

॥ तस्य वाचकः प्रणवः ॥



# MUKTA

Patanjal Yogadarshan - Samadhipaad

- Yogabhiikshu

# **MUKTA**

**(Patanjal Yogadarshan - Samadhipaad)**

**(Wonderful and The Latest “Mukta” – With Gujarati Commentary)**

**Commentator - Yogabhiikshu**

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॥ TASYA VACHAKAH PRANVAH ॥

## PREFACE

When I met Dr. Somabhai Patel on a pleasant afternoon I never thought I would be able to embark on a ‘free’ translation of Gurudev’s work titled “Mukta.”

After three months of day and night’s constant application, I have the satisfaction of completing this English version. I believe that the confidence placed in me by respected Gurudev will not go astray.

I have not given any title to this English version. I am sure the original title “Mukta” is quite appropriate.

While I started writing books on philosophical works I have set some criteria before myself. If I can complete the work to my satisfaction I have the confidence that the learned will find it a readable book.

When I started writing I had to face some obstacles coming and interrupting the continuity, thus disturbing my concentration. Some of these were unavoidable as I had to travel a bit during this period. To compensate the lost time, I have to work late in nights continuously for days.

To present Sage Patanjali’s Yogadarshan in simple English is not an easy task. But by the grace of God, I feel that I have made it as simple and fluent as it could be. With the exception of few equivalent English expressions for Sanskrit words, the general body of the work is presented in easy to follow English.

I remember well the first meeting with Gurudev along with Dr. Somabhai Patel. Gurudev’s serene personality has impressed me much. I personally believe but for his benign grace I would not have brought out this English version in its present form. I thankfully dedicate this work to the memory of that eventful evening with Gurudev.

I have just tried to give an expression to the profound commentaries on sage Patanjali’s Yogadarshan made by Gurudevji.

May the blessings of Gurudev be with me.

**- Dr. P. KRISHNA KUMAR**

## **A Word About the Translator :**

Dr. P Krishna Kumar Sharma is an amalgamation of two universities. He is a graduate of commerce from Andhra University and holds a second degree in law from Bombay University. In addition he is an advocate of the Bombay High Court, where he practiced for several years.

Providence has carried him from the busy metropolis to a peaceful tehesil level town in Rajasthan. Many of us have heard about Nathdwara. This town, called kankaroli is down eleven miles from this holy Vaishnava temple of Sri Nathji.

Here he had worked for more than fifteen years as an Administrative Officer of the temple complex of Sri Dwarkadhish.

He had received the initiation onto Vaishnava philosophy under the able guidance of the Tritiya Pithadhiswar of Vallabha tradition Sri Brijbhushanlalji Maharaj.

Under sad circumstances he had to give up his peaceful work, soon after the death of his mentor. Ever since he had devoted his retired life in study and writing books. He has two books to his credit on Sri Vallabha's philosophy.

Strange as it may appear, this mild gentleman also holds a Diploma in homeopathic medicine. Recently three of his books on this subject were published from Delhi.

He comes from a highly educated Andhra family and had maintained a tradition of practicing two professions in his heyday. Now he dedicates his time to writing.

**- Dr Somabhai Patel**

Alias Sadgurusamarpanbhikshu

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॥ **TASYA VACHAKAH PRANVAH** ॥  
(Pranav-Aum is thou's name)

**PATANJAL YOGADARSHAN**

Before the commencement of Yogashastra, we may understand the shloka (aphorism) by indicating the importance of this scripture.

आलोक्य सर्वं शास्त्राणि विचार्य च पुनः पुनः ।

इदमेकं सुनिष्पन्नं योगशास्त्रं परं मतम् ॥

॥ **Alokya Sarva Shastrani Vicharya Cha Punah Punah**  
**Idamekam Sunishpannam Yogashastram Param matam** ॥

Having carefully analyzed all the scriptures, having contemplated over them again and again, we arrived at the conclusion that Yogashastra is the supreme of all.

Yogashastra is the best of all the scriptures. This is an unfailing, divine and godly shastra for achievement of the state of emancipation (Kaivalya.) and realization or actualization of human birth.

We are now starting the review of Yogashastra with the blessings of Gurudev and The Almighty God. This review is being accomplished on twenty first of August of 1980 at the holy temple of kedareswar Mahadev. We are grateful to The God that he has given us this opportunity to understand and digest this holy book of the Yogashastra at this holy place.

There are numerous facets of Yoga. Adi Sankaracharya Maharaj has mentioned 12.5 million different forms of Yoga in his work called “Yogataravali”.

Yoga means “Chitta Vrutti Niroth”. It symbolizes the cleansing of mind, habit and thought. In one sense Yoga is a kind of means or a way of controlling the faculties of mind. Yoga also means the process of step by step transgression of our senses from the gross to the subtle. It is a conversion of extrinsic senses to intrinsic or alternately to change the extrovert bodily functions to introvert functions. It is aiming towards synchronism (Rhythmic control) of inhalation and exhalation which controls the unevenness of body temperature and thus keeping the body free of disease. Yoga means union of ‘Ida’ with ‘Pingala,’

union of 'Prana' with 'Apana', union of 'Shiva' with 'Shakti.' Yoga also means unification of the electrical currents called 'Vyashti' or Individuality with 'Samashti' or Universality.

It keeps in obtaining a state of passionlessness which ultimately allows the virile contents of energy absorbed in the very system itself thus thwarting the process of creeping age. This is done through the modes of Yoga practice known as "Vajroli Mudra".

What do we achieve through the means of controlling our mental faculties? This we do to achieve emancipation called 'Kaivalya', 'Moksha', 'Extreme Freedom' and 'Supreme Happiness.' It is the kind of happiness which will never lead to cyclic unhappiness or sorrow.

Now we are making an attempt to understand 'Yogadarshan' the principles of Yoga philosophy enunciated by Muni Patanjali, who is the leading exponent of Yoga, whom we should remember every day in the morning.

Patanjal Yogadarshan is eight-folded and also known as "Ashtanga Yoga". Patanjali Muni had established eight divisions of Yoga and offered detailed comments, explaining step by step how Yoga can be studied through these eight divisions.

The Sages of Arya-Arsha culture (Ancient Indian Culture) have described six different thought provoking philosophical systems known as "Shad-Darshan." Arya-Arsha culture (Ancient Indian Culture) is fully covered in these thought provoking philosophies. If from any culture if we take out the essence of that culture then what would remain? Nothing! These six philosophical systems therefore reflect the very soul of the Ancient Indian culture.

Patanjal Yogadarshan is one of these six Darshanas (Philosophical systems).

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**Mukta**  
**(Patanjal Yogadarshan – Samadhipaad)**  
**Atha yoganushasanam || 1 ||**

**अथ योगानुशासनम्**

**Meaning:**

The Yoga Shastra commences -

**Explanation:**

The two words mentioned in this “atha” and “anushasanam” require some special elaboration. In one sense “Atha” means the beginning. Here the word not only indicates the sense of beginning but also benediction.

It is the general practice to use some words of benediction before the start of any work. Usually, the name of God is written or words representative of God like ‘Shubha and Labha’ and ‘Rama and Krishana’ are used to convey this. Devotees, depending on their liking also use ‘Shri Rama’ or ‘Jay Ambe’ whereas some others use ‘Aum’ or ‘ Namaha Shivaya’.

Since this is the beginning of Yogadarshana, here Muni Patanjali starts by using auspicious word “atha”. This word has many different meaning. It points out to the beginning of his work. But when this work will be finished another word “Iti” will be used which will indicate “End” or “Purnahuti.”

The second word of first sutra, used by Patanjali is “Anushasanam.” Here he did not use the word “shasanam”, why? Because the word “Shasanam” denotes one’s authority over another person. Patanjali does not wish to indicate that he is offering this Yogashastra to point out to his authority. He does not want to impose his knowledge of the scriptures on others. This single word “anushasanam” conveys to the reader that he was very humble and devoid of any ego. He wants to impress that he is passing on this knowledge which he has acquired from great Acharyas of the past, like Hiranyagarbha and others. He has imbibed this knowledge as a grace from the great sages. He is only passing this knowledge to the deserving people.

He tries to impress that this is not his independent creation. He

does not aspire for any acclamation. This knowledge had already received from previous Acharyas. What all he desires is to maintain a tradition. His intention is to maintain the flow and fluency of the concept of Yoga so that the Shastra will move forward smoothly.



## **Yogashchittavrutti nirodhah || 2 ||**

**योगश्चित्तवृत्ति निरोधः ॥२॥**

### **Meaning:**

Obtaining control over the mental faculties and physical behavior is known as yoga. In other words acquiring the ability to arrest one's mind's passionate worldly activities or to pacify them is called yoga.

### **Explanation:**

In Yogashastra the word 'Nirodha' has been used as a divine word. The meaning indicates benefaction and upliftment of soul.

The use of this word "Nirodha" in modern context has a distorted meaning and it encourages one to take license of free actions of passionate nature.

Atha Yoganushasanam used in the first sutra itself naturally raises question in mind 'what is Yoga?' Is it connected with day to day activities like eating, drinking, dressing, covering yourself or playing? Whom do we call Yoga? We have commenced Yogashastra i.e. study of yoga but what is Yoga? The second sutra thereafter gives us the answer. Control over mental faculties and physical behavior is called Yoga. Human mind has five-fold tendencies. Effective and lasting control over all these tendencies is termed as yoga.

In Gita (The holy book of Indian Culture) Shri Krishna defined Yoga as –yogah karmasu kaushalam - proficient performance of our duties (Karma) is Yoga. On the other hand Shri Vyasji has expressed in his commentary that meditational trance (Samadhi) is Yoga.

We will make an effort to understand and digest these three different definitions of Yoga.

1. Control of mental faculties and physical behavior is Yoga – Patanjali Yogadarshan
2. Proficient performance of duties is Yoga - Shri krishna - Gita

### 3. Meditational trance is yoga - Shri Vyasaji

The definition of Yoga given in Yogadarshan by Patanjali and definition of Yoga given in Gita are both complementary to each other. Yoga can, reasonably be fully explained when we jointly digest both these definitions.

If we do not have proficiency in control of mental faculties and physical behavior, we cannot achieve or practice ‘Yoga.’

Similarly mere proficiency in any kind of work or act (Karma) is not ‘Yoga’. We must clearly understand this complimentary aspect of these definitions - if we achieve proficiency in the act of controlling our mental faculties and physical behavior - Then only we have reasonable success in achieving a practicing ‘Yoga’. Alternatively, if one desires to achieve control over mental faculties and physical behavior an approach has to be made with greater efficiency. Let us further clarify the definition of ‘Gita’ so that we can grasp this better understanding. Now we all know that all actions should be conducted with greater degree of efficiency. All actions should be governed by sharpness of mind and concentration. Unless we apply our mind to the work with all sincerity the chances of success are meager.

The worldly meaning of Yoga is a coming together/ happening together. It is used in a sense of meeting of two persons. For example at this juncture you and I have met at this place. This is one kind of yoga.

Similarly if we get engrossed in actions/work so much that we cannot detach ourselves from the work - the completion of work can be achieved and the success will follow. The success of any action depends on getting attached to that action, getting totally engrossed in the work.

There must be unanimity of actions whether it relates to the gross (Sthula) or to the subtle (Sukshma). Than only you can say that you have executed the work completely. “The efficiency of performing some work is hidden in becoming one with it.”

If we try to understand only the worldly meaning of the statement of Gita, “all acts performed in an efficient way are called Yoga” in a very broad sense - it may lead us to disastrous results. Stealing or violent behavior done in a proficient way / perfect method can also

be termed as Yoga.

Are we to accept this statement without reservation? No! We know that all shastras prohibit the performance of evil acts, however efficiently they might have been executed. Stealing, violence and other such undeserving acts are condemned by all respectable people. Evil acts performed proficiently cannot be placed at par with Yoga. Hence the definition of Yoga can be completed as— such acts which lead us to achieve meditational trance or which help us in controlling the faculties of our mind in the most efficient manner should be termed ‘Yoga’.

If we observe in a more subtle manner we will notice that the shortcomings of the first two statements are removed by the third statement. Both the statements can at best be described with the help of the statement from Gita, “yogah karmasu kaushalam.” If our actions which will help us in achieving trance are not executed in an efficient manner there is every possibility of facing failure. We require high degree of efficiency in conducting the eight fold aspects of Yoga. Therefore Gita sutra conclusively proves that proficiency is a must for conduction of Yoga to avoid failure.

Summarizing we may understand the version of Gita. “Yogah Karmasu Kaushalam” - as proficiency performance of actions can be termed as Yoga” but which are these actions? The actions are of achieving trance or kaivalya, the actions of implementation of Yoga. The study of ‘Yoga’ demands clarity, efficiency, sharpness of mind and proficiency of actions. Conduction of Yoga with sharpness and proficiency brings success.

The activities in which we are usually involved in life will turn us outward (Bahirmukha), but when we turn our mind inward (Antarmukha) we call it Yoga. All our senses have two facets; one opens outward and the other turns inward. Only one facet can remain open at one time. It is one of the functions of nature that when one facet is open the other will remain closed. When the outward facet opens the inward facet remains closed and when the inward facet opens the outward facet gets closed.

When the outward facet will be opened it will help us to experience the ways of life of this world, leading to unleashed passions. This

out-worldliness will make us come under the influence of mundane things – illusion (Maya) and force us to pass through the ups and downs of life. The ultimate result is unmitigated sorrow and affliction. The faculties thus turned outward, will be deprive the worldly soul of experiencing the transcendental, infinitely divine creation within, for the simple reason that the inner facet of senses has been shut off. The attempts to open the inner facet would mean that we are turning inward thus closing our outward senses. Thus the other meaning of Yoga is to free ourselves from the out-worldliness and turn ourselves inward.

The third aspect deals with the movement of the gross-material body toward the subtle body. The inner world is infinitively small to understand. If we want to experience this subtle world we have to enter into it. The outward world is the gross world we see all around. With our outward look we can experience this world only. Hence we cannot reach that infinite, transcendental and divinely superb world which is within ourselves. To see this world we have to turn inward.

Now we can say that:

1. Yoga means a system that helps us to control our mental faculties and physical behavior;
2. Yoga means the proficiency in achievement of meditational trance;
3. Yoga is a meditational trance;
4. Yoga means detachment from outer world and develop inner senses;
5. Yoga means to enter the subtle aspect of mind from outside gross world;

Thus we observe that Yoga is attributed with various meanings.

The most popular and well-practiced Yoga systems have several names. Some of these systems are known as ‘Raja Yoga’, ‘Hatha Yoga’, ‘Mantra Yoga’, ‘Laya Yoga’, ‘Japa Yoga’ etc. etc. Endless means are suggested in the practice of controlling mental faculties. One can choose from these which he feels are most appropriate and are useful in achieving his goals of achieving control of mental faculties and achieve Kaivalya i.e. emancipation/salvation.

You can experience “Kaivalya” a form of emancipation. You can take the assistance of a well-qualified Guru who can guide the enthusiastic souls keeping in mind his nature, the circumstances and needs of the soul.



## **Tada drashtuhu swarupe avasthanam || 3 ||**

तदा द्रष्टुः स्वरूपे अवस्थानम् ॥ ३ ॥

### **Meaning:**

At that particular time (i.e. at the time of obtaining control over mental faculties), the onlooker (Drashta or Self) obtains a state of steadiness (concentration) in himself.

### **Explanation:**

What happens when one achieves Yoga or when one achieves control over mental faculties? What type of state he achieves in the steady state of Yoga. When you obtain the state of Yoga, i.e. when the mental faculties will be brought under control, at that time the onlooker (Self) obtains a state of steadiness (concentration) in him. In other words it means that he places himself in his real form. At the time he realizes himself in his true form. He will experience the freedom of spirit called “Kaivalya”- himself alone - nobody else - it is a state of Samadhi or meditational trance.

Now what do we understand by the word “Kaivalya.” It denotes a state of absolute aloneness, there will be no one else than his own self, being unique with no equal to him, without any dual existence, and remain eternally in his true form. But when will he be in this sublime state? He will be in this sublime state when all the faculties of mind are brought under control. Then only it can be said that he has stabilized his mind within himself. This state is described in Yogashastra as Kaivalya.

Different Acharyas have described the state of “Kaivalya” in different ways, at different times and places. Several words are used to express this state. They are: Moksha (Emancipation), Mukti (liberty), Kailash (The abode of Shiva), Akshra (Aksharadhama), Raja Yoga, Samadhi (Trance), Unmani, Manomani, Amaratva (Immortality), Laya (Rhythm), Tatva (the true element), Shunyatishunya (Being nothing and being everything), Paramapada (The supreme state), Sahaja (Having natural existence), Amanashka (Supreme being: Inattentive), Advaita (Non-dualism), Niralamba (Without support), Niranjana (Without any blemishes), Jivanmukti (Liberty with the body intact), Turiya (The 4th state of soul, It becomes

one with Brahma) Oghadghat, Saket etc etc.

Different scriptures have utilized many similar words. But at this particular stage the phrase “Swarupevasthanam”, meaning “to remain in its own form” appears to be expressed appropriately. It tells us the exact state a soul achieves. What is to be done? What type of situation develops? There are popular beliefs that the soul goes to different world and he experiences the divine enjoyment. These are talks without adequate understanding. Instead the word used, ‘Swarupevasthanam’ is appropriate and correct. At this particular stage one remains in self and remains alone and experiences bliss of his original form.

We have learnt that controlling our faculties is called Yoga. But what do we call it when the mental faculties could not be brought under control? What is the condition of the person at this time? These aspects are described in next aphorism.



