

31	<i>tasya cha yogi-pratyakshasya asaṁprajnāta-samādhau bahiraṅga tu siddhi artham upakāritvaṁ sūtrayati -</i>
	The perception of this (Rtambhara Prajna) by the Yogi striving for Asamprajnata Samadhi, is also an external means to it. Its helpfulness is explained in a Sutra thus:
32	<i>"taj-jah saṁskārah anya-saṁskāra pratibandhī" iti</i> <i> 1.50 </i>
	<i>"The impression born from this state is antagonistic to every other impression."</i>

In this section we are given the ultimate praise of the Rtambhara Prajna, yet in the same breath we are told that it, too, is still an “external means” to Asamprajnata Samadhi.

31 As close as it is to the Truth, yet it is not close enough! It is still in the realm of thought. Again we are reminded that this is no reason to denounce it as ‘inferior’. We are reminded to consider it with due respect and see how helpful it can be to a seeker striving towards perfection. This is what it can do for us . . .

32 The third of the four consecutive Sutras is now called into account. It is Sutra 1.50. It tells us how useful the fifth Sadhana of Sutra 1.20 really is. It can help us to ward off all other thoughts and impressions that are detrimental to the spiritual goal!

The Sutra points out two ways by which we can recognise that it still “external”:

i) **Vrittiva**: “Its nature of being a thought impression”

ii) **Upakaritva**: “Its helpfulness in warding off all other thought impressions”

These are the two clues which rule out that the Rtambhara Prajna is homogeneous or “internal” to Asamprajnata Samadhi. They clearly establish Prajna as being an “external means” or Bahiranga Sadhana for the desired ultimate Samadhi state.

That, at last, prepares us to receive the “**internal means**” to Asamprajnata Samadhi:

Section 9.12: The Internal Means to Asamprajnata Samadhi

³³ असंप्रज्ञात-समाधेः बहिरङ्ग साधनम् उक्त्वा

तन्-निरोध प्रयत्नस्य अन्तरङ्ग साधन

³⁴ तां सूत्रयति -

“तस्य अपि निरोधे सर्व-निरोधान् निर्बीजः-समाधिः” इति ॥१.५१॥

33	<i>asamprajnāta-samādheh bahirāṅga sādhanam uktvā tan-nirodha prayatnasya antaraṅga sādhana </i>
	After having explained the <u>external means</u> to Asamprajnata Samadhi, the effort to restrain that (Rtambhara Prajna) is shown to be the <u>internal means</u> .
34	<i>tām sūtrayati - “tasya api nirodhe sarva-nirodhān nirbījah-samādhīh” iti 1.51 </i>
	This is done through the following Sutra: “By the restraint of even this (Rtambhara Prajna), all being now restrained, there comes the ‘ Seedless Samadhi ’.”

33 The announcement is formally made. The suspense is ended. The secret is laid bare. What is the internal means to attain Asamprajnata Samadhi?

34 There is a Sutra that does the job of making the long-awaited announcement. Even in Vedanta, Sri Vidyaranyaaji reserves some sense of the dramatic to keep our interest alive, if not also to prepare us mentally to receive something that is most extraordinary in the world of spiritual Sadhana!

Acharyaji compared this suspense to the ripening of a fruit on the tree. It goes through various stages in the ripening process. At each stage the colour of the fruit skin changes, announcing what stage it is in. Finally, the ripened fruit, whatever its colour, adopts the only way to tell us it is ready – it falls naturally to the ground!

Well, what is the news we have been waiting for?

The Antaranga Sadhana – “Internal Means”

“By the restraint of even the Rtambhara Prajna” – this is the core technique. Let us see carefully what the implication of this is:

We recall that to arrive at the stage of Rtambhara Prajna, every other Sadhana before it had to be perfected, dropped and the next one taken up. This went on from Shraddha, to Veerya, to Smriti, to Samadhi and finally to Rtambhara Prajna. At each stage, the fruit changed ‘colour’, as it were. Every other thought was restrained until we were left with only the last thought, a positive thought called the Rtambhara Prajna. Elsewhere this is normally called the Brahmakara Vritti, which is also made more clear as “I am Brahman”.

Now, what are we asked to do? Drop that, too! What will we be left with?

Everything – in its thought-free form, its ‘seedless’ form.

The mind is in the Nirodha state – that means all thought modifications are destroyed completely, never to sprout out again.

The mind is Nirvikalpa, which means very much the same thing as above, except that there is an emphasis on it being free from all delusions, all imaginations, all wrong conceptions, having no trace of any thoughts.

The mind is Turiya, in its “Fourth” state when compared to the waking, dream and deep sleep states that it normally knows.

It is completely Sattwic – there is not a trace of Rajas and Tamas left anymore;

It is in its pure state, which is the state of Pure Consciousness;

It is a clean slate on which nothing has yet been written;

It is like a freshly made pot in which nothing has yet been filled;

It is like a newly-built computer in which no software has yet been loaded;

It is like a newborn babe through whose mind no experience has yet passed;

It is like the ocean on whose surface no wave or ripple has yet formed;

It is like a notebook on which no words have yet been noted;

And so on, one could conjure up an endless string of examples. Perhaps, in the context of the verse “Shanaih Shanaih Upame” in terms of Sadhana the best would be:

“It is like a tongue from which no word has yet been uttered;

It is like a mind from which no thought has yet been ‘thoughted’;

It is like an intellect which has yet to have the thought of “I” pass through it;

It is like the shell of an ego that has cracked and released itself to the infinity beyond;

And like a river that has meandered its way into the ocean and lost all its identity.

3. SAMADHI COMPARED TO DEEP SLEEP

Section 9.13: Asamprajnata Samadhi Compared to Sleep

³⁵ सोऽयं समाधिः सुषुप्ति-समानः, साक्षि-चैतन्येन अनुभवितुं शक्यः,
न च असौ सर्वधी-वृत्ति-रहित्यात् ।

³⁶ सुषुप्तिः एव इति शङ्कनीयं,
मनः-स्वरूपस्य सत्-असत्-त्वाभां विशेषात् ।

35	<i>sah ayam samādhīḥ sushupti-samānah, i) sākshī-chaitanyena anubhavitum shakyah / ii) na cha asau sarvadhī-vṛtti-rāhityāt;</i>
	Similarity: Samadhi resembles deep sleep since i) both can be experienced by <u>witness-consciousness</u> ; and ii) in both there is <u>absence of all thoughts</u> ;
36	<i>sushuptih eva iti śaṅkanīyam, manah-svarūpasya sat-asat-tvābhāṃ visheshhāt /</i>
	Dissimilarity: However, for that reason, Samadhi should not be mistaken for deep sleep. The existence and non-existence of the mind in its natural state tells them apart.

We come to the third and last comparison of this Chapter, where we draw a comparison between Samadhi and sleep. Many may see this as being a superfluous inquiry in the context of this text. But to the analytical eye of Sri Vidyanaranyaji, no stone is left unturned in his process of scientific analysis. That is his trademark. From the point of learning something valuable, what follows will certainly not dissappoint even the most serious student of Vedanta.

On the contrary, some may find this section to be a welcome relief from the serious subject matter of this text. Sri Vidyanaranyaji studs this section with a subtle sense of humour that certainly proves that Vedanta need not be a dry subject, but has plenty of room for fun and laughter as well!

I hope you enjoy going through the presentation below, and come out from it fully refreshed and ready for more . . . I mean more Samadhi, and better sleep!

Section 9.14: *Sleep & Samadhi are Poles Apart*

37 तद् उक्तम् गौडपादाचार्यैः – माण्डूक्य कारिका ३.

38 "निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।
प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः" || ३४ ||

39 "लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।
तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः" इति || ३५ ||

37	<i>tad uktam gauḍapādāchāryaih -</i>	<i>- māṇḍūkya kārīkā</i>
	Gaudapadacharyaji explains how the two are different in his <i>Mandukya Karika</i> :	
38	<i>"nigrhītasya manaso, nirvikalpasya dhīmataḥ prachārah sa tu vijñeyah, sushhupte anyo na tatsamah"</i>	<i> 3.34 </i>
	"The controlled mind, is in the Nirvikalpa state for the wise man. But known by its behaviour, in deep sleep it is of some other kind!"	
39	<i>"līyate hi sushhupte, tannigrhītaṁ na līyate tad eva nirbhayaṁ brahma, jñānālokaṁ samantataḥ" iti</i>	<i> 3.35 </i>
	"In deep sleep the mind dissolves; but the controlled mind is not dissolved. That alone is the Fearless Brahman; its light of omniscience is all-pervading."	

Sri Gaudapadacharyaji is well known for the 200-verse Karika he has written on the twelve verses of the *Mandukya Upanishad*. The *Mandukya Upanishad* discusses a quadrangle of four states a human being passes through: the waking, dream, deep sleep and superconscious state of Samadhi. One feature of his Karika is that he goes to great extent to show that the waking and dream states can be considered to be the same from a philosophical point of view.

There are other unique characteristics, too, of his Karika. He has redefined the dream and sleep states from a Vedantic perspective. These definitions will be given in the next section. For now we simply examine these two standard definitions:

38 To start with, a clear definition is given of both Samadhi and sleep: The first is a controlled state, meaning a conscious state, a state in which only the wise can enter and come out more enlightened. The wise man's entire behaviour changes when he undergoes

even a small session of meditation. How much more it would change if it goes into Samadhi for long periods at a time!

Sleep, on the other hand, is something distinctly of a different brand when compared to Samadhi; it is like comparing chalk to cheese.

39 In an earlier chapter on Nirodha, under the topic “*Shanaih Shanaih Upame*”, we did speak of what happens when the greater Ahamkara, Mahat, dissolves into Prakriti. When that happens, we go into sleep. It is like a clay pot breaking up and disappearing into a heap of clay. Prakriti, being the cause of the mind, can easily absorb the mind into herself. But the mind cannot be dissolved in the Self, because the Self is not its cause. This explains the first line.

What happens when the mind is in Samadhi? It returns to its original nature. The mind in Samadhi is emptied of all its contents, and what is left behind in it is its original ‘emptiness’. This emptiness is the Self, the very nature of a still, quiet mind. Thus in Samadhi the mind comes out enlightened due to manifesting its natural state of being identical with the Self.

INTRODUCTION TO SOME KARIKA TERMS

Before reading the next 3 verses, some terms used by Gaudapadacharyaji in his Karika need to be defined:

1. **Vishwa**, **Taijasa** and **Prajna** are the gross, subtle and causal planes of consciousness respectively. Beyond these is the ‘Fourth’ state, **Turiya**, the enlightened state.

2. **Agrahana** is non-apprehension of Reality, where we do not see our real nature. This is noted in waking, dream and deep sleep.

3. **Anyatha Grahana** is mis-apprehension of Reality, due to Agrahana. We see something other than Reality in its place. This happens in waking and dream, but is absent in deep sleep.

4. To Gaudapadacharyaji, there are two ignorant states: dream and sleep. **Dream** includes waking and is Anyatha Grahana; and **Sleep** is Agrahana. Both these are states of error, and can be corrected by Turiya, which alone he regards as the true waking state!

Section 9.15: The Two Errors in the Three States

⁴⁰ पुनः उक्तम् च गौडपादाचार्यैः — माण्डूक्य कारिका १.

⁴¹ "द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते" ॥ १३ ॥

⁴² "स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः" ॥ १४ ॥

⁴³ "अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते" इति च ॥ १५ ॥

40	<i>punah uktam cha gauḍapādāchāryaih -</i>	<i>- māṇḍūkya kārīkā</i>
	Sri Gaudapadacharyaji further explains:	
41	<i>"dvaitasya agrahaṇam tulyam, ubhayoh prājna turyayoh / bīja-nidrāyutah prājnah, sā cha turye na vidyate"</i>	<i>// 1.13 //</i>
	“Non-cognition of Duality is common to both Prajna and Turiya; while Prajna has sleep as its cause; sleep has no part to play in Turiya.”	
42	<i>"svapna-nidrāyutau ādyau prājnah tu asvapna-nidrayā / na nidrām naiva cha svapnam turye pashyanti nishchitāh"</i>	<i>// 1.14 //</i>
	“The first two (waking and dream states) are associated with both ‘Dream’ & ‘Sleep’; (i.e. Anyatha Grahanam and Agrahanam) But Prajna is associated only with ‘Sleep’ and not with ‘Dream’; Neither ‘Sleep’ nor ‘Dream’ do knowers of Brahman see in Turiya.”	
43	<i>"anyathā grhṇatah svapno nidrā tattvamajānatah / viparyāse tayoh kshhīṇe turyam padamashnute"</i>	<i>iti cha // 1.15 //</i>
	“Dream is cognition of something else; Sleep is non-cognition of the Truth; When these two errors are destroyed; then the Turiya state is realised.”	

40 These verses are from the Mandukya Karika by Sri Gaudapadacharyaji:

41-43 The above three verses are best presented in the tabular form shown below:

AVASTHA CHATURTHI THE FOUR STATES	Pada No. 43a	SWAPNA (Waking & Dream)	SUSHUPTI (Deep Sleep)
		<i>Mis-apprehension</i>	<i>Non-apprehension</i>
		<i>“Anyatha Grahanam” Cognition of something else</i>	<i>“Agrahanam” Non-cognition of the Self</i>
1. VISHWA – WAKING	42a,	✓	✓
2. TAIJASA – DREAM	42a,	✓	✓
3. PRAJNA – DEEP SLEEP	41, 42a	✗	✓
4. TURIYA – THE “FOURTH”	41, 42b 43b	✗	✗

Section 9.16: Key Words of Cited Verses Explained

⁴⁴ अद्यौ विश्व-तैजसौ ।

⁴⁵ अद्वैतस्य वस्तुनः अन्यथा-ग्रहणं नाम द्वैत-रूपेण प्रतिभासः ।
स च विश्व-तैजसयोः वर्तमानः स्वप्न इति उच्यते ।

⁴⁶ तत्त्वस्य अज्ञानं निद्रा ।
सा च विश-तैजस-प्राज्ञेषु वर्तते ।

⁴⁷ तयोः स्वप्न-निद्रयोः स्वरूप-भूतयोः विपर्यासो मिथ्याज्ञानम् ।
तस्मिन् विद्यया क्षीणे सति,
तुरीयं पदम्-अद्वैतं वस्तु अश्नुते अनुभवति इति अर्थः ।

44	<u>adyau</u> vishva-taijasau / <u>Adyau</u> – “the first two” refers to the waking and dream states.
45	advaitasya vastunah <u>anyathā-grahanam</u> nāma dvaita-rūpeṇa pratibhāsaḥ / sa cha vishva-taijasayoh vartamānah <u>svapna</u> iti uchyate / <u>Anyatha Grahanam</u> – “mis-apprehension” means appearance of the Non-dual Reality in the form of the Duality. This is present in both waking and dream states, and is called <u>Dream</u> .
46	tattvasya ajnānam <u>nidrā</u> / sā cha visha-taijasa-prājñeshhu vartate / <u>Nidra</u> – “sleep” refers to non-apprehension of the Reality, and is present in waking, dream and deep sleep states.
47	<u>tayoh</u> svapna-nidrayoh svarūpa-bhūtayoh <u>viparyāso</u> mithyājñānam / tasmin vidyayā <u>kshhīṇe</u> sati, <u>turiyam</u> padam-advaitam vastu; <u>ashnute</u> anubhavati iti arthah / <u>Tayoh</u> – “these two” means dream and sleep; The essence of <u>Viparyasah</u> – “erroneous knowledge” is the reversal of knowledge; <u>Ksheene</u> – “destroyed” means by the knowledge of Reality; <u>Turiyam Padam</u> – “the Fourth state” means the Non-dual Reality; <u>Ashnute</u> – “attained” means experienced or realised. This is the meaning.

The following table shows the differences between **Sushupti** (3rd) and **Turiya** (4th).

No.	SUSHUPTI: (NIDRA) (Deep Sleep)	TURIYA: (NIRODHA, NIRBEEJA, NIRVIKALPA) (The Superconscious State of Samadhi)
1.	The mind is emptied, merges into Prakriti, and becomes dormant.	The mind merely becomes empty and its natural state is seen.
2.	Chitta = Prakriti	Chitta = Chit or Consciousness
3.	Ajnana is present	Ajnana is destroyed
4.	Mind is not available, but still is there	Mind is dissolved, annihilated

The tables take the place of the commentary for the above two sections. The special point to note is that Gaudapadacharyaji re-defines **Dream** to be Anyatha Grahanam, a state when Duality is perceived. And **Sleep** is re-defined as Agrahanam, a state when ignorance is still present.

Section 9.17: Objection: Afflictions – Rid Off by Sleep?

48 ननु, अस्तु एवम् असंप्रज्ञात-समाधि सुषुप्त्योः महान्-भेदः;

49 तत्र तत्त्वद् इदृक्षोः दर्शन साधनत्वेन समाधि-अपेक्षायाम् अपि
दृष्ट-तत्त्वस्य जीवन्मुक्तये न अस्ति तद् अपेक्षा ।

50 राग-द्वेषादि क्लेश-बन्धस्य सुषुप्ति अपि निवृत्तेः ।

48	<i>nanu, astu evam asaṁprajnāta-samādhi sushhuptyoh mahān-bhedah;</i>
	Objection: Let there be the vast chasm between Asamprajnata Samadhi and deep sleep.
49	<i>tatra tattva didṛkshhoh, darshana sādhanatvena samādhi-apekshhāyām api dṛshhtha-tattvasya jīvanmuktaye na asti tad apekshhā </i>
	In this discussion, we are concerned with the seeker of knowledge of the Truth, i) for the vision of the Truth, Nirodha Samadhi may be necessary; ii) but for liberation (to a knower of Truth), there is no need for it.
50	<i>rāga-dveshhādi klesha-bandhasya sushhupti api nivṛtteh </i>
	In fact, the bondage of affliction in the form of likes and dislikes, can also be got rid of by deep sleep! (So what is the need for Nirvikalpa Samadhi?)

The objector raises a point that indicates that he has an aversion for the gruelling Sadhana needed in order to attain Asamprajnata Samadhi; he prefers instead to settle for the ease and comfort of sleep to remove all his afflictions!

Sri Vidyaranyaaji does not ignore him. He gives the apparently frivolous argument, more attention than it deserves, and thereby throws out the objection as being “unscientific”. By this approach, he avoids running down the objector, and merely asks him to “think over it again.” His reply is undoubtedly most unexpectedly deep . . .

Section 9.18: Analysis of Sleep: The Four Options

51 मा एवम् । किं प्रतिदिनं स्वतः कादाचित्की सुषुप्तिः-बन्ध निवर्तिका ?

किं वा अभ्यासेन निरन्तर वर्तिनः ?

52 अद्यौ अपि किं सुषुप्ति-कालीनस्य क्लेश-बन्धस्य निवृत्तिः ?

किं वा कालान्तर वर्तिनः ?

51	<i>mā evam kiṁ pratidinam svataḥ kādāchitkī sushhuptih-bandha nivartikā ? kiṁ vā abhyāsena nirantara vartinah ?</i>
	Reply: It is not like that. (Let us look at these four options) : i) Is it the daily sleep that comes on its own occasionally that will remove bondage? ii) Or, is it a permanent type of sleep, obtained by some practice?
52	<i>adyau api kiṁ sushhupti-kālīnasya klesha-bandhasya nivṛttih ? kiṁ vā kālāntara vartinah ?</i>
	If it is i), iii) then does it remove the bondage at the time of sleep? iv) Or, does it remove the bondage of some other time?

The trivial problem presented gets a rousing reaction from Sri Vidyaranyaaji. He raises four options that arise from a logical approach to find the answers.

Firstly, there are two options for the type of sleep:

1. **Kadaachitki** – Is the sleep over some time only, such as the nightly sleep?

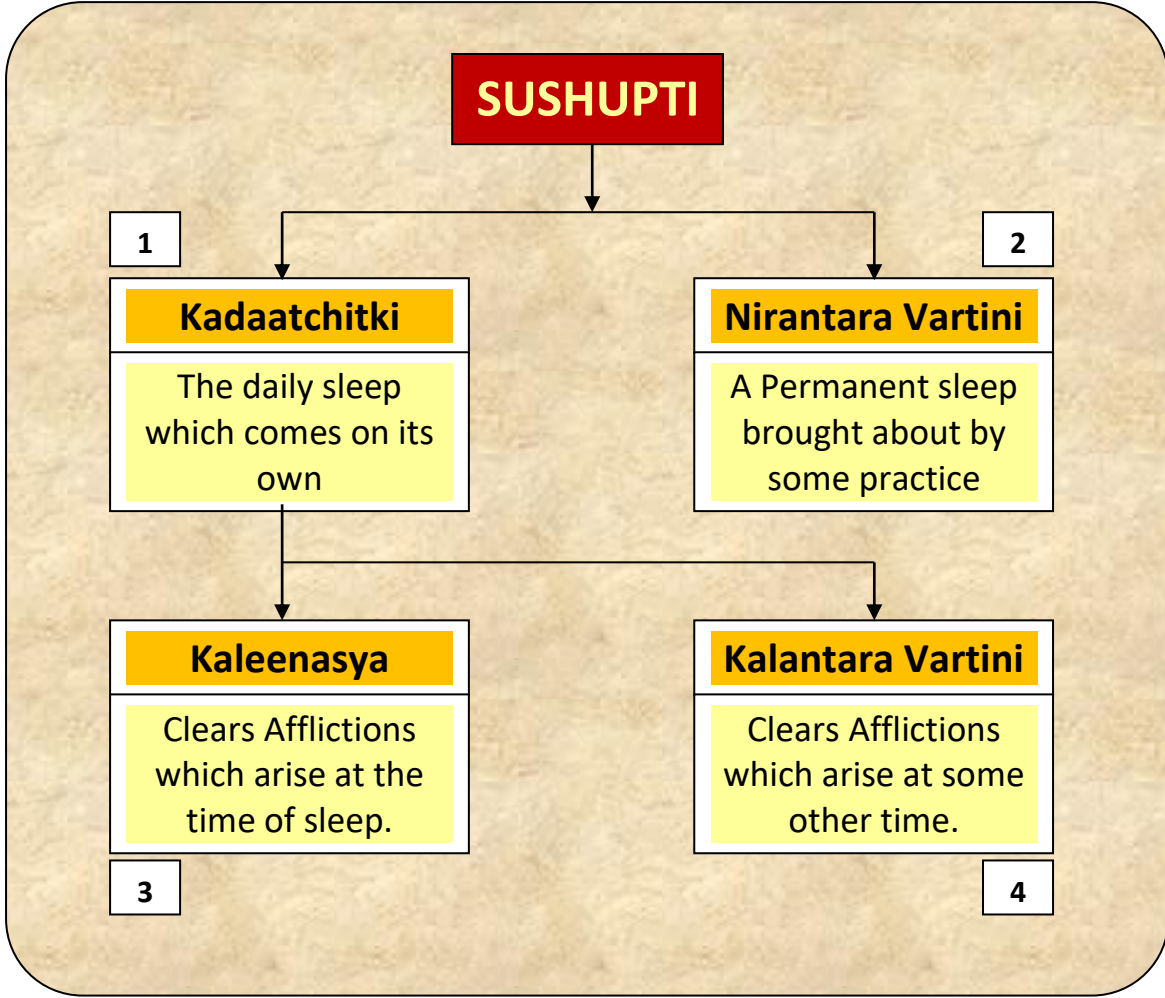
2. **Nirantara Vartini** – or is it sleep that is ever present, made somehow permanent by some sort of practice or other?

If it is the first case, then another two possibilities need to be considered:

3. **Kaaleenasya** – are the afflictions destroyed those that arise at the time of sleep?

4. **Kaalaantara Vartini** – or are they afflictions that arise at some other time?

A diagram is the best way to present these four options:



Section 9.19: None of the Four Options Work

⁵³ न अद्यः, अप्रसक्तेः ।

न हि मूढानाम् अपि सुषुप्तौ क्लेश-बन्धः, अन्यथायासः प्रसज्येत ।

⁵⁴ न द्वितीयः, असम्भवात् ।

न हि अन्यकालीनया सुषुप्त्या कालान्तर वर्तिनः
क्लेशस्य क्षयः संभवति ।

⁵⁵ अन्यथा मूढानाम् अपि जागरण-स्वप्नयोः

क्लेशस्य क्षयः प्रसज्येत ।

⁵⁶ न अपि सुषुप्तौ नैरन्तर्यम् अभ्यसितुं शक्यम्,

तस्याः कर्मक्षय-निमित्तत्वात् ।

⁵⁷ तस्मात् तत्त्व-विदो अपि क्लेश-क्षयाया अस्ति एव

असंप्रज्ञात-समाधि अपेक्षा ।

53	<i>na adyah, aprasakteh / na hi mūḍhānām api sushhuptau klesha-bandhah, anyathāyāsah prasajyeta /</i>
	Option 1: This has been split into two further options, viz. 3 and 4, as shown above. Option 3: No, it not a valid option; it cannot apply to normal deep sleep: i) Not even ignorant people experience afflictions in deep sleep, (how much less the wise). ii) If afflictions were experienced in sleep, then people would wake up feeling tired!
54	<i>na dvitīyah, asambhavāt / na hi anyakālīnayā sushhuptyā kālāntara vartinah, kleshasya kshhayah sambhavati / anyathā mūḍhānām api jāgaraṇa-svapnayoh, kleshasya kshhayah prasajyeta /</i>
	Option 4: The second option under Option 1 is impossible: i) By the sleep of a certain period, how can the afflictions of another period be removed? ii) If this were so, then even afflictions of the ignorant in waking and dream would be erased!
55	<i>na api sushhupau nairantaryam abhyasitum shakyam, tasyāh karmakshhaya-nimittatvāt /</i>
	Option 2: No, it is not possible even for continuity of sleep to be practised. For, the root cause of sleep is one's <u>good Karma</u> ; (when it is exhausted) the sleep breaks.
56	<i>tasmāt tattva-vido api klesha-kshhayāyā asti eva asamprajnāta-samādhi apekshhā /</i>
	Therefore, even for the knower of God, in order to destroy his afflictions the only way is that one needs to practice Asamprajnata Samadhi . (There is absolutely no link between Samadhi and deep sleep. Kleshas are removed by removing their cause – wrong action. There is no shortcut. Sleep is only a temporary relief from afflictions.)

Option 1: This option is split into Option 3 and option 4.

Option 3: Why is the first option dismissed? Well, no one, whether enlightened or ignorant, has afflictions in his sleep in the first place. So there is nothing to be done to remove them! **Aprasakta** means a spurious proposition. Even ordinary people who suffer from so many afflictions during the waking state, even they do not experience afflictions in sleep, how much less the enlightened ones!

And suppose afflictions did arise in sleep. In such a case, people would get up feeling exhausted, not rested. A nap would leave them more tired than before! Option 1 is not on.

Option 4: Under this option is the case where the afflictions cured in sleep occur in some other period. How can this be possible? It means that Sushupti has to take the responsibility of putting right afflictions that were caused in some other period. Why should it become Sleep's responsibility to sort out something over which it has no control? It is absurd to expect the night shift workers to sort out problems which occurred during the day shift!

Not only that, but another absurdity also occurs. The ignorant ones would commit more wrongs than ever, for they would simply palm off the responsibility to Sleep to remove all the effects of their wrongdoings. Sleep would then be so overworked that it would become the most detestable state that the body would like to be in! People would commit all sorts of sins, and then be freed from them just by having a good sleep!

Option 2: Is it possible to make sleep into a permanent state so that there would be no afflictions at all to worry about? That would appear to be a very ideal way to stay out of afflictions once and for all, no matter how many of them are waiting in the queue.

The answer from Sri Vidyyaranyaji is again, No. The reason is quite simple: If 5 or 6 hours of sleep are not sufficient to get rid of even a bit of afflictions, then how is it going to help to lengthen sleep to 20 hours, or 100 hours, or even 1000 hours? Sorry, the Poorvapakshi has to find another way to bail him out of all his self-inflicted afflictions!

The only way is that he has to learn how to practice **Asamprajnata Samadhi**, even if he has to start at the very beginning with getting rid of all his demoniacal qualities, and going step by step forward from there. The slogan for him can be very poetic:

“Shanaih, Shanaih! There is no other way.”

The lesson from this delightful dialogue between Sri Vidyyaranyaji and the objector is that there is no shortcut out of our troubles. There is only one route and that is by discriminating on how to live properly to avoid all afflictions.

The permanent deep sleep that will most certainly work in removing all afflictions is called “Asamprajnata Samadhi”!

SLEEP LINKED TO ONE’S PRARABDHA

Sleep is dependent on one’s Prarabdha Karma. It is not possible to go to sleep unless one has the good Karma for it. If he does not, he will be restless in bed the whole night. Also, at the other end of sleep and for the same reason, it is not possible to prevent coming out of sleep, however much we would love to remain asleep forever! Sleep is something that cannot be delayed nor extended without further afflictions being caused.

Thus we see that it is far from being a tool to remove afflictions. That is a myth we should forget about. Sleep is meant only to give physical rest to a body that has been overworked. If we have not earned sleep through hard work, physical or mental, then we will not deserve sleep. This is what is meant when it is said that good Karma brings sleep. That is the hidden spiritual message from this section.

Swamiji also reminded us that there is a difference between saying “Sushupti removes Kleshas” and “In Sushupti there are no Kleshas.” Swamiji advised us to remember that. In Sushupti there is a temporary relief from afflictions, not permanent relief. There is a Prarabdha which initiates deep sleep, and a Prarabdha which terminates deep sleep at the proper time. Nothing else controls the duration of one’s sleep.

Thus we see that sleep is ***karmakshhaya-nimittatvāt***. The efficient cause of sleep is Karma. Cessation of activities brings about sleep. It is induced by hard work. In the waking state we may try to delay sleep to some extent, but we cannot do that for too long. In the dream state, we have no means to control the onset of sleep. It just happens naturally.

Sleep is thus a natural bodily phenomenon, a blessing bestowed upon us by Mother Nature, to rejuvenate us and prepare us for further activity. It is certainly unnatural to try and practise it, and most unfair to try to use it to remove our afflictions!

In the end, the whole spiritual take from this “Sleep Anecdote” is that even after Jnana (Samprajnata Samadhi), there is more Sadhana to do. Vidwat Sannyasa awaits us in order to remove all our afflictions once and for all.

Another lesson we learn is that between deep sleep and afflictions, there is no connection whatsoever. Thank God – it allows us to rest in peace!

CONCLUSION OF THE TOPIC

Section 9.20: Conclusion of “Shanaih, Shanaih Upame”

- 57 तस्य च समाधेः गव-अश्वादिषु इव वाङ्-निरोधः प्रथमा भूमिः ।
58 बाल-मूढादिषु इव निर्मनस्त्वं द्वितीया ।
59 तन्द्रायाम् इव अहंकार-राहित्यं तृतीया ।
60 सुशुप्तौ इव महत्-तत्त्व-राहित्यं चतुर्थी ।
61 तदेतद् भूमि-चतुष्टयम् अभिप्रेत्य "शनैः शनैः उपरमेत्" इति उक्तम् ।

57	<i>tasya cha samādhēh gava-ashvādishhu iva vāṅ-nirodhah prathamā bhūmih </i> The first stage of superconscious state of Samadhi, is control of <u>speech</u> as found in cows, etc.
58	<i>bāla-mūḍhādishhu iva nirmanastvaṁ dvitīyā </i> The second stage is <u>mindlessness</u> , as found in children and simpletons.
59	<i>tandrāyām iva ahaṁkāra-rāhityaṁ tṛtīyā </i> The third stage is absence of <u>individual egoism</u> , as experienced in lassitude or tiredness.
60	<i>sushuptau iva mahat-tattva-rāhityaṁ chaturthī </i> The fourth stage is the absence of the <u>Mahat</u> – the universal ego – as found in sleep.
61	<i>tadetad bhūmi-chatushthayam abhipretya "shanaih shanaih uparamet" iti uktam </i> With these fourfold stages in view, it is said, “Slowly, slowly one should attain quietude.”

This ends the topic begun in Chapter 6.8 with Sutra 1.18, and the topic on **Virama Pratyaya Abhyasa** – “the practice of the constant effort to quieten the mind.”

Swamiji made it a point to tell us that we were very fortunate to have Sri Vidyananyaji explain the route to **Nirodha Samadhi** with crystal clarity, accompanied by very appropriate citations to back up whatever he says.

Section 9.21: Qualities for Success in Nirodha Samadhi

- 62 अत्र च उपरमे धृति-गृहीता बुद्धिः साधनम् ।
63 महद्-अहंकार मनो-वाग्-आदिनां स्वत एव तीव्र-वेगेण
बहिः प्रवहतां कूलंकषाया नद्या इव निरोधे धैर्यं महद्-अपेक्षितम् ।
64 बुद्धिः विवेकः ।
पूर्वा भूमिर्जिता वा न वेति परिक्ष्य
65 जितायाम् उत्तर-भूमि उपक्रमः;
अजितायां तु स इव पुनः अभ्यस
नीयेति तदा तदा विविच्यात् (विविञ्च्यात् इति वा पाथः) ।
66 "आत्मसंस्थम्-" (भ.गी ६.२५) इति आदिना सा अर्थः-श्लोकेन चतुर्थ
भूमि अभ्यासः अपि स्मृतः ।

62	<i>atra cha upame dhṛti-grhītā buddhih sādhanam </i>
	In this attainment of tranquillity, a <i>firm and patient</i> discrimination is the means.
63	<i>mahad-ahamkāra mano-vāg-ādinām svata eva tīvra-vegeṇa bahih pravahatām kūlamkashhāyā nadyā iva nirodhe dhairyaṁ mahad-apekshhitam </i>
	The universal ego, the individual ego, the mind and the senses like speech, etc – all these of their own accord and with tremendous speed are flowing outward. They can be compared with the <i>torrents in a river</i> that tear away at its banks. Indeed, the control of all of them requires tremendous patience .
64	<i>buddhih vivekah pūrvā bhūmirjitā vā na veti parikshhya,</i>
	' <i>Buddhih</i> ' – "the intellect" here means discrimination. Success in the previous stage has first to be examined whether it is gained or not.
65	<i>i) jītāyām uttara-bhūmi upakramah; ii) ajitāyām tu sa iva punah abhyasa nīyati tadā tadā vivichyāt (vivinchyāt iti vā pāthah) </i>
	i) If it is gained, then the next stage should be attempted; ii) If it is not gained, then the same stage should be practised again. Thus one should very carefully take note of one's progress along the course.
66	<i>"ātmasamsthān-" iti ādinā sārdhah-shlokena (bha.gī 6.25) chaturtha bhūmi abhyāsah api smṛtah </i>
	"The mind well established in the Self" – thus in the latter half of the Geeta verse 6.25, is described the practice concerning the <i>fourth stage</i> (culminating in Nirodha Samadhi .)

62 In conclusion to the subject of Nirodha Samadhi, the total dissolution of the mind, Sri Vidyaranya re-emphasises the need for having a firm and patient determination to tread this path to the end.

63 This positive quality is required to over come the negative obstacles that are described in such strong terms as seen in this Pada.

64-65 The process of checking again and again on the progress made and going further only if the previous stages have been mastered cannot be over-emphasised. As far as our Sadhana goes, that is the key to success in accomplishing Jivanmukti. This path is not to be taken lightly, but by sincere and dedicated Sadhakas fully committed to it.



अध्याय १०
॥ क्लेशक्षयः ॥

PART 3, CHAPTER 10
REMOVAL OF THE FOUR OBSTACLES

17 Sections (Textbook Pages 253-260)

INTRODUCTION

AS ONE STEPS INTO the ‘waiting room’ of Nirodha Samadhi, there are still obstacles that await the meditator until the awaited meeting actually takes place. At no point is this meeting to be taken for granted. This Chapter deals with the **Four Obstacles** that face all spiritual aspirants as they enter the very last phase of their Sadhana.

The four obstacles are examined in the light of the *Mandukya Upanishad*. Those who have studied this Upanishad, know that it divides all human experiences into four Padas or quadrants. The quadrants are: the waking state, the dream state, the deep sleep state and the Turiya, “Fourth” or “Superconscious” state. The first three states are correlated to the three planes of existence, namely, the gross, the subtle and the causal. The fourth state represents the state that transcends these three.

In each of these states, there is a specific obstacle which troubles the aspirant during his meditation at the time when he is almost near the end of his spiritual journey. The obstacles and the states in which they appear are presented in the following table:

NO	NAME OF STATE	OBSTACLE ENCOUNTERED	CAUSE
1	<i>Sthula</i> – Gross	<i>Laya</i> – tendency to sleep	<i>Tamas</i> – lethargy
2	<i>Sukshma</i> – Subtle	<i>Vikshepa</i> – tendency to be distracted	<i>Rajas</i> – restlessness
3	<i>Karana</i> – Causal	<i>Kashaya</i> – deep hidden tendencies	<i>Sattwa</i> – blankness
4	<i>Turiya</i> – Fourth	<i>Rasaswada</i> – tendency to enjoy bliss	<i>Vyutthana</i> – out of Samadhi

We have to note that these obstacles appear as a penultimate test to the aspirant’s perseverance to succeed in this quest for illumination. We are not speaking of an ordinary obstacle in day-to-day experiences, but extremely subtle delusions where the seeker is likely to mistake his spiritual experiences for something else due to the force of habit of his mind. Hence, these obstacles are in the form of tendencies which the mind is accustomed to in each of the three Gunas that prevail in Nature. As each Guna is being crossed, its respective tendency comes to trouble the seeker.

It is these habitual tendencies produced by each Guna that come to trouble the aspirant during the course of his meditation in the Samadhi state, not in his normal state out of Samadhi (except the 4th obstacle.) They are to be regarded as very specific obstacles.

Section 10.1: *An Overview of the Four Obstacles*

- 1 गौडपादआचार्या आहुः - माण्डूक्य कारिका ३
- 2 "उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः ।
सुप्रसन्नं लये चैव यथा कामो लयस्तथा" ॥ ४२ ॥
- 3 "दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् ।
अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति" ॥ ४३ ॥
- 4 "लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।
सकषायं विजानीयात्समप्राप्तं न चालयेत्" इति ॥ ४४ ॥

1	<i>gauḍapādāchāryā āhuh - māṇḍūkya kārīkā</i>
	Sri Gaudapadacharyaji states the following in his <i>Mandukya Karika</i> :
2	<i>"upāyena nigr̥hṇīyād, vikshhiptaṁ kāmabhogayoh / suprasannaṁ laye chaiva, yathā kāmo layastathā"</i> ॥ 3. 42 ॥
	"By proper means, one brings his mind under subjection from the distractions of desires and enjoyments; So also the mind which is deeply enjoying the pleasure of sleep . For being inactive is just as harmful as being active."
3	<i>"duhkhaṁ sarvam anusmṛtya, kāma-bhogān nivartayet / ajam sarvam anusmṛtya, jātaṁ naiva tu pashyati"</i> ॥ 3. 43 ॥
	"Recalling again and again that they only beget misery, turn back the mind from the enjoyment of desires. Recalling again and again that all is the Unborn Self within, see not the created objects as things that have been 'born'."
4	<i>"laye sambodhayet chittaṁ, vikshhiptaṁ shamayet punah / sakashhāyaṁ vijānīyāt, samaprāptaṁ na chālayet" iti</i> ॥ 3.44 ॥
	"If the mind tends to become sleepy, arouse it (for this is Laya); if it gets distracted, make it tranquil (for this is Vikshepa); when it tends to get attached, understand why that happens (for this is Kashaya); And when it enjoys supreme peace, do not disturb it again (for this is Rasaswada)."

1 The "Mandukya Karika" is a highly respected treatise on the *Mandukya Upanishad*. The Upanishad is the scriptural authority on the Non-dual Reality, while the Karika supports that Reality with a brilliant logical structure. The partnership between scripture and logic is brought to a crescendo when the two are combined. The scripture is in the happy company of logic, and logic can find no better master than the scripture to show off all its latent powers of analysis.

An important point may be brought out which is quite unique to the Indian spiritual tradition. Whilst in the middle eastern Semitic religions, scripture is based on the record of lives of outstanding spiritual luminaries called prophets, in the Indian tradition, this is not the case. The authors of scriptural texts, as illuminated as they were, place themselves in the background and give prominence to the teaching and the philosophy which is of universal application. The Truth is more important than the revealer of the Truth.

Thus we find that Indian scriptures are distinctly different from those of the Middle East. Rather than being centred on a personality, they centre on the Truth of the Universe.

At the Doorstep of Illumination

With that introduction to the key text on which this Chapter is based, we add a little on the Karika of Gaudapadacharyaji. The Karika has four parts to it. The five verses quoted in this section and the next are from the third part entitled Advaita Prakarana, the topic of which is to present the case for the Non-dual Reality which alone forms the support structure of all Creation.

As this Truth gets revealed, it is also discovered that It is within the capacity of man to know this Truth consciously through spiritual discipline and practices. In the state of meditation at the highest level, a spiritual seeker comes to a stage when he is almost at the doorstep of illumination. This is the stage which is the focus of the cited verses. It is worth noting that we are speaking of a very rarified portion of the spiritual quest. Just when the illumination is about to dawn in the horizon, there come upon the meditator a series of four obstacles which he has to pass through as the ultimate test of his sincerity in his search.

It is these obstacles that are spoken of through these first three verses, and the means by which they are overcome are dealt with in the two verses of the next section.

The Four Obstacles in Overview

2 Laya: “*Sleep*”. The gross plane of existence is permeated by the quality of Tamas or dense darkness, also known as inertness. This quality is best reflected in sleep, wherein we find Tamas in its densest form. When the meditator enters the realm of total quietness, it is so reminiscent of sleep, that the awareness of the meditator entertains a doubt as to whether he is asleep or still conscious. Sleep is the obstacle he has to face when this doubt arises in the midst of his meditation.

Vikshiptam: “*Distraction*”. The subtle plane of existence is permeated by the quality of Rajas or the state of activity. This quality is characterised by restlessness or distraction of the mind. When the meditator encounters a touch of Rajas in his meditation, it comes to him in the form of distracting thoughts, invariably of enjoyments of objects experienced in the past. In this condition he encounters the obstacle described as Vikshepa in the form of distractions in the form of temptations of pleasurable objects.

Both these states, one being inactivity and the other being activity, are harmful to his spiritual pursuit.

3 It is briefly told in this verse how to overcome distraction by recalling the misery that is brought by sense enjoyments, and by recalling to mind the purity of the Unborn Reality. In the Karika, Reality is described throughout as having the characteristic feature of being Unborn. This emphasises that it is Eternal in nature. It cannot be born nor can it die.

4 All four obstacles are mentioned in this beautiful verse, one in each Pada. The third Pada touches upon the third obstacle, **Kashaya**, which is the tendency to get attached. It is a latent tendency called Samskara which is unseen or unmanifest to the mind. Its presence can only be known when it surfaces on the conscious mind as a tendency or desire. It is what we have called Vasana in this text.

Finally the fourth obstacle is barely touched upon by mentioning the Bliss that one enjoys in the superconscious state of Self-realisation. The tendency here is to relish this Bliss long after it has been experienced, by recalling it from memory and revelling in it. This revelling is here mentioned as a cause of “disturbance” to the Non-dual state of perfection. It is termed **Rasaswada** a little later, meaning “*the tasting of Bliss*”.

Section 10.2: *How to Overcome the Four Obstacles*

- 5 "नाऽऽस्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।
निश्चलं निश्चरच्चित्तमेकी कुर्यात्प्रयत्नतः" ॥ ४५ ॥
- 6 "यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा" इति ॥ ४६ ॥

5	<i>"na āsvādayet sukham tatra, nihsaṅgah prajñayā bhavet / nishchalam nishcharat chittam ekī kuryāt prayatnatah" // 3.45 //</i>
	"Do not relish the happiness that comes from that (Samadhi state); detach yourself from it by the practice of discrimination. After attaining steadiness, let not the mind become extroverted; (if it does), draw it in towards one point by making a strong effort."
6	<i>"yadā na līyate chittam, na cha vikshhipyate punah / aniṅganam anābhāsam, nishhpannam brahma tat tadā" iti // 3.46 //</i>
	"When, at last, the mind does not become sleepy; (no Laya) nor does it ever become distracted by desires again; (no Vikshepa) When it remains without any movement, and without thoughts (no Kashaya) and does not rejoice in any thoughts (no Rasaswada) , then it becomes Brahman."

We now come to the two key verses which form the nucleus of the discussion for the rest of this Chapter. These verses capture the essential Sadhana to be done by the seeker who encounters these four obstacles in his practice of steady-minded meditation.

5 A lot more will be said about the fourth obstacle than the other three. This is mainly because of the philosophical understanding that is required to understand what is being asked of the seeker in giving up "the Bliss of Samadhi". It seems hard to believe that such an instruction should be given. For one who has laboured so intensely to attain this Bliss in his Samadhi, why should he be asked to give up the fruit of his many years of struggle? This will be explained in due course as the text proceeds.

However, in Padas 3 and 4 of the verse we find an excellent means offered by which all the four obstacles may be warded off from the mind. The method is to make a concerted effort to keep the attention fixed on the Absolute Reality at all stages. By that one herculean effort, all the obstacles can be averted successfully.