**Vrutti Saarupyamitaratra || 4 ||**

**वृत्तिसारूप्यमितरत्र || ४ ||**

**Meaning:**

In other conditions i.e., conditions outside the absolute control of mind and physical functions, a soul remains only in the form of the activities it is involved in.

**Explanation:**

If it is not possible to bring full control over mental faculties, then the soul remains as per external functions (Vrutti). Out of the six mental tendencies:

- |                      |                      |
|----------------------|----------------------|
| 1. Desires (Kama),   | 2. Anger (Krodha),   |
| 3. Illusions (Moha), | 4. Pride (Mada),     |
| 5. Greed (Lobha),    | 6. Jealousy (Matsar) |
- whichever mental state will prevail, the Jiva (soul) will mould himself into it.
  - When soul passes through desires (Kama) he is in the state of desire (Kamamaya).

- When soul passes through anger (Krodha) he is in the state of anger (Krodhamaya).
- When soul passes through greed (Lobha) he is in the state of greed (Lobhamaya).
- When soul passes through illusion (Moha) he is in the state of illusion (Mohamaya).
- When soul passes through pride (Mada) he is in the state of pride (Madamaya).
- When soul passes through jealousy (Matsara) he is in the state of jealousy (Matsaramaya).
- But if he can achieve complete control over his faculties he will regain steadiness within himself.

Let us try to understand how the soul regains the state of his form, by an illustration. In a way illustration prove to be one sided. It cannot explain the original aspect completely. But it can give us a glimpse into the truth. Let us take the illustration of water.

The water appears quite clean in its pure form when filled in a clean glass because it retains in its original form. But if we pour water into a tumbler glass it will assume the long, or broad, or round or square shape of the container. If it is a colored glass the water will look of the same color as it is mixed with color. Besides if there are reflections from the outside it assumes the colors of those reflections. But we know these are not its true forms. In its original form it is devoid of any color or any shape.

In a similar way, the soul keeps himself away from his daily worldly activities and is carried to a sublime state through yoga. But when he gets involved in the worldly activities and remains immersed in them the soul gets enveloped by these activities. There are five different forms of these activities. Next rule elaborates them.



## **Vruttayah Panchatayah Klistaklistah || 5 ||**

**वृत्तयः पंचतयः क्लिष्टाक्लिष्टाः ॥ ५ ॥**

### **Meaning:**

The activities, which are known by difference of acts of sin and

virtue (Papa & Punya), are five fold.

**Explanation:**

The activities are divided into five forms. They have two variations viz., Klishta or those that are afflicted and Aklishta or those that are non-afflicted. In other words, activities which cause us untold suffering (bad activities) are called Klishta and those which do not inflict sorrow on us or those which remove sorrow (good activities) are called Aklishta.

The activities from which an individual passes through are five fold. Of these some prove good for us and some are bad. Thus all the five parts are known by their good and bad aspects.

The names of the activities are mentioned in the next rule.



**Praman, Viparyaya, vikalpa, nidra, smrutayah || 6 ||**

प्रमाण विपर्यय विकल्प निद्रा स्मृतयः ॥ ६ ॥

**Meaning:**

The five fold activities are:

1. Pramana Vrutti: Activities substantiate by proofs.
2. Viparyaya Vrutti: Activities based on illusory knowledge.
3. Vikalpa Vrutti: Activities which have an alternative.
4. Nidra Vrutti: Activities concerned with sleep
5. Smruti Vrutti: Activities related to remembrance



**Pratyakshanumanagamah Pramanani || 7 ||**

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

**Meaning:**

The activities ascertained through Proofs are: 1. Direct proof (Pratyaksha), 2. Conjectures (Anumana), and 3. Vedic-Pauranic proof (Agama).

**Explanation:**

To establish any fact we require proof. Proofs are of three kinds:

1. the direct proof; 2. proof based on conjecture; and 3. proof adduced

from the content of scriptures. These are the three divisions of proof.

What is a direct proof? Those which can be experienced by sense organs, those that can be established by our senses, which are felt by senses, or can be proved through senses, are called direct proofs.

That is why it is said that no direct proof needs to be proved. In other words when we are witness to any act, no further proof will be required. (pratyaksham kim pramanam). When a person obtains a direct proof he is satisfied. His mind accepts this without doubt. An ordinary man would prefer direct proof rather than lean back on conjectures and scriptures. Why? Because he experiences the worldly matters through his sense organs. He is habituated to experience only through his Senses therefore anything experienced by his sense organs is taken as complete proof.

But the knowledge of Yoga is beyond the material senses. We have already stated that yoga means turning inward. Yoga leads us from the gross to the subtle. The subtle cannot be perceived by physical senses. They are beyond the purview of senses. As a comparison the gross objects are very small and subtle objects are vast and limitless.

The room which we are occupying now has very few objects which we refer to as gross. With the exception of the four walls and a few furniture items the whole area is covered by space and sky which are termed as subtle substances. Gross will at all times remain smaller than subtle. But can we confirm that we understand fully about that miniaturized gross? Is it not possible to assert the subtle world when our physical senses and perception are not able to grasp the miniaturized gross world? When the subtle world is not visible and when it is beyond the senses, how can we claim to know the subtle world? This subtle world, about which we are talking, is beyond limits, it is immense and transcendental and divine.

We have to take the shelter of Yoga to know about it. We have to meditate and go into trance to realize it.

The direct proof or “Pratyaksha Pramana” is explained as: “prati & aksha pramana” meaning – that, which transpires before eyes, that can be presented before senses, that can be experienced. But direct proof can be offered on connection with gross objects. You cannot quote direct proofs towards subtle matter. They can be established

either through assumptive proofs or through Pauranic (mythological or content of scriptures) proofs.

Subject matters like ‘Atma’ or soul and ‘Paramatma’ or divine cannot be established through any means of gross objects. There are subtle matters other than those which can only be proved by conjectures and Pauranic proof. Thus we have learnt that matters of gross and subtle can be established through the means of direct, conjecture and Pauranic proofs. The group of these three proofs is known as Pramana Vrutti.

After understanding ‘Pratyaksha Praman’ i.e. direct proof let us take ‘Anuman Praman’ (conjecture) - to prove the things through conjectures. Proofs derived by conjectures should not be looked at with suspicion. Just as we put utmost faith in direct proofs, so also the evidence offered through conjecture must be given full credence. But since this second evidence is quite subtle, the gross sense organs won’t be able to evince them. They can be grasped by subtle senses, that is why we call them proof of conjecture, like the direct proof they too are beyond doubt.

Let us try to understand this aspect. Suppose while sitting here we witness smoke emerging from the distant hills. From the belching smoke we assume fire behind the hills. We have not actually seen fire. But we can assert that there is fire beyond. This we are certain because of the smoke which is swirling from behind hills. The proverb says that where there is smoke there is fire. On the strength of this statement we have assumed that there should be fire. Thus we have established fire by the proof of conjecture. Since fire is existent behind the hills the smoke is rising up, Even though we are unable to see the fire we established the fact of existence of it by our conjectural powers.

The third proof we are concerned with is Agam/puran proof. It is also known as verbal proof. Where the direct proof and conjecture cannot reach, this third proof will be considered.

Puranas are known as “Agama” and Vedas are referred as “Nigam.” All the ‘statements made by sages, the well-wishers and revered Acharyas which depict their individual revelations - are called proofs of Puranas or Agama.

I will give an illustration here. Someone had made some remarkable

research in America about which we had least experience. When our father and some well-wisher write about this discovery in detail, we will come to know about such research. Those who have written to us are our well-wishers, our dear ones. They will not try to misguide us. Why should they? Whatever they have written must be the truth. Thus we accept it without question. If we receive such letters now and then and we make collections of such letters it will be a small booklet. If we print these all booklets then it will take the shape of a shastra (scripture). It will be a collection of experiences (revelations) of relatives.

In a similar way the works of the great sages are reliable doctrines, the condensed experience of great Acharyas, yogis, rishies-seers about subtle world, about soul (Atma), divine power (Parmatma). These are experiences of rishies-seers which were subsequently written down in language and book of such collections are known as 'Agamapraman'.

In this manner, to establish a subject matter we depend on three proofs viz.,

1. Direct proof i.e. proof put forward through the experiences of our senses.
2. Conjectural proofs or the result-oriented proof i.e. proofs assumed by the understanding of the cause from work i.e. smoke. The presence of smoke indicated the presence of fire.
3. Pauranic proofs i.e. proofs offered from the works of the sages.

Thus pratyaksh (direct) proof, anumana (conjecture) proof and agama proofs are the proofs which form praman vrutti.

Now let us attempt to understand what "Viparyaya Vrutti" means.



## **Viparyayo mithyagyanamatadrupapratistham || 8 ||**

**विपर्ययो मिथ्याज्ञानमतद्रुपप्रतिष्ठम् || ८ ||**

### **Meaning:**

Atadrupata or knowledge based on illusion is known as Viparyaya Vrutti.

### **Explanation:**

It is the knowledge relied on the illusions (Atadrupata) of the object.

This knowledge is not based on the real form of the object (Tadarupa).

This is best explained through an illustration viz., a rope and a snake “mistaking a rope (Rajju) for a snake (Sarpa). The word “Rajju” means a rope. To mistake a rope for a serpent under the influence of darkness is known as knowledge based on illusion. If you see a rope and understand it as rope it is known as placing your knowledge in the real form i.e. “Tadrapapratistham” Tadropa denotes recognition of the real form of an object.

But if you assume the form of a snake when you see a rope in darkness it is recognizing a form that is not there. Hence we call it “Atadrapam” i.e. a form which is not same as you think.

Due to some kind of illusion or fallacious thinking a rope is mistaken for a snake. This is illusionary knowledge. It is known as “Viparaya vrutti.” But you do not need a stick to thrash it or make it go away. What you require is a true knowledge of the object. If the cause of the fallacy is darkness then you need light to enlighten you of the facts. The moment the light is switched on you will realize that it is just a rope. Thus the knowledge about reality dawns upon your mind. It is known as tadarupata.

In this instance we have misplaced our knowledge. We have given a wrong identity to the object lying on the ground under the cover of darkness. If we take rope as rope it is Tadarupta (factual knowledge) but if we take rope as snake its Atadarupta (illusionary knowledge). Hence this wrong assumption is called “Viparyaya Vrutti”. To explain this kind of activity we have given the illustration of rope and snake. In practical life we are subjected to innumerable illusory or faulty actions and as a consequence undergo lot of Suffering and misery. We have to make an attempt to understand these illusory notions and free ourselves from the clasp of falsely conceived afflictions.

Under this false presumption of a rope as a snake in the house, we leave our house and the comforts of a home with an imaginary fear of snake. This kind of mental activity puts us into a lot of avoidable harassment at different levels of life.

This reference is only an illustration. We have to realize at what stage in our life and actions, knowledge is based on illusions. At what point or place we pass through miseries owing to such Viparayaya



vrutti? What are the illusions we have in the life instead of knowledge of realities or of real forms? Where are we afraid of such illusions? What efforts are we making to catch these illusions? If we want to get rid of this ignorance what we need is the knowledge of truth. If the reason for this hallucination is darkness then by the illusion, if you take snake as a rope, you may try to hold it and may die because of snake bite.

Owing to illusion if we take rope as snake or a snake as rope - both are illusionary knowledge. It is atadrupta and not tadarupta. If we do not see real form then it is all wrong - or Viparyaya vrutti. In our life, where does Viparyaya vrutti harass us? We must drive ourselves from Viparyaya to real Knowledge. We may seek guidance from saintly persons or gurus to come out of illusions.

If we are not in a state of annihilating this ignorance generated out of illusory notion of ourselves, let us seek guidance of a Guru and saintly person.

The activities known as ‘Vikalpa Vrutti’ are explained under” the next rule.



## **Shabdagyananupati vastushunyo vikalpah || 9 ||**

**शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः || ९ ||**

### **Meaning:**

On hearing some kind of sound you believe there is some object around but you will find nothing, thus it is known as ‘Vikalpa Vrutti.’

### **Explanation:**

This is otherwise known as an illusion of words. Uttering words by somebody or some sound makes us feel or experience something is there, but that is not there. There is mere vacuum, an illusion of something existing. According to the Yogashastra of Patanjali it is called ‘Vikalpa Vrutti’ or “activities in the alternative.”

The aspects of human activities/tendencies are explained here, so that you can gain control on your actions, get rid of illusions, achieve liberation. Having obtained freedom from worldly activities, we can move toward gaining ‘Kaivalya’ or emancipation or ‘Moksha’.

All these Vrutti - activities - are described in detail so that we can understand Yoga better and concentrate in ourselves. If we are entangled on illusionary path, we may leave it and make human birth as successful birth for achieving freedom from endless cycles of birth and death.

In this third kind of alternative activities there is an interpolation of illusion of words used. In reality, these words expressed in a sense of extreme exaggeration which does not carry any meaning. Expressions like horns on the head of a rabbit mean nothing. They are as insignificant as the expression like the flowers of heaven or the son of a sterile woman. These are gross illustration to explain to you the meaning of Vikalpa Vrutti.

But in the study of Yoga we have to search for subtle instances in our life and should consider the alternative activities after which we are running. We have to look out the places where the alternative functions are letting us down.

Let us give an instance. Someone had exclaimed that he had attended the procession of the marriage party of a son of a sterile woman. He went further and stressed that the party was garlanded with flowers obtained from heavens. These words give us an impression that they are apparently very true. But if you give some thought you will realize that when there were no roots from where the tree has emerged then where is the question of spreading the branches, blossoming flowers, and fragrant fruits. It is aptly expressed by this Sanskrit maxim: Mulo nasti kuto sakhah – where there is no root there are no branches.

You have not consumed any food at all and you are talking about satisfaction. All this is sheer exaggeration of matters. This reminds me of a Gujarati gimmick. It is very entertaining and is popularly quoted in good gatherings. I am giving it here to illustrate what I have been trying to tell.

Two bluff master gathered on one occasion. They were intoxicated under the influence of a substance called ‘Chandu’ a kind of liquor.

The first one said: “My father keeps many horses. He has constructed a huge stable for keeping them up which extended from one end of the horizon to the other. The second one continued: Look!

My father keeps many weapons. He has one spear so big while one of its ends touches the sky the other went into nether (Patala). The first one retorted “Why do you try to bluff? Where would your father have kept such a long spear? The second one answered quickly: “Where else! He would keep it in your father’s stable.

We all know that this is all tall talk. This kind of conversation is held when people have no work and are at leisure. These are the kind of things that carry no weight or meaning. Knowing that it is all flippant people carry such talk with a view to give entertainment. But even this light talk conveys some knowledge.

But there can be no such flippancy with a subject matter of Yoga. Patanjali is dealing with a subject which is profound and imparts knowledge. It has no scope to entertain people with jokes. These matters are meant for learned people who cherish to obtain emancipation of ‘Kaivalya’ order; people engaged in the practice of meditation; people who aim at achieving higher objects rather than entangle in gimmicks.

Of course! When these deeper subjects are dealt with in the presence of common people, the orator has to use a technique where entertainment has to be mingled with serious matters. This kind of entertainment has to be adopted by the speaker when he finds that all of them present in the gathering are not so interested. It will help the speaker create interest in the mind of such people for the subject matter.

But for those who have a liking for spiritual knowledge Yogashastra of Patanjali offers the essence of scriptures. I am only trying to make these principles of Yoga as simple as is possible and at the same time entertaining. I offer one more instance to explain this rule i.e. ‘Vikalpa Vrutti.’ It is like this “Someone has presented to his Guru a pair of sandals and decorative head gear called ‘Mukut’ made out of the horns of a rabbit. The Guru is said to be very pleased and blessed him.”

This you all know is sheer exaggeration right from the beginning. You have never heard about a rabbit have horns. If a rabbit has no horns then from where the sandals were produced and how was the ‘Mukut’ prepared? So the question of presenting them to the Guru does not arise. All this is ridiculous right from the start. So the blessing

part is also a fabrication.

Now the author moves to the next rule called ‘Nidra Vrutti.’



## **Abhavapratyayaalambana vruttirnidra || 10 ||**

अभावप्रत्ययालंबना वृत्तिर्निद्रा ॥ १० ॥

### **Meaning:**

Those activities which try to take support or lean on to the knowledge of emptiness (Abhavagyana) is known as “activities of hibernation”.

### **Explanation:**

An antecedent form of sleep is half wakefulness. You may call it a nap if you are not fully in sleep. The first stage is nap and the extension of it is slumber. The gross form of sleep is semi-wakefulness and sleep is the subtle form. In half wakeful state, your senses will not be fully under the influence of sleep. But sleep is a deeper element. In between these two states. we have one more state i.e. dream-world. In this state we often dream.

As you advance from the state of half slumber (called ‘Tandra’) you will begin to dream. When the dreams prevail in your sleep, you have to understand that you are passing through dream world. But when you will be engulfed in deep slumber you will be no longer bothered by dreams. Then you will feel fully relaxed. You will not be able to get full rest when dreams prevail over you. In this state all your senses will be occupied in enjoying the subtle passion. You eat in dreams, you walk, you run from some imaginary danger; thus you pass through various experiences in dreams. All these are experienced through the subtle senses of our body. As such our body cannot receive the much needed rest.

Complete rest can be had only when all our senses reach a state of firm quietness. Hence deep slumber is essential. When we are engulfed in profound sleep the senses grow quiet without being disturbed. When you are absolutely free from dreams then only your mind will be relaxed and you get full rest.

Even if you get five to six hours of sleep, but are disturbed by dreams your body will not get the much needed rest. If you have deep, undisturbed sleep even for two hours, you can feel that you are fully relaxed.

Thus we have understood sleep brings complete relaxation. But Patanjali considers ‘Sleep’ (Nidra) as a kind of activity. Whenever we are engulfed in sound sleep we will be under a kind of activity. But when you try to compare it with trance the rest you get out of sleep will have no value.

We have now clearly understood that out of the three states of 1. Wakefulness, 2. Half wakefulness, and 3. Dreams; we get most rest in a state of sleep. If our sleep is complete we get up next morning fully relaxed and fresh,

But the tranquility one will experience in a trance will not be felt even in sound sleep. As soon as you go into sleep you will begin to perspire slightly. What does this prove? Even in sleep you will have subtle strain on your body.

We have no experience about what transpires in a trance, Hence we cannot talk about the bliss we realize or the tranquility we gain. But we have the knowledge of sleep. We know that when we get good sleep we experience greater relaxation than when we are in a state of wakefulness.

The tiredness of the whole day will be wiped out after a sound sleep. In a similar manner, the exhaustion of a whole life, even of several births can be mitigated if you know how to go into a trance. The moment you move into a trance, the annoyance of whole life will be annihilated.

The next rule tells us about the fifth activity i.e ‘Smruti Vrutti’.



**Anubhutavishayasampramoshah smrutih || 11 ||**

**अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥**

**Meaning:**

The activities related to remembrances (Smruti Vrutti) are those which bring memories of our experiences to the fore.

**Explanation:**

All the experiences we pass through life cannot be forgotten. Their memory remains back. Inability of forgetting them is called the activity of remembrance i.e. ‘Smruti Vrutti’. All the experiences we have gained at one time or other during enjoyment of life are something we cannot forget.

When something new happens in our life super-fine lines will be drawn on the some part of our brain. Yogis tell us that lines of experiences will be imprinted on our mind. These innumerable lines drawn on mind allow us to grasp new experiences. These lines absorb knowledge easily and quickly, helping us to contemplate and meditate.

If any fundamental stream of thought strikes our mind, that person will not be perturbed. His mind is full of previous experiences imprinted there. Only when your brain has a minimum of lines of memories you won’t be in a position to grasp new line of thoughts. He will be reluctant to accept new theories. The news will be unbearable to him.

The lines that are left behind in mind are the collection of memories. The controlling of all the five activities aim at placing the devotee receives his place in his form. It means that the devotee is no longer encircled by these activities, that he has achieved control over his mental faculties, that he is not involved in them.

**Conclusion of Chittvrutti:**

Yoga is the synonym of controlling our faculties. The word ‘Nirodha’ indicates putting a stop, creating absence of activities.

All the gross and subtle objects of the world leave their reflection on our mind. The enjoyments of life become the subject matters of our ears, eyes, nose, mouth and skin. They enter the human system through these five sense organs. Then they encircle the human mind.

But when any of these five sensory organs, though in sound condition and normal, but refuse to receive their subject matter we say it is Yoga.

The word ‘Chitta’ indicates that we are under the grip of our sense organs. Chitta means mind encircled by worldly tendencies. If it is not encircled by their influence then it will not remain as ‘Chitta’ i.e. encircled mind. There will be only its own form. Yoga calls it

‘Swarupastha.’ The existence of ‘Chitta’ or the word Chitta denotes reflection of passions, to identify with the world, to remain sentimental, to be capable of suffering. Outside these passions and sentiments ‘Chitta’ has no independent existence.

If you study the above referred fundamental explanation you will understand much more about Yoga. What we call, mind, intellect, the faculties and ego are all different names of the same authority. When we think with the help of this power we call it ‘Chitta’ or mental faculty or thinking faculty, when we contemplate with its assistance we know it is mind, when we use the powers of discretion, it is intellect, when it gets concentrated simply for the experience of enjoyment, of self existence, it is the ego.

In the twelfth rule Patanjali explains the means of achieving control over the five tendencies explained earlier.



## **Abhyasavairagyabhyam tannirodhah || 12 ||**

**अभ्यासवैराग्याभ्यां तन्निरोधः || १२ ||**

### **Meaning:**

By practice and by renunciation control of mind can be achieved.

### **Explanation:**

Patanjali has used the word ‘Tannirodhah’ meaning to control that. Here the word ‘that’ has a reference to the activities of mind. The control of mind is the problem we have to deal with. The means suggested are: one practice and the other: to take our mind away from the activities of world. In other words, to turn our face against worldly passions. That is renunciation.

What do we understand by the word ‘practice’ (Abhyasa)? If you desire to achieve any objective, if you want to acquire knowledge what you have to do is to practice regularly and turn away from worldly activities. These two means will never let you down.

If you want to succeed in your efforts whether they belong to materialistic world or to the spiritual achievement or the transcendental or both, these instruments will prove very useful. If we can gain control over our faculties through these two means we can very well state

with assurance that the soul can be placed in his true form. We too, should learn about these two means to achieve control on our mind (the state of within self ‘Swarupavasthanam’). That is this state can be experienced by soul. Let us try to elaborate the elemental form of those two aspects.

Rule 13 discusses first about that means known as “practice” or ‘Abhyasa’.



### **Tatra sthito yatnah abhyasa || 13 ||**

तत्र स्थितो यत्नः अभ्यास ॥ १३ ॥

#### **Meaning:**

The method adopted or the efforts made to achieve a steady state of mind without activities are called practice.

#### **Explanation:**

Of the two means suggested to us i.e. practice and renunciation, the persistent attempts we make to remain without doing any activities and to try to place the self in its own form is known as ‘practice’ in the parlance of Yoga.

We have some goal before us. It is to achieve a state where the self will find its own form or Atma will find its own form. As long as we do not obtain this state we continue our attempts, these continuous efforts are called practice. May be it is for one day, maybe it is for one month, or maybe it is for one year, or may be an effort is continued for birth after birth.

The salient feature is to move ahead with our efforts till we achieve that ultimate result, without obstruction or hindrance. At the same time you have to work with a liking it, you can never underestimate the value of practice.

You can never speculate about the length of period of practice or there is no limit specified for practice. We have to prolong this practice effort till that end is gained. Here the end for us is, number one: to overcome the wavering mind and bring it to be left without activities; number two is: to bring our own self into it, real form, and thirdly: maintain this state as long as we desire to be there.



A man can do impossible acts if he has that tenacity to put the necessary practice into it. People have achieved wonderful heights. One such example is the act we see in a circus. Through arduous practice scientists have created physiological Wonders.

Yoga is spiritual science full of divine treasures in the form of emancipation. It opens its treasures before the true practitioners. To follow the eight-fold divisions of Yoga with utmost determination is also a kind of practice.

To make our practice firm what are we supposed to do?



## **Satu dirghakalanairantaryasatkarasevito dradhabumih || 14 ||**

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

### **Meaning:**

The practice we make becomes ripened when it is carried for a long period, without hindrances, and with utmost respect.

### **Explanation:**

What is the meaning of the word ‘Sevito’ used in this rule? It means that we have to observe certain principles, follow certain rules and conduct some acts for a very long time, without any interruptions and with great grit and respect.

The three pre-conditions stipulated here are:

1. long drawn out practice,
2. without any hindrance and
3. With due respect.

The first of these requirements is: to practice for a long, indefinite period, till one does not get the cherished results. During this long struggle the practitioner should not be perturbed with interruptions that will break the continuity. It should not be performed for four days and left behind for two days. You worked on it for two months and then again give it up for a fortnight. What I am trying to convey is that the practice should be continued without hindrances. It does not mean how long it has to be continued. Because Yoga is not an

easy task; it requires concentrated efforts. Any obstacles coming in the way will break the link in the efforts. Obstacles mean starting from the beginning.

Like the perennial rivers that flows without breaking till they finally reach the oceans. Look at those other rivers which flow gushingly during certain season i.e. seasoned rivers and then slowly weed out. Those are the waters that stagnate and produce repugnant smell and create bacteria in the end.

If we stop our practice intermittently we will lose the link and gradually we turn away from our efforts. If we leave practice for five days. The study will leave us aside by fifteen days.

Why do we give importance to perennial rivers like Ganges and Yamuna? Because they are resplendent with clear water as well as holy and they go on forever without breaking-interfering their flow. The Ganges starts from Himalayas. Himalayas are surcharged with divine herbs. The water of Ganges flow over these herbs which are having medicinal values. As it carries the essence of healing qualities of these rare herbs, it attains the degree of divinity owing to these medicinal values.

Look at the streams flowing around this place i.e. Kedareswar. The water of these streams flow all the hours and all the months with a musical sound permanently without any interruption, devoid of all impurities. Since they flow continuously they are so cool, sweet and odorless. On the other side have a look at the waters that gather and stagnate where we wash our hands and face. They give out bad odor within a day. Perennial river water does not give foul smell owing to continuity and non-interruption of their flow.

Hence if we desire that the four principles of life be fulfilled through undisturbed efforts, we have to practice the laws of Yoga without interruption. If the practices continued without any obstructions, we can gain the result we anticipate. If we leave the practice for a few days, it might leave us for longer time. If we leave the practice couple of times, we may ultimately forget it all together.

Thus we have carefully studied these two conditions specified by saint Patanjali, namely, to have practice of Yoga for a long time and to see there are no hindrances in our long practice.

Now let us understand the third and important condition: ‘Satkarasevito.’ What does it mean? It means that we should follow the practice with all due respect to its commands. If you continue your practice without enthusiasm and respect that it deserves, you are bound to fail somewhere in your progress.

First we try to understand the value of the subject like the universal soul (Paramatma- God) and individual soul (Atma-Self) and what is meditation and what are the notions they hold. Then we decide to practice meditation. We begin to believe that proceeding with our practice in right earnest has its own value.

So we decide to get up at the holy and auspicious moment i.e. 4 o’clock in the morning. This period is known as ‘Brahma Muhurta’ and is considered very propitious.

On the very first day the alarm clock wakes us up at four o’clock, we feel there is still sufficient time left for our meditation. Why not lie down in our cozy bed for some time more. Our senses will crave for the comfort of early morning sound sleep. We will press the button of alarm clock and go back to sleep.

This kind of determination will lead to thinking in the wrong direction. Our own mind lets us down. It makes us believe that a little more sleep is not going to harm us much. It will tell us that we are not turning any poorer in our practice by extending our sleep, instead of waking up at this unholy hour.

Are we going to gain all those things which Yoga promises us? The mind would like to ask! God alone knows when the assured bliss and happiness will be obtained, but we are quite sure of the sweetness of the sleep at this hour of early morning, as we have sufficiently experienced it. Of the other assurances of Yoga practice we are not certain about it. It is only a conjecture on our part. We have no experience about it.

Thinking like this we slip into long sleep. Someone in the family wakes us up. They say: “get up! You are getting late for your office,” “Oh! God!” you utter. “It is already half past eight; you rush through your daily chores. You hurry up and gulp down your breakfast and try to go to your office in time.

As you move out you decide to wake up at 4 o’clock next morning

without fail. But the same procedure will be repeated. This happens because you are trying to do Yoga practice without offering due respect and attachment towards this work.

There are some others who believe that by following yogic practices they can gain certain achievements and be able to do miracles. There are still others who are motivated to Yoga by seeing others practicing these methods. They follow them out of some pressure from others, or believing that it will be a matter of prestige. They observe these practices, waking up at 4 o'clock trying to meditate etc. without the necessary impetus or without enthusiasm or respect for it. As such these acts will not have the necessary dedication required behind them. And alas! We do not show the same attachment to the Yoga practices we intend to follow. Therefore we are simply dragging it. They are followed out of sheer force.

On the other hand, if we can show same amount of enthusiasm in the night before going to sleep, determining in our mind about the practices we will follow the next morning. The urge should come from within. Your whole system should be throbbing with anticipation of the moments of meditation; you intend to do in the early morning. When such an urge and enthusiasm is felt for Yoga practice - we call - you love Yoga practice and you get attached to it, there are fair chances of your success.

Even if we continue our practices for indefinitely long periods without hindrance, but if we do not put our heart behind it, it is not going to produce the results you are hoping for. That is where the other condition comes into operation i.e. 'Vairagya' or the ability to keep yourself disinterested, non-attached in life.

Let us try to understand the fundamental form of 'Vairagya' as it is going to come in the next sutra. The word Vairagya consists of 'Vi' and 'rag' meaning that you should place no attachment (without attachment - without rag- vi-rag) in the activities of life. The word also suggests that on the other hand we must show greater attachment (additional attachment- 'Vishesh rag' - vi-rag) in our yogic practices.

This 'Vairagya' has two aspects. We have to exhibit disinterestedness in all those acts which form as an obstacle in our Yoga practice. You have to turn unattached towards all such habits

which cause hindrances in Yoga practice. On the other hand you have to show your attachment towards such acts which try to support the in Yoga practice.

In one sense ‘Vairagya’ means to be without attachment. On other hand in a special sense it indicates certain extraordinary interests or attachments. Where we have to be detached and where to be attached is dependent on how the activities are detrimental or helpful in obtaining our yogic ends. Then only our efforts will bear fruits. If we have to wake up early in the morning to perform our ritual we have to give up other habits like waking up late, chit-chatting with friends and loved ones, or attending some movie in the night etc.

In this way when we have to show detachment to all those worldly acts which draw us away from our life’s goal, i.e. Yoga practice, we have to show special attachment to such activities that help us in the progress of our practices.

The next rule explains us about this important aspect ‘Vairagya’.



## **Drashtanusravika vishaya vitrushanasya vashikarasangya vairagyam || 15 ||**

द्रष्टानुश्रविक विषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

### **Meaning:**

‘Vairagya’ is the detachment we show towards the enjoyment of the passions of the world.

### **Explanation:**

We find two words in ‘drashtanusravika’ one is ‘drashta’ and the second ‘anusravika.’ “Anusravika” is again divided into ‘sravika’ and ‘anusravika’. Thus we have three words i.e., three distinctions: 1. Drashta, 2. Sravika and 3. Anusravika.

Now ‘drashta’ means things that have been seen prior; in other words, the things that have been experienced, the things that have been enjoyed in the past. ‘Sravika’ shows the experience about which we have heard about. ‘Anusravika’ means those experiences which we learn from a third person who himself heard about them through a third person.

The other important word in the rule is: ‘Vitrushanasya.’ It means - to remain without any passions. To be passionless in all the three kinds of experiences is known as ‘Vairagya’ i.e. detachment. In other words it means to have control on our carnal pleasures.

As said the passions are felt - experienced in three different modes viz., directly experiencing them, come to know about them through the means of listening, the third mode has no direct contact, but comes to be known about them through a third person who acquired the information by listening about them from another person.

One is direct knowledge of passions gained through personal experience. In the second mode you do not have direct experience. You listen about the passions through another person and your knowledge of it is limited. The third mode is still more remote. Here you listen to someone who has no experience of the matter; even that person comes to know from another indication, he too has no personal experience.

We have to remain without any desire in all the three modes of worldly passions. To be free from desires does not mean that we should give up all and go and live in a forest. It is natural to be involved in worldly affairs. Our mind wavers on these subjects. Each one looks forward with great enthusiasm to undergo these passions of life. The temptation for the experience of worldly objects is endless. Our mind gets itself entangled in these matters. Hence Patanjali wants us to keep our mind away from them.

Our desires lead us toward worldly bondage. To be desire less is freedom. If a person moves forward leaving behind the worldly affairs, at a later stage he may achieve spiritual liberty. This won’t happen all of a sudden. It will take place gradually. By the grace of learned Gurus and by their benevolent contact you can someday call yourself free from bondage of birth and deaths. Then you will call yourself an accomplished person. A person’s course of action in life is to lead a true existence as per the advice of scriptures. If you continue your life according to Vedic inscriptions then you will be accomplishing the impossible task of achieving emancipation. In this search for freedom the two things that come to our assistance are practice and renouncement.

‘Vairagya’ is to live without desire. The persistent efforts made in this direction is practice. These two can help us in controlling our mental faculties.

I quote the following beautiful verse from Mahabharata to stress my point on ‘Viragya.’

**Najatu kamah kamanam upabhogyena samyati |  
havisha krishanvartameva bhuya evaabhivardhate ||**

If you pour ghee (refined butter) into fire it will only increase the flames, to put out fire you have to stop adding ghee. As we involve ourselves in worldly ways they will only increase in their intensity. They can never be reduced by satisfying them. The more you attempt to increase, satisfy the passions, your desire to have more of it will inverse. Our passions can never be fully satisfied. The only avenue to avoid them is to throw away all our desires to flames. We have to learn from experience that gratification of passions is not the remedy. You satisfy one desire, another will crop up. It is an endless process of gratification. In the end, the sense organs will be lived beyond endurance. In an attempt to gratify the unlimited desire, you will grow weak and you will find yourself not capable of dealing with them. If you go on utilizing and fire your sense organs and fire organs of action unendingly, they will turn helpless and be unable to function any longer. But do we get peace of mind even after the organs fail us physically? The mind will become more restless as the body fails to cope up with desires. Anxiety is the result.

“I am quite happy with my activities” is one way of looking at it. Another says: “I am let down by my sensory functions” can there be any end to this?

Is there any difference between us giving up our life of passion and the passions leaving us? In the first instance you are concerned with sacrificing something; in the second instance you are helpless. You give up passions because you are no longer in a state to enjoy them, you are physically a decrepit.

All around us people are enjoying life. We are jealous that we could not affect anything. We do want to enjoy. But we are unable to do so. Life is meant to enjoy. We are there helplessly left behind by

our lack of physical inability. We have utilized our energy in excess. Now our limbs are fabled.

I remember another quotation which I am giving below.