6 In this verse 3.46, as with verse 3.44, all four obstacles are mentioned. The point is that when all four obstacles, pertaining to all the four quadrants of human experience, are successfully removed, then the state of Nirodha Samadhi stands unobstructed. After much effort, one finally comes to the state of being effortlessly merged in Brahman Himself! That is the great goal set by the Rishis of India for spiritual perfection.

Section 10.3: *The Four Mental States & their Obstacles*

७ लय, विक्षेप, कषाय, सम-प्राप्तयः चतस्रः चित्तस्य अवस्थाः ।

7	<i>laya, vikshhepa, kashhāya, sama-prāptayah – chatasrah chittasya avasthāh /</i>
	Inactivity, activity, deep attachment or impressions, and attainment of oneness – these are the four mental states.

7 Sri Vidhyaranyaji now takes up the subject and throws more light on each obstacle:

The stage is set for a systematic explanation of the four obstacles occurring at each of the four mental states, along with the means by which each obstacle may be overcome.

“KNOCK THE MIND BEFORE IT KNOCKS YOU”

Swamiji uttered these words, which pinpoint the essential message of this whole Chapter. The idea is to engage in responding at once the moment an obstacle surfaces in the mind. A delay could be very costly.

If we can knock the mind at the earliest possible moment, it will save a lot of effort later. Any delay will cause the obstacles to become more difficult to knock down. At the 100th occurrence of the thought it becomes nearly impossible, for by then it has gathered an incredible momentum and become a big Vasana in itself.

Take the example of a water reservoir. If there is a small break in the dam wall it is not too difficult to fix it. If the leak is allowed to erode a little more soil, the effort to repair the damage will be that much more. If we allow the overflow to remain unchecked for days, the next heavy rain will cause a complete disaster and the whole dam will have to be rebuilt from scratch. Therefore, it is said, “Hit the mind before it hits you.”

Swamiji gave us valuable hints on how to start the process of healing. “One way is to memorise 5 to 6 slokas of some good scriptural text like the Geeta. When next the mind is troubled, one should recite these verses, rapidly if necessary. If the slokas have a meaning that links them well to the problem you are facing, it is all the more effective. This kind of chanting can plug any leaks caused by irregular Sadhana.

“In an emergency, the above method helps considerably. At such times, reasoning with the mind rarely helps. You have to use some forceful methods by which the mind gets disabled. You have to go to war with the mind! There are verses from the Bhaja Govindam which serve a very good purpose in an emergency. When chanted at times of impending danger, they can immediately ward off the moment of temptation.

“Once we succeed at a lower level with such a method, we get the strength to use it at a higher level. You can then be ready to use the “Brahma Astra” which is to remember the “Unborn Atman” and refuse to see the material aspects of any object. Then one is able to see only the good in any object. In fact one does not see the object at all, but sees only the divine Consciousness in it.

“By using these so-called ‘emergency’ remedies, the mind can hit back at the invading obstacles in good time. It can paralyse them in the nick of time.”

Section 10.4: 1. Laya – the Tendency to Sleep

४ तत्र निरुध्यमानं चित्तं विषयेभ्यो व्याकृतं

सत्-पूर्व-अभ्यास वशाद् यदि लयाय सुषुप्तये अभिमुखम् भवेत्;

९ तदानीम् उत्थापन-प्रयत्नेन

लय-कारण निवारणेन वा तच्चित्तं सम्यक्-प्रबोधयेत् ।

8	<i>tatra nirudhyamānaṁ chittaṁ vishhayebhyo vyākṛtaṁ sat-pūrva-abhyāsa vashād yadi layāya sushhuptaye abhimukham bhavet;</i>
	Among these four, while the mind is being controlled by turning it away from objects, if, due to the influence of previous habit (of sleeping during quietude), the prevailing quietude overpowers one into <u>Sleep</u> (in meditation), . . .
9	<i>tadānīm utthāpana-prayatnena laya-kāraṇa nivāraṇena vā tat chitaṁ samyak-prabodhayet </i>
	then, i) If due to Habit: Drive away the sleepiness by making an effort (to remain awake); or, ii) If due to a Cause: Remove the <u>cause</u> of the sleep, to keep the mind well awake.

We first begin with **Laya**, the obstacle most likely to disturb our meditation. We see how best it can be handled before it sets in and ruins our meditation. We remind ourselves that the longer we delay our fight back, the more difficult it becomes to fight them later.

8 Firstly, the point is here noted that an obstacle – any one of the four – only arises at this late stage of Sadhana due to the influence of past habit. The quiet mind reminds itself of another experience called ‘Sleep’ when the mind was just as quiet. In such a situation, the same old tendency drives the mind towards sleep instead of continuing with the meditation. The meditator finds himself overpowered into sleep, simply by force habit.

9 However, the ever scientific mind of Vidyananyaji is aware that previous habit may not be the only cause. There could be another reason which produces this tendency to sleep. That cause should not be ruled out. It needs to be fairly examined and eliminated. Some possible causes which may induce sleep while one is meditating are now examined:

Section 10.5: Some External Causes that Induce Sleep

¹⁰ लय-हेतवो निद्राशेषाजीर्ण बह्वशनश्रमाः

¹¹ अतः एव आहुः - सौभाग्य.लक्ष्मी.उप

¹² "समाप्य निद्रां सुजीर्ण अल्प-भोजी
श्रम-त्यागी अबाधे विविक्ते प्रदेशे ।

सदा-आसीत निस्तृष्ण एव-अप्रयत्नः

अथ वा प्राणरोधी निज-अभ्यास-मार्गात्" इति ॥ २.२ ॥

10	<i>laya-hetavo, nidra ashesha, ajirṇa, bahvashana, shramāh.</i>
	Some of the <u>causes</u> that are likely to induce sleep are: i) insufficient sleep; ii) indigestion; iii) overeating; iv) and over-exertion.
11	<i>atah eva āhuh - saubhāgya.lakshmi.up</i>
	This (and more) is well expressed in the <i>Saubhagya Lakshmi Upanishad</i> as follows:
12	1. <i>"samāpyaya nidrām, sujirṇa alpa-bhojī, shrama tyāgī;</i> 2. <i>abādhe vivikte pradeshe </i> 3. <i>sadā-āsīta nistrshṇa eva-aprayatnah</i> 4. <i>atha vā prāṇarodhī nija-abhyāsa-mārgāt" iti 2.2 </i>
	1. " Cause i): After completing the normal hours in sleep (Samapyaya), Cause ii): Eat easily digestible or agreeable food (Sujeerna), Cause iii): Eat it in the proper quantity (Alpa), Cause iv): Give up over-exertion (Shrama).

	<p><u>Additional Instructions are given:</u></p> <p>2. At the usual mealtime, (eat) in a solitary place (i.e. without disturbance);</p> <p>3. remaining always seated (while eating), free of desires, also free of all anxiety);</p> <p>[Up to this point, the instructions are for one who is capable of following them. For one who is not capable, the instruction is:]</p> <p>4. <u>The alternative is:</u> Control the vital breath in a way one is used to doing.</p> <p>[This is done until one's desires reduce; then he becomes capable to follow the above routine. It is well worth noting how thoroughly every type of seeker is catered for!]</p>
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10 Four other causes are now mentioned by Sri Vidyananyaji. The first of them is that one may not have had his usual accustomed hours of sleep, in which case the remainder of sleep tries to enter through the state of meditation. Or, it could be that the meditator has not been attentive enough to eat the correct quality of food that suits his nature. In such a case, indigestion arises and causes him to sleep. Or, he has not had the correct quantity of food, in which case either overeating or starving may be the cause of the sleep. Or, it could well be that the meditator has been over-exerting himself in some work and the tiredness may induce him to sleep during meditation.

The point to note is that one has to be very level-headed and practical to pick up the true reason for his sleepiness during meditation. The same reasoning has to be applied to the other three obstacles as well. They, too, need not necessarily be due to past habit alone; other possibilities should also be looked at.

11-12 The Shruti is cited as usual to support what Vidyananyaji has just said:

The four causes suggested above are repeated in this citation. In addition, the citation gives us more insight into the discipline expected to be observed while eating.

- i) One should be regular and have his meal at more or less the same time daily.
- ii) He should select an environment that is conducive to him for eating, where he is unlikely to be disturbed. For this reason an aspirant will not choose a restaurant to eat.
- iii) He should eat while seated throughout his meal. This rule ensures that he does not disturb his body with any activity while taking his meal. He should apply his mind solely to his eating, without distracting himself.
- iv) He should not entertain other desires in his mind while eating. This includes having no desire for any food other than what has been served to him; nor should he be thinking of other desires while eating his food.
- v) He should eat only when he is completely relaxed and free from all anxiety. If he is troubled by any matter, he should rather postpone his eating until he has recovered from the cause of the anxiety.
- vi) If all attempts to follow these rules still fail to produce the right ambience for eating, then he should resort to doing a session of Pranayama by which his mind may be brought under his control, and the proper condition for eating is restored.

What we need to take from verses such as these is that spiritual aspirants are expected to be very disciplined in all that they do, especially while eating. We only need to compare it to the 'social eating' that we are so accustomed to seeing in the modern lifestyle, where none of the above rules are observed. What is most surprising is that we speak of wanting to know how to meditate, while breaking all the above rules!

Section 10.6:**2. Vikshepa – the Tendency to be Distracted**

- 13 लयाद्-उत्थापितं चित्तं
 दैनन्दिन प्रबोध-अभ्यास-वशाद् यदि, काम-भोगयोः विक्षिप्येत; तदा,
 14 विवेकिजन प्रसिद्ध भोग्य-वस्तु-गत सर्व-दुःख अनुस्मरणेन;
 15 शास्त्र-प्रसिद्ध जन्मादि-रहित अद्वितीय-ब्रह्म-तत्त्व अनुस्मरण
 16 पूर्वकेण भोग्य-वस्तु दर्शनेन च, पुनः पुनः विक्षेपात् चित्तं शमयेत् ।

13	<i>layād-utthāpitam chittam, dainan-dina prabodha-abhyāsa-vashād yadi, kāma-bhogayoh vikshhipyeta; tadā</i>
	After the mind has been aroused from inactivity (sleep), if, due to day-to-day life and habit, it gets distracted by desires (into activity); then
14	<i>vivekijana prasiddha 1. bhogya-vastu-gata sarva-duhkha anusmaraṇena;</i>
	It is well known among men of discrimination or scriptures that two options are available: Option 1: Remembering the sorrow contained in all objects of enjoyment;
15	<i>shāstra-prasiddha, 2. janmādi-rahita advitīya-brahma-tattva anusmaraṇa</i>
16	<i>pūrvakeṇa bhogya-vastu darshanena cha punah punah vikshhepāt chittam shamayet </i>
	Option 2: Remembering the Birthless, Non-dual Reality that is present in the perception of the very same objects of enjoyment – (Remembering these two) again and again, the mind is quietened from all distractions.

We now take up the next obstacle out of the four – namely, **Vikshepa** or distraction.

13 If it is not sleepiness that is the problem, it could well be a tendency to be over-active. If this is the habitual nature of a seeker when he is not meditating, then the same tendency is bound to arise during meditation under favourable conditions. The meditator could just as easily submit to this tendency and get up from his meditation to fulfil the habit! There is no surprise in this.

There are two things which he has to remember when this happens:

14 i) If he is a man of discrimination, he should remember that all objects of enjoyment are riddled with pain. This is called Pratipaksha Bhavana, holding the opposite view to that which is troubling one. Here an *attraction* is overcome by introducing the thought of *repulsion* for the same thing or *attraction* towards an opposite thing.

15-16 ii) Once the above step is taken, then the following may be added to it. He should remember what he has learnt in the scriptures about the Supreme Non-dual Reality. The Self is all-pervading and exists as the very essence of the very objects that are presently drawing his attention away from that Reality! Secondly, that there is no trace of change in the Reality. He needs to make a crucial shift in his intellect to recall the spiritual qualities of the object and ignore its material qualities. This cannot be done in one go, hence the instruction is to try this ‘again and again’.

By practising these two methods, his mind can be weaned away from the temptations that present themselves in his meditation.

In general, once we have fixed the mind on the Self (**Atmasamstham**), we should not permit anything to disturb our attention.

Section 10.7:**3. Kashaya – Deeply Embedded Tendencies**

17 कषायः तीव्रः चित्त-दोषः ।

18 तीव्र-राग-दोषदि वासनया ग्रस्तं चित्तं कदाचित्
समाहितम् इव लय-विक्षेप-रहितं
दुःख-एकाग्रम् अवतिष्ठते ।

19 तादृशं तच्-छित्तं विजानीयात्, समाहित-चित्ताद् विवेकेन अवगच्छेत् ।

20 असमाहितम् एतद् इति अवगम्य
लय-विक्षेपवत् कषायस्य प्रतिकारं कुर्यात् ।

17	<i>kashhāyah tīvrah chitta-doshhah /</i>	
	Deep attachment is the (third) obstacle of the mind and is extremely powerful.	
18	<i>tīvra-rāga-doshhadi vāsanayā samāhitam iva duhkha-ekāgram avatishhthhate /</i>	<i>grastam chittam kadāchit laya-vikshhepa-rahitam</i>
	Intense Vasanas of love and hate can sometimes hold the mind captive. They remain in equilibrium, as it were. They can be without activity or with activity. Either way, one is painfully ‘trapped’ in a fixation with some sorrowful thought.	
19	<i>tādr̥sham tat-chhittam vijānīyāt,</i>	<i>samāhita-chittād vivekena avagachchhet /</i>
	A mind that has been ‘frozen’ in such a state has to be <u>understood</u> . It is known by differentiating it from the mind which is in Samahita or equipoised state.	
20	<i>“asamāhitam etad” iti avagamyā laya-vikshhepavat</i>	<i>kashhāyasya pratikāram kuryāt /</i>
	“This is not Samadhi,” having come to this conclusion, as with sleep and distraction, one should counteract the deep attachment .	

17 The third obstacle is **Kashaya**. Being neither inactivity nor activity, but an unmanifest tendency that may surface at any time, taking us unawares, it is an unpredictable obstacle.

18 What is the nature of Kashaya? How does it obstruct our progress? Swamiji explained this in some detail. Desires come to us as thoughts, but Vasanas are lurking desires which have not yet manifested as thoughts which makes them hard to detect.

One cannot know that one has love or hate until someone comes into our life whom we love or hate. It is the same with Vasanas; we cannot tell what they are until something in our life triggers them into action. Until that happens they lie hidden in our subconscious mind, waiting to ‘ambush’ us. They remain as though in equilibrium and harmless.

When we have quietened our mind in meditation to the point that there are no thoughts manifesting, we could easily believe that we are in the Nirodha state. But then suddenly there arises a lurking thought out of nowhere, taking us by complete surprise. This is Kashaya being activated by some trigger.

19 How does one come to grips with such an unpredictable situation? It is like a robber who faces us suddenly, demanding all that we possess. We have not planned for his visit, and as he is a robber, he will not announce his visit. If we have any trace of attachment still, we are gripped with fear by the presence of the robber. Even so, if we have the slightest lack of faith in Reality, we are overcome by the Vasana when it suddenly manifests.

20 The only option we have in such a case is to have our wits about us and recognise the robber for who he is. Similarly, the meditator has to have the firm awareness of the Reality and remain fearless when the Vasana manifests. This is what is meant by “*This is not Samadhi*”. It is an instant response of faith in the face of a thought that opposes or challenges that faith. This is the only way to deal with Kashaya, the uninvited guest.

Once we recognise the surprise visitor, we have to deal with him in the same way as we deal with the inactivity of sleep or the activity of distraction. Then there is no difference.

UNDERSTANDING “KASHAYA”, THE SURPRISE GUEST

Kashaya literally means “*dirt*”. Kashaya is a stain in the mind. Behind every desire is a Vasana or an impression which surfaces from the unconsciousness and seeks fulfillment through the mind. As thought, it would be Vikshepa, but as invisible impressions, it is Kashaya. The thought at the gross level comes out as action. But Kashaya is undetected and unexpressed thought and action at the level of Karana Sharira or the causal body.

In meditation, what happens is that these hidden Vasanas try to stop one’s progress. To do that, their manifestation is not required; just their presence in the subconscious mind is sufficient. It holds the mind, does not let it link up with the Self. Swamiji gave us an ordinary example to illustrate how Kashaya works:

Suppose there is a **rat** which is happily running about. Suppose a **cat** catches this rat. The rat suddenly becomes very quiet. But is it really quiet or is it in Kashaya? It is only quiet because of being in a state of fear. Similarly, the mind is like the rat which is caught by a cat called Vasana. The Vasana has captured the mind but has not yet announced who it is and what its intentions are. For this reason, no actions – *Vikshepa* – are yet forthcoming.

Now the rat-mind in the mouth of the cat-Vasana, is very quiet, but has not gone to sleep! Its situation is very strange: It is neither in Vikshepa (actionless), nor in Laya (sleepless). In Kashaya, the mind is like the rat that has been caught by the cat – it “freezes” into stillness. The effect is quite obvious; the Vasana does not allow the mind to go into meditation, yet compels it to keep quiet, tortured, as it were, by the Vasana.

Thus we have the following: Kashaya is caused by Vasana; the Vasana is very subtle and does not express itself as thought. Like a cat that has caught hold of a rat, the Vasana has caught hold of the mind. When such a Kashaya comes, all one can do is become aware of what it is and understand it. Study how it blocks the mind; or rather, how it ‘locks’ the mind. If you do not recognise it as a Vasana, you will have to wait till it stirs you into activity and then it is too late. Alternatively, it may remain so stealthy that you will slip into sleep and have no idea of what happened – until you wake up!

On the other hand, if you observe with alertness what is happening, and understand that this is the work of Kashaya, an unknown Vasana, then your searchlight will be too strong for it to bear and it will soon disappear. You wait patiently, as a driver waits patiently on the side of the road for the fog to clear, switching off his engine. As soon as the fog clears, the driver switches on and resumes his journey.

This is the intelligent way of successfully encountering Kashaya when it shows up as an unannounced guest at the doors of meditation.

Section 10.8:**4. Rasaswada – Experience of Blissful Realisation**

- 21 'सम' शब्देन ब्रह्म अभिधीयते । इति स्मृतेः – भ.गी
 "समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्" ॥ १३.२८ ॥
- 22 लय-विक्षेप-कषायेषु परिहृतेषु परिशेषाच्-चित्तेन
 समं ब्रह्म प्राप्यते ।
- 23 तत् च समप्राप्तं चित्तं लय-कषाय-भ्रान्त्या न चालयेत् ।
- 24 सूक्ष्मया बुद्ध्या लय-कषाय-प्राप्ती विविच्य
 तस्यां समप्राप्तौ अतिप्रयत्नेन चिरं स्थापयेत् ।
- 25 स्थापिते तस्मिन् ब्रह्म-स्वरूप-भूतः परमानन्दः सम्यग् आविः भवति ।

21	<i>'sama' shabdena brahma abhidhīyate / iti smṛteh - bha.gī</i> <i>"samaṁ sarveshhu bhūteshhu tishthhantam parameshvaram" 13.28 </i>
	<i>'Sama' – "sameness", here it stands for Brahman, the Supreme Self. The Geeta says: " 'Sameness' pervading in all beings is the Supreme Lord."</i>
22	<i>laya-vikshhepa-kashhāyeshhu parihṛteshhu, parisheshhāt chittena samaṁ brahma prāpyate /</i>
	When Laya, Vikshepa and Kashaya have been brought to an end, the remaining state is attained by the mind, namely 'Sameness' which is Brahman.
23	<i>tat cha sama-prāptam chittam, laya-kashhāya-bhrāntyā na chālayet /</i>
	And that mind which has attained ' <u>Sameness</u> ' should not be disturbed, imagining it to be Laya or Kashaya. (For it is not an obstacle to Samadhi; but is Samadhi itself!)
24	<i>sūkshhmayā buddhyā laya-kashhāya-prāptī vivichya tasyām samaprāptau atiprayatnena chiram sthāpayet /</i>
	With a sharp and subtle intellect to help distinguish it from Laya and Kashaya, one should establish the state of 'Sameness' with intense and protracted effort.
25	<i>sthāpīte tasmin brahma-svarūpa-bhūtaḥ paramānandah samyag āvih bhavati /</i>
	When the mind is thus established in the form of Brahman, the supreme Bliss of Brahman arises in its full splendour.

Finally we come to the most-difficult-to-understand obstacle of all called **Rasaswada**. This is a rare obstacle because it can come only to one who has reached the ultimate goal of Nirodha Samadhi and has thus tasted the supreme Bliss of the Self. Of course, that is rare! He is so intoxicated by the experience that he cannot resist recalling it again and again in his mind, ruminating over the rare experience of enjoying 'divine pleasure'.

21 Where does Sri Vidyananyaji begin the long explanation of Rasaswada? Back in Section 1, the first hint of this obstacle occurs in the mention of **Sama-Praptam** in verse 44 of the Karika. The word '**Sama**' needs to be explained. It was translated there as "sameness". Here that sameness is declared to mean nothing short of Brahman Himself.

22 Is there an explanation for this translation? This Pada does not help answer that question but keeps us guessing. All we know is that the 'sameness' referred to is something attained after the first three obstacles have been conquered. What could that possibly be? If the first three obstacles have been conquered, then surely we transcended the three Gunas.

23 This Pada also side-steps the explanation to equate ‘sameness’ to Brahman. Why the painful suspense towards the reader? All that is new here is to ask us not to equate ‘sameness’ to Laya and Kashaya. Those two reflected apparently quiet states of mind, but it turned out that they were not. So is ‘sameness’ also a ‘hood-winker’ like them, or is it the genuine article – the Nirodha mind? Vidyaranyaji’s only hint is, “Do not disturb it!”

24 Vidyaranyaji brings us agonisingly close to solving the riddle but falls short of uttering it openly in words. He encourages us to accept it as the genuine experience. That is a second clue. But why he is keeping us in such suspense is hard to say. He further tells us that we need a subtle and sharp intellect to distinguish this ‘sameness’ from Laya and Kashaya. That is clue number three. Did he not say earlier that such an intellect alone could behold the Self? That makes it the fourth and last clue to the riddle?

25 At last the suspense is broken! The riddle is solved and the answer is declared openly. Yes, the sharp and subtle intellect is indeed nothing other than the very form of Brahman. Why did it have to take so long to say that? That is the language that a subtle truth needs to be couched in for it to make an impact on our dull minds. We need to be worked up to receive the answer, otherwise it will not sink into our mind!

Bliss Absolute in the meditator is now no surprise. This is where Vidyaranyaji was wanting to tell us. It is this Bliss alone that is really the subject of the fourth obstacle . . .

Section 10.9: *Citations on the Bliss in Smriti and Shruti*

- 26** तथा च उदाहृतम् - भ.गी
 "सुखम् अत्यन्तिकं यत्-तद्, बुद्धि-ग्राह्यम् अतीन्द्रियम्" इति ॥ ६.२१ ॥
- 27** श्रुतिः च भवति - मैत्रायणि उप.
 "समाधि-निर्धूत-मलस्य चेतसो
 निवेशतस्य आत्मनि यत्-सुखं भवेत् ।
 न शक्यते वर्णयितुं गिरा तदा
 स्वयं तदन्तःकरणेन गृह्यते" इति ॥ ४.९ ॥

26	<i>tathā cha udāhṛtam -</i> - <i>bha.gī</i> <i>"sukham atyantikaṁ yat-tad, buddhi-grāhyam-atīndriyam" iti 6.21 </i>
	This (state of Bliss) is described in the Smriti (<i>Geeta</i>) as follows: <i>"That Infinite Bliss which has no end, is grasped by the intellect, but is beyond the grasp of the senses."</i>
27	<i>shrutih cha bhavati -</i> - <i>maitrāyaṇi upa.</i> <i>"samādhī-nīrdhūta-malasya chetaso niveshatasya ātmani yat-sukhaṁ bhavet na shakyate varṇayitum girā tadā svayaṁ tad antahkaraṇena grhyate" iti 4.9 </i>
	It is also described in the Shruti (<i>Maitrayani Upanishad</i>) as follows: <i>"The mind that has been washed of all its stains (Tamas and Rajas) by Samadhi, and which has entered the Self, is in a state of pure Bliss. That bliss cannot be then extolled in words; it can only be grasped by the Antahkarana, the inner instrument itself."</i>

Bliss has at last entered the equation of the last obstacle. But what about the injunction on Rasaswada, which wants us to stop us from enjoying it?

Before continuing to explain this, Vidyananyaji reflects on two citations, one from the Smriti and one from the Shruti, both of which confirm the answer to the riddle.

26 The Geeta citation confirms that the Bliss experienced on attaining Brahman is indeed grasped by the intellect. It cannot be grasped by the senses. Clearly, that must be because the senses are not “subtle or sharp enough” as the Buddhi can be.

27 The Upanishad citation confirms the same fact that the Bliss is grasped by the inner instrument of man, namely the intellect-mind complex. However it adds further that such a mind and intellect has to be stainless for it to be able to grasp this Bliss. In fact, it goes further to say that the stainless mind is itself of the form of Pure Bliss. The Bliss is not independent of the pure mind; it is the pure mind!

Now we can move ahead, “Shanaih, Shanaih” with an explanation of why this Bliss needs to be renounced. After all, that is the main point we are waiting to hear . . .

Section 10.10: *Bliss in “Nirvikalpa Format” & “Savikalpa Format”*

²⁸ ननु; समाधि आविभूतस्य ब्रह्म-आनन्दस्य बुद्धिग्राह्यत्वं
श्रुति-स्मृतिभ्याम् अभिहितम्;

²⁹ आचार्यैः तु – “नास्वादयेत् सुखं तत्र” इति ॥ ३.४५ ॥ – मा.उप
बुद्धिग्राह्यत्वं प्रतिषिध्यत इति चेत् ।

³⁰ न अयं दोषः । तत्र निरोध-सुखं बुद्धिग्राह्यं न प्रतिषिद्यते;
किं तु समाधि-विरोधिनः व्युत्थानरूपस्य परामर्शस्य एव प्रतिषेधात् ।

28	<i>nanu; samādhī āvibhūtasya brahma-ānandasya buddhigrāhyatvaṁ shruti-smṛtibhyām abhihitam;</i>
	Objection: In Nirodha Samadhi, there is an Infinite Bliss that manifests. It is cognised by the intellect, and is expressly mentioned in both the Shruti and Smriti.
29	<i>āchāryaiḥ tu - “na asvādayet sukhaṁ tatra” iti ॥ 3.45 ॥ - māṇḍ.up buddhigrāhyatvaṁ pratishhidhyata iti chet </i>
	Yet Gaudapadacharyaji by saying, “One should not relish the Bliss arising therein,” forbids the perceiving of the same by the intellect. Is this not contradictory?
30	<i>na ayaṁ doṣhaḥ tatra nirodha-sukhaṁ buddhigrāhyaṁ na pratishhidhyate; kiṁ tu samadhi-virodhiṇaḥ vyutthānarūpasya parāmarśasya eva pratishhedhāt </i>
	Reply: No, there is no contradiction here. In the verse (3.45) you are citing, the Bliss that is grasped by the intellect <i>in Nirodha Samadhi</i> is not prohibited. However, opposed to Nirodha Samadhi is the memory of that Bliss <i>out of Samadhi</i> . That alone is prohibited.

Our anxiety to know the explanation is couched in an Objection. Is it going to be another round of suspense from Sri Vidyananyaji? Indeed, he is a Master at his trade!

28 The Objection: It is the same as ours as readers: Why should the Bliss of Samadhi be avoided? The objector accepts the Bliss experienced in Samadhi. He accepts that it is experienced by the pure intellect. He also accepts the citations that prove these facts.

29 In spite of all these, why does Sri Gaudapadacharyaji advise that it should not be encouraged, that it should be avoided? To the objector, this advice does not go down well.

30 The Reply: Sri Vidyaranyaaji is in no mood to start another round of suspense. He openly declares what is allowed and what is disallowed. There is no secrecy about his reply.

The prohibition is not for the direct perception of the Bliss which is experienced in the state of Nirvikalpa Samadhi, in 'Nirvikalpa format', as it were. The objection is only for experiencing the same bliss when one comes out of Samadhi into the Savikalpa state and recalls it in 'Savikalpa format'. The latter is clearly not the state in which it was experienced, but in which it was recalled in order to 'enjoy' it as though it were an object of enjoyment.

The first is the original experience; the second is a photocopy of it. This photocopy is what Sri Gaudapadaji dissuades us from revelling in. He is not stopping the original Bliss.

Section 10.11: *Two Examples to Explain What is Prohibited*

- ³¹ यथा निदाघ-दिवसेषु मध्याह्ने जाह्नवी-हृद निमग्नेन
शैतल्य-सुखं तदा वक्तुम्-अशक्यं पश्चाद् उन्मग्नेन अभिधीयते;
³² यथा वा सुषुप्तौ अविद्या-वृत्तिभिः अतिसूक्ष्माभिः
अनुभूयमानम् अपि स्वरूप-सुखं;
³³ तदानीं सविकल्पकेन अन्तःकरण-वृत्ति ज्ञानेन ग्रहीतुम् अशक्यम्,
प्रबोध-काले तु स्मृत्या विस्पष्टं परामृश्यते ।
³⁴ तथा समाधौ वृत्ति-रहितेन संस्कार-मात्र शेषतया सूक्ष्मेण
वा चित्तेन सुख-अनुभवः श्रुति-स्मृत्योः विविक्षितः ।

31	<i>yathā nidāgha-divaseshhu madhyānhe, jāhnavī-hrda nimagnena shaitalya-sukhaṁ tadā vaktum-ashakyaṁ pashchād unmagnena abhidhīyate;</i>
	Example 1: As on a hot summer's day at midday, one who is immersed in a pool in the Ganga, enjoys its coolness but cannot express it; but after coming out of the river, describes it.
32	<i>yathā vā sushhuptau avidyā-vṛttibhiḥ atisūkshhmābhiḥ anubhūyamānam api svarūpa-sukhaṁ tadānīm;</i>
	Example 2: Just as in sleep, due to the extremely subtle thought-impressions of ignorance, although one experiences the joy in its original " <i>thought-less</i> " form at the time of sleep;
33	<i>savikalpakena antahkaraṇa-vṛtti jñānena, grahītum ashakyaṁ; prabodha-kāle tu smṛtyā vispashhthaṁ parāmṛshyate </i>
	Yet, owing to the " <i>with thought</i> " mode by which the intellect receives knowledge, it is unable to grasp (the " <i>thought-less</i> " mode of the experience of sleep). But at the time of arising from sleep, through memory (of the " <i>thought-less</i> " impressions), it is clearly brought within the purview of the intellect.
34	<i>tathā samādhau vṛtti-rahitena, saṁskāra-mātra sheshhatayā sūkshhmeṇa vā chittena sukha-anubhavah shruti-smṛtyoh vivikshhitah </i>
	The Application: In Samadhi, too, the mind is devoid of any thought-forms, and only their very subtle impressions (Samskaras) remain (to record the experience). The experience of happiness by the (functional or active) mind (Chitta) is what is prohibited (to be 'not tasted') by the Shruti and the Smriti citations.

Sri Vidyaranyaji now presents two examples to make his explanation clearer.

31 Example 1 – Dip in Ganga: This is an experience that is common to every seeker in the Himalayas. The writer himself has experienced this many times while living in Rishikesh. In the unbearable heat of April and May, a dip in the cool waters of the Ganga comes as a relief. One immerses himself with great joy into the water. Of course, he cannot express his joy, until he raises his head out of the water. Then he expresses his great joy while he was immersed fully in the water, feeling completely relieved of the hot weather.

32-33 Example 2 – Deep Sleep: This example is more subtle. It compares the experience of sleep with that of Samadhi, drawing a parallel with the similarities between the two and ignoring the dissimilarities. Sleep is enjoyed in a state when our faculty of speech is not with us; nor is the mind available to experience it. It is experienced in a “thought-less” mode. When we wake up from sleep, our faculty of speech is then returned and we are able verbalise the experience of sleep in the “thought-full” mode. How we describe sleep is nowhere near the actual experience of sleep. The description is only an artificial description of sleep, not the real thing.

34 Application – Bliss in Samadhi: It is exactly the same with the experience of the Bliss in Samadhi. The Bliss is experienced in the Samadhi state, when the faculties of the mind and normal thought-based intellect are not available. Yet when we come out of Samadhi, we are able to recall the experience in a different state of mind from the one which experienced it. The two experiences are like the original and the photocopy. The comparison with sleep is perfect.

SLEEP IS BELIEVED, BLISS IS DISBELIEVED

Here is another interesting contrast between the above comparison between Sleep and Samadhi. Usually no one would disbelieve a person for saying, “I had a good sleep, I enjoyed it!” There is no big deal in saying that, because the experience is so common. Everybody has experienced it at some time or other, and when they have it, they of course enjoy it. No one disbelieves them.

However, the case of Samadhi and its Bliss is different. People will rarely give credit to a person who says, “I was in Bliss during meditation”. This is because such an experience is so rare. Not only is it rare for people to meditate, but among those who do meditate, it is rare to find one who actually experiences the Bliss. This is because the Bliss only comes to one who is very pure and highly self-disciplined. Therefore, invariably one who has experienced it is hardly ever believed.

Instead, people would more commonly say, “He has gone mad”, or “He is just pretending”, or even “He must be hallucinating!” This is not only because the experience is so rare, but it is also an experience that is unknown to almost all of humanity, and believed only by a rare few souls who understand such experiences. The rarity of the experience and the rarity of those eligible to experience it, combine to form the general notion that it is just fantasy to talk about such a Bliss.

Perhaps this may be the social reason why those who experience this Bliss are well advised to keep quiet about it, and not speak of relishing it, arousing needless criticism!

Section 10.12: The Prohibition of Gaudapada Explained

³⁵ "महद् इदं समाधि-सुखम् अनु-अभूवम्" इति एतादृशः ॥ ३.४५ ॥ - मा.उप

³⁶ व्युत्थितस्य सविकल्पकः परामर्शः अत्र आस्वादनम्;
तद् एव आचार्यैः प्रतिषिध्यते ।

³⁷ तम् एव स्व-अभिप्रायं प्रकटयितुं 'निःसङ्गं प्रज्ञया भवेत्' इति उक्तम् ।

35	<i>'mahad idam samādhi-sukham anu-abhūvam' iti etādr̥shah 3.45 - mānd.up</i>
	"I have experienced this great Bliss in Samadhi" – to make such a statement –
36	<i>vyutthitasya savikalpakah, parāmarshah atra āsvādanam; tad eva āchāryaiḥ pratishhidhyate </i>
	One who has got up from Samadhi and is in the 'Savikalpa mode' of thinking, the (above) recollection of his experience of Bliss (had in the 'Nirvikalpa mode') is what is forbidden by Gaudapadacharyaji (in his <i>Mandukya Karika</i>).
37	<i>tam eva sva-abhiprāyaṁ prakathayitum, "nihsanga prajñayā bhavet" iti uktam </i>
	That very thought of this is made clear in the next Pada of the verse: "By discrimination he should become detached (from this experience)."

Why would recalling the Bliss not be encouraged? Is it only because it entertains? Far from it. The overall goal of Yoga is "Chitta Vritti Nirodha", the restraining of all thought modifications in the mind. Towards this end, any dabbling in thought would be considered an impediment to achieving the highest goal of Yoga. The recollection of Bliss in the mind is another form of thought modification, and strictly speaking it is a violation of the means towards Nirodha Samadhi. Purely on those grounds, it cannot be encouraged. That is the emphasis in this Section.

35-37 To revel in a recollection is an indulgence of the mind in the realm of thoughts. It is this tendency that lies in the danger zone of pulling one away from the essential state of Nirodha Samadhi. That is what Sri Vidyananyaji wishes to convey to us. If we are serious about the spiritual quest, we will take heed of his advice and stop the 'indulgence'.

After all, why take delight in only a photocopy? Why not plunge ourselves in the original, the actual state of Samadhi that produces pure Bliss?

Imagine a traveller spending hours revelling in maps of the places he wants to visit. Instead of using that time to go and visit the places directly while on his tour, he spends all his time in his hotel to pore over maps of the places he wishes to go to! That is what revelling in this bliss out of the state of Samadhi is like. Instead of spending valuable time in Samadhi and experiencing the Bliss directly, one takes to spending the same valuable time on speaking about and recollecting that bliss when he is not in Samadhi.

The above is the technical reason why recollection of Bliss is to be avoided.

Section 10.13: The Two Meanings of "Prajna"

³⁸ प्रकृष्टं सविकल्पकं ज्ञानं प्रज्ञा; तथा सह सङ्गं परित्यजेत् ।

³⁹ यद् वा पूर्वं उक्ता धृति-गृहीता बुद्धिः प्रज्ञा;

तद्-आत्मकेन साधनेन सुख-आस्वादनं, तद्-वर्णनादि-रूपाम् आसाक्तिं वर्जयेत् ।

38	<i>prakṛshhtham savikalpakam jñānam prajñā; tayā saha saṅgam parityajet </i>
	First Meaning: <i>Prajna</i> is the ability to clearly ‘discriminate’ the ‘Savikalpa mode’ of thinking (from the ‘Nirvikalpa mode’ free of all thinking). Knowing this difference, one should give up attachment (to the recollection of Bliss).
39	<i>yad vā pūrva uktā dhṛti-grhītā buddhiḥ prajñā; tad-ātmakena sādhanena sukha-āsvādana, tad-varṇanādi-rūpām āsāktiṁ varjayet </i>
	Second Meaning: <i>Prajna</i> is, as earlier said, ‘discrimination’ supported by perseverance . By Sadhana done with such an intellect, one correctly understands the ‘ <i>tasting of Bliss</i> ’; Moreover, the very attempt to verbalise the experience is understood to be <i>attachment</i> . (By such a systematic introspective process, both tasting and attachment) are <i>avoided</i> .

A closer look is taken of the word **Prajna** in Pada 2. It can have two meanings, and at this stage, both have been explained already. This Section merely places both together in order to compare the two and draw a lesson from the comparison. The context is how one can develop detachment from the urge to recollect the Bliss in a state in which it cannot be experienced directly. There are two ways to become detached:

Prajna, which means “*the discriminating faculty of the intellect*,” can be interpreted in two ways:

38 i) Prajna = the intellect that understands clearly the difference between the Savikalpa mode and the Nirvikalpa mode of the intellect, and goes directly to the goal.

39 ii) Prajna = the intellect that perseveres with patience and is willing to go step by step without any hurry to the goal.

Both methods are suitable, depending on the temperament of the seeker. A seeker with a fairly well developed intellect may prefer to go the direct route to resolve the problem of attachment to Bliss. However, another seeker (most of us fall into this category) not so well endowed, may prefer the method of “*Shanaih Shanaih*” and take his own time.

Section 10.14: *A Comparative Perspective on “Tasting the Bliss”*

40 समाधौ ब्रह्मानन्दे निमग्नं चित्तं, यदि कदाचित् सुख-आस्वादनाय वा
शीत-वात-मशकादि उपद्रवेण वा, निश्चरेत् तदा निश्चरत चित्तं
पुनः पुनः निश्चलं यथा भवति तथा परब्रह्मणा सहैकी कुर्यात् ।

41 तत्र च निरोध-प्रयत्न एव साधनम् ।

40	<i>samādhau brahmānande nimagnam chittam yadi kadāchit sukha-āsvādanāya vā shīta-vāta-mashakādi upadraveṇa, vā nishcharet tadā nishcharata chittam punah punah nishchalam yathā bhavati tathā parabrahmaṇā sahaikī kuryāt </i>
	The mind that is immersed in the Bliss of Brahman in Nirodha Samadhi, If at some <i>other time</i> it should get fixed on “ tasting the Bliss ” enjoyed in Samadhi; or by lesser disturbances such as cold, wind or even just a mosquito sting – if it becomes unsteady by these, then that mind which is thus disturbed , should again and again be set at rest by uniting it with the Supreme Brahman.
41	<i>tatra cha nirodha-prayatna eva sādhanam </i>
	To this end, the only means is the <i>exercise of restraint</i> .

We now move to Pada 3 of verse 3.45.

40 Sri Vidyananyaji, with a subtle sense of humour, here suggests that the desire to taste the Bliss of Samadhi when out of Samadhi, is not really very different from being disturbed by simple common things! In this way he places the problem into perspective. Usually much is made of an experience of Bliss by aspirants. They go around speaking of it to all and sundry, whatever their intention may be to do that. But it is only a tickling nervous sensation, exactly like any other ordinary experience like feeling cold or being disturbed by the wind, or bitten by a mosquito!

By thus comparing the recollection of Bliss to ordinary experiences, Sri Vidyananyaji aims to scale down the importance of this experience, so that we may more easily detach ourselves from it. The psychology is to help us pay less attention to such experiences and stick to the genuine experience. There is great wisdom for him to compare a big experience like Bliss in Samadhi to a mosquito bite for the sake of instilling detachment in our mind.

Well, perhaps we can at least first try to get a taste of the Bliss in Samadhi before being in a position to assess Sri Vidyananyaji's advice to detach ourselves from it!

41 There is no short-cut to Samadhi. We simply have to restrain the mind of all thoughts. That is the crux of what Sri Vidyananyaji is driving us towards.

Section 10.15: *The Conditions for the Superconscious State*

⁴² एकी-भाव एव 'यदा न लीयते चित्तम्' (मा.उप ३.४६) इति
अनेन स्पष्टी-क्रियते ।

⁴³ 'अनिङ्गनम् अनाभासम्' (मा.उप ३.४६) इति
आभ्यां पदाभ्यां कशाय सुख-अस्वादौ, द्वौ च प्रतिषिध्येते ।

42	<i>ekī-bhāva eva "yadā na liyate chittam" iti anena spashhthī-kriyate 3.46 - Mānd.up</i>
	<i>'Eki-Bhava' – "unification"; this alone is clearly meant by the phrase, "When the mind does not lapse into inactivity."</i>
43	<i>'anīnganam anābhāsam' (mā.upa 3.46) iti ābhyām padābhyām kashāya sukha-asvāda dvau cha pratishhidyete </i>
	<i>'Anīnganam Anābhāsam' – "Remains unshakeable; does not give rise to appearances" – by these two words, Kashaya (deep attachment) and Sukhaswada (tasting bliss), are meant. Both these are forbidden.</i>

We shift now to the second verse, 3.46, Padas **1** and **3**. The citing of Pada **1** is meant to include Pada **2** as well. **1** and **2** cover Laya and Vikshepa, while **3** covers Kashaya and Rasaswada. Thus all the four obstacles are covered in this verse.

42-43 All four obstacles need to be overcome before one can permanently remain in the state of Superconscious Samadhi called Nirodha Samadhi. In this verse, this is the state that is referred to as '*Ekee Bhava*', the state of unification or Oneness with Brahman.

Two new terms need some explaining here: *Anīnganam* and *Anabhasam*. How is it that they refer to Kashaya and Rasaswada respectively?

Anīngam: "unshakeable", without movement. This is the blankness that we experience when we are faced with Kashaya, the presence of deep attachment from within.

In Kashaya, the mind is getting ambushed, as it were, into the Vasana that is surfacing. The Vasana does not allow the mind to remain still. It forces the mind to respond

to it. The mind has to give way to the prompting of the Vasana; it cannot remain still or neutral. When this movement is resisted by a strong will, then it means that the Kashaya obstacle has been overcome. This is one of the conditions for attaining the Supreme State.

Anabhasam: “without any manifestations”, i.e. without any mental modifications. In Rasaswada, there is the mental modification of recollection of a previous experience, like the recollection of sleep when we are awake.

In Rasaswada, there is a projection of thought. There is a Vritti that arises which forces the mind to recollect the Bliss that was experienced in Samadhi. There is a return to the Savikalpa state of the mind. Only when this return is stopped completely, can the Nirvikalpa state be established permanently.

When the mind is without these two – movement and modifications – then it means it is free from Kashaya and Rasaswada. Freed from all four obstacles, the mind gets firmly established in **Eke Bhava**, the state of Oneness with Brahman.

Section 10.16: Summary: the Ultimate Attainment of Brahman

44 लय-विक्षेप-कषाय सुख-आस्वादेभ्यः विनिर्मुक्तं चित्तम्
अविच्छेदेन ब्रह्मणि अवस्थितं भवति ।

45 एतद् एव अभिप्रेत्य कठ-वल्लीषु पद्यते – – क.उप

47 “यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम्” ॥ २.३.१० ॥

48 “तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ” ॥ २.३.११ ॥

44	laya-vikshhepa-kashhāya sukha-āsvādebhyah, vinirmuktaṁ chittam avichchedena brahmani avasthitaṁ bhavati
	Sleep, distraction, deep attachment and tasting of Bliss – the mind freed from these, remains settled in Brahman without any interruption (or without any difficulty).
45	etad eva abhipretya kathha-vallishhu pathhyate - - ka.upa
	With this in view, the <i>Katha Upanishad</i> goes on to say:
46	“yadā pancha avatishhthante jñānāni manasā saha buddhih cha na vicheshhthate tām āhuh paramām gatim” 2.3.10
	“When the five senses are still and even the intellect does not stir, i.e. the organs of knowledge along with the mind; that is known as the Supreme State .”
47	“tām yogam iti manyante sthirām indriya dhāraṇām apramattah tadā bhavati yogo hi prabhava- āpyayau” 2.3.11
	“This is meant by the term Yoga – nothing but firm control of the senses. Thereafter one cannot have a fall; Yoga can be <u>retrogressive</u> as well as <u>progressive</u> .”