**Baith sangatmae santanki, karun kalyan mai apana;**

**Log duniya ke bhogo me, mouz loote to lutande.**

Meaning: When people around me are busy in enjoying the lust of the life, sitting at the feet of saints and Gurus I obtain blessings for my well-being, welfare.

These are the words of our well-wishers. We do not like to heed to their advice. We are left behind with mere jealousy and hurt. What will remain in our fate is to die with wear and tear.

Many believe that if they give a free hand to their passions a coy will come when their hearts will be tilled and they will automatically get fed up with them. In contrast, we observe that desires-passions are never satisfied. We give up our ways only when the body fails us in the end.

Poet Bhartruhari has expressed the pitiful state in the following verse -

**Bhoga na bhukta, vayameva bhukta,**

**tapo na taptam vayameva taptah !**

**kalo na yato, vayameva yata,**

**trushna na jirna vayameva jirnah.**

“All these years I believed I am the enjoyer. But it was the other way round. The passions were enjoying me. They made me enfeebled, dilapidated and old. I was under the impression that I was performing penances. But now I realized that the penances were fermenting me. I thought I was whiling away time. But when I saw myself in the mouth of death I know it was I who merely passed away. How foolishly I held that I would one day be fed up with the worldly passions. I gave a free hand to my passionate actions, it is too late now. It was I who had been worn out by passions.”

We should get this verse by heart. We should try to remember their advice whenever we attempt to do the wrong thing. These lines from Bhartruhari and Mahabharata will check our course of actions and bolster our dampened spirits.



In these three rules we have learnt about the definitions and explanations of the two aspects of Yoga viz., practice and renunciation. We have also learnt about the modes of enjoyment of passions. In the coming rule we will study how we can overcome our weaknesses.



## **Tatparampurushkhyatergunavairushnam || 16 ||**

तत्परमपुरुषख्यातेर्गुणवैतृष्णम् || १६ ||

### **Meaning:**

If you practice the praise of supreme-being then you can turn desireless.

### **Explanation:**

First it is described how desires can be shed off. Then we have learnt about the means of acquiring this quality. This rule tells us that we should praise the great men of God. Then we should offer service to him. Unification of your aim with their aim will help.

We can learn about his greatness in these two ways. The word “Parama” is added before “Purusha” - Great men beyond ordinary understanding is “Parama”. So this person (divine) is beyond our perspective.

This Supreme Being is the extreme awareness - “Chaitanya” in philosophical parlance is used to refer to; “Brahman” who is the source of all sensation. He is sovereign (Ishwar).

The rules 24 to 29 teach us about the concept of this Supreme Being.

“Tasya vachakah Pranavah” (Pranav is his name). This scriptural statement asserts that the sacred syllable “AUM” signifies him - the Supreme Being. AUM represents the true essence i.e. the essential nature identical to divine being. AUM is nothing but the all pervading supreme vitality which we call Supreme Being.

One may ask that who this “Parama Purusha” is? We are all purushas; One who lives in a “Pur” or town. But Patanjali does not use the word purusha in a limited sense of a person living in a city. Here he refers to the divine presence inside all living beings. In this way a living body is considered to be the “Pur” or abode.

The city of Kashi represents the very essence of all the five elements (Panch Bhutas) of nature. This city has a spiritual aspect. There is a famous temple here. The presiding deity of “Kashi” is called “Viswanatha”, the lord of the universe.

How do we envisage the experiences of life? It is manifested through intellect - (Chaitanya). This body is our temple, like Kashipuri. Our presiding deity - divine being - resides in it, like “Viswanatha” in “Kashi”. We who reside in a “Puri “ or city is a Purusha. The deity residing within our bodies is the “Parama Purushan - the supreme being. He is also known as “Atma”.

Whatever acts are preformed to satisfy the inner self are called “Purushartha” - diligence or the four-fold principal efforts of life. This “Purushartha” – diligence can be achieved in two ways. One is conducted through materialistic means. The other is performed through spiritual means.

The means, we adopt to please divine being are supernatural ones. Hence they are considered “Divine Purushartha”. The means to the divine purusharth which we experience the presence of divine person are the “Parama Purusharthas”. In worldly affairs we are compelled to adopt both materialistic and incidental means. The daily performances we undertake - known are the practical “Purusharthas”. Each individual is expected to do some “Purusharthas” or other.

The following devotional song of Bhramanadji is quoted here:

**Purusharthako karo sada nar, karma karma to kya gavae ?**

**Aisi vastu nahi duniyame, Purushartha sae nahi pavae.**

In simple terms it means:

“We have to perform our duties. Let us do our Purushartha”. The “Purushartha”, to which the poet is referring to is the worldly means we adopt, is conducting our karma i.e. the daily routine life.

Patanjali advises us not to give up karma till we reach a stage at which our energies are converted towards supernatural Purusharthas.

All the duties we perform during a course of day come under this heading, only the consequential pleasure will not be subtle. We continue our karma for days, months and unendingly throughout the years. We do bear fruits according to our karmas. But what we get in return cannot be compared with the ultimate happiness.

As life's efforts attain their fulfillment there remains something to be satisfied within. But some dissatisfaction always prevails. If we had received the full satisfaction then we would not have continued our karmas. When you are gratified to your heart's content what will be left behind?

Alas! No one can say with certainty that he has achieved the final satisfaction. The more one pours ghee in fire the higher the flames rise. So the vicious circle of karma continues.

Fulfill karma and take the fruits. Lo! Your instincts will have to go for another karma. Dissatisfaction pushes us seeking more enjoyment. This shows that something is still left behind to be experienced. What is that final Purushartha, after attaining which nothing remains to be fulfilled? You could have possibly obtained all kinds of pleasures, but still you are not able to admit that you have experienced the extreme of contentment.

Thus we come to "Parama Purushartha". The fruits of these efforts are said to be the sweetest of all experiences. It is called "Kaivalya".

We should not forget that materialistic achievements are the stepping stones to the final accomplishment. As long as the desires are not completely satisfied there remains a danger of slipping out of the path while attempting for the final goal.

Let us explain this further. We send someone on an important mission to a place called Telnar. It is a small place away from Kedareswara.

On the way he may encounter a huge crowd. His curiosity would be roused. He had not seen any roadside performance before. He knew that he is on an important mission. But his curiosity for the road-side show would get the upper hand. He would forget about his work and get immersed in the show. Has he any previous experience of such road-side shows, perhaps, he would not have been carried away by inquisitiveness.

Where a person has fulfilled all his materialistic (Purusharthas) he will reach a satiating point in life and say "Yes! I have no more longings." Now he can turn towards supernatural Purusharthas (Pursuits). Thereafter he will not entertain any enthusiasm of worldly occupations.

All his curiosity to gain new experiences would have come to an end by this time. Any obstacles that come in the way would not bother him. He has no more inquisitiveness desire for materialistic achievement. No temptation will mean anything of consequence. He has no time to waste his valuable time on frivolous activities.

The real pursuit left for him is his search for the divine being known as “Purusha”. He alone is capable of bestowing the final freedom known as emancipation - Kaivalya from the worldly bondage. His efforts will now be following the principles of Yoga to obtain spiritual Purusharthas.

The magnificent attributes of this ‘Parush’ (divine being) are glorified in six rules of this work starting from rule 24 up to 29. The Pranava Mantra ‘AUM’ is said to be the verbal form of this divine being. There is another distinguished person. He is designated with the term ‘Guru’ a preceptor. He too has special qualities.

Like the “Parama Purusha” who is known to reside inside all persons - be they women or men - so also this distinguished person has certain qualities. He is an accomplished master capable of offering guidance towards supernatural pursuits. Their life is meant only for the upliftment of the seekers of knowledge. They dedicate their lives for the welfare of the world. They attempt to help people to gain higher values of life.

If a person desires to carry soul on the upward journey, needs an accomplished preceptor (Guru). Such a seeker should serve his guru with his body, mind and wealth. It should be his bounden duty to dedicate himself in the service of guru and try to be as near as possible to him.

Scriptures have allocated a special status for an accomplished guru. He has been placed on an exclusive pedestal and is spoken on equal terms with the divine person.

You have to bring about a rapport with your guru. All the means you adopt in acquiring spiritual enhancement can be fulfilled if the guru bestows his grace upon you. You have to obtain oneness known as “Tadatmya” - with your guru.

When we say “guru” we do not mean a person growing a beard, wearing saffron clothes, sitting before five-fold sacred fires, penance

or leaving the house and residing in forest.

Whatever may be the outward appearance, inwardly he must be a very learned person, he must have a true understanding of the scriptures, he must be a master in his spiritual accomplishments.

He should be above levity (laghuta), should be beyond meanness; should be free from all illusions; be capable of showing you the way to free you from the bondage of births and deaths.

When a container is emptied of its contents, it fills itself with air and vice versa. These two acts of filling with air and emptying it takes place without interference. No external help is required to either fill or empty the container with air.

In a similar way the moment you are free from levity (laghuta) you will acquire venerability (guruta). You remove yourself of excellence (guruta) You turn mean (laghuta). This process is an automatic one.

Hence it should be our sole aim to get rid of levity and meanness and acquire greatness. How can you drive away levity?

This is achieved by coming in contact with a competent spiritual guru; by prudently doing his service; by molding your life at the footsteps of guru; by propagating his teachings.

You can serve your guru in many ways. You can stay near him and do service personally. You can also serve him from a distance by listening guru's cassettes, & by reading his good works. What is significant is your ability to understand his exemplifications (uddesh). We have to attempt imbibe his teachings.

Passing his teaching to others is also a kind of service of a guru. It is a kind of coming nearer to him in thoughts. In this way you think of him constantly. This is a subtle form of service. Gradually your thoughts will be turned towards higher objectives and you will be freed from worldly desires.

Praising the qualities of sacred persons is another way of coming nearer to your goals. Praising should not mean mere singing about their qualities. It should create identification with the great soul. Sinning in the wrong way may harm because persons who do not have respect for such people may take the opportunity to humiliate them.

At the same time blind following is prohibited. We should also not cross our limits and blind ourselves to all his weaknesses.

We should, with all possible love and affection, try to propagate his teachings among our neighbors and extend it to other regions gradually. Any attempt to try a blind eye to his short-coming will only prove to be the work of a foolish friend. This kind of actions will produce pity for the guru in the mind of others.

The scriptural statements viz. “Gunavaitrushnam” and “Parama-Purusha—vaitrushnam” in one sense refer to the exemplary attributes and its another sense point out to the three-fold fundamental qualities of nature known as - 1) “Satva” i.e. the first and the best of the three fundamental qualities of nature - virtue, 2) “Rajas” i.e. the second of the three fundamental qualities of nature which is the cause of worldly activities like egoism, greed, passion etc. and 3) “Tamas” the third of the three fundamental qualities of nature which is the cause of worldly activities like anger, ignorance etc. - under which all human actions are governed.

Yogashastra relies on twenty four elements known as “Tatvas”. We are advised to not to get involved in these three fundamental qualities of the nature. We can overcome the influence of the overpowering qualities by adopting the twenty four elements taught by yoga. In this way we can hope to achieve freedom and be called “Mukta”.

Men find women attractive and are attached to them. But if you look at a female philosophically with your knowledge of the elements what would be the consequence? In a similar way a woman also can be attracted by a male. She too convert, her outlook by a grasp of the elements i.e. “Tatva” means philosophical viewpoint.

If you consider the bodies of a male or female from the angle of three-fold attributes intermingled by the knowledge of the 24 elements of Yoga then what remains; you will not prefer to look at it with longing.

In a similar way if you apply the same standards of appraisal towards the world also you will be able to see at it in true perspective and be free from all desires.

In the next rule we study about “Sampragyata Samadhi.”

## **Vitarkvicharanandasmitanugamat sampragyatah || 17 ||**

**वितर्कविचारानंदास्मितानुगमात् संप्रज्ञातः || १७ ||**

### **Meaning:**

Suppositions, deliberations, delight coupled with egotism is called distinguished abstract meditation.

### **Exlanation:**

When all desires are cast away what capability an accomplisher will acquire? What kind of privilege mind will attain? What are the practices for which he will find himself fit?

Patanjali opines that such a person will be qualified for the practice of meditation.

When a person acquires concentration of mind (meditation) through supposition, deliberations, happiness derived from single mindedness, it will be called 'Sampragyata Samadhi.'

This word 'Sampragyata' consists of three different words: viz. Sam, pra and gyata. The first two denote the meaning: 'in excess', gyata means 'acquired knowledge.' So the complete meaning of the compound word is 'something you have learnt in a very diligent and abundant manner.' In other words knowledge gained in a very understanding manner i.e. You have understood the subject in depth and that it cannot be contended with baseless and ignorant arguments.

Now we will discuss various kinds of abstract meditation. You may ask why all of a sudden I am talking about meditation (Samadhi). It is because we have reached the state where it is possible to embark on the practice of concentration. Our faculties have gone through necessary steps mentioned in the above lines. The mind has acquired the privilege to practice concentration.

Now our mind can launch on to the intense keenness it requires for meditation. It can experience deep concentration. Such concentration can be divided in four groups.

If the mind is immersed in spiritual speculation then it can achieve concentration on them and it is called "Vitarka Samadhi".

If the mind is deeply occupied in spiritual deliberations and begins to concentrate on it then it is known as "Vichara Samadhi".

If the mind is submerged in bliss (extreme divine joy) and achieves concentration then it is “Ananda Samadhi”.

If your mind is settled in single minded concentration you know it as “Asmita Samadhi”. It is believed that your ego is involved in this samadhi, “Asmita” indicates to egotism.

Now let us try to understand the meaning of the four forms of meditation mentioned above.

The word “Vitarka” means to engage oneself in extraordinary or special logical arguments. What do we understand by this? It is a kind of a process to reach the chief element (Mula tatva) of a gross object (Padartha) through special logical arguments. With our special deliberations we attempt to understand the “karana” or the cause. This we do by probing into the cause of their world and all that exist there. In our search to find the cause behind the work - called “Karya”, our mind will reach the origin from where this world has emerged. When you reach there you will be able to control your mental faculties on a single point. This is known as “Nirodha” state.

Only intense concentration by meditating on a single object can lead you to that state at origin. At this moment, you are listening to the legends (katha) on Yoga philosophy. But your mind is in a sense somewhere else. As the legend moves further your mind begins to run and you cannot follow what is said before you. In this way even though you are present here prima facie but on a secondary stage your mind is somewhere else. In this way you lose your concentration and it becomes immaterial whether you are listening to it or not.

The Saying goes:

“In double mindedness - In double minded state towards Rama and worldly wealth - you would not concentrate either on Rama or worldly wealth. As a result you did not achieve any of them. Lost both of them, you have neither gained Maya – the mundane thing - nor attained Rama”.

None can be accomplished either alone with body or alone with mind. It is essential that there should be some kind of co-ordination between body and mind. If the body is here and mind is elsewhere wandering, you cannot say that you are doing justice to the work you are attending.



If your mind is somewhere else your body will not be able to listen to the legend told before you. Thus you will not understand what is taking place before you. The process of understanding requires concentration. Hence body and mind both - in a unified fashion - must be present at a single point.

Supposing you are listening to a legend (katha) and you are present in body. But your mind is roaming in a mill, or in a factory, or in an office or in a shop. It shows the absence of your mind as such the body will be unable to understand what is said. Similarly it cannot be said that the mind is working efficiently in the office or in the shop. A coordinated work between body and mind alone can bring about successful results. The presence of both is essential at a single point.

Neither you will be able to achieve material success nor you will be able to gain the other worldly result if you cannot concentrate mind on the work you are attending to physically.

We were talking about suppositions (Vitarka). Vitarka, as said before, means applying special logic.

Let us try to understand the point by taking the example of an earthen pot. This pot is beautiful, attractive decorated with colors. It is even painted with pictures. What is the base of this? The chief base is clay.

Let us take our supposition more ahead. We learn that the chief cause is made of atoms. A conglomeration of atom is clay. The cause of atoms is “Paramanu i.e. infinitesimal atoms or molecule. Innumerable atoms of this kind become one atom and combining of many atoms make clay. When clay is arranged in orderly manners we get pots, statues, bricks, tiles etc...

This entire gross world we see around in vivid colors and various forms is only an extension of atoms. In this way beginning with a pot and reaching the chief cause it namely infinitesimal atoms of clay is “Vitarka Samadhi”.

The other samadhi is “Vichara Samadi”. In the previous one we have discussed about suppositions giving an instance of a pot. Here also we will continue with deliberations. While the former has given its suppositions on a gross object-form (a pot) here we go for subtle reflections on subtle objects. This kind of consideration is known as “Vichara”.

Let us try to understand this by taking an instance of body. In the previous illustration we have sought to find the chief cause of a pot. Let us try to find the main cause of our body. What is the primary cause of this body which we compare with a pot? What is it made of? Is it made of Flesh, marrow, fat, bones etc? Are the seven elements of this nature the cause?

Let us consider about its subtle construction within. Then only we will be able to understand each substance / work (karya) and cause (karana) of our body. Then we will try to understand the cause of the cause till we reach the final cause. How we inherit the body from parents, how it is created from intermingling of the sperm from father, an ovum from the mother, how it develops, all these factors will be considered in our deliberations. When we achieve concentration through the method of reflection it is called 'Vichara samadhi.'

The third kind of samadhi is known as 'Ananda Samadhi.' This is a process in which we attain concentration by experiencing divine joy.

When our mind is singled out onto any one divine point it is concentration. When it wanders on many points, it is divergence of mind on various subjects. If the mind wavers over on many objects it cannot concentrate on anyone. Hence we will not be able to gain any substantial result. If you practice continuously for a long period you can bring your wandering mind on to one single object.

When your mind begins to center it's faculties on one subject you can probe into the secrets and find a solution. When you accomplish satisfaction on it, you will no longer have any interest in it. Your longings for it will come to an end. The reason for this is that our mind has found the real satisfaction, whether it is about the gross or the subtle. You run in circles as long as you do not find the answers. When no more longing is felt in the heart we conclude that we have derived our answers about the gross and subtle objects. Now we have made sure about you not being either the gross form of a pot or the subtle state of the body.

This whole world is pervaded by the gross and subtle forms of life. Hence we tried to understand the spiritual intricacies through the medium of a pot and the body. Now you have come to a stage

where you realize that you are different from what you see outwardly as the world. You go further and understand that you are something beyond even the gross and subtle.

When the true form of knowledge dawns, you will experience waves of delight passing through your system, you will be immersed in inexplicable joy. The extreme of this spiritual experience is intense concentration. It is the Samadhi we were talking about.

We live under certain illusion in our customary life for a long period. Suddenly one fine morning it dawns upon our mind that the truth is quite contrary to what you have been believing all these years the joy you experience on finding the truth is something which you have not realized before. At that moment you exclaim in ecstasy: "I have accomplished the purpose of having taken birth as a human being." You feel as if you have been released from the clutches of some wrong illusions and you are now a free person (Mukta). Now the concepts of gross and subtle will not bother you. You are no longer perturbed by the thoughts of incurring loss. The changes in life do not affect you as person. You have no more bonds towards life.

"This aspect of 'my' and 'mine' on the worldly objects and subtle objects do not belong to me. At one time I used to be stuck down by the exchange of gross and subtle or by way of loss and gain. The suffering I used to have was terrible. I used to pass through the pangs of sorrow and waves of joy. Now all is over. I experience only joy, a joy so divine. Those days of afflictions are gone. I do not feel I have any right over my gross and subtle body. I do not own it. It has gone forever. What is left behind is spiritual joy. This is 'Ananda Samadhi.'

The four kinds of 'concentration' are known as Samadhi or Samapatti. Both mean the same - to go deep into abstract meditation - concentration. Close all the paths of the wandering mind and bring it to a central point. This we achieve through the process of supposition-perseverance (Dhaarna), meditation (Dhyana), and concentration (Samadhi). Practicing these modes brings a salient change in our outlook. You have been believing all these years the joy you experience on finding the truth is something you have not realized before. At this moment you exclaim in ecstasy. "I have accomplished the purpose of having taken birth as a human being."

You have been released from the clutches of some wrong illusions; you are now a free person (Mukta). Now the concepts of gross and subtle will not bother you. You are not any longer perturbed by the thoughts of incurring loss. The changes in life do not affect you as person. You have no more any bond towards life.

In addition, if the grace of a deserving I am or through guidance of venerable people, we can achieve this by practicing prayers and penances. Another way of achieving it is through performing the responsibilities of some temporal work entrusted by guru. All these help us in obtaining concentration.

Engaging in any of the modes suggested here can also produce concentration.

We are still on the subject of concentration as such I would like to expand it a little more. So that it can prove useful.

At times some ask me certain question. They ask: “when we try to practice concentration our mind begins to rush in various directions. It appears our mind turns overactive at this period much more than in ordinary circumstances. Why does it happen like this?

I satisfy them in these terms: “The reason for the galloping thoughts is that we at this stage are attempting to bring our thoughts at a central point. The more we try to concentrate our mind moves faster than what it had done hitherto. It gets agile and restless. This restlessness is an indication to the fact that our mind is about to embark on a target practice.

Let us try to understand this a little more clearly. When we are not practicing concentration our mind is staging on many subjects at one time. It roams constantly and is becomes hard to find its movements.

When we sit at one place and practice concentration our mind is trying to fix itself on one particular factor. So diversification of mind becomes limited. But its agility and restlessness increases than in normal conditions. Our mind is in a clear state and we are able to track its movements.

We can gauge the multiple activities of our mind. That is why we feel that our mind is wandering more and more than what it did when we are occupied in other avocations. Now that we are attempting to concentrate our mind we are able to find in which directions they are

surging ahead. Since our mind is in clear state we are able to say to ourselves:- “We feel as if our mind is running in different directions at this particular moment than at other times.”

I will explain this through an illustration. Take a top: thrill it with force. It becomes mobile. When it turns with great speed, in the beginning you will not be able to see the motion. But when it slows down you can observe its motion.

A similar state takes place in our daily routine life. The active involvement over one, not allow us to realize the crowding thoughts. Our mind is as agile and more restless. But our involvements make us not to recognize the rushing thoughts. In our preoccupations we are less aware of their existence.

But when we are in a secluded place to practice meditation our mind is withdrawn from the other daily chores, the thoughts that crowd our mind at this tranquil moment are easily caught and it appears that our mind is more active than at other instances.

Hence what I advise that participant is that at the time of practice of the meditation not to be discouraged with such disturbing experiences. They should continue their attempts with redoubled vigor.

The fourth Samadhi is a little bit complicate to understand. It is called “Asmita Samadhi” and requires explanation.

This is a state of meditation beyond the scope of suppositions or deliberations or divine bliss. When you advance beyond the state of “Ananda” or spiritual joy, what remains behind in the sub-conscious mind is : “Asmi! Asmi” i.e. “I am alone” has remained existent. In this end only a cognizance of you remaining as the final existing being is felt. This is known as a state of “Asmita”.

The word “Asmi” is part of a statement which is generally known as “Mahavakya”. It is, in other words, a statement of great significance. This statement goes like this: “Aham Brahma-asmi” meaning that “I am Brahman – Supreme Being.” It consists of three significant words.

When we say: “I am Brahman” it denotes two separate existences. One is “I” and the other “Brahman”. It implies that I am not Brahman in all states. That is why I have to admit that I am Brahman” at a critical state of meditation.

If “I” is removed - the complete statement only “am Brahman” will tag behind. As soon as you exclaim “am Brahman” an inference will come up for consideration. This is known as “adhyahara” i.e. supplying an ellipsis, supplying the missing word. Nothing else is there; only “am Brahman.” “I” have excluded myself from it. Why is it said in the end that “am Brahman?” How does one recognize this experience? How can one say nothing else remained?

“No longer am I there. Even Brahman is not there. Only my existence is felt or realized. The cognizance of being there known as “Asmi”. The experience of his “state of being” alone is called “Asmita Samadhi”.

“I am not the gross and subtle object of this world. The moment you have been convinced with this concept you will experience spiritual joy which cannot be expressed in worldly terms. Crossing this ocean of supreme bliss you reach the state of “Being there”. Gradually even this joy has disappeared. The person who has been experiencing bliss himself did not remain. Only the existence is left behind. This last remaining state of being is known as “Asmita Samadhi”. This is part of “sampragyata Samadhi” about which Patanjali has mentioned in this rule.

Now let us try to understand what is mean by “Asampragyata Samadhi.”



## **Virama pratyaya abhayasa purvah samskara sheshonyah || 18 ||**

**विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः || १८ ||**

### **Meaning:**

The practice of the means which produce rest (tranquility of mind) in the end leave behind certain Samskaras (impressions or influences) and this is called “anya”(the other) Samadhi.

### **Explanation:**

Previously mentioned four Samadhies are known as “Sampragyata Samadhi. Whatever will be left back after practicing any of the four meditational forms is referred here by Patanjali as other (anya)

Samadhi. He adds that this “anya” (other) Samadhi is outside the mode of four meditational forms prescribed by him like “Vitarka”, “Vichara” etc.

I have referred this other samadhi as “Asampragyata”. The sutra 18 mentions it simply “anya”. Patanjali did not use the word “Asampragyata”. I call it so because it is the language of Yoga. The cause of Yogashastra as described in “Sutras”. That is why it is also called the language of sutras. The word “Sutra” indicates that the subject matter is explained in brief and succinct words i.e. to express much in a few words. Much more is implied than what seems to be on the surface.

In the language of Hindi a “Sutra” means a cotton thread. In philosophical parlance “Sutra” indicates a way of expressing profound concepts in simple and straight forward manner.

The beads of a necklace will be held in a thread lest they may be scattered. You may not be able to see the thread concealed behind the beads. But one hundred and eight beads very tightly held together by this thread.

The thread that holds the 108 beads of “Rudraksha” is not visible. It is very minute. The beads may be as big as bear fruit. They hang together in a line in a single unseen thread. As it is if they are laid side by side they would require great place. Hung in the thread they occupy less place. In addition it maintains orderliness. Otherwise the beads will be scattered helter-skelter. It becomes an integral part of the necklace. The grace of holding the beads together goes to the “Sutra”.

All philosophical works like Yoga and others are expressed in “Sutras”. Sutras are forms of orderly rules. Why the sages preferred to explain their doctrines in “Sutras”? They wanted to describe deep and profound subjects in as brief a manner as possible. Had they not been composed in concise form the treatises would have come cumbersome to study.

When you venture on the practice of Yoga all your activities should be calmed down to take rest at a single point. For a greater part of our life these engagements in worldly affairs have kept us preoccupied leaving us vexed and annoyed at all times undergoes sorrows, compelling us to live the life of an ordinary householder.

Yoga brings control over these anxieties. As we advance only the impressions known as “Samskaras” will be left behind.

When the activities of the world come to a rest (tranquility) an inward awareness tells us that we have achieved “Nirodha” (control) over the activities and that the wandering mind is at rest.

“Samskaras” or the impressions of past life remain behind reminding us of the bygone times.

“Samskaras” are described as:

- 1) The faculty of recollection and
- 2) Impressions left on memory.

In the beginning we are occupied with worldly matters. Slowly by practicing Yoga we learn how to put our mental activities under control (Nirodha). As we advance in meditational practices our mind also begins to stop from wandering, staying as rest as a single concentrated point. Formerly mind was running in diverse directions. But it is brought to rest at one point. At the end of our practices what remains back is “Sanskara”.

Sage Patanjali says that when the knowledge brings tranquility, what is left behind is mere a refined state, a kind of sentimentality. This is “Sanskara Samadhi” or the other meditational form to which he refers to in this Sutra.

In this way we have learnt about the four modes of Sampragyata Samadhi and one in addition is the name of Samskara Samadhi – Asampragyata Samadhi.

Now the next Sutra tells about those who are the fortunate ones who have attained “Asampragyata Samadhi”.



## **Bhavapratyayo videha prakrutilayanam || 19 ||**

**भवप्रत्ययो विदेहप्रकृतिलयानाम् || १९ ||**

### **Meaning:**

Those who have achieved “Samadhi of Asampragyata” will take birth with spiritual knowledge. They obtain a special body and live as if they have overcome the fundamental rules of the nature.



**Explanation:**

The word “Bhava” means “taking a birth”. We have often heard about someone’s life (Bhava) being completely destroyed by mundane affliction. The word “Pratyaya” means “knowledge”. Sage Patanjali is trying to tell us that a person who has accomplished “Asampragyata Samadhi” will be born with full knowledge of his past birth (Bhava).

Sampragyata denotes: “Possession of profound knowledge. Asampragynata indicates: to be born with the knowledge acquired in previous birth.

Some great evolved souls are born with spiritual knowledge. They must have made great efforts in previous births to gain this knowledge. This knowledge is the result of strenuous practices. Something must have remained open in this birth. Hence such a person has taken birth with knowledge of Asampragyata Samadhi.

What kind of life do they live? What would be their life style? They live with a special psychic with fusion with nature. They acquired these abilities by birth. Internally such evolved souls are highly spiritual but they exist in this natural body. They are firmly embedded in their material surroundings with the awareness of the acquired knowledge from past birth.

To express this situation Patanjali has used a term “Videha”. If you look at it, applying grammatical meaning it would mean “to live without a body”. In spiritual sense it indicates: “acts governed by bodiless nature.”

In another sense the word “Videha” means possession of a special body. Even when we say that he will be without a body it only means the devoid of the influence of the five fold natural elements called “Panchabhutas”. That is why we attribute supernatural constitution. He is a person who has accomplished Asampragyata Yoga. The spiritual nature of his body is distinguished from the ordinary body.

His behavior will be quite different from that of other mortals. His upbringing will be different. He would not behave like any other grown up persons. His life will be governed by spiritual discipline. His childhood, youth and old age will have special characteristics.

Hence instead of attributing the meaning of “without a physical body” we should assure that “he has a distinguished body.”

It is asserted that person born with the knowledge of “Asampragyata” will have the capability to accomplish Asampragyata Samadhi.”

How others can acquire this, is explained in the 20th rule.



## **Sraddhavirya smrutisamadhi pragyapurvaka itaresham || 20 ||**

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् || २० ||

### **Meaning:**

Other can achieve Asampragynata Samadhi Through the following methods viz. 1) Sraddha i.e. faith, 2) Virya i.e. Firmness and courage or virility, 3) Smruti i.e. memories called back to mind, 4) Samadhi of Sampragynata nature, and 5) Pragyā i.e. spiritual wisdom.

### **Explanation:**

Is there any expedient (Upaya) or remedy to obtain Asampragyata Yoga for those who have not acquired it by birth and who desire to acquire it? There is! The remedy suggested is generating faith in God’s grace, accumulate courage for arduous practices, calling to mind old remembrance, trying meditation and acquiring spiritual knowledge.

There are two kinds of Yogies who can acquire Asampragyata Yoga. It is different from Sampragyata Yoga. The former Yogi acquires the yogic knowledge from previous birth as a legacy, whereas the latter yogi has acquired that knowledge through the means of sheer faith etc.

In this way one is based on settled beliefs of the worldly existence and is referred as “Bhavapratyaya”. The other one is dependent upon the expedience of concepts and is known as Upayapratyaya. In other words the second kinds of yogis are those who acquire spiritual knowledge through faith etc.

Under Upaya Pratyaya, the first remedy suggested is faith or “Sradhdha.” Without unwavering faith a person cannot embark on yogic practices. Even otherwise a person cannot achieve anything without implicit faith.

If you are not in a position to fulfill an act how can you expect to achieve success? As an illustration I may say that if you simply be in

a kitchen and look forward to gratify your faster wishing that you will be able to make good dishes, will not fill your stomach.

All of you start on your journey to Kedareshwara. You know your guru is there. You move out with great reference in your heart, you hope to see him at Kedareshwara without fail. You sit in a bus. Your heart is filled with faith that the bus will carry you to the destination in time.

In this way all your activities in life from dawn to dark are governed by one fundamental principle called “faith”.

As said before faith should be the driving force behind all your actions. Hence whatever course of action you take towards the practices of Asampragya Yoga it should be backed by faith.

We have to keep implicit faith in what Sage Patanjali is advising us to follow, in what our scriptures have told us to practice, in what saintly persons preach to guide us, and last but not the least, in what your gurudev teaches you to observe. What is said by them is the truth. You will be benefited by their teachings. Only we should put unflinching faith in them.

The next stage is “interest” generated in the work we are determined to take up. Without faith it may happen that you may simply sit before your gurudev. Your mind will be somewhere else. Your presence will be there but you will not be listening to what he is saying. Slowly doubts will begin to crop up. You doubt their venality and convince yourselves that what he is saying may not be that good for your benefit. You will think that all the saints are only trying to pull our leg.

In the circumstance the question of following their teaching will not arise. Now the question arises as to how we can gain spiritual knowledge?

Belief in the work you undertake is an essential factor. Next you have to make extra effort to accomplish something in life. We have to believe absolutely that what Yogashastra teaches us is fundamentally true.

If you follow the path of this scripture then you will achieve all that is said in it, of course! Step by step you may take one year to achieve the goal. Or may be it may take many years. Who knows? You may also spend whole life. But Patanjali assumes that you will accomplish all that stated in Yoga.

Keeping this faith in heart you can now listen to what I am saying to you.

The second expedience advised is “Virya” This word conveys different meanings in different context. One meaning is courage. You must have the courage to embark on a strenuous task. The other meaning is enthusiasm towards the practices you desire to put into action.

First duty is to listen to the teaching with utter faith in them. The second one is that you have to exhibit greater enthusiasm in your work. Without right amount of enthusiasm it won’t be possible to put the thoughts into action. The tempo can be maintained through these two suggested modes.

If you are asked to practice meditation you have to choose the auspicious “Brahma muhurta” you have to get up at four o’clock in the morning. This you have to do regularly with enthusiasm behind it. You have to put your mind into it to accomplish results.

We all know that even ordinary temporal acts need eagerness to complete. Take the instance of shop-work, or work at a mill, or office-work. Everything needs enthusiasm and determination to make it a success.

These are mundane activities. Now you want to embark on the path of spiritual benefit. Here you will not be left with alternatives. You have to pursue the practice of Yoga with utmost enthusiasm.

Returning to the word “Virya” used by Patanjali, let us deliberate on its others meanings also. The seven ingredients considered as vital in “Ayurveda Shastra” are: “Rasa” – the first of the seven chief substances of the body i.e. Plasma, “Rakta” i.e. Blood, “Majja” i.e. Bone Marrow, “Med” i.e. Fat, “Mans” i.e. Flesh, “Asthi” i.e. Bone, and “Virya” i.e. Sperm – semen in male and ovum in female. The ‘Virya’ is the last element that constitutes a body.

Whatever food we consume will be converted into “Virya” or sperm. This process takes place in a subtle form. Sperm is an important ingredient in building a virile body.

The food we consume turns into sperm in a month. It takes that long to form energy. The quantity thus formed will only be a small quantity. This is proved by scientific calculations.

Alas! The energy thus I gained in a month can be wasted by the

escape of sperm at one time. This shows how valuable sperm is into human system.