44 Finally, Sri Vidyaranyaaji explains Pada **4** of verse 3.46, describing the sublime state of attaining Brahman. This completes the explanation of verses 3.45-46 of the *Mandukya Karika*, which formed the core verses for discussion in this entire Chapter.

45 Two verses from the *Katha Upanishad* are cited which further confirm the conditions needed in order to be established in this Supreme State of God-realisation: What is the view of the *Katha Upanishad*? It concurs that the mind has to undergo total cessation before Nirodha Samadhi can be experienced.

46 All the senses of knowledge that bring in data to the mind have to be silenced. Poetically, it is also said that even the intellect should not 'stir'! When that happens one reaches the Supreme State – **Paramam Gatim**.

47 What is meant by Yoga? It is nothing but the firm control over the senses. And why should one be vigilant till the very end? It is because even as one is about to enter the doorstep of Yoga, the four obstacles can snatch us away from entering! Anything could happen in Yoga at that crucial stage . . .

Apramattah: "one who reaches a stage from which there can be no downfall."

Apyaya: "dissolution of mind". One could enter the Hall of Yoga and be free forever, by having the complete dissolution or Nirodha of the mind. Or, . . .

Prabhava: "increased activity" (of the senses). One could be hijacked at the very doorstep itself and pulled back into the vortex of sense activity.

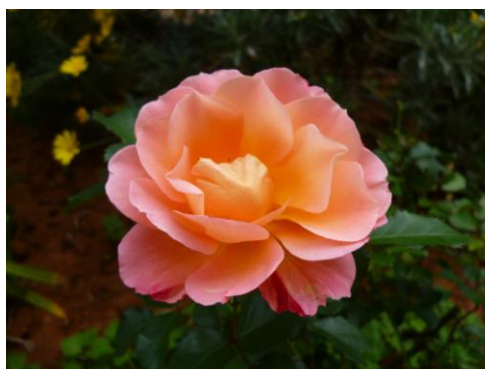
Section 10.17: **Yoga – It's Neglect or It's Attention**

48 उपेक्षितः योग इन्द्रिय-वृत्तिनां प्रभवं करोति ।

अनुष्ठितः तु तासां लयहेतुः ।

48	<i>upekshhitah yoga indriya-vṛttinām prabhavaṁ karoti / anushhthitah tu tāsām laya hetuh /</i>
	If Yoga is neglected, then it gives rise to the usual sense activities; but if it is given its due attention, it can be the cause of its (the mind's) dissolution.

48 It is a make or break stage in Yoga. One could slide back into a proliferation of Vrittis, or one could enter into complete dissolution of Vrittis and be liberated. Thus at this critical period in one's spiritual quest, inadvertence in Yoga can lead one to a reversal of all that was gained and do great harm; or adherence to Yoga can lead one to liberation from all sorrow and rebirth once and for all. It all depends on how alert we are at the threshold of Yoga, how sensitive and focussed we are at the moment of dissolution of the mind.



अध्याय ११

॥ अभ्यासः ॥

PART 3, CHAPTER 11 THE PLACE OF ABHYASA

17 Sections (Textbook Pages 260-268)

INTRODUCTION

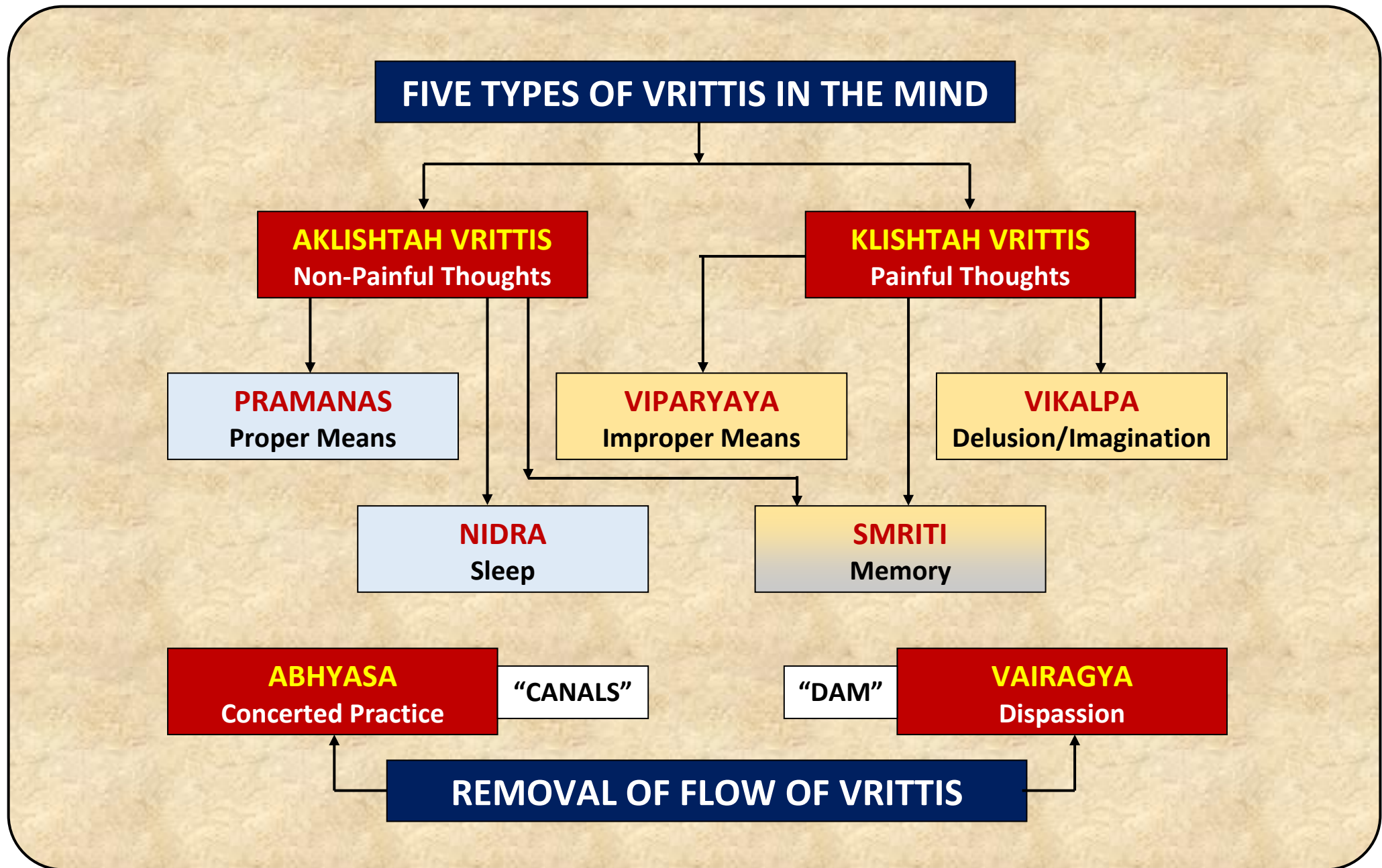
WE ENTER THE LAST major topic of Part 3. Earlier, in Section 7.13, four means were mentioned for the dissolution of the mind – i) Abhyasa, ii) Vairagya, iii) Purvabhumi Dardhya and iv) Aparikshedatah. Of these the third (“successful completion of previous stage”) and fourth (“persistent effort”) were discussed in that chapter itself but Sri Vidyananyaji said he will discuss the first two later. Now that time has come.

The Chapter begins with a discussion on the impossibility of eradicating all thought Vrittis in the mind because there are an infinite number of them. The solution for this problem is said to be **Abhyasa** and **Vairagya**. After an initial discussion on how both practices can work best in tandem, Abhyasa is taken up in detail in the remainder of this Chapter, while Chapter 12 deals entirely with Vairagya and brings the discussion on this absorbing science of Mano Nasha to a close.

Section 11.1: Vrittis – Thought Modifications in the Mind

- ¹ अतः एव योगस्य स्वरूप-लक्षणं सूत्रयति – यो.सू
"योगः चित्त-वृत्ति-निरोधः" इति ॥ १.२ ॥
- ² वृत्तीनाम्-अनन्त्यान्-निरोधः अशक्य इति
- ³ शङ्कां वारयितुम् ईयतां सूत्रयति –
"वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः" इति ॥ १.५ ॥

1	<i>atah eva yogasya svarūpa-lakshhaṇaṁ sūtrayati - "yogaḥ chitta-vṛtti-nirodhah" iti</i> ॥ 1.2 ॥	- yo.sū
	Now therefore, the essence of Yoga is defined in this Sutra: "Yoga is the restraining of the mind from various thought-forms."	
2	<i>vṛttīnām-anantyañ-nirodhah ashakya iti;</i>	
	Objection: Vrittis could be infinite in number; their total destruction is impossible.	
3	<i>shaṅkāṁ vārayitum īyatām sūtrayati - "vṛttayah pañcha tayyah klishhthā aklishhthāh" iti</i> ॥ 1.5 ॥	
	Reply: To allay this doubt, the limit of Vrittis has been stated in another Sutra: "There are five kinds of Vrittis; some are painful, others are not painful."	



1 The last Chapter ended by drawing a clear line between neglect of Yoga and paying full attention to Yoga. The choice is ours, and once it is made, there should be no turning back to the old ways. In this spirit, the text now returns to the very first Sutra on the topic of Yoga to draw our attention to the work at hand.

2 The obvious objection arises that the Vrittis are clearly an infinite number. There is a huge pile that has accumulated in the mind over many births. How is it possible to eradicate so many Vrittis in one lifetime?

3 Like a typical patient teacher, Sri Vidyananyaji takes up the challenge posed to him by pulling out his microscope and looking closely at the problem laid before him. Indeed, we are reminded of the saying, “In bringing down a mountain, the digging has to start with the first spadeful. That is the order of magnitude that is to be undertaken in a task such as “Chittah Vrittih Nirodhah.”

Section 11.2: *All Five Vrittis Need to be Restrained*

⁴ राग-द्वेषादि क्लेष-रूपा आसुरवृत्तयः क्लिष्टाः ।

रागादि-रहिता दैव-वृत्तयो अक्लिष्टाः ।

⁵ यदि अपि पञ्चसु एव क्लिष्टानां अक्लिष्टानां च अन्तर्भावः,
तथा अपि क्लिष्टा एव निरोद्धव्या इति मन्दबुद्धिं वारयितुं
ताभिः सह-अक्लिष्टा अपि उदाहृताः ।

4	<i>rāga-dveshhādi kleshha-rūpā āsuravṛttayah klishhthāh / rāgādi-rahitā daiva-vṛttayo aklishhthāh /</i>
	Likes and dislikes, etc are <i>demoniacal</i> thought-forms; Since they produce suffering, they are called Painful Vrittis . Thoughts that are free of likes and dislikes, etc are <i>divine</i> thought-forms; and hence they are called Non-Painful Vrittis .
5	<i>yadi api pañchasu eva klishhthānām aklishhthānām cha antarbhāvah, tathā api klishhthā eva niroddhavyā iti mandabuddhiṁ vārayitum tābhih saha-aklishhthā api udāhṛtāh /</i>
	Although in these five kinds of Vrittis, the painful and the non-painful ones are included, even so, to avoid the mistaken notion that only the painful ones are to be restrained, the non-painful ones are mentioned along with them. (i.e. all five have to be restrained.)

4 The dissection begins. First the pile of Vrittis is split into two, the painful half and the non-painful half. Chapter 16 of the Bhagavad Geeta is recalled. There it was clearly shown that the demoniacal thoughts bring pain, while the divine thoughts bring happiness. In particular, the demoniacal thoughts are always hinged on the pivot of *likes and dislikes*. Once we allow this criterion to govern our lives, we invite a host of demoniacal qualities which increase the number of Vrittis in our mind. The whole game of life begins with making this choice – of living in the world of likes and dislikes or remaining free from them both.

5 The point immediately made is that whether Vrittis are painful or not, they all have to be restrained. Once Vrittis are invited into the mind, then their dissolution involves removing them all, both painful and non-painful. The reason is that all of them are “chains” that place the mind in bondage.

The Tamasic Vrittis are iron chains; the Rajasic Vrittis are silver chains; and the Sattwic Vrittis are golden chains! Since they are all chains, all of them have to be curbed or restrained.

Section 11.3: Definitions of the Five Types of Vrittis

६ नाम्-अधेय-लक्षणाभ्यां ता वृत्तिः विशदयितुं सूत्र-षट्कम् आहः - यो.सू

7 "प्रमाण-विपर्यय-विकल्प निद्रा स्मृतयः" || १.६ ||

8 "प्रत्यक्षा अनुमान आगमाः प्रमाणानि" || १.७ ||

9 "विपर्ययः मिथ्याज्ञानम् अतद्रूप प्रतिष्ठम्" || १.८ ||

10 "शब्द-अज्ञान अनुपाती वस्तुशून्यः विकल्पः" || १.९ ||

11 "अभाव-प्रत्यय आलम्बना वृत्तिः निद्रा" || १.१० ||

12 "अनूभूत-विषया संप्रमोषः स्मृतिः" इति || १.११ ||

6	<i>nām-adheya-lakshhaṇābhyāṁ tā vṛttih vishadayitum sūtra-shhathkam āhah - yo.sū</i>
	By their names and natures are defined all these Vrittis in six Sutras as follows:
7	<i>"pramāṇa-viparyaya-vikalpa nidrā smṛtayah"</i> 1.6
	"i) Right means, ii) improper means, iii) wild imagination, iv) sleep and v) memory."
8	<i>"pratyakshha anumāna āgamāḥ pramāṇāni"</i> 1.7
	"Direct sense perception, inference and scriptural authority are the Pramanas , the right means." [This is as per the Yoga School of thought; in Vedanta there are six right means in all. They include all the above three.]
9	<i>"viparyayah mithyājñānam atadrūpa pratishthham"</i> 1.8
	"Viparyaya is erroneous cognition, which is based on <u>improper means</u> ."
10	<i>"shabd-ajñāna anupātī vastuśūnyah vikalpah"</i> 1.9
	"Vikalpa is the idea that follows from words heard, even when that <u>makes no sense</u> ."
11	<i>"abhāva-pratyaya ālambanā vṛttih nidrā"</i> 1.10
	"Nidra is that thought based on the cognition of <u>absence</u> ."
12	<i>"anūbhūta-vishayā asaṁpramoshah smṛtiḥ" iti</i> 1.11
	"Smritih is retention of the thought of an object one has experienced earlier."

7 The Diagram on page 210 summarises the contents of these Sutras sufficiently. In addition to the Sutras, the diagram also shows which Vrittis can be painful, which non-painful and which can be both painful or non-painful.

8-10 The first three types of Vrittis form the majority of new Vrittis in our mind. The mind is always in search of knowledge in order to assist it in making choices and decisions. This search compels one to resort to certain means to obtain the knowledge.

For example to know what an elephant looks like, we need to use our eyes, and to know what its trumpet sounds like we need our ears. In this way, there are certain Pramanas by which all knowledge can be obtained. However, if we try using the wrong instrument for a particular knowledge we will obtain incorrect information. Then it can cause us all sorts of problems if we begin to use this incorrect information to take decisions.

Although it may sound weird, we do this without thinking all the time. It is amazing how much of incorrect information we gather into our minds, and then use it as if it were true! To add to our difficulty, today we need not go in search for this kind of information too far; we have it in the palm of our hand on our own smartphones!

11-12 These two Vrittis – Nidra and Smriti – are special cases and are therefore the only ones that Sri Vidyananyaji takes up in his explanation of the above Sutras . . .

Section 11.4: The Nidra and Smriti Vrittis Explained

¹³ वस्तु-अभावः प्रतीयते

यस्मिन् तमः यावरके सति, तत्-तमः अभाव-प्रत्ययः ।

¹⁴ तमो-गुणं विषयी-कुर्वती वृत्तिः निद्रा इति उच्यते ।

¹⁵ अनुभूत-विषयस्य असंप्रमोषः तद् अनुभव-जन्यम् अनुसंधानम् ।

13	<i>vastu-abhāvaḥ pratīyate, yasmin tamasi āvarake sati, tat-tamah abhāva-pratyayah /</i>
	Nidra: The cognition of a thing that is absent is also regarded as a positive cognition; When there is veiling by Tamas, that Tamas can be thought of as a solid “object”.
14	<i>tamo-guṇaṁ viśhayī-kurvātī vṛttih nidrā iti uchyate /</i>
	Enveloping an object with the darkness of Tamas is the Vritti that is given the name Nidra .
15	<i>anubhūta-viśhayasya asaṁpramośhah tad anubhava-janyam anusaṁdhānam /</i>
	Smriti: When that which was experienced in the past is retained without any loss, the experience born of that past recollection is called “ memory ” or Smriti .

13-14 Knowledge in an ordinary sense always requires a subject, the act of knowing, and an object. In **Nidra** or sleep, the darkness of Tamas has to be thought of as the “object” of knowledge. In darkness we do not see anything. In sleep, this darkness is produced by Tamas overpowering our mind. Tamas places a veil over all that is in our mind. We are completely ignorant of anything that happens while we are in sleep.

This makes Nidra a special case of a Vritti in which the knowledge we get is “nothing”. This is why Nidra is also called a Vritti. Its removal does not mean that we will not be able to sleep thereafter; its removal during meditation means that we do not face the danger of falling into sleep while meditating!

15 In the case of **Smriti** or memory, it is also a special case in the sense that it is something we have encountered in our past, and the recollection of that returns to us. When it returns without loss of detail, we have a sharp and clear memory of the incident. Sometimes, due to the lapse of time, the recollection may not be too clear, and the memory can be a bit unreliable. Unreliable memories can bring unnecessary pain. Good memories of a painful past can also bring the same pains back very vividly. One almost relives that pain.

1. ABHYASA AND VAIRAGYA IN TANDEM

In this short sub-section we get an interesting technique to assist us in seeing how Vairagya and Abhyasa can operate in tandem as a team.

Section 11.5: *The Dissolution of the Five Vrittis*

16 पञ्च-विध-वृत्ति निरोध-साधनं सूत्रयति ।

– यो.सू

17 "अभ्यास वैराग्याभ्यां तन्-निरोधः" इति

॥ १.१२ ॥

16	<i>pañcha-vidha-vṛtti nirodha-sādhanaṁ sūtrayati </i>	- <i>yo.sū</i>
	The means to master (dissolve) the above five types of Vrittis is given in this Sutra:	
17	<i>"abhyāsa vairāgyābhyāṁ tan-nirodhah" iti</i>	<i>// 1.12 //</i>
	"They can be controlled by Abhyasa and Vairagya (practice and dispassion)."	

16-17 Here we learn a very valuable lesson from Sri Vidyaranyaaji. No matter how many Vrittis we bear as a burden in our mind, the way to get of them is simply to practise two things: Vairagya and Abhyasa. How each player in this team plays its role is given in a beautiful simile in the next section.

Section 11.6: *'Dam' and 'Canals' Represent Vairagya and Abhyasa*

18 यथा तीव्रवेगः उपेतं नदी-प्रवाहं सेतु-बन्धनेन निवार्य

कुल्याप्रणयनेन क्षेत्र-अभिमुखं तिर्यक्-प्रवाहः अन्तरम् उत्पाद्यते ।

19 तथा वैराग्येण चित्त-नद्या विषय-प्रवाहं निवार्य

समाधि-अभ्यासेन प्रशान्तः प्रवाहः संपाद्यते ।

18	<i>yathā tīvravegaḥ upetaṁ nadī-pravāhaṁ setu-bandhanena nivārya kulyāpraṇayanena kshhetra-abhimukhaṁ tiryak-pravāha antaram utpādyate </i>
	Simile: Just as the rapidly flowing current of a river can be arrested by building a <u>dam</u> ; and by building a series of <u>canals</u> , the water can be made to flow calmly into the fields;
19	<i>tathā vairāgyeṇa chitta-nadyā viśhaya-pravāhaṁ nivārya samādhi-abhyāsena prashāntah pravāhah sampādyate </i>
	Application: So also, by building the " <u>dam of dispassion</u> " across the mind-river, its fast flowing currents of thoughts can be arrested; and by practising <u>Samadhi</u> , the same current can be made to flow calmly in meditation.

Swamiji emphasised to us many times how appropriate this simile is to our daily problem of bringing some control over the mind. He said that for a spiritual aspirant, this section contained a treasure of practical advice.

18 Before the dam is built:

- i) the current is very rapid and causes much erosion to the banks of the river;
- ii) the vertical water flow down the valley is more significant;
- iii) nothing of any value is achieved by this torrential flow of water.

After the dam is built:

- i) the water builds up in a large lake behind the dam and the rapid flow is arrested;
- ii) the horizontal flow of water along canals with low gradients, is more significant;
- iii) the water is led carefully into agricultural fields just below the dam to grow crops there. It is not wasted. Alternately, it can be used to generate hydroelectric power. The water in the lake can also provide for leisurely pastimes.

19 The river of flowing water is compared to a mind with flowing thoughts:

Before building the “dam of dispassion” :

- i) The thought current is very rapid and is scattered over a vast field of objects;
- ii) the thoughts run wildly, their downward flow is more significant;
- iii) the scattered thoughts do not have any power in them to create useful things.

After building dispassion and digging meditation canals in the mind:

- i) the thoughts are now collected together and the mental energy is conserved.
- ii) The flow of thoughts is now horizontal, calm and serene;
- iii) the thoughts are channelled constructively in meditation; the mental energy conserved can be used constructively. A calm mind is more creative.

Vairagya Without Abhyasa

Swamiji made a crucial point at this stage. He said we have to have Vairagya first to stop the rapid flow of the thoughts. That has to be followed up with Abhyasa, where the flow is made safe and constructive by building new grooves in the mind to make the thoughts flow towards the Self. If we don't follow up with Abhyasa, then we will become great Vairagis, but remain there. People will admire us for our Vairagya and that will only fatten the ego more and more. All the dammed up energy will now feed the ego; we have to be very careful of that. The two practices must go together in harmony.

Vairagya alone, when unaccompanied by Abhyasa, is suppression of thoughts; Abhyasa sublimates those thoughts which are held in suppression by Vairagya. This is the aim: to sublimate the mind soulwards, not suppress it sensewards. A suppressed mind is like a dam with no outlet canals. When it gets full, the thoughts simply burst over the dam and cause uncontrollable damage downstream. Suppression is not the purpose of Vairagya. The purpose is to lead the conserved thought-power safely towards the Self.

2. ABHYASA – CONCERTED PRACTICE

Section 11.7: *The Sutra that Defines Abhyasa*

²⁰ मन्त्रजप-देवताध्यान-आदीनां क्रिया-रूपत्वेन
आवृत्ति-लक्षणः अभ्यासः संभाव्यते ।
सर्व-व्यापारः उपरम-रूपस्य समाधेः
साधकः को नाम अभ्यासः?

²¹ इति शङ्कां वारयितुं सूत्रयति
"तत्र स्थितौ यत्नः अभ्यासः" इति

— यो.सू.
॥ १.१३ ॥

20	<i>mantra-japa devatā-dhyāna ādīnām kriyā-rūpatvena āvr̥tti-lakṣhaṇaḥ abhyāsaḥ sambhāvyaṭe sarva-vyāpārah uparāma-rūpasya samādheḥ sādhakah ko nāma abhyāsa?</i>
	Objection: In actions like Japa and meditation on the Lord's form, etc, there is some activity that is prescribed doing which defines a practice that can be repeated. But in a practice such as Samadhi which specifically asks for cessation of all activities, by what means can one perform its practice?

21	<i>iti shankām vārayitum sūtrayati - "tatra sthitau yatnah abhyāsah" iti</i>	- <i>yo.sū</i>
	<i>// 1.13 //</i>	
	Reply: In order to answer doubts like these, there is a Sutra which says: "The effort required to keep the Vrittis continuously restrained, is called <u>Abhyasa</u> ."	

20 The Objection: The commonly held idea about Abhyasa is that it is some practice of an action by repeating which one obtains the goal one desires. Examples of such practices are chanting of a Mantra. One can go on with a specific act – chanting – and eventually the promise is that one will be rewarded with the vision of the Deity. Another example is that of using an idol to set up a mental image of it and then use it to meditate upon. That also involves some form of mental action.

The problem lies in practising the Asamprajnata Samadhi, where it is specifically instructed that there should be no thoughts in the mind. How can one 'put into practice' such a practice when he is barred from having thoughts in his mind?

21 The Sutra that answers this question tells us exactly what is meant by Abhyasa. It is not an action; it is an effort, a mental effort to exert one's will over one's mind and stop thoughts from arising in it. By this strong mental effort, the Vrittis are restrained, i.e. they are prevented from multiplying or being formed in the mind.

There are specific ways in which such a restraint can be exercised over the mind without doing any harm to the functioning of the mind. In other words, it is not done forcefully, but gently without any compulsion.

Section 11.8: *Explanation of the Sutra*

²² स्थितिः नैश्चल्यं । यत्नः मानस उत्साहः ।

²³ "स्वत एव बहिष्-प्रवाह-शीलं चित्तं सर्वथा निरोधयिष्यामि"
इति एवं विध उत्साह आवर्त्यमानः, अभ्यास इति उच्यते ।

22	<i>sthitih naishchalyam / yatnah mānasa utsāhah /</i>
	<i>Sthitih: – "the steady state"; here it means unchangeability or perfect restraint; Yatnah: – "continuous effort"; here it means strength of will or firm resolution.</i>
23	<i>"svata eva bahishh-pravāha-shīlam chittam sarvathā nirodhayishhyāmi" iti evam vidha utsāha āvartyamānah, abhyāsa iti uchyate /</i>
	<i>"My mind, accustomed as it is to going out on its own, I will restrain by every means." Repeated exercise of the will in this manner is called <u>Abhyasa</u>.</i>

22 The state one is driving oneself towards is a state of Restraint, a state where there is no change taking place in the mind. This is clearly not an activity like bathing and chanting, but rather an application of will. The effort required to do this is a mental exertion of the will, not a muscular effort. This effort needs "mental muscles"!

23 Through a self-affirmation, Sri Vidyaranyaaji provides an example of how this is done in practice. Every time the mind decides that it wants to go outside and do something, one restrains it by, i) not allowing it to do that; and ii) by giving it something else to do which will be a perfect antidote to that impulse.

Section 11.9: The Sutra that Describes Abhyasa in Detail

- 24 अयम् अभ्यास इदानीं प्रवृत्तः स्वयम्-अदृढः सन्
अनादि-प्रवृत्ता व्युत्थान-वासनाः कथं अभिभवेद्
25 इति आशङ्काम् अपवदितुं सूत्रयति –
"स तु दीर्घकाल, नैरन्तर्य, सत्कार, आसेवितः दृढभूमिः" इति ॥ १.१४ ॥

24	<i>ayam abhyāsa idānīm pravṛtah, svayam-adṛḍhah san; anādi-pravṛttā vyutthāna-vāsanāh – katham abhibhaved /</i>
	Objection: This practice has just begun and is not yet strong enough. For it to overcome the extroverted habits cultivated from time immemorial – how is that ever going to be accomplished?
25	<i>iti āśaṅkāṁ apavaditum sūtrayati - "sa tu dīrghakāla, nairantarya, satkāra, āsevitaḥ dṛḍhabhūmih" iti ॥ 1.14 ॥</i>
	Reply: In order to remove doubts like this, there is a Sutra which says: "But i) through prolonged efforts, ii) done without a break, iii) with great devotion; and iv) all these accompanied by great dedication, one can get <u>firmly grounded</u> ."

24 The objection is certainly a valid concern: Agreed, the bad habits gathered in the mind have accumulated there over an unknown and extremely long period. Agreed, they have had plenty of time to become very strong. Agreed, the reverse process has only just begun and has not had time enough to become strong nor gathered sufficient momentum to oust its well-established 'neighbours' in the same territory. However, Patanjali has a way:

25 Patanjali himself has written a Sutra specially designed to detail exactly what needs to be done. Indian sages have set a high standard for **Abhyasa**, the essence of "spiritual practice". There are three main components in Abhyasa, and a fourth overall ingredient:

- i) **Deerghakala**: "over a protracted period"
- ii) **Nairantarya**: "without a break"; and
- iii) **Satkara**: "with great devotion"
- iv) **Aasevitaḥ**: all the above three must be done "with utter dedication".

Section 11.10: 1. "Deergha Kala" – Prolonged Period

- 26 लोका हि मूढस्य वचनम् उदाहरन्ति –
"विद्यमानाः चत्वार एव वेदाः,
तान् अध्येतुं गतस्य माणवकस्य पञ्चदिवसा अतीताः,
अद्या अपि असौ न आगतः!" इति ।
27 तादृश एव अयं योगी तदा स्याद्
यदा दिवसैः वा मासैः वा योग-सिद्धिं वाञ्छेत् ।
28 तस्मात् संवत्सरैः जन्मभिः वा दीर्घकालं योग आसेवितव्यः ।
29 तथा च स्मर्यते – "अनेक-जन्म संसिद्धः ततः याति परां गतिम्" इति
॥ ६.४६ ॥ – भ.गी

26	<i>lokā hi mūḍhasya vachanam udāharanti – "vidyamānāḥ chatvāra eva vedāḥ, tān adhyetuṁ gatasya māṇavakasya; pancha-divasā atītāḥ, adyā api asau na āgataḥ!" iti </i>
	Among common people, we hear of fools who say, "There are only four Vedas. To study them my little boy has gone (to the Gurukula). Although five days have already past, the fellow has still not returned!"
27	<i>tādṛsha eva ayaṁ yogī tadā syād yadā divasaiḥ vā māsaiḥ vā yoga-siddhiṁ vānc̐het </i>
	The very same can be said of the Yogi who, after spending a <u>few days</u> or a <u>few months</u> , expects to attain mastery in Yoga!
28	<i>tasmāt "saṁvatsaraiḥ janmabhiḥ vā" dīrghakālāṁ yoga āsevitavyaḥ </i>
	Therefore, "after many years, or even many births", (is the full meaning of), 'dedicated <u>protracted period</u> to practise Yoga.'
29	<i>tathā cha smaryate - "aneka-janma saṁsiddhāḥ tataḥ yāti parāṁ gatim" iti bha.gī 6.46 </i>
	The same thing has been said in the Smritih (Bhagavad Geeta): "Becoming perfect through many births, only then does one reach the Supreme Goal."

26 Simile: To illustrate the first component, *Deerghakala*, Sri Vidyananyaji comes up with a near perfect simile. In those days, children were sent to a Gurukula for a period of at least twelve years to study the scriptures daily and also to apply themselves to other secular sciences. A father sent his son to such a place. He then thought to himself, "My son has gone to study. There are only four Vedas, so it should take four days at most. Today is the fifth day and he has not yet come back! I wonder what could have held him up?"

27 Application to Yoga: Yoga is another long-term project like sending one's son to school in a Gurukula. If the Yogi also expects quick returns from his practice within a matter of days, how different is he from the above foolish father!

28-29 For this reason, many reliable and reputable authors of Vedantic texts often add that the practice of Yoga may require not just a whole lifetime, but even several consecutive lives of practice! This is no exaggeration, but a commitment to Yoga. The Geeta confirms that such a commitment is, indeed, necessary.

Section 11.11: 2. "Nairantarya" – Without a Break

³⁰चिरम् आसेव्यमानः अपि यदि विच्छिद्य विच्छिद्य सेव्येत,

³¹तर्हि उत्पद्यमानानां योग-संस्काराणां सम्-अनन्तर् अभाविभिः
विच्छेदकारिभिः व्युत्थान-कालीनैः संस्कारैः अभिभवे सति

³²खण्डन-कारः उक्त न्याय आपतेत् –

"अग्रे धावन् पश्चाल्-लुप्यमानः विस्मरण-शील श्रुतवत् किम् आलम्बेत" इति
तस्मात् निरन्तरम् आसेवितव्यः ।

30	<i>chiram āsevyamānaḥ api yadi vichchhidya vichchhidya sevyeta,</i>
	Although Yoga may be practised over a long period and with great enthusiasm, yet, if this is done with <u>many interruptions</u> in the practice,
31	<i>tarhi utpadyamānānām yoga-saṁskārāṇām sam-anantar abhāvibhiḥ vichchhedakāribhiḥ vyutthāna-kālīnaiḥ saṁskāraiḥ abhibhave sati </i>

	then the build-up of the momentum of the Yoga impressions gets discontinued by the disrupting impressions that arise while one is out of the state of Yoga.
32	<i>khaṇḍana-kārah ukta nyāya āpatet – "agre dhāvan pashchāt lupyamānah; vismaraṇa-shīla shrutavat kim ālambeta" iti tasmāt nirantaram āsevitavyah </i>
	This situation is well described in Nyaya style in the treatise, <i>Khandana-Khanda Khadya</i> : "As he hastily memorises one verse, he just as quickly forgets the previous verse – What can a man of such forgetful nature learn if he keeps losing what he gains?" Therefore, it is said that Yoga should be done with dedication ' without interruptions '.

30 A protracted period of practice alone is not sufficient. Yoga has to be practised with **Nairantarya**, "continuity". There should be very few exceptional interruptions, if any. Why is this a necessary requirement?

31 As one practices Yoga, a momentum is built up which carries the student forward with accelerated pace. His practice daily receives a boost simply because of this momentum and no other reason. Every student feels this self-propelling force behind his studies.

If there is an interruption, then the gain in momentum is broken. It is like a driver who is pressing his accelerator to climb a steep hill, and then suddenly he sees an obstacle in the way and has to apply his brakes. His speed drops. He may even need to come to a complete standstill. The momentum is lost. To continue, he has to start the acceleration all over again, with the added disadvantage of having to accelerate uphill!

Such is the difficulty faced by a student who permits just one occasion for interruption of Yoga. If there are many such interruptions, the situation can become as amusing as the example chosen here by Sri Vidyaranya – he always seems to find the perfect analogy to describe any given situation.

Simile: The Forgetful Student

32 In a treatise called *Khandana-Khanda Khadya*, the author gives a superb example of a student who is engaged in memorising the verses of a scripture. On the first day, he memorises the first verse. On the second day, he memorises the second verse, but at the same time he forgets the first verse. Then on the third day, he memorises the third verse, and forgets the second verse memorised the previous day. In this manner, if he keeps losing what he gained earlier, what progress can he be expected to make by such forgetfulness in his study?

Similarly, in meditation practice, one gains a little momentum. That is lost by any interruption. The momentum gained on one day is lost on the next day, and so on.

Section 11.12: 3. "Satkara" – With One's Heart

³³ सत्कार आदरः । अनादरेण सेव्यमाने वष्टः उक्त न्याय आपतेत् – ल.यो.वा

³⁴ "अकर्तृ-कुर्वद् अपि एतच्-चेतः चेत्-क्षीण-वासनम् ।
दूरं गतमना जन्तुः कथा-संश्रवणे यथा" इति ॥ ५.७.१३ ॥

³⁵ अनादरः लय-विक्षेप-कषाय-सुख-आस्वादानाम् अप्रिहारः
तस्माद् आदरेण सेवितव्यः ।

33	<i>satkāra ādarah / anādareṇa sevyamāne vashhthah ukta nyāya āpatet - la.yo.vā</i>
	<i>Satkara: “with one’s heart”</i> here it means ‘with one’s full attention’. An act without attention, is explained logically by Vasishtha as follows:
34	<i>“akarṭṛ-kurvad api etat-chetah chet-kshhīṇa-vāsanam / dūram gatamanā jantuh kathā-saṁshravaṇe yathā” iti 5.7.13 </i>
	“A person, even though doing a thing, is not doing it if his mind is not there; like an absent-minded man who listens to a talk, but cannot grasp anything!”
35	<i>anādarah laya-vikshhepa-kashhāya-sukha-āsvādānām aprihārah tasmād ādareṇa sevitavyah /</i>
	‘Without full attention’ implies still having the Four Obstacles (see Chap 10), namely, inactivity, distraction, deep attachment and tasting of (Saguna) happiness. Therefore, it is said that Yoga should be done with attention and utter dedication.

33 *Satkara* literally means “wholeheartedly”; the meaning that Sri Vidyananyaji prefers to give it in the context of Samadhi is ‘with one’s full attention’, i.e. with due care and attention to detail. If Love is there, surely full attention should also be there.

34 Again an example is cited to help us understand what care and attention mean. A person could be sitting in a hall listening to a lecture. But, if his mind is on something that troubled him at home, then he will not grasp a single sentence of the lecture, because his mind is not there. As the saying goes, the words will enter one ear, and come out through the other! They will not enter the mind.

35 The spiritual explanation is now given. In Samadhi we are expected to be fully attentive to the Self. If we are not, then we are bound to experience the four obstacles which we have come across in Chapter 10. What are they?

If we are overcome by Tamas, we will lose attention and be overcome by sleep.

If we are overcome by Rajas, we will get distracted and fall prey to our senses.

If we harbour unknown Vasanas, they will suddenly overcome us by surprise.

And finally when the fruit of Bliss does come in Samadhi, we will be tempted to enjoy it out of Samadhi, in a mode in which it is not meant to be enjoyed.

All these obstacles are bound to overcome us if we are not attentive enough in our meditation on the Self. We will be easily deflected from our central purpose. Our ‘Sthuna’ will be easily subjected to ‘Nikhanana’. (see Chapter 9)

Some Tips & Humour from Swamiji

Swamiji advised us that the best way to remain attentive is to start one’s meditation session with the feeling, “This is the most important thing I am doing in my life. All else will come and go, but meditation alone will help me to go forward.”

Swamiji gave us more inspiration to put our heart into all we do. He said, “When a person does not have his heart in what he does, then what he does has no life in it. Even drinking – one enjoys it only if his heart is there!”

Then he gave us a humorous story to illustrate his point: “A lady complained to her husband, ‘What is this? Everyday at this time, you *open* it. What joy you get from it I can’t understand. Why don’t you stop this bad habit?’ The man then said, ‘Okay, you just try a little and see how you feel.’ The wife took a sip and immediately spat it out in disgust. Then the man said, ‘You see? And you always thought that I enjoyed it!’”

Section 11.13: *“Dridha Bhoomi” – Firmly Grounded in Samadhi*

- ³⁶ दीर्घकालादि-त्रैविध्येन सेवितस्य समाधेः दृढभूमित्वं नाम
विषय सुख-वासनया दुःख-वासनया वा चालयितुम् अशक्यत्वम् ।
- ³⁷ तत् च भगवता दर्शितम् - भ.गी
"यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते" इति ॥ ६.२२ ॥

36	<i>dīrghakālādi-traividhyena sevitasya samādheḥ dṛḍhabhūmitvaṁ nāma vishhaya sukha-vāsanayā duhkha-vāsanayā vā chālayitum ashakyatvam </i>
	Through the consistent threefold practice of long period, without break and with devotion, one finally succeeds in being firmly grounded in Samadhi. Then, with experiences of either <u>pleasure</u> or <u>pain</u> , it is impossible to distract him.
37	<i>tat cha bhagavatā darshitam - bha.gī "yaṁ labdhvā cha aparaṁ lābhaṁ manyate nādhikaṁ tatah yasmin sthito na duhkkena guruṇāpi vichālyate" iti 6.22 </i>
	The same has been described in the Geeta by the Lord as: "On gaining which, one thinks there is no greater gain; wherein established, one is not moved by even the heaviest of sorrow."

Finally, we come to the fruit that is attained through all this tremendous effort and dedication. It is called **Dridha Bhoomi** here, meaning "being firmly grounded" in the Self.

36 How does this come about? The three steps mentioned in the Sutra – namely, protracted period, continuity and total devotion – all being performed with utter dedication, lead to firm abidance in the Self. Once abidance is firmly grounded or rooted, it is impossible for anyone or anything to break that abidance.

37 The Geeta verse that is cited confirms what has just been said, under both opposite circumstances. The first is in the experience of great joy; the second in the experience of great sorrow. These two are taken up separately in the next two sections. . .

Section 11.14: *Sage Kacha: "No Greater Gain"*

- ³⁸ 'अपर-लाभस्य-अनाधिक्यं' कचवृत्तान्तेन वसिष्ठ उदाजहारः - ल.यो.वा १८
- ³⁹ "कचः कदाचिद्-उत्थाय समाधेः प्रीतमानसः ।
एकान्ते समुवाच इदम् एवं गद्गदया गिरा" ॥ ३७ ॥
- ⁴⁰ " किं करोमि, क्व गच्छामि, किं गृह्णामि, त्यजामि किम् ? ।
आत्मना पूरितं विश्वं महाकल्पाम्बुना यथा ॥ ३८ ॥
- ⁴¹ " 'सबाह्याभि-अन्तरे देहे हि अध-उर्ध्वं च दिक्षु च ।
इत-आत्मा तथा इह-आत्मा, न अस्ति अनात्मम् अयं क्वचित् ॥ ३९ ॥
- ⁴² " 'न तद् अस्ति न यत्र अहं, न तद् अस्ति न यन्-मयि ।
किम् अन्यद् अभिवाञ्छामि सर्वं, संविन्मयं ततम् ॥ ४० ॥

43 " 'स्फार-ब्रह्म अमल-अम्भोधे: फेना: सर्वे कुलाचला: ।
चिद्-आदित्य-महातेज: मृग-तृष्णा जगच्-छिय:' " इति ॥ ३५ ॥

38	<i>'apara-lābhasya-anādhikyam' kachavṛttāntena vasishthha udājahārah - la.yo.vā</i> An example of " no greater gain than this " is given by Vasishtha in the Episode of Kacha :
39	<i>"kachah kadāchid-utthāya samādheh prītamānasah ekānte samuvācha idam evaṁ gadgadayā girā" // 18.37 //</i> "Once Kacha had arisen from Samadhi in a pleasant frame of mind. He was in solitude, and spoke of his experience in a stammering manner:"
40	<i>"'kiṁ karomi, kva gachchāmi, kiṁ grhṇāmi, tyajāmi kim ? ātmanā pūrītam vishvaṁ mahākālpāmbunā yathā" // 18.38 //</i> " 'What shall I do? Where shall I go? What shall I take? What shall I leave behind? This whole universe is filled by me; it is like the time of the Great Dissolution!
41	<i>" 'sabāhyābhi-antare dehe hi adha-urdhvaṁ cha dikshu cha ita-ātmā tathā iha-ātmā, na asti anātmam ayaṁ kvachit" // 39 //</i> " 'Inside and outside of this body; below and above it and on all sides am I; Here am I, there am I, everywhere am I; there is nothing anywhere that is not me."
42	<i>" 'na tad asti na yatra ahaṁ, na tad asti na yan-mathi kim anyad abhivāṅchāmi sarvaṁ, saṁvinmayam tatam" // 40 //</i> " 'There is nothing in which I am not; and nothing which is not in me; What is there left for me to desire, for everything is pervaded by my Consciousness!"
43	<i>" 'sphāra-brahma amala-ambhodheh phenāḥ sarve kulāchalāḥ chid-āditya-mahātejah mṛga-tṛshṇā jagat-shriyah' " iti // 35 //</i> " 'In the immaculate pure Ocean of Brahman, these mountain ranges are <u>mere foam</u> . The sun of Consciousness is the Light that produces this <u>mirage</u> of manifestations!' "

38 The "Extreme Joy" referred to in this citation is the spiritual Bliss experienced in Nirvikalpa Samadhi. For this reason, we see it dressed in an unearthly description. Is there any joy superior to it?

39 "I have just come out of Samadhi and am experiencing a most pleasant frame of mind. I am alone, yet I have an urge to express what I have just experienced. It is so inexpressible that I cannot help but stammer as I recollect the experience.

40 "Now that I am not meditating, I am in a dilemma. What am I supposed to do? Where can I go? If I do go anywhere, what will I need to take, what do I leave behind? I experience myself as this whole Universe. It is as if it is the time of the Great Dissolution of the Universe, when I have dissolved into the universal Ocean!

41 "How do I express my experience? I am both inside and outside my body, I am below and above it, and I am in all directions from it. I am here, there and everywhere, and there is nothing that I am not.

42 "I am in everything I see, and everything is in me! What am I to desire when such is who I am? I pervade everything; everything is pervaded by my Consciousness.

43 "In the pure Ocean of Brahman I see before me, the foam represents the mountain ranges; the manifestations of the objects of this world are mere products within a mirage that is itself produced by the light of the sun of Consciousness!"