Looking into the fact that how hard is to accumulated virile energy, you can understand the divine intentions in preserving this life giving substance. We should conserve this energy with great care. Preservation of this 7th element can bestow you with a spiritual body. With the exception of its use for reproduction of the species it should not be allowed to be wasted in carnal pleasures. Once wasted it cannot be restored in the same quantity. Even ordinary persons can understand its importance in maintaining uniform health. Wasting it for any other purpose than what is mentioned above would appear like an attempt of throwing gold pieces and craving for a piece of glass or sacrificing your life for an insignificant stone.

The essence of all the food consumed in a month is this liquid virya (sperm). The little amount is all we conserve as energy in one month's consumption of food. We consume food for a minimum of sixty times in a month. The substance of our body is food. All this can be wasted by the expulsion of sperm at a single time.

Our body functions properly if the inner energy is consolidated through saving of sperm. Our body would feel fresh and vigorous with conserved energy. This is the reason why Patanjali has used the word "Virya" instead of "Utsaha" or enthusiasm. The enthusiastic spirit we exhibit is the gift of this "Virya" preserved in body.

A person without the consolidated Virya is a lusterless man, devoid of any enthusiasm in life. A virile-less person is inattentive (pramadi), apathetic (alasya) and does not exhibit any verve in work.

Can you expect a person, who has worked his life giving substance thoughtless, show any enthusiasm in any work, aspire for the transcendental Yogashastra or crave for the divine Asampragyata. Can he adapt the unfailing method to acquire the means to achieve higher spiritual results?

Is it not true that the oil content is within sesame (til) seeds? Butter cannot exist outside milk. In the same way "Virya" is an integral part of the body. Remove oil from the sesame seeds, just oil cake will be left over. Extract butter what remains is butter-milk. If all the virile substance is exhausted the physical body remains an empty box.

The more the content of vitality is absorbed in body the more the blood will be red. A person will radiate with health if he bounces with vigor. He will be more vibrant if he has the idea, how to preserve his energy. If Virya-sperm is allowed to escape from the system it will make a person lifeless. A person whose life blood is pale is as good as a living dead.

To save yourself from agony offer your services to saintly persons who can show you the mean to control your wandering faculties and how best to preserve your “Virya”. They will help you in realizing your own self by practicing celibacy.

When the Virya-sperm in a body is conserved and turned into energy it turns into brilliance. A virile person can bring a rapport with “Samashti” – entirety (part substantially same as whole).

All these subjects have great value in life. Much can be said about it. We do not enter into all here. We may divert into other channels and lose track of what we are trying to establish. I will continue to describe this sutra further.

As said the essential factor is faith. This should be followed by enthusiasm. Without faith and enthusiasm the settled beliefs of expedience (Upaya Pratyaya) cannot be converted into results.

The other remedy suggested is “Smruti”. It means “recollecting the past.” What you are listening now should be kept in your memory. It should be imprinted firmly on your mind like the lines on a stone.

You go to any resort, sit on the banks of a river. Your fingers will draw figures and lines on sand. How long do they stay there? Not very long. Isn’t it? A waft of breeze will wipe out the lines. Nothing will be left behind.

You take a pen or pencil and write on paper. They may stay for longer period than the lines on sand. But if you imprint the figures and lines on a stone with a hammer and chisel, rains will not be able to wash them nor wind will be able to wipe them. They cannot be worn out easily. Hence we call them “lines on a stone”.

These kinds of teachings are not new. You have heard them even before. All these beneficial talks should remain in your mind permanently.

May be you will not be able to put into practice all that you come

to know. The reason for this could be that the acts conducted by you might not have been performed on propitious moments, or they might have taken place under certain wrong supposition. These leave some legible impressions on mind. That is why you have not complied with the teaching. In a way you cannot extricate yourself from carnal passions.

It does not mean that you should not listen to the good beneficial teachings. You may slip once or twice from your propitious path. You should attempt to rise every time you fall. Make every possible trial to come out of the illusions you hold. Don't believe that you are better when you are down. The true state of things is different.

As and when you slip out of the righteous path you should be aware of your downfall and make every effort to rise again. We may slide down for years or even for generations but we should not lose cognizance of the fall and its consequences.

Our memory should carry this knowledge through the births so that you can realize which is the righteous path is and which is not propitious.

Possibly you will be forced not to follow the propitious path. You may not observe the practices advised fully it should be kept in mind. It should be placed under our knowledge that, though at this juncture you are following the path of unpropitious practices, a time will arrive when you will progress and perform propitious act and attempt for the salvation. You should never overlook this possibility.

It is true that it is hard to have controls over your senses. You live in this world; you observe that people all around do follow the same kind of acts. You cannot segregate; you may not have the opportunity to listen to the teachings of spiritual teachers' every day.

Sometimes you get the occasion to listen to them. But the moment you are away from their presence you will be surrounded by multiple attractions that snatch you away from the right path. Your eyes, ears, tongue and other senses begin to crave for materialistic pleasures. It is not your fault to be so tempted. You need not feel ashamed to admit your weakness.

What I am saying is that living in this materialistic world, as it is, you have to be submerged in these activities. But you should not

forget that you should not feel demoralized by your acts.

There is no need for you to revolt against them. Knowledge of righteous practices is an essential part of your living. You should never contemplate to stand against them. Even if you gain this knowledge at a later stage it is only beneficial to you. It will help in your solution. If this knowledge turns out to be your life companion or it cannot be forgotten, thus it will remain as memory. We carry light memories of the practices or previous birth; we bring the past impressions into this birth. Hence these philosophical teachings appear attractive to us.

The rest of the world is immersed in enjoying casual pleasures. This aspect is aptly explained by Gujarati poet;

“If you want to contact mortal diseases go to the cities. There are many theaters, cinema house, gambling dens and caravans. They will boot you in the name of giving material pleasures. But one day when you come under the dawn of maladies you will begin to infect which will be the worst than death.”

This is the atmosphere you face in bubbling cities. You have every possible opportunity to enjoy yourself. But there are some people who prefer to go to Kedareshwara. You will leave behind the enjoyments of a city life. You will be anxious to listen to the teachings of your Gurudev. This you do because of the life you have lived in previous birth. In Gita it is said that this kind of awareness to learn comes from practices conducted in previous birth.

You spend ages to understand the reality of Paramatma and to realize that you have to catch the path of Kaivalya- salvation.

All of us must have gone through many births. We might have met each other in these births. Do you think this is not possible? The work left behind unfinished has to be completed whether in previous birth or in the present one. Call it nature, God, the doctrine of karma or mere destiny. Any one of these causes could have us meet. In some way or other we meet at some point in life and become useful in the progress on the path of welfare (Kalyana).

As said before we must have experienced the path of welfare in the previous birth. This practice brings their memories as we take the next birth. The apparent example is you. Instead of visiting theaters,



or be engaged in sports, you are exhibiting some enthusiasm in listening to the legends at Puranas-scriptures. Otherwise, like other, you too would not have shown this much of interest in the spiritual activities taking place here.

Everyone else is enjoying life. To snatch you from mundane snares and try to sit here in search of the path of betterment may appear as fools' paradise to many worldly minded persons.

Even at the cost of being called a foolish person, can there be any inherent reason why you are here to listen to the teaching that can benefit your spiritual career. If you deliberate in the right direction you will realize that the pressures from previous birth are pushing you to lend your ear to the spiritual talks. The recollections we have carried forward are helping us to choose the right path.

I have been talking these things for many years. Thousands of people have been listening to these teachings. The subject matter is the same. But its effect is not the same on all. Some of the listeners were prepared to relinquish materialistic warp of life. They are even prepared to treat them as contemptible. They are ready to embrace the path of betterment. In the case of some, after listening, they are mending their ways in a step by step stage. Many have been listening to the same legends for several years without any break but are able to cover only part of the path towards upliftment.

Alas! You will find so many others who go on listening. In future also they will continue to listen. But to them this path of blessedness will remain only a source of entertainment, a place where they come to while their extra time away. A lotus remains in water. It never absorbs it. These people are like this lotus. Nothing spiritual touches their hearts.

Take the instance of a rock. It will get wet to touch if washed. But the wetness lingers on to the outward rock. Inside it is as dry as it could be. Nothing penetrates. The condition of many of these listeners will be like it.

Innumerable people must have been listening to salutary teachings for countless years. Each evaluates the importance of spirituality in his or her own learning. They can grasp the profound teachings in a limited way.

What do we understand from this? It indicates to the knowledge we have gained through previous births. What we do in this birth is the fruits of our practices performed before.

Let us consider another angle of the same aspect. Supposing you have to learn how to count up to one hundred, you have learnt up to ninety nine. Only one digit remains to be learnt. At this particular stage the person has passed away. He has now taken a new birth. In the previous birth he has gained the knowledge of counting up to 99. Now he will not have to learn the digits from one to ninety nine. All he has to learn is one digit, that of one hundred.

In another instance a person has learnt only up to five. He has to learn the rest of 95 digits to reach hundred. But before doing it he died. He had carried the uncompleted impressions to the next birth. Now he has to learn all the way from digit number five. That is how we carry our memories forward.

To indicate this, the word “Bhava Pratyaya” is used in the text. It means to acquire the knowledge right from birth. Why we have to make extra efforts to gain same knowledge. In fact that person has been making these efforts in this previous births. A little must have remained unfinished. He has gained it in this birth easily.

Take another instance. We hear people saying: “Look! That person has come to “Bapuji” recently. But he has become very dear to him; “Bapuji” speaks to him with special care. He also receives extra attention from “Bapuji”. And here we are. We have been meeting him for several years. Still “Bapuji” does not give full attention to us.”

True! In a school a teacher teaches all the pupils alike. But they acquire the knowledge according to their right or capability.

I have been trying to explain the 20th canon at length. We have come across such aspects as “Sradhdha” or faith, “Virya” or virility etc. All these are explained to make you understand that subject called “Upaya pratyaya” (settled belief of expediency.)

Those who have accomplished Yoga from means of Asampragyata Samadhi (meditation practiced from the knowledge acquired from previous birth) are yogis of the first mode. They have practiced meditation in previous births and acquired complete knowledge. This they carry to next birth as they are born.

This is the age of Kaliyug. Whole atmosphere is vitiated by gratification of carnal pleasures. In this kind of environment nobody will be interested in spiritual aspects and will show less enthusiasm in the legends of Yoga. A taste can be observed only when they have some practice of Yoga in previous births and carry the impression to present birth. You have gathered here, shows that you have come with those recollected memories. Because of that memory you are showing interest in Yoga.

What do we understand by recollections? Recollection is the residuary knowledge of what you have listened, learnt, read or practiced for several years; it means that acquired knowledge. It remains in your mind like the imprints on a stone.

Since the knowledge is carried down you are attempting to act accordingly. It is said that we should ponder first, then put it into action, thereafter do the needful to propagate and in the end spread it to others. First we think of a course action. Then we convert it into practice.

Now we will dwell upon the aspect of abstract meditation. This in philosophical term is known as Samadhi. Samadhi is another word for concentration of mind on a single object. This mode called “Sampragyata Samadhi” (Mode Of acquiring knowledge about Yoga) is also a means of obtaining “Asampragyata Samadhi” (impressions carried from previous birth).

The form consists of four stepping stones viz., 1) suppositions, 2) deliberations, 3) bliss and 4) egotism of concentration. These means help an accomplisher to achieve “Asampragynata Samadhi”. It is an integral part of the last mentioned Samadhi.

Concentration ultimately leads to control of faculties thus producing “Nirodha” i.e. placing your mind in God alone.

The last mode is called “Pragya”. Pragya is spiritual wisdom. It indicates a state above intellect. You can call it subtle intellect. When it achieves supreme sharpness of mind and begins grasping subjects beyond sense perceptions it will be known as pragya.

It is our aim to reach this state. There is one Vedic Statement - “Tatva rutambhara pragya”. It means “when the intellect touches subtlety it turns out into wisdom.” Just as Pragya stands for subtility

of intellect so also Ruta signifies subtleness of truth.

The word “Rutambhara” mean! “Complete with subtle truth”. Here truth does not indicate the worldly truths we hear about. These are revealed truths to us while in deep meditation. These are the experienced truths.

We take some decisions based on our spiritual teachings. These are the things we listen and take cognizance of but the decision taken by yogies are derived from their wisdom i.e. Pragya which the realizations gained from personal spiritual experiences. These decisions are based on truths.

In the twenty first rule Patanjali teaches us about “Vega” i.e. intensity.



## **Tivra samvegamasannah || 21 ||**

**तीव्रसंवेगानामासन्नः || २१ ||**

### **Meaning:**

A practitioner must be intense in and full of wisdom to achieve Yoga of caliber of Asampragya.

### **Explanation:**

To obtain quick results one has to be intense and Patanjali has used the word “Samvega” instead of “Vega”. The former indicates force used with intensity. It also means real and valid intensity. It should be accompanied by discrimination. This intense force should not be blind. There should not be a mad approach. Poignancy should be followed by awareness.

If there is only intense approach without proper deliberation, if the practitioner jumps ahead blindfolded he is certain to drop in a pit. I will give an instance of the result of indiscriminate actions.

This is the case of a rat. He has acted without using its good sense. With a desire to eat fruits it nibbled a basket to make a hole in it. When it succeeded, it entered the basket through the hole. But instead of fruits a snake was waiting for its prey to enter. The snake had made a morsel of the rat.

To press this point Patanjali has used a word which suggests more than ordinary discrimination. The word Vega itself indicates certain

amount of discernment. In the practice of Yoga it is not enough. Hence the preposition “Sam’ which adds the meaning of forceful discrimination.

At the same time we are warned not to do in excess. Any yogic practice performed in over enthusiastic manner without proper consideration will prove harmful. The following quotation explains the aspects viz., “Dekha dekhi sadhe jog, chhije kaya badhe rog.” It means “Do not do anything for sheer show. It will prove detrimental to your body-system by causing disease.”

You have to observe some principles in the practice of Yoga. Do not do anything beyond your endurance. You may fall a victim to incurable diseases and you will finally blame Yoga for the misery you have to face. Try to foresee the consequences of your action. Otherwise you will not only be a loser but would face being called a dull-witted person.

The word Samvega is deliberately used to show that you should apply proper judgment while you sit to practice Yoga.

It would be wrong to merely attribute the meaning of quick motion to the word Vega. Here both Vega and Samvega suggest a discriminate fast action, a kind of balanced move. Evaluate the possibilities and then make the move. Look into all directions to avoid any pit-falls, consider well and step forward.

This warning needs proper consideration. No practice of Yoga should be started without considerable deliberations. Never begin in an indiscriminate manner. Or else instead of receiving help in the progress it may drag you way behind.

Sometimes you may be put into an uncompromising situation or some kind of embarrassing circumstance where all possibilities of progress can be withheld in this birth.

Patanjali has mentioned five-fold practices to accomplish Asampragya Yoga. You have to observe the five principles diligently and with perseverance. This process, as said before, comes under “Upaya – pratyaya”.

If this five-fold practice is observed with discriminate rapidity (Vega) and with vaguer, the end results could be quick and speedy. A practitioner can achieve Yoga if he moves ahead with quick judgment. He can also experience the results as quickly.

## Mrudu madhyadhi matratvat tatopi visheshah || 22 ||

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥ २२ ॥

### Meaning:

A person moving with medium speed is better than one who moves with moderate speed. A person who moves faster is the best.

### Explanation:

This rule in addition tells about the speed with which we should move in our attempt to accomplish our goals. Comparatively, a person who moves fast is considered to get better results. A result oriented person is one who moves fastest. That is why sage Patanjali has stressed upon acting with fast discrimination in Yoga practice.

In this rule the word “Vishesha” is used as the end of the affirmation. Asampragyata Yoga can be gained either through knowledge acquired from previous birth or by obtaining it through the five fold practices advised by Patanjali. I trust you have understood it clearly.

Apart from the five-fold methods he has suggested one more mode of doing Yoga. This is explained in the next rule.



## Ishwarapranidhanadva || 23 ||

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

### Meaning:

You can gain Asampragyata Yoga by taking shelter (Sharana) or final resort in the Supreme Being. This principle is known as “Sharanagati”.

### Explanation:

You can achieve Asampragyata Yoga in any of the three modes viz. either by acquiring the knowledge of it from previous birth, or through expedience (called Upaya) or by respectful contemplation on Brahman (Ishwar).

The words “Ishwar Pranidhanam” means: taking shelter of divine being. It implies complete surrender to a supreme power. In other words it indicates entrusting self (soul) to the grace of divine person.

There is one word in English which aptly expresses the meaning of Sharanagati i.e. “surrender.” It is dedicating all that belongs to you to God.

For those who could not acquire Asampragyata Yoga either by birth or by observing any of the five modes advised, but still want to go for it; sage Patanjali has provided a third effective method for your emancipation. He asks you to go and take the shelter of divine being. Surrender yourself and gain the required knowledge through his grace.

On the face of it this method appears to be very simple and efficacious. You may say to yourself that this is a very good idea. ‘All I have to do is to surrender myself to God and get the knowledge of Yoga in no time.’ But don’t presume that this method is as easy as it appears. In one sense it is not very hard. But it cannot be practiced so, easily either. If you accept the principle of Sharanagati the awareness will open for you easily. But when it comes to practicing it, you will find it very hard to achieve. You have to give up a lot in life before you can say to yourself that you have accepted the principle of surrender. Without sacrificing everything that is very dear to you, you cannot be taken into shelter of divine being. Then only you can say with certainty: “whatever good has done is for my benefit only”.