Section 11.15:

Shikhidhwaja: "Unmoved by Greatest Sorrow"

- 44 'गुरु-दुःखेन अपि विचाल्यत्वं' शिखिध्वजस्य
वत्सर-त्रय समाधि वृत्तान्तेन उदाजहार - ल.यो.वा ३७.
- 45 "निर्विकल्प-समाधि-स्थं तत्र अपश्यन् मही-पतिम् ।
राजानं तावद् एतस्मात् बोधयामि परात्-पदात्" || १२२ ||
- 46 "इति संचिन्त्य चूडाला सिंहनादं चकार सा ।
भूयो-भूयः प्रभोः-अग्रे वनेचर-भय-प्रदम्" || १२३ ||
- 47 "न चचाल तदा राम यदा नादेन तेन सः ।
भूयो-भूयः कृतेनापि तदा सा तं व्यचालयत्" || १२४ ||
- 48 "चालितः पातितोऽप्येष तदा नो बुबुधे बुधः" इति || १२५ ||

44	<i>'guru-duhkkena api vichālyatvaṃ' shikhidhvajasya vatsara-traya samādhi vṛttāntena udājahāra -</i>	- la.yo.vā
	An example of "no greater sorrow" is given in the Story of Shikhidhwaja ; In his episode of the ' Three-year Samadhi ', we find the following description: [Sage Vasishtha is addressing these words to the young Prince, Sri Rama.]	
45	<i>"nirvikalpa-samādhi-sthaṃ tatra apashyan mahī-patim / rājānaṃ tāvad etasmāt bodhayāmi parāt-padāt"</i>	122
	"In the state of Superconscious Samadhi, there (in the forest) she, the Queen Chudala (pronounced <i>Choodaala</i>) saw her husband (Shikhidhwaja). 'From that superconscious state in which the king is immersed (for three years),' she thought, 'Let me wake him up from this Highest of the high states.' "	
46	<i>"iti saṃchintya chūḍālā siṃhanādaṃ chakāra sā / bhūyo-bhūyah prabhoh-agre vanechara-bhaya-pradam"</i>	123
	"Having made such a resolution, Queen Chudala roared like a lion at the top of her voice. In front of her Lord, she repeated the roar – filling all the forest-dwellers with terror."	
47	<i>"na chachāla tadā rāma yadā nādena tena sah / bhūyo-bhūyah kṛtenāpi tadā sā taṃ vyachālayat"</i>	124
	"Even then, He (the king) did not move a bit, O Rama! When by her roaring again and again she still failed to wake him, she tried pushing him."	
48	<i>"chālitah pātitaḥ api esha tadā no bubudhe budhah" iti</i>	125
	"Even when he was thus pushed and felled to the ground, the wise one did not awaken!"	

44 Now we move on to the experience of "unmoved by greatest sorrow". The "Great Sorrow" refers to the Duality experienced in this world of name and form. When the Reality is not seen, the Unreality is experienced as extreme sorrow by a seeker of Truth. That very seeker, when he once beholds the Truth that he seeks, becomes unmoved by the "greatest of sorrows". Such is the experience cited here of King Shikhidhwaja, who received his spiritual instructions from his wife, Queen Chudala.

45 Shikhidhwaja had just spent three years in Samadhi, following the instruction given to him by his wife. The Queen was amazed to see this as she did not expect her husband would have succeeded so well. Even though she marvelled at what she saw, she felt it her duty to recall him from his ecstatic state of Samadhi.

46 So the Queen, in keeping with her resolve to waken her husband from his three-year long Samadhi, came close to his ear and roared like a lion at the top of her voice. There was no response. She repeated the roar standing directly in front of him. Again there was no response from him. However, all the forest-dwellers heard the roar and began trembling.

47 The King remained unperturbed by all this roaring. He did not budge from his seat. The Queen began to get worried, thinking that her husband would not return again to this world of Duality. She resorted to an unusual device: she gave him a push that she thought would certainly wake him up from his Samadhi.

48 But even the push did not awaken him from his high state. She now pushed him a little harder. That literally felled him to the ground. But even that did not make him stir from his firm abidance in the Self in which he seemed to be entranced.

That is where the episode ends. What does it teach us? The experience of the Self can be so absorbing, that nothing whatsoever is capable of disturbing one from it. It can be the most terrifying of all experiences, it can be the most physically humiliating, aimed to bring him great sorrow, but even such experiences become insignificant when compared to the steady absorption in the Self.

The Case of Ramana Maharshi

Swamiji now quoted a more recent case history – the experience of Sri Ramana Maharshi. We read of his account in Veerupaksha Cave in deep meditation. Once, some mischievous boys had gathered outside the cave while Maharshi was meditating. Their aim was to disturb him – just for the fun of it! No matter how much the boys tried, the Maharshi remained undisturbed throughout the episode.

Then one of the Maharshi's devotees named Sheshadri came and saw him in complete absorption. He understood what the saint was experiencing. Looking carefully, he saw that ants and termites were emerging from below the saint's body. They were 'flourishing' underneath. Sheshadri slowly lifted the Maharshi's body up. To his surprise he found pieces of the Maharshi's skin attached to the ground. The buttocks had no skin on it. Sheshadri then did the needful to ensure that the saint returns to his normal state.

Section 11.16: *Bhakta Prahlad: "Firm Endurance"*

⁴⁹ प्रह्लाद वृत्तान्तेन अपि एतद् एव उदाजहार – ल.यो.वा २२

⁵⁰ "इति संचिन्तयन्नेव प्रह्लादः परवीरहा ।
निर्विकल्प-परानन्द-समाधिं समुपाययौ" ॥ ९२ ॥

⁵¹ "निर्विकल्प-समाधि-स्थः चित्र अर्पित इवाबभौ ।
पञ्च वर्ष-सहस्राणि पीनाङ्गोऽतिष्ठद् एकदृक्" ॥ ९३ ॥

⁵² "महात्मन् संप्रबुध्यस्व इति एवं विष्णुः उदाहरत् ।
पाञ्चजन्यं प्रदध्मौ च ध्वनयन् ककुभां गणम्" ॥ १०६ ॥

⁵³ "महता तेन शब्देन वैष्णव-प्राणजन्मना ।
बभूव संप्रबुद्धात्मा दानवेशः शनैः शनैः" इति ॥ १०७ ॥

49	<i>prahlāda vṛttāntena api etad eva udājahāra -</i> - <i>la.yo.vā</i>
	We move on to the Episode of Prahlada . Even there we see the very same thing:
50	<i>"iti saṁchintayan eva prahlādah paravīrahā nirvikalpa-parānanda-samādhiṁ samupāyayau"</i> // 22.92 //
	"Prahlada, whilst contemplating his victory over the greatest among the demon kings, slipped into the supremely blissful state of Superconscious Samadhi."
51	<i>"nirvikalpa-samādhi-sthah chitra arpita ivābabhau pancha varshha-sahasrāṇi pīnāṅgha atishhthhad ekadṛk"</i> // 22.93 //
	"In that state of Nirvikalpa Samadhi, he remained motionless as if he were a painting. For 5,000 years he remained in an upright position and with a fixed gaze."
52	<i>"mahātman saṁprabudhyasva iti evaṁ vishhṇuh udāharat pāñchajanyaṁ pradadhmau cha dhvanayan kakubhāṁ gaṇam"</i> // 22.106 //
	" 'O ye great soul, awaken now!' thus spoke Lord Vishnu to him. He then blew His divine conch, the <i>Panchajanya</i> , reverberating all the quarters!"
53	<i>"mahatā tena shabdena vaishhṇava-prāṇajanmanā babhūva saṁprabuddhātmā dānaveshah shanaih shanaih"</i> iti // 22.107 //
	"By that tremendous sound, born of the vital breath of the Lord Himself, the King of the Demons (the young prince and Bhakta, Prahlada) slowly awoke!"

49 Sri Vidyananyaji now goes an extra mile to narrate to us yet another beautiful episode from the *Yoga Vasishtha*. It is also repeated in many of the later Puranas written in the Pauranic period, and has become well-known among the devotees in India.

50 Prahlada was the son of the demon king named Hiranyakashipu. His father became disgusted with his son for turning out to be a devotee of Lord Hari, his firm opponent in the rulership of the world. Bhakta Prahlad took a natural liking for the worship of Hari and taught it to all the other demon children.

The day came when Hiranyakashipu challenged Prahlad to show him the Lord. Bhakta Prahlad said that He was present everywhere. His father asked him if Hari was present in the pillar that stood beside him. Prahlad said yes, He certainly was present there. Then Hiranyakashipu in great anger kicked the pillar. It snapped in two and out came Narasimha Avatara of the form of half-man and half-lion. He took up the body of the King of Demons, placed it on his thighs and, exactly at dusk, neither during the day or the night, He ripped open the King's body with His bare claws.

This is the event that is referred to in this verse. Following his victory, Prahlad himself went into a divine trance, which is the topic of this citation.

51 It is said in the Puranas that Prahlad remained in this state for an unbroken period of 5,000 years. His body did not budge over all those years. He remained young and fit, upright and fixed in concentration.

52-53 Eventually, Lord Vishnu, out of compassion for the boy, blew His conch, the *Panchajanya*, and brought him out of meditation. It was a deafening sound, born of the vital breath of the Lord Himself. Prahlad slowly came out of his long Samadhi, and was rewarded by Lord Vishnu to dwell permanently henceforth in a star dedicated to him. It was the North Star which even today gives directions to those who are lost in the darkness of 'night'.

Prahlad's life is undoubtedly a great inspiration to millions of devotees in the world. By his life of purity and devotion to the Lord, he was blessed with the highest vision!

Section 11.17: *Conclusion – Many More Stories to Tell!*

५४ एवं वीतहव्यादीनाम् अपि समाधिः उदाहरणीयः ।

54	<i>evaṁ vītahavyādīnām api samādhīḥ udāharaṇīyah /</i>
	In the same way, the Samadhi states of Veetahavya and many others may be cited.

54 The Chapter comes to an end by citing other examples such as we have seen in the life of Kacha, Sikhidhwaja and Chudala, and Bhakta Prahlad. In the same vein, there are stories such as that of Veetahavya. This saint had gone into a cave to meditate for a long period. There were animals dwelling in the cave whom he had befriended, and who would bring him suitable food to live on.

In addition there were other creatures, too, in the cave such as reptiles, bats, scorpions, etc. None of them disturbed him from his meditation.

All such anecdotes, of which the *Yoga Vasishtha* abounds, are to be taken in the same spirit – as inspiration to us to press on with determination in our quest for the Truth. In this way, the Chapter brings out the power of dedicated Abhyasa in transforming one's mind from being one full of Vrittis to one that is devoid of all Vrittis.



CLASSIFICATION OF VAIRAGYA

APARAM VAIRAGYA

The Lower Dispassion

YATAMANA
Endeavour

VYATIREKA
Analysis

EKENDRIYA
One-Sense

VASHEEKARA
Complete Mastery

PARAM VAIRAGYA

The Higher Dispassion

MRIDU
Weak

MADHYAM
Moderate

TEEVRA
Intense

MRIDU-TEEVRA
Weak Intense
Uddalaka, etc

MADHYA-TEEVRA
Moderate Intense

ADHIMATRA-TEEVRA
Extremely Intense
Janaka, Prahlada, etc

अध्याय १२
॥ वैराग्यः ॥

PART 3, CHAPTER 12
THE PLACE OF VAIRAGYA

14 Sections (Textbook Pages 268-275)

INTRODUCTION

VAIRAGYA IS THE ‘dam’ that supplies the conserves the mental energy that is then distributed safely and constructively via the ‘canals’ of Abhyasa.

As we enter this final Chapter of Part 3, we realise that to the very end, Vidyananyaji keeps us spellbound by rivetting our attention to some amazing insights into Dispassion. The topic is dealt with absorbing originality, and is richly inspiring to seekers who are still uncertain of their level of detachment from the world.

Section 12.1: *The Lower and Higher Classification of Vairagya*

¹वैराग्यं द्विविधम्, अपरं परं च इति ।

²यतमानः, व्यतिरेकः, एकेन्द्रियः, वशीकारः
भेदैः अपरं चतुर्विधम् ।

1	<i>vairāgyam dvividham, aparam param cha iti </i>
	Vairagya (Dispassion) is of two types: they are the lower (‘not higher’ literally) and the higher .
2	<i>yatamānah, vyatirekah, ekendriyah, vashikārah bhedaib aparam chaturvidham </i>
	i) <u>Endeavour</u> , ii) <u>Analysis</u> , iii) <u>One-sense</u> and iv) <u>Mastery</u> ; These are the four sub-types or stages of development in the lower variety of dispassion:

1 In his typical style, Sri Vidyananyaji at the outset sets up the framework for the discussion of this Chapter. There is a lower level for seekers who are striving for Vividisha Sannyasa to attain knowledge of the Self. Once the knowledge is attained, there is then a higher level for seekers striving for Vidvat Sannyasa to attain the highest goal, Jivanmukti.

2 That said, the focus is on the lower Vairagya to begin with. This is split into four categories or sub-levels. Each level represents a stage in one’s journey towards the goal of Samprajnata Samadhi. The details of these four stages of Dispassion will follow, but for now we are prepared for a scientific presentation of the topic of Dispassion.

Dispassion has already been compared to a dam that controls the flow of water in a river. Indeed, controlling the flow of thought in the mind is just as challenging to an ardent spiritual seeker, as controlling the flow of water is to a skilled civil engineer.

1. APARAM VAIRAGYA – THE LOWER DISPASSION

Section 12.2: *The Sutra Defining the Four Lower Types*

३ तत्र आद्यं त्रयम् अर्थात् सूत्रयन्, साक्षात् चतुर्थं सूत्रयति –

४ "दृष्ट अनुश्रविक विषय वितृष्णस्य
वशीकार-संज्ञा वैराग्यं" इति

॥ १.१५ ॥

3	<i>tatra ādyam trayam arthāt sūtrayan, sākshhāt chaturtham sūtrayati –</i>
	Of these (lower types), the first three are implied in the Sutra that defines the fourth type:
4	<i>"dṛshhtha anushravika vishhaya vitṛshhṇasya, vashikāra-samjñā vairāgyam" iti</i> // 1.15 //
	"When the thirst for objects either seen or heard is given up, know that such Vairagya opens the way for the fourth stage, complete mastery of mind. "

३ Patanjali does something very unusual at this point, but which can be seen as a stroke of brilliance to an analyst. He crafts out one Sutra to serve the purpose of describing all four stages of Aparam Vairagya.

४ The Sutra encompasses all four stages in the following manner: The thirst for objects 'seen' refers symbolically to objects in the world in which we live. The thirst for objects 'heard' refers symbolically to objects in the heavenly worlds which we do not see but hear of from the scriptures. These two objects are the usual objects that are desired by most people. The first stage of Endeavour covers dispassion gained for the worldly objects, and the second stage of Analysis covers the dispassion gained for heavenly objects.

How is the third stage covered? When both the above are renounced, then one has entered the third stage, where the craving for these 'outer' objects remains only in the mind. They do not trouble the ten senses any longer, but trouble only one sense – the mind.

The Fourth stage of Vairagya, **Vasheekara**, is now defined as the stage where even the mind is mastered and has become one-pointed. We have simply arrived at One-pointedness through the portal of Dispassion. Earlier, through the portal of the Mind, we described the fourth of the five states of the mind as **Ekagrata**. The two states are the same.

This brings us to a comparison between the 5 mental states given in Chapter 4 and the five dispassion states given here. The parallel is remarkable and shows that the state of one's mind in spiritual terms is identical to the state of one's dispassion.

MENTAL STATES		DISPASSION STATES		
1	Moodha – Deluded	Aparam Vairagya	1	Yatamanatvam – Endeavour
2	Kshipta – Distracted		2	Vyatirekatvam – Analysis
3	Vikshipta – Gathered		3	Eka-Indriyatvam – One Sense
4	Ekagrata – One-pointed		4	Vasheekaara – Complete Mastery
5	Nirodha - Dissolved	Param Vairagya		Samvegam – Supreme Dispassion

Section 12.3: *Stages Differentiated by Degree of Discrimination*

५ स्रक्, चन्दन, वनिता, पुत्र, मित्र, धन आदयोः दृष्टाः ।

वेदोक्ताः स्वर्गादयः आनुश्रविकाः ।

६ तत्र उभयत्र सत्याम् अपि तृष्णायां विवेक-तारतम्येन

यतमानादि वैराग्य-त्रयम् भवति ।

5	<i>srak, chandana, vanitā, putra, mitra, dhana ādayoh dṛshhthāh / vedoktāh svargādaya ānushravikāh /</i>
	Garlands, sandalwood, women; sons and friends; properties and riches, etc are the ' <u>Seen</u> '. What is promised by the Vedas, namely heavens and the like, are the ' <u>Heard</u> '.
6	<i>tatra ubhayatra satyām api tṛshhṇāyām viveka-tāratamyena yatamānādi vairāgya-trayam bhavati /</i>
	In these two types of objects, even though the thirst for them is common, the degree of discrimination varies in each of the three stages of Vairagya.

The four stages of Aparam Vairagya may be differentiated from each other by the degree of discrimination that is present in each stage. From stages 1 to 4, the level of discrimination increases.

5 This Pada differentiates between stages 1 and 2. When one is able to detach from worldly objects, that represents the first degree of discrimination. It should not be looked down upon and compared to Param Vairagyam. That is not the intent here. The idea is to know for ourselves where we stand in the development of our Vairagya.

When one develops detachment even from heavenly pleasures, then that represents the second degree of detachment. It is a step above the first degree, even though it is still in the realm of Maya or delusion.

6 This Pada tells us that the thirst remains in all the first three stages. In the third stage, thirst remains only in the mind. When it is eliminated, the mind becomes one-pointed. This represents the fourth degree of discrimination. However, even this is not the highest degree of discrimination. The highest is found in Para Vairagya, which is discussed later in this Chapter.

Section 12.4: *1. Yatamanatvam – the Endeavour Stage*

७ अस्मिञ्-जगति किं-सारं किं-असारं इति गुरु-शास्त्राभ्यां

ज्ञास्यामि इति उद्योगः यतमानत्वम्

| १ |

7	<i>"asmin-jagati kiṁ-sāraṁ kiṁ-asāraṁ iti guru-shāstrābhyām jñāsyāmi" iti udyogah yatamānatvam / 1 /</i>
	"In this world, what is worth it and what is not, I shall learn from my Guru and scripture" – Such an attempt is called Endeavour , the first stage.

Now Sri Vidyananyaji takes us up the barometer measuring the degree of discrimination as we have just seen in the previous section. Here the **first degree** is covered.

7 The spiritual seeker makes the **Yatamanatvam**, the endeavour to learn from his Guru and from the scriptures what is worthwhile in this world and what is not.

Section 12.5:**2. Vyatirekah – the Analysis Stage**

४ स्वचित्ते पूर्वं विद्यमानानां दोषाणां मध्ये-अभ्यस्यमानेन
विवेकेन एतावन्तः पक्वा एतावन्तः अवशिष्टा
इति विवेचनं व्यतिरेकः

| २ |

8	<i>svachitte pūrvam vidyamānānām doṣhāṇām madhye-abhyasyamānena vivekena etāvantah pakvā etāvantah avashishhthā iti vivechanam vyatirekah</i> 2
	In one's own mind, all one's defects are analysed and examined by the exercise of discrimination, to see which have ripened and which are yet to ripen. Such assessment is called Analysis , the second stage.

8 Now follows a stage above that of dispassion for worldly objects. One realises that for the sake of heavenly pleasures, many actions have to be performed which are identical to those performed to gain worldly objects. Their purpose, too, is the same – the enjoyment of pleasure, even though now it is heavenly pleasure.

This requires **Vyatireka**, an analysis of a higher order than the above discrimination. It requires one to understand that all pleasure-seeking, be it on earth or be it in heaven, is detrimental to the spiritual quest. To pass this stage should be regarded as a huge growth in spiritual awareness. It is a very significant landmark in one's spiritual evolution. This is the **second degree** of discrimination.

One no longer desires to accumulate good Karma for heavenly pleasures. One now aims to transcend the bondage to both good and evil actions. Virtue and vice are both seen as bondages. Clearly, this is a deeper analysis than that required for the first degree of discrimination.

Section 12.6:**3. Eka-Indriyatvam – the One Sense Stage**

९ दृष्ट अनुश्रविक विषय-प्रवृत्तेः दुःखात्मत्व-बोधेन
तां प्रवृत्तिं परित्यज्य मनसः च औत्सुक्य-मात्रेण वितृष्ण
अवस्थानम् एक-इन्द्रियत्वम्

| ३ |

9	<i>dṛshhtha anushravika vishhaya-pravṛtteh duḥkhātmatva-bodhena, tām pravṛttiṁ parityajya manasah cha utsukya-mātreṇa vitṛshhṇa avasthānam eka-indriyatvam</i> 3
	Enjoyment of things 'seen' and 'heard' is tempered by knowledge that they bring misery. Their enjoyment is renounced, and interest for them remains only in the mind. Such a state is called the One Sense stage.

Next comes the **third degree** of discrimination which is higher even than the above two, and therefore correspondingly rarer to witness in society than them.

A knowledge awakens in one's mind regarding the very cause of sorrow. One realises that the root cause of sorrow is the thirst for pleasurable objects and thus develops a disgust for all enjoyments, in particular the 'thirst' for pleasure that still lingers in the mind after the second degree of discrimination. Although the longing may still be there, the

knowledge, and with it the awareness and discrimination, has grown. One realises that indulgence in mental pleasure is also extremely harmful. The Trishna that remains after the first two stages is now tackled directly and removed from the mind.

Manasa Autsukya Matrena: “interest for objects lies only in the mind, not the senses.” This is meant to say that the seeker is closing in on the desires in the mind. They are, as it were, in a fort where they can be dealt with and defeated.

The mind now comes solely under the control of, one influence, not two contradictory influences. There is no ‘push and pull’ within the mind, no tug-of-war among the mental arrays of thought. This is **Eka-Indriya**, a stage of great progress as it indicates a power of discrimination that has become fully blown. The result is that one arrives only a single step away from the fourth and highest level, called Vasheekara.

Section 12.7: 4. Vashikarah – the Stage of Complete Mastery

¹⁰ वितृष्णत्वं वशीकारः

| ४ |

10	<i>vitrshhṇatvaṁ vashikārah</i> 4
	The stage of Complete Mastery is total non-attachment (as earlier described).

The culmination of the third degree of discrimination is itself the **fourth degree** of discrimination. The non-attachment is brought to its climax, and the mind arrives at the much coveted stage of one-pointedness, called **Vasheekara** or mastery of the mind.

2. PARAM VAIRAGYA

Section 12.8: Key Difference Between Aparam & Param Vairagya

¹¹ तद् इदं अपरं-वैराग्यम् अष्टाङ्ग-योग प्रवर्तकत्वेन
संप्रज्ञातस्य अन्तरङ्गम्, असंप्रज्ञातस्य तु बहिरङ्गम् ।

¹² तत्र अन्तरङ्गं परं वैराग्यं सूत्रयति – यो.सू.
“तत् परं पुरुष-ख्यातेः गुण-वैतृष्यम्” इति || १.१६ ||

11	<i>tad idaṁ aparaṁ-vairāgyam aṣṭhāṅga-yoga pravartakatvena saṁprajñātasya antaraṅgam, asaṁprajñātasya tu bahiraṅgam </i>
	The above ‘ Lower Vairagya ’, being the promoter of the eight limbs of Yoga, comprises the <i>internal means</i> for Samprajnata Samadhi, whereas it comprises the <i>external means</i> for Asamprajnata Samadhi.
12	<i>tatra antaraṅgaṁ paraṁ vairāgyaṁ sūtrayati - yo.sū</i> <i>"tat paraṁ i) purushha-khyāteh, ii) guṇa-vaitṛshhṇyam" iti 1.16 </i>
	For the latter, the <i>internal means</i> is the ‘ Higher Vairagya ’, as described in this Sutra: “That (Higher Vairagya), arises from i) the knowledge of the Supreme Purusha ; and ii) the renunciation of the entire realm of the Gunas (which stand for Prakriti).

We return to a consideration of what are the internal and external means for attaining Samprajnata and Asamprajnata Samadhi. Earlier, when we studied the different

steps of Ashtanga Yoga, we began viewing different Sadhanas as being either internal means or external means for a particular result. By this approach we were able to tell how connected was a particular Sadhana to a particular result.

11 In the present context, we are examining the degree of Vairagya as the means. The lower Vairagya, being connected to Samprajnata Samadhi, becomes the internal means for it, but it is an external means for Asamprajnata Samadhi. The higher Vairagya, being directly connected to Asamprajnata Samadhi, becomes the internal means for it.

12 The above classification of the lower and higher Vairagya is secondary, not primary. At a more fundamental level, the real difference that separates the lower from the higher Vairagya lies in a consideration of the content of these Vairagyas. The higher Vairagya has two essential components which the lower does not have:

i) **Tattva Jnana**: “knowledge of the Supreme Reality”, also known as Purusha Khyati in the Yoga Shastras or as Brahma Jnana in the Vedanta Shashtra. This is not yet attained in the lower Vairagya.

ii) **Prakriti Tyaga**: “complete detachment from the Unreality”, which is represented by the world of the three Gunas, also known as Pradhana, or Prakriti. (Note the variety in the terms used). This degree of detachment is also absent in the lower Vairagya.

Section 12.9: *The State of Param Vairagya*

13 संप्रज्ञात-समाधि-पाटवेन; १) गुणत्रय-आत्मकात् प्रधानाद् विरक्तस्य

२) पुरुषस्य ख्यातिः साक्षात्कार उत्पद्यते ।

14 तस्मात् च साक्षात्काराद् अशेष-गुणत्रय व्यवहारे

यद् वैतृष्यं तत्परं वैराग्यम् ।

13	<i>samprajnāta-samādhī-pāthavena i) guṇatraya-ātmakāt pradhānād viraktasya ii) puruṣhasya khyātiḥ sākshhātkāra utpadyate </i>
	With the maturing of Samprajnata Samadhi there arise two things: i) perfect detachment from the three Gunas that comprise Pradhana, non-Reality; and ii) the direct realisation of the Purusha (the Self).
14	<i>tasmāt cha sākshhātkārād aśeshha-guṇatraya vyavahāre yad vaitṛshhnyam tat param vairāgyam </i>
	And thus, from that direct realisation, the entire transactional realm of the three Gunas gets totally severed (from the Yogi's mind). That is the state of Highest Dispassion .

The Yoga Sutra 1.16, which speak of the primary difference between the lower and the higher Vairagya, is now being explained in detail by Vidyaranyaaji.

13 The two factors, Tattwa Jnana and Prakriti Tyaga, are brought in to explain the difference between the lower and the higher Vairagya. Essentially, Param Vairagya is accompanied by knowledge of the Self as well as a knowledge of the three Gunas as the foundation of this manifested world. This twin-pronged knowledge leads to detachment from the world and attachment to the Lord (the Self).

14 Direct realisation of the Self is a simultaneous event that takes place as soon as there is severance from the entanglement of the three Gunas of Prakriti. Attachment to the former leads to detachment from the latter, and *vice versa*.

Section 12.10: Attaining Samadhi in Varying Degrees of Intensity

- 15 तस्य तारतम्येन समाधेः शीघ्रत्व तारतम्यं सूत्रयति –
 "तीव्र-संवेगानामासन्नः" समाधि लाभः इति ॥ १.२० ॥
- 16 संवेगः वैराग्यम् । तद्-भेदात् योगिनः त्रिविधाः –
 मृदु-संवेगाः, मध्य-संवेगाः, तीव्र-संवेगाः च इति ।
- 17 आसन्नः अल्पेन एव कालेन समाधिः लभ्यत इति अर्थः ।

15	<i>tasya tāratamyena samādheh shīghratva tāratamyam sūtrayati - "tīvra-saṁvegānām āsannah" samādhi lābhah iti</i> ॥ 1.20 ॥
	However, this Samadhi is attained by <u>varying degrees</u> . Its rapidity is described in this Sutra: "For the extremely detached Yogi, success is very rapid." This is for attaining Samadhi.
16	<i>saṁvegah vairāgyam / tad-bhedāt yoginah trividhāh - mṛdu-saṁvegāh, madhya-saṁvegāh, tīvra-saṁvegāh cha iti</i>
	<u>Samvega</u> : "extreme intensity"; here it means an intense dispassion for the world. According to the differences in degree of intensity, Yogis are of three classes: i) weak detachment; ii) moderate detachment; and iii) intense detachment.
17	<i>āsannah alpena eva kālena samādhīh labhyata iti arthah</i>
	<u>Aasannah</u> : "speedy"; here it means attaining Samadhi in a very short time.

15 Sri Vidyananyaji now introduces the idea of 'varying degrees of rapidity' in the attainment of Asamprajnata Samadhi. This is the same as the duration it takes to move from attaining Vividisha Sannyasa to attaining Jivanmukti. The time gap between these two varies because of the varying degree of intensity in one's dispassion. Sutra 1.20 describes this:

16-17 The Sutra effectively classifies one's Vairagya into three categories: the weak, the moderate and the intense. By this means the differences in rapidity of attaining Samadhi are explained. The more intense is one's dispassion, the quicker is his attainment of Asamprajnata Samadhi.

Section 12.11: Examples of Varying Intensities Among Yogis

- 18 तीव्र-संवेगेषु एव समाधि-तारतम्यं सूत्रयति – यो.सू
 "मृदु-मध्य-अधि मात्रत्वात् ततः अपि विशेषः" इति ॥ १.२१ ॥
- 19 मृदु-तीव्रः, मध्य-तीव्रः, अधिमात्र-तीव्रः इति ।
 तेषु अपि उत्तर-उत्तरस्य तु अरया सिद्धिः-दृष्टव्या ।
- 20 उत्तम-उत्तमा जनक-प्रह्लाद आदयोः अधिमात्र-तीव्राः;
 मुहूर्त-मात्र विचरेण दृढ-समाधि लाभात् ।
- 21 अधम-अधमा उद्दालक आदयोः मृदु-संवेगाः;
 चिरप्रयासेन तल्-लाभात् ।
- 22 एवम् अन्यः अपि यथा योगम् उन्नेयाः ।

18	<i>tīvra-saṁvegeshhu eva samādhi-tāratamyam sūtrayati "mṛdu-madhya-adhi mātrativāt tatah api visheshhah" iti</i> - <i>yo.sū</i> 1.21
	The following Sutra describes even varying degrees of Samadhi within the intense category: "As do the means vary from mild to medium to intense, so does the success differ."
19	<i>mṛdu-tīvrah, madhya-tīvrah, adhimātra-tīvrah iti teshhu api uttara-uttarasya tu arayā siddhih-dṛshhthavyā </i>
	Explanation: Mildly intense, moderately intense and extremely intense. [This clarifies intensity] Among these, it is understood that the latter attains perfection quicker than the former.
20	<i>uttama-uttamā janaka-prahlāda ādayoh adhimātra-tīvrāh; muhurta-mātra vichareṇa dṛḍha-samādhi lābhāt </i>
	Example of "Best of the Best": Janaka, Prahlad, etc belonged to the 'extremely intense' class; by reflection for a moment only, they gained firmness in Samadhi.
21	<i>adhama-adhamā uddālaka ādayoh mṛdu-saṁvegāh; chiraprayāsena tat lābhāt </i>
	Example of "Worst of the Worst": Uddalaka and others belonged to the 'weak intense' class; after prolonged endeavour only, they gained (firmness in Samadhi).
22	<i>evam anyah api yathā yogam unneyāh </i>
	Other Categories: In this way, other Yogis also can be similarly classified.

18 This 'varying degree of rapidity' is illustrated with actual examples of saints who realised God in a very short time, and saints who took longer to realise God after obtaining knowledge of the Self. The Sutra that describes this variance is cited and explained.

19 Before giving the examples, Vidyananyaji is very careful in first isolating the Teevra Vairagya, the most intense degree. He takes only the Teevra category and splits that into finer categories of weak, moderate and extremely intense. Why does he do this?

Knowing that we are looking at a rare bracket of seekers there could be two reasons:

- i) that we do not become critical of those who take a little longer to reach the goal.
- ii) that we do not start splitting hairs over how much Vairagya a saint has.

The idea is to play down our tendency to differentiate between saints merely for taking varying times to reach the goal at different speeds. Sri Vidyananyaji seems to be hinting to us, "Where do you fit in this scheme? Are you anywhere near this Vairagya category? And how are you going to know who is realised and when? And what if they take a little longer? Are you in competition with them? At least they are getting there, when billions of others are not even looking in that direction!"

20 In this way, the true spirit of the hair-splitting classification is brought out to teach us not to misuse this information to judge others, but only to know where we stand.

21 Admittedly, the text is not very clear about who the "worst of the worst" is. We have taken it to be the "worst among the best". But it could well be read as follows: The Param Vairagis were first split into weak, moderate and intense categories, call them C, B and A respectively. Then the A category alone was split into a further three, call them AA, AB and AC. Janaka and Prahlad were taken into the AA class, i.e. the "best of the best". Up to here, there is no difficulty.

Now we imagine the B category to be split the same way, as BA, BB and BC. And finally the C category likewise, as CA, CB and CC. Under such a classification, the "worst of the worst" could well refer to the CC category, not the AC category.

So much for hair-splitting Vairagya!

Section 12.12: The Concluding Summary of Statements

२३ तदेवम् अधिमात्र-तीव्रस्य दृढभूमौ
असंप्रज्ञात-समाधौ लब्धे सति
पुनः व्युत्थातुम् अशक्तं सन्मनो नश्यति ।

२४ मनो-नाशेन च वासनाक्षये रक्षिते सति
जीवन्मुक्तिः सुप्रतिष्ठिता भवति ।

२५ न च मनोनाशेन विदेहमुक्तिः एव न तु जीवन्मुक्तिः
इति शङ्कनीयम्, प्रश्नोत्तराभ्यां तन्निर्णयात् ।

23	<i>tad evam adhimātra-tīvrasya punah vyutthātum ashaktam</i>	<i>dr̥ḍhabhūmau asaṁprajnāta-samādhau labdhe sati sat manah nashyati </i>
	Thus, the Yogi, i) with extremely <u>intense detachment</u> ; ii) who is <u>firmly grounded</u> in Asamprajnata or superconscious Samadhi, and iii) who is <u>unable to return</u> to the transactional state again, his mind, being pure Sattwa, becomes 'extinct'.	
24	<i>mano-nāshena cha vāsanākshhaye rakshhite sati jīvanmuktiḥ supratishthitā bhavati </i>	
	By the extinction of the mind, Mano Nasha , the state of desirelessness, Vasana Kshaya , is maintained, and the state of Liberation, Jivanmukti , becomes well established.	
25	<i>na cha manonāshena videhamuktiḥ eva na tu jīvanmuktiḥ; iti shaṅkanīyam, prashnottarābhyām</i>	<i>tat nirṇayāt </i>
	It cannot be claimed that by Mano Nasha, Videhamukti and not Jivanmukti is attained. Any doubt in this regard is answered in the ensuing question and answers dialogue which refutes that theory:	

These statements provide the perfect summation of:

23 i) This Chapter on Vairagya;

24 ii) This Part 3 which deals with the place of Mano Nasha in the text; and

25 iii) The whole text so far, wherein we have been dealing with the development from Videhamukti onward to Jivanmukti; from Vividisha to Vidvat Sannyasa.

Yet to come are still important Parts on the Purpose of Jivanmukti in Part 4 and an inquiry into Vidvat Sannyasa in more detail in Part 5.

We conclude with the dialogue that has been mentioned in **25**, between Sri Rama and Sage Vasishtha, and which covers a citation of 12 verses from *Yoga Vasishtha*:

Section 12.13: Dialogue Between Sri Rama & Sage Vasishtha

२६ श्रीरामः "विवेकाभ्य उदयात् चित्तस्वरूपे अन्तर्हिते मुने ।
मैत्र्यादयो गुणाः कुत्र जायन्ते योगिनां वद" – ल.यो.वा १८
॥ १५ ॥

२७ वसिष्ठः "द्विविधः चित्त-नाशः अस्ति, स्वरूपः-अस्वरूपः एव च ।
जीवन्मुक्तौ स्वरूपः स्याद्, अरूपः अदेहमुक्तिगः" ॥ १६ ॥

- 28 "प्राकृतं गुणसंभार मम इति बहु मन्यते ।
सुख-दुःखादि अवष्टभ्य विद्यमानं मनो विदुः" ॥ १८ ॥
- 29 "चेतसः कथिता सत्ता मया रघुकुल उद्वह ।
अस्य नाशाम् इदानीं त्वं शृणु प्रश्न-विदां वर" ॥ २० ॥
- 30 "सुख-दुःख-दशा धीरं साम्यान् प्रोद्धरन्ति यम् ।
निःश्वासाइव शैलेन्द्रं तस्य चित्तं मृतं विदुः" ॥ २१ ॥
- 31 "आपत्-कार्पण्यम् उत्साहो मदो मान्द्यं महोत्सवः ।
यं नयन्ति न वैरूप्यं तस्य नष्टं मनो विदुः" ॥ २२ ॥
- 32 "चित्तम् आशानिधानं हि यदा नश्यति राघव ।
मैत्र्यादिभिः-गुणैः युक्तं तदा सत्त्वम् उदेति अलम्" ॥ २३ ॥
- 33 "भूयो-जन्म-विनिर्मुक्तं जीवन्मुक्तस्य तन्-मनः ।
सरूपो-असौ मनो-नाशो जीवन्मुक्तस्य विद्यते" ॥ २४-२५ ॥
- 34 "अरूपः तु मनो-नाशो यो मयोक्तो रघु उद्वह ।
विदेहमुक्तौ एव असौ विद्यते निष्कलात्मकः" ॥ २६ ॥
- 35 "समग्राग्र्य-गुणाधारम् अपि सत्त्वं प्रलीयते ।
विदेहमुक्तौ अमले पदे परम-पावने" ॥ २७ ॥
- 36 "संशान्त-दुःखम् अजड-आत्मकम् एकऋपम्
आनन्दम् अन्तरम् अपेत-रजस्तमो यत् ।
आकाश-कोश तनवो-अतनवो महान्तः
तस्मिन्-पदे गलित-चित्तलवा वसन्ति" ॥ ३२ ॥
- 37 "जीवन्मुक्ता न मुह्यन्ति सुख-दुःख-रस स्थितौ ।
प्राकृतेन अर्थकारेण किञ्चित् कुर्वन्ति वा न वा" ॥ १३.२६ ॥

26	<i>shrīrāmah -</i> "vivekābhya udayāt chitta- maitryādayo guṇāḥ kutra	<i>svārūpe antarhite mune jāyante yoginām vada"</i>	<i>- la.yo.vā</i> // 15 //
	Sri Rama asks: "O Sage, with the dawn of discrimination, and the annihilation of the mind-form of the Yogi, the mind's qualities such as Friendship, etc – where do they reside? Please teach me."		
27	<i>vasishthhah -</i> "dvividhah chitta-nāshah asti, jīvanmuktau svarūpah syād,	<i>svārūpah-asvarūpah eva cha arūpah adehamuktigah"</i>	// 16 //
	Sage Vasishtha replies: "Dissolution of the mind is of two types: i) <i>with form</i> ; and ii) <i>without form</i> – only these. In Jivanmukti it remains with form; in Videhamukti the form ceases completely."		
28	<i>"prākṛtaṁ guṇa-saṁbhāra sukha-duḥkhādi avashthabhyah</i>	<i>mama iti bahu manyate vidyamānaṁ mano viduh"</i>	// 18 //

	“ ‘The multitude of qualities of Nature are mine’ – so believe the common men; (hence) ‘Possessed with pleasure and pain is the nature of mind’ – so generalise the learned.”		
29	<i>"chetasah kathitā sattā asya nāshām idānīm tvam</i>	<i>mayā raghukula udvaha shrṇu prashna-vidām vara"</i>	<i>// 20 //</i>
	“The existence of the mind has been explained by me, O descendent of the Raghus; Now of its do thou hear, O best among the enquirers!”		
30	<i>"sukha-duhkha-dashā dhīram niḥshvāsā iva shailendram</i>	<i>sāmyāt na proddharanti yam tasya chittam mṛtam viduh"</i>	<i>// 21 //</i>
	“In pleasure or in pain it is ever the same, unshaken by them both, like the Himalayas by breath. So, too, the mind of the wise remains ‘dead’.”		
31	<i>"āpat-kārpaṇyam utsāho yam nayanti na vairūpyam</i>	<i>mado māndyam mahotsavah tasya nashhtham mano viduh"</i>	<i>// 22 //</i>
	“In adversity, in pity and in joy; in pride, disease or great celebrations – none of these register any change in the wise whose mind is destroyed.”		
32	<i>"chittam āshā-nidhānam hi maitryādibhih-gunaih yuktam</i>	<i>yadā nashyati rāghava tadā sattvam udeti alam"</i>	<i>// 23 //</i>
	“The mind is indeed a storehouse of hope; when it is dissolved, O Raghava, qualities like Friendship, etc, then arise spontaneously in such a Sattwic mind.		
33	<i>"bhūyo-janma-vinirmuktaṁ sarūpo-asau mano-nāsho</i>	<i>jīvanmuktasya tan-manah jīvanmuktasya vidyate"</i>	<i>// 24-25 //</i>
	“Freed from taking birth again, though dissolved retains its form, that mind of the Jivanmukta (needed for his Prarabdha) and goes on existing in him (while he yet lives).”		
34	<i>"arūpah tu mano-nāsha videhamuktau eva asau</i>	<i>yo mayokto raghu udvaha vidyate nishhkalātmakah"</i>	<i>// 26 //</i>
	“The dissolution of the mind’s form which I described at the outset, is for the case of Videhamukti wherein there remains no trace of the mind.		
35	<i>"i) samagra, ii) āgryaguṇa, iii) ādhāram, videhamuktau amale</i>	<i>api sattvam praliyate pade parama-pāvane"</i>	<i>// 27 //</i>
	“i) The best; ii) the best of good qualities; and iii) the intellect which supports them; even though it is pure Sattwa, finally dissolves in that flawless Videhamukti, that most supreme and holy (bodiless) state.		
36	<i>"saṁshānta-duhkham, ānanda mantharam ākāsha-kosha tanavo tasmin-pade</i>	<i>ajāḍa-ātmakam apeta-rajah-tamah yat atanavo mahāntah galita-chittalavā vasanti"</i>	<i>// 32 //</i>
	“Wherein all sorrows have quietened; Pure Consciousness free from any inertia; having one form (without any differences); Full of joy and pure Bliss; devoid of all Rajas and Tamas; With space as its body; not having any body – this great soul; in such a (bodiless) state, he dwells without the least vestige of mind;		
37	<i>"jīvanmuktā na muhyanti prākṛtena arthakāreṇa</i>	<i>sukha-duhkha-rasa sthitau kinchit kurvanti vā na vā"</i>	<i>// 13.26 //</i>
	“Jivanmuktas are never deluded, be they in joy or in pain; acting involuntarily or with thought; engaged purposefully or otherwise.”		

26 The essence of Sri Rama’s question is to ascertain how a Jivanmukta can continue transacting with the world without a mind. He sees the compassion and friendliness pervading the great realised sages; his question is “How can these qualities exist in one who has no mind? Where else can they have their residence other than in the mind?”

27 The reply clarifies that the dissolved mind is of two types:

i) In the **Jivanmukta** who is still living, it exists with form, just to carry out his daily transactions in the world. It is present in him but as a burnt seed;

ii) In the **Videhamukta** who is now freed from his body once and for all, the mind is no longer needed by him. So it exists without form. His mind has merged completely with the Total Mind.

28 Since people are used to associating qualities with thoughts in the mind, the saints grant that the Jivanmukta also retains the form of the dissolved mind, because he does express very lofty qualities while he yet lives. But his mind is not like that of a common person. His mind is not capable of thinking in terms of pleasure and pain. His mind has gone past that stage of experience. It now shines with the radiance of pure knowledge.

29-33 Sage Vasishtha takes great pains to explain in these verses that the Jivanmukta, although still having the mind 'in its form', yet has an altogether different mental make-up from the ordinary man. His mind, even while he is in his body, is merged with the Total Mind.

34-36 In these verses, the Sage explains the second state of the dissolved mind, the one where the form completely disappears. This happens when the Jivanmukta leaves his physical body. Thereafter, there is no trace of his mind. It was only there to finish his Prarabdha Karma. Once that is done, there is no need for his mind to exist any longer. This is why it loses its form altogether, for ever.

37 Finally, an excellent description is offered of the liberated state of the Jivanmukta.

Firstly, there is no delusion in his mind any longer. This means that he is not under the sway of Maya or Prakriti. Whatever he may be engaged in doing, be it involuntarily or voluntarily, whether the act has a purpose or is without purpose, whether it brings him any joy or pain – all these are done in a state of utter detachment. Hence, they do not affect his mental balance. He is unaffected by the results they bring. He does not incur any fresh Karma as a result of his deeds.

Section 12.14: *The End of Part 3*

³⁸ तस्मात् सरूपो मनोनाशो जीवन्मुक्ति-साधनम् इति स्थितम् ॥

³⁹ इति श्रीमद्-विद्यारण्य-प्रणीते जीवन्मुक्ति-विवेके

मनोनाश-निरूपणं नाम तृतीयं प्रकरणम्

॥ ३ ॥

38	<i>tasmāt sarūpo manonāsho jīvanmukti-sāadhanam</i> <i>iti sthitam //</i>
	Therefore, that the dissolution of the mind with form is the means to Jivanmukti, has been established.
39	<i>iti shrīmad-vidyāranya-praṇīte jīvanmukti-viveke</i> <i>manonāsha-nirūpaṇam nāma tṛtīyam prakaraṇam</i> <i>// 3 //</i>
	Thus ends the Part 3 of 5, named " <i>Dissolution of the Mind</i> ", of the text entitled Jivanmukti Viveka , by the writer, Sri Vidyaranyaaji.

THE END OF PART 3