We should not overlook the fact that a person can acquire Asampragyata Yoga from the efforts of previous birth. For this you have to practice the modes of Yoga at one time or other of your life. There are chiefly two accepted modes of gaining this Yoga. One, as already said, is Upaya or the means of success. The other is pranidhana or utter surrender (Sharanagati).

The first one consists of efforts, fulfillment of the four orders of life called purushartha and utilization of our wisdom.

The means that are helpful in achieving this aspect of surrender are: 1) faith (Sraddha), 2) dedication (Samarpana) and 3) implicit adaptation of the concept of surrender.

If you observe both the aspects from a broad angle it will appear as if they are quite different from each other. But if you think deeply you will realize that to embrace the path of faith, dedication and final surrender is not child’s play. It requires lot of determination and endowment of sound mental faculties.

Before deciding to surrender yourself to divine being you have to sacrifice much more than you believe. The great obstacle that will come in your way is your ego. To conquer ego you have to use your subtle perceptions. You can give up ego only if you dedicate your life with faith and other essential qualities. You can free yourself from the clutches of this tenacious self-esteem by practicing renunciation birth after birth. To achieve this, your inner subtle senses should mature to a refined degree.

So overcoming ego itself requires a lot of effort and when achieved it is the greatest accomplishment indeed. When you forget your ego you can accept the principle of surrender easily. As soon as this process of surrender taking place whatever is left of your ego will evaporate.

Elderly people often advise us this: “When your senses fail to find the ways of your betterment (Kalyan) try to obey the teachings of worthy persons with faith and respect.”

This statement reveals a confusing secret. It is: “I am not as wise as I appear to be.” To acknowledge this weakness is in itself a marked wise movement. When you surrender yourself with utter dedication you have to forget that you have any independent existence. Your wisdom can be shown when you over-ride your own intelligence and place faith on someone who is more reliable. It is hard for a dull-witted person to take any such step of surrender. On meditating upon these philosophical aspects one thing becomes very clear. If you go deep you will know that “Upaya Pratyaya” (mode of operation of Yoga with settled beliefs) and Ishwarapranidhanam (contemplation on divine being) will at some stage merge into one. If you desire so you can break intellect with faith or unite it with faith. You can remove ego through practice. You can increase your practice by surrendering yourself. All these in the end mean same.

At the end of this rule you will observe the expletive “Va”. It is used in the sense of “Athava” i.e. “rather” or “else”. It indicates that a practitioner can achieve Asampragyata Yoga either through the means of Upaya Pratyay or as an alternative through contemplation of Supreme Being.

What do we understand by “surrendering before Supreme Being?” If someone tells you to go and take shelter of Guru you can understand



it well because he is before you in person, you can sit at his feet and exclaim: “Here I take shelter of your feet, please provide me with salvation”. You can imbibe his teachings. You can even try to imitate his ways. You can dedicate all that belongs to you with mind, body and wealth. You can express your inner sentiments through words before him. There could be no variation between his and your objectives. You can adopt his beneficial ideas and make them your ideal. In this way you can convert your lifestyle in his footsteps. This is one kind of surrender.

Previously you are told that surrender leads to Asampragya Yoga. In our Arya Culture a Guru (spiritual preceptor) is placed on a high pedestal. He is revered on the same state as God. To many, he is a state above God.

The following verse in Hindi describes this veneration of a Guru at par with God:

**Guru Govind dou khade, kake lagu pay ?  
Balihari Gurudevki, Govind diyo batayi !**

Translated it means:

Before whom shall I prostrate first,  
Both Guru and Govind (God) are before me,  
Look at the greatness of Guru,  
He has shown me Govind (God).

In simple words it means that by the grace of Guru a person can have a glimpse of divine being. Hence much importance is attributed to the concept of guru, in this country. If Guru is pleased it is as good as receiving the grace of god. If you desire so you can put it as either “Ishwarapranidhanadva” or “Gurupranidhanadva!

This aspect, as mentioned already, is the third mode of achieving Asampragynata Yoga.

Now we will consider this aspect a little further. Has he any name whose shelter you would like to take? It is not true that we should acquire some knowledge about the Supreme Entity. Someone suggests that if you go to such and such a great person (a king or some big magnate) through whom you can get your work completed; and you desire to go and take result of him you have first to know who he is and what is he.

You have to find out his abode first you will try to get his personal bearings. What is his nature? Is he malleable or not tempered? These are some fundamental enquiries you would like to make. Without proper guidance you won't be able to achieve anything. You have to search for the proper contact so that the other great person could recognize you. You need an acquaintance of that person whose shelter you desire to take.

This rule asks us to get a good knowledge of Supreme Being before going ahead to take his shelter. Hence in the following rule Patanjali is introducing the concept of Ishwar (God).

Our small booklet was published under the title of “Pranavbodh Shatsutri”. It is dealt on the subject of Ishwar. “Whom do you call Ishwar?” it asks and provides the answer. This booklet was later on included in another work titled “Ishwar ki Pahchan” in Hindi and “Ishwar Ni Olakh” in Gujarati (Recognizing Supreme Deity).

Hence if you desire to take the shelter of divine being you must have a thorough knowledge of him. Who else is there, except him, whose shelter you can crave? He also can bestow Asampragya Yoga.

A true introduction is given in the twenty forth rule.



### **Kleshakarmavipakashayairaparamrustah**

**Purushavishesha Ishwarah || 24 ||**

**क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥**

#### **Meaning:**

Klesha or anguish, Karma or actions of persons, Vipaka or the fruits of actions, Aparamrushtah or he who is devoid of all passions - are the four fold afflictions, which cannot be seen in that extraordinary person (Vishesha Purusha). That Supreme Being - who is qualified with special awareness known as Chetana is called Ishwar.

#### **Explanation:**

What do we understand by the word Ishwar? Ishwar is an entity who is free from pain, performances, fruits of actions and all desires. He is matchlessly pure. No impurities can touch him. He is unattached, eternally free. You cannot found any suffering in him. He is

distinguished with these four-fold aspects.

Can we call any person, when you find these qualities, an Ishwar or sovereign among persons?

This rule provides us with four clarifications or specifications. If you do not give heed to these attributes and only concentrate on the words in the text viz. ‘Purusha viseshah ishwarah’ you will have to concede to the fact that any person with distinguishing qualities can be called Ishwar.

In that case any male or female with some extraordinary qualities can be addressed as Ishwar. You may ask how? After acquiring distinguishing qualities he or she may not be any longer an ordinary person. He or she may become a special person. Unfortunately the same distinguishing features can be seen in many.

Some may foolishly assume, since this sutra asserts, that any distinguished person with growing beard or long hair would also like to be called an Ishwar. He may ever expect you to worship him as God. But this aspect is not as shallow as some would like to present it. Sage Patanjali did not assert anything like it. We have to go deep into the subject. Otherwise every priest of a Mandir (temple) with long hair and thick beard may claim for this honor. All the Saints that roam in streets with ocher clothes and long hair beard may be compared to God.

Patanjali talks about single Supreme Being. If all the persons with distinguished characteristics believe themselves as god there would be confusion all around. One will command the sun to rise as 7 o’clock; while another would want it to rise, at 8 o’clock. Still another may insist that sun should set at a particular hour only. One more may differ with him. One would say sun should not be so hot. One may stress that it should be cold and hot.

So numerous godly persons may spread confusion confounding all, but do we see any confusion in the operation of nature?

How organized is this universe! Everything operates in a smooth, stipulated order. How beautiful is the organization governed by single Ishwar! Orderliness runs through all creation. Whether they are animals, birds, human beings, plants and trees; even solid rocks and mountains, rivers and streams, stars in the sky up above so high, all

work smoothly, governed by a single entity.

In summer it will be hot. In winter cold winds blow, bringing comfort and glee. In rainy season clouds make rumbling noise as they chase each other. Then the lightning flashes. Clouds thunder. Rain pours down in torrents drenching all in endless spread of water. Season follow each other in a systematic pattern year after year. Each object is governed by beauty and symmetry. Some poet has expressed this phenomenon in these beautiful terms viz., Satyam (truth) Shivam (prosperity, well being) and Sunderam (charming).

Even in our household if there are more than two administrators they disturb the smooth going in the home. If there will be only one head of the family the running would be smooth. This is an instance about a small householder.

What about the vast universe. The management of the world is beyond human concept. He only knows that it moves in a set pattern. It has an order that confounded his imagination. Who is behind all this orderliness? If you embark on an investigation you will ultimately come to the conclusion that there is a single power and he is named “Ishwar”. May be you can never see him with your naked eyes. But you can experience his presence by looking as trance at the rumbling clouds, twinkling stars, unperturbed planets moving in their orbits, the Sun rising away in the east, the moon casting its coolness on earth. His manifestations are many and manifold.

If the work as a result is before our eyes, the cause of that work, the Supreme Being, must be somewhere playing hide and seek.

If you see this universe running in an organized manner you will begin to believe that there must be someone who is governing or controlling the whole show. It is the unseen hand of “Ishwar”. Look at his creation. The female and male species have similarities whether they are men or women. Male and female, animals or birds; all are guided by a single hand, maintaining uniform beauty. Whose hand is it?

So we have established the existence of Ishwar by simple logic that if there is a well organized world there must be an organizer behind it.

You sow the seeds of neem, only a neem plant will emerge. You

sow seeds of cactus you get a thorny plant. A mango nut will produce a mango tree. You cannot grow thorns out of it. The species multiply themselves.

If you perform good acts the results will also be good. If you spend your life doing evil acts the outcome will be misery. Who is behind all this creative activity? What does it mean: “You reap as you sow?” Naturally there is some super power. scriptures have given that power a name. It is Ishwar, translated it means a sovereign. That power is also known as ‘Paramatma, Parama Tatva, Chaitanya, Providence etc., whatever suits, you can adopt that name. You have to recognize that power behind the universe. This whole world is running smoothly because of Him. Hence we must give respect to that essential element.

Even if you do not give cognizance to that super power nothing is going to change that order. But when once you concede to the fact that there is a single entity behind everything, you will begin to find solution to your queries. When satisfied, you will experience joy and find peace. Many of the doubts will be cleared away.

How are we establishing contact with that entity? This can be done through what we see around; running in a systematic manner. The organized way nature function itself will prove that there is an organizer behind it. But for his interference you may grow a thorny bush from a mango nut. Then who will sow a mango nut. No one would like to grow thorn in his compound. If the result of a righteous act is suffering and misery who will attempt to do a righteous act.

Our scriptures describe about the doctrine of karma. scriptures state: The results will have a bearing on your acts. Does it look like a useless statement? scriptures are clear about what you should do and what not.

The knowledge that you will achieve happiness by doing certain good acts is known as vidhi. The knowledge about acts that produce suffering is called Nishedha. When the scriptures permit you to do certain acts, it is called Vidhi. When they prohibit you from performing some kind of acts, it is said Nishedha. Supposing a person sows a mango nut but the result is a thorny plant like cactus, will he not be disappointed? Then what happens to the theory of karma? In that case how can you expect people to observe the commands of Vidhi?

Why should he sacrifice his instincts and observe the orders of Prohibition? Would he give up those acts prohibited by scriptures?

If a person finds benefits by doing the prohibited acts; if he finds enjoyment in doing wrong acts then why would he care to observe the principle of scriptures? This would lead to disobeying the provisions of scriptures.

But our scriptures are single-minded. They announce in one voice what should be observed and what should be left about. They have established these principles in no uncertain terms.

I was telling you about the fruits of our actions. A person suffers or enjoys according to his bad and good acts. But from whom punishment or benefit ensues? It ensues from the same entity which manages the whole universe. That element or Tatva is called Ishwar. And He is only one. There is no other Ishwar. To establish this I have to elaborate the aspects so extensively.

Why I have been trying to explain in detail, about all the aspects of scriptures, the prohibition and ordinance they issue, the doctrine of karma and the governance of universe is to stress the point that the governing factor is a single entity.

Coming back again to the ‘Vishesha Purusha’ or distinguished personage we cannot assert that since a person has six fingers instead of five he should also be recognized as a super human being. We should not give credence to such facts because you can find many with this incongruity. If we accept their claim then we will have not one but many Ishwars. Confusion will be worse confounded.

As said elsewhere there can't be many Ishwars. This we have established basing our knowledge on the doctrine of management of the universe. There is universal governance of the world. The blood of all living objects is red, be it a human or an animal or a bird you won't find any other color. In this way, the existence of a single entity is responsible for the uniformity in the world. All are governed by a single sovereign body called Ishwar, whether you are in Bharat or outside, whether you are in a Mandir (temple) or a house etc.

Even someone attempts to prove in a broad sense that he is Ishwar he will not be able to establish it. He has his limitations.

Here we are examining the facts through the medium of

Yogashastra. Yoga- sutras tell about the attributes of Ishwar.

If a person insists he is Ishwar and is still susceptible to ‘klesha’ or distress or anguish then he cannot be Ishwar. This rule tells us that an Ishwar is devoid of this quality called ‘klesha’ (afflictions).

If the same person insists that he is beyond pain then this rule gives another attribute viz, Karma. Neither Klesha nor karma touches Ishwar. Our so called Ishwar has to commit unlimited karma during a day right from morning till night. If he does not, he cannot exist. How can he be Ishwar?

Now move further and test him. Is he free from the fruits of the actions? Is he also free from desire and passion? We know that Ishwar is desireless.

Here we add some special hints to grasp these four fold aspect of Ishwar.

### **Klesha:**

This aspect has five divisions beginning with ‘avidya’ or illusion personified (this is a vedantic term for maya); ‘Asmita’ or egotism; ‘Raga’ or passions, ‘Dvesha’ or a strong sentiment of hatred or dislike, and lastly ‘abhinivesha’ or fear of death (we will find fact description between 3 to 9 rules of the 2nd Pada (part) called ‘Sadhana Pada’ of four Padas (parts) of Patanjali Yogadarshan - see the commentary in “Shanta” written on this Pada.)

### **Karma:**

Karma is four fold. 1) Acts of righteousness; (Punya karma), 2) Acts of sin (Papa karma), 3) Intermingled acts of righteousness and sin and, 4) Righteousness. (see Yogadarshan 4/7)

### **Vipaka:**

The fruits of our actions are known as ‘Vipaka’

(see Yogadarshan 2/13).

### **Ashayair:**

A conglomeration of impressions imbibed through actions is known as Ashayair (see Yogadarsan 2/12).

So to say Ishwar has never had a connection with any of these four aspects, nor will He have any in future. That is why we call Him Ishwar - an exclusive person.

Even though a person may obtain emancipation he will not be free

from the influence of those four aspects. Hence it is not proper to call even a liberated man as purusha visesha. Ishwar is free from all the four at all times. He can never be under their influence. Hence He alone is called Purusha Visesha.

Even after explanation if a person still insists that since he too has overcome all the four aspects he should be given the designation of Purusha Visesha. I can only add that he cannot be.

This aspect is further clarified in the next rule.



## **Tatra niratishayam sarvagyabijam || 25 ||**

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

### **Meaning:**

This Ishwar is all-knowing (Sarvagya).

### **Explanation:**

In addition to the qualities mentioned in the previous rule one more attribute of Ishwar is given here i.e. all knowingness. His knowledge is complete. None can have more knowledge than him.

What do we understand by Sarvagya? Nothing can be hidden from him. Since he is all knowing, a mango plant will only emerge from a mango nut. Satisfaction of life comes from good actions.

Who is the sustaining power behind all these? All things happen in a natural manner because there is only one sustaining power behind the smooth working of the world. He alone knows what is happening and where.

He is aware of all that transpires in all the three Kalas viz., past, present and future. He is everywhere. He is all pervading. Hence it is asserted that he is aware of everything. It is within his knowledge; when and where something is going to take place - whether it is good or bad.

This aspect is explained in the following Gujarati poem:

**Bhoima pesi bhoyare, kariye chhanu pap;**

**Te pan jagkarta vina, chhanu na rahe aap.**

Even if you commit holy or unholy acts hiding under earth or flying in the sky or concealed under sea; even if you do them with utmost



skill, or do it knowingly or unknowingly; but you are going to receive the fruits of your actions at the appropriate time. Who gives these orders? This we receive automatically from the establishment of all pervading Ishwar. We may perform good or bad acts all our life. We may try to hide them from Ishwar but nothing can be concealed from him. He is present at all places. There is no place in this world to hide from him because he is all pervading. Since he is all pervading he is all knowing. Nothing is concealed from him because he is all knowing. He is further the bestower of fruits. They depend upon your actions.

You wish well to someone, you will be a welcome person. You censure anyone; you will be the recipient of reproach. You blame the other; someone will point a finger of condemnation at you. You give praise and you will be extolled.

To be all knowing is one of the four distinguishing features of Ishwar. Before you place someone on the pedestal of Ishwar - for his distinguished qualities - you have to apply the yard stick of “all-knowingness” also. If a person is unable to tell you what is inside your pocket, he is incapable to even guess what is passing in your mind, or he cannot tell what happened five years back or is helpless to predict what is going to transpire in the evening then he has no chance to claim a right to all-knowingness. Yogies can accomplish only certain capacity of “all-knowingness” through practices of Yoga. In comparison, their knowledge remains insignificant before Ishwar's omniscience.

It is said previously that a man reaps as he sows. There is some power unseen above - some entity - whom we address with different denominations. The Hindu scriptures have given this entity a name i.e. Ishwar. Ishwar means a sovereign.

The mode of his bestowing the fruits or karma is not gross. Our ordinary perceptions cannot perceive his judgement. But his very omnipresence is sufficient to grant suitable fruits of our karma. We can give a worldly instance to impress you with the presence of the Supreme Being (He is called Bhagavan in Puranas) in this universe.

It is alleged that the nickel rod is used to convert oil into solid vegetable ghee. It is assumed that the presence of this nickel rod assists in the process of liquid oil being coagulated (thickened). It is observed

that even after producing millions of tons of vegetable ghee this nickel rod does not reduce in weight or size. Its presence alone is said to be enough to freeze oil.

What is the reason for the pervasiveness of the Supreme Being? This Supreme Being is very subtle beyond our comprehension. We cannot quote any other substance which can be said subtler than him. Take the instances of Earth (Prithvi), Water (Jal), light-Brilliance (Tejas) or Fire (Agni), Air (Vayu) and Space (Akash) - the five chief elements of which every living being and every substance are constituted with and are known as Panchabhutani. In a subtle way each is subtler than the immediately previous one of all the five elements, the last i.e. space or sky is the subtlest. That is why it is most pervasive of all.

If you take a liter of water its diffusion (Vyapakata) is very limited but when water is evaporated its expansion will be greater. The more a substance turn subtle and subtler its power also increases and its expansiveness will also increase. This fact is supported by science too.

The Supreme Being is beyond any description. He cannot be reached by our sense perceptions. On the other hand he is very subtle. Because of this extreme subtleness he is said to have no form i.e. he is without a gross form. You may argue that if a substance exists it must have some kind of form. But Supreme Being has a divine form. It is transcendental and we cannot see without eyes. It can be realized, experienced through meditation or when the grace of that divine being descends on us you may even see him in form. To see this form you must also develop a highly activated spiritual form.

In this rule patanjali has described the exclusive characteristic of Ishwar i.e. his all-knowingness. In the next he will tell us about more of his qualities.



**Purveshamapi guruho kalenanavachchhedat || 26 ||**

**पूर्वेषामपि गुरुः कालेनानवच्छेदात् || २६ ||**

**Meaning:**

Ishwar is the preceptor (Guru) of preceptors. Passage of time cannot modify-extinguish him.

**Explanation:**

One can say with equanimity that Ishwar is the Guru of all gurus. Many learned preceptors lived in the past. There is top class Gurus in the present times. And there will be without doubt, some excellent Gurus in the future also. Ishwar is definitely the preceptor of all of them. And he persists to be so through all periods of time.

The phrase used by the author in the text is: “Kalenanavachchedat”. It means that passage of time cannot change his existence. Nor has it the ability to modify. The personifications of destruction, called Kala cannot extinguish him.

The reference to the Gurus in this rule is to those who are susceptible to the influence of fivefold elements called Panchabhuta. These Gurus are subject to change and when the lifespan will end will be annihilated by Kala, even if they are placed on strata of incarnation.

The preceptors born with a body are bound to shed the mortal body. All of them will be extinguished under fatal influence of ‘Kala.’ But Ishwar is above all this. He has the capacity to annihilate even ‘Kala.’

This quality is an extraordinary indication of the excellence of Ishwar. It also stands as a beautiful commentary on his exclusiveness. Is there anyone else in the whole universe that can destroy even Kala? The mute question will remain: could they destroy Kala or is it the other way round - they are destroyed by Kala.

The next rule enters into more discussion on Ishwar.

**Tasya Vachakah Pranavah || 27 ||**

तस्य वाचकः प्रणवः ॥ २७ ॥

**Meaning:**

Pranava is the word that signifies Ishwar.

**Explanation:**

This rule is very significant you should try to follow it carefully. It should also be put into practice in everyone’s life.

Patanjali says that this Ishwar is known as Pranava. What does Pranava stand for? Pranava is the name of that Ishwar, whose exemplary attributes are exonerated in the three previous rules.

To facilitate an easy understanding of the element called Ishwar a simple name is given to Him viz., Pranava. Without a proper denomination it would be hard to discuss about Him. A name will tell us clearly about whom distinguishing feature, have been enumerated in the last three rules.

Whenever you desire to discuss about Ishwar, you simply begin with AUM, in other words 'Pranava'. This will automatically suggest that you are talking about Ishwar with distinguished features. This is a small, meaningful, name which makes you understand much more about Him.

This I try to explain with an instance. Bombay is a remarkable mega city. If no one had given a name to it how can one talk about its great qualities. Our friend might have come from this great city and would like to talk eloquent of it. But without a name a description of this city will be a futile attempt. The conversation may begin like this. I will ask him politely: "Oh! Brother! I've not seen you for long. Where've you been all the time?" He may say somewhat in a vague manner: "Swamiji! I've gone to a place where there is a big sea around; it has tall hotels all over. There the trains run on electricity. It's spread over a vast area." I may say unenthusiastically: "Oh! Good! So you were there."

Did it not sound to you like meaningless talk? Had he told me that the name of the city is Bombay it would have been easy for me to understand?

To make it easy for everyone to conceive the nature of that entity called Ishwar, Patanjali had given a simple name. You call Him Pranava. Another word for Pranava is AUM. When you utter the word AUM a subtle picture of the Supreme Being appears before your mind's eye.

Whatever is discussed here about AUM is based on Yogashastra. Now let us try to understand the secret of this word AUM, both from practical and prevalent point of view.

Before we embark on the practice of Yoga we utter the word AUM

with a prolonged utterance. Those who thirst for the knowledge of Yoga know the value of ‘Pranava.’ The observance of AUM is suggested for such practitioners. By repeating AUM you can overcome many obstacles that come in your way. All that is said about Ishwar is hidden in this single word AUM. The practitioners of Yoga are in safe hands.

Many more names are given to denote the attribute of Supreme Being. But they had a limited approach. Only the name ‘Pranava’ conveys a broad meaning. Others do not go deep. Hence the practitioners of Yoga are advised to begin meditation with AUM.

When you utter this word AUM with a prolonged intonation you will begin to experience numerous hidden vibrations in your system.

On analyzing the components of the word AUM you will find that it contains three letters viz., A, U, M.

When you come to “M” you should make only half intonation like ‘UM’. As you draw breath with the letter A and end with ‘UM’ you have to clamp your lips tight. When you utter ‘M’ with both the lips pressed close, then only you will be able to pronounce AUM correctly. The sound that emanates from your throat will have reverberations ending in a long drawn out ‘UM’.

If you do not close your lips at the end of ‘AU’ the sound of ‘M’ will not emanate from your throat. It will convert into ‘ma’ with the alphabet a added to it, thus giving a wrong sound.

Without intermixing of vowel the consonants cannot be pronounced correctly. Without vowels added in appropriate places the words uttered will not have proper intonations. Complete sounds are produced with the help of vowels. Sanskrit language is abundant with the usage of vowels and consonants in right proportions.

The procedure of uttering AUM is like this. Begin A and end with half M. When you come to ‘M’ you close your lips. Continue to produce the sound of ‘half M’ (like ‘UM’) so that it will produce a prolonged sound of ‘UM’ in your throat.

Continued practice of uttering AUM has the ability to create vibrations in your spinal cord called “Merudanda”. In the end it will produce a spiritual and divine experience. This will energize the sense perceptions and at the same time enhance your health. This stimulation

of extra-sense perceptions is known as ‘Gyana’ which otherwise cannot be obtain by our normal sensory organs.

When the practice will be carried for a long time, without any hurdles the practitioner will gain a right to touch some extra-ordinary nerve centers so that they will begin to respond gradually. This is an essential part of Yoga. The long drawn out utterances of AUM can awaken dormant centers of energy. One way of realizing the effect of utterances of AUM is, you can place a finger on your vertebrae at the time of repeating “Pranava Mantra” and experience the sensations. The vibrations create subtle motion in the spinal cord.

Yogashastra talks about seventy two crores of nerve centers within our human system. Out of these three prominent centers are quoted here viz., 1) Ida, 2) Pingala and 3) Sushumana. Sushumna has three inner centers. These are known as: 1) Chitra 2) Vajra and 3) Brahm. Of the three inner centers of awakening energy ‘Sushumna’ is of utmost importance. The inner centers of ‘Sushumna’ are subtler than subtle. Again out of the sub-centers in ‘Sushumna’, ‘Brahm’ has a special place. It is through this center ‘Kundalini’ passes through to enter the head (brain).

What do we understand by Kundalini? It is the hidden power that lies dormant within the human system in a coiled form. This is the untapped bundle of energy in our body waiting to be awakened. We are unaware of its utility. What is utilized even by extra-ordinarily energetic people is only a small part of that sleeping Kundalini. The rest of it lies in a reserved form of energy without being used.

The method of awakening that reserved and dormant Kundalini energy is the purpose of Yoga. In Philosophical parlance Kundalini neither lies in a sleeping state nor over it awaken.

We use these two words - “Sleeping and Awakening” to facilitate understanding of the subject in a broad way. We use the word ‘Kundalini’ to denote that power more aptly. It lies within our system in a coiled and curled form.

Let us study this aspect in detail. Great reputed poets, learned professors, renowned doctors, advocates with extra-ordinary merits, a famous scientist or an expert engineer, whatever be their proficiency they will be using only part of that dormant energy. The rest of it lies

concealed in a somnolent state. When this power rises in full capacity then it is said Kundalini has awakened.

We have mentioned before that prolonged utterances of ‘Pranava’ mantra produces special vibrations in the spinal cord. These vibrations reach the nerve center of ‘Susumana’ in a systematic manner and from there they spread to the inner centers like ‘Chitra’, ‘Vajra’ and ‘Brahma’. As the vibrations pass through these centers the nerves system gets purified. They grow super refined. What does this mean? The electric currents of subtle vital force will find its access into these nerve centers. Pranava mantra attunes the nerves to receive that supernatural energy. Hence we give so much importance to the repetition of ‘Pranava’ mantra.

You are advised to begin the worship of Ishwar - the Supreme Guru of all Gurus - with AUM. AUM represents the true nature of that divine being. Each religious system in India has accepted AUM in some form or other and gives special status to it. Looking at it from scientific angle also you will realize that each action is accompanied with certain vibrations. Where there is vibration there is sound behind it.

At the end of absolute dissolution (Mahapralaya) and before this whole universe is created - at the beginning of creation - some vibrations are alleged to have emanated from ‘the chief cause (karana) of creation.’ A particular sound is generated from these vibrations. This sound, it is said, resembled that of the prolonged utterances of AUM.

Pranava is more a sound. It does not represent any alphabets as it is of course! It consists of three alphabets like A, U, and half M. That is its alphabetical form. AUM is not a subject matter of science of sounds. Nor does it rely on speech (Vani) AUM is something you have to experience through meditation.

AUM has four steps known as “Pada”. Through these four steps we try to explain to you about brilliance i.e. tejas, intellect or prajya, and Ishwar or God and also about awakening or Jagrata, dream state or Swapna, and slumber or Sushupti and the fourth state is called turiya.

As said before AUM consists of A, U and half M. As you pronounce

the last letter ‘M’ you press your lips together unless you do this, the half M will be pronounced as ‘MA’. It is asserted that all the elementary substances of the whole universe can be envisaged in the first pada or step of AUM. This 1st step is A, the 2nd is U, and the 3rd half of M. These represent respectively the three states of awakening, dream state and deep slumber. It is also known as a state of insensibility. The last called “Sushupti” is also recognized as spiritual ignorance (Avidya). The fourth step is a ‘Pause’ (Virama). Here none of the three states exist. In the beginning we said that we pass through the sounds of A, U, and half of M to complete the sound of AUM. As you reach the end even these three sounds get dropped. While you are repeating the mantra of AUM you move from A to U and then to M and then they disappear. The state of Virama begins when you reach the state of Samadhi. Hence the fourth step is non-apparent.

We will go a little deep into the aspect of Virama. What is a Virama? It is a state of rest, cessation of thought process, a stoppage of mental activity. As said before this fourth state is something that can be explained easily at the most you can over that it is a state of non-distinction. The other three have distinct states and they are manifest. Only the fourth is non-descriptive.

I have attempted to clarify the philosophical aspect of AUM in a detailed manner. As I tried to utter the mantra of AUM all the secrets behind it have come to my mind as by a flash, and the result is before you.

I offer more special features of AUM. All of us would like to read the best literature of the world. Even in small village like Telnar we have a good library full of religious works. Alas! We are not able to read all of them. We want to read as many books, as possible but we have less time to read. Why only Telnar? In all the cities of Gujarat and also all over our country there are innumerable books lying in libraries. With all our cherished desires we are unable to read for want of time and energy. If you turn to the world unlimited literature is waiting in the cupboards of the libraries. We cannot even imagine how much secret knowledge is waiting to be exposed.

The sages and Acharyas of this sacred land, after churning the



ocean of knowledge, have collected the secrets of nature in Vedas, Upanishads and other religious works. The very essence of the unfathomable secret knowledge is confined in all the four Vedas. Vedas can be understood only if you have the knowledge of Vedic language. What about those who don't have the knowledge of Vedic language, however they still want to know about the literature of the world? What options have they?

Now the sages made further attempts to simplify this profound knowledge. The very essence of Vedas has been drawn out into a three staged single mantra and they gave it the name "Gayatri". What is 'Gayatri'? It is the essence, milked from Vedas. The mantra of Gayatri goes like this. "Tat saviturvarenyam | Bhargo devasya Dhimhi | Dhiyoyonah Prachodyat |" You can say that Gayatri is the concise version of all four Vedas. There is no end to covetousness of man. Even this mantra of Gayatri appears to him too long to repeat. Is there anything shorter than Gayatri which becomes easy to repeat? The kind hearted sages went deeper into nature and came out with the shortest of all mantras. Gayatri consists of three words at beginning of the mantra viz.; Bhur, Bhuvah, and Svah. These three expressions are the essence of the mantra. But the unsatisfied mind of man craved for still shorter version of mantra. The result is the combination of A, U and half of M. Thus we have before us the most concise edition of the remarkable knowledge of the good literature of world i.e. AUM!

Wherever these elements of a mantra (A, U, M) appear too long you can close your lips and utter a sound, which will resemble "um". This can be uttered in a single resounding rhythm. The sound that emanates reverberates. This pronounced sound of AUM is the shortest and self-evolved forms.

That is how the mantra "AUM" is derived. We have been using it in everyday life. But to-day we have acquired the knowledge of its meaning. If the sages have not squeezed the wisdom of the universe into a single word how could we have been benefited by world literature. Now you can sing and appreciate the greatness of world literature in symphony with the sound of AUM.

We have thus realized now both the gross and subtle forms of AUM and also about its operational form. We have understood it in

the way any ordinary - literate or illiterate person can understand it, digest it and appreciate it.

We have all assembled together on the path of benefit and welfare. This gathering is given a name by me i.e. “AUM Parivar” or family of AUM. Let us understand this. Why do we call our-selves a “Parivara?” It is an association consisting of members who belong to it. But it also includes those who do not belong to it. Those who understand the implications of AUM, who respect it, love it, are the welcomed members. But we embrace even those who do not exhibit any consideration for it. Strange as it may seem we welcome even birds and animal. They too can share the sense of belonging to one family. All the four principal classes of people in India viz. Bhrahmin, Kshtriya, Vaishya, Shudra are welcome; people of all religious sects too are invited. Our family and AUM Parivar encompass all the people staying in India and abroad and the residents of other countries too.

You may ask how I will adjust them all into this fold. I have already told that the true literature of the world has taken the end form of A, U, M. Without that all other works will come to halt. At one stage or other we have to take recourse to these letters, whether it is Gujarati, Hindi, Sanskrit, English, Urdu, Sindhi, Pharsi, Russian etc. All languages have to use these letters. Without the intermixes of them it will be hard to use any language. Knowingly or unknowingly, they utter A, U, M and therefore they are worshipers of AUM. As a result they are in our family. Hence I embrace them all into this “AUM Parivar” fold. This is not a small limited association. It is extended to all living objects. If you go a step ahead in realization you can also include the inert (Jad) and conscious (Chetana) world i.e. entire living and non living world. In this way the name of our AUM parivar is a self-fulfilling unit.

You may ask why I mention the inclusion of birds and animals in this family! Look at the tree opposite to you. A crow is cawing on a branch. A bird is sitting on another branch. It is chirping - chee-chee - merrily. The noises produced by them are; ka and chee. You have A in one and e in the other. Both of them have A in them. ‘A’ is the binding factor to us. It is not possible to pronounce anything without ‘A’. In a similar way the noises produced by a cow, buffalo, horse,

elephant etc. consists of this sound A. A buffalo will make “Bhan! Bhan! Sound; a calf would call for its mother “Ma! Ma! Thus animal sounds have A an integral part of their limited expression. Hence I include them in this “AUM Parivara” along with human beings.

We have tried to make this discourse as explicit as possible so that we do not feel that we are only members of AUM Parivar. Whether other feel oneness with this ‘Parivara’, I do not know. But from our side we extend our arms. They are like my own family members whether they love us or not we do like them and welcome.

Thus we have understood how AUM has derived its subtle and divine form. We are all worshipping of this supernatural form.

I remember a beautiful verse explaining the merits of a “Bindu” or dot.

**Omkaram bindu samyuktam nityam dhyayanti Yoginah |  
Kamadam mokshadam chaiva omkaraya namonamah ||**

“Great yogies daily meditate on AUM – (ॐ) with a dot on it. In this way they fulfil their religious sites and manage economical affairs. Thus they accomplish their desires and achieve liberty.” Bindu Sanyuktum” means Bindu or a dot over the top of AUM. What is the difference between zero- 0 (Shunya) and dot- • (point)? Zero means “Shunya” or a circle with space in it like 0. But a dot • is a point and there is no vacant space in it. It is filled. A dot denominates Brahman as Brahman has no emptiness. Therefore zero (Shunya) can not represent it. But a dot represents Brahma.

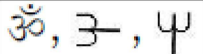
Dot represents that element (Tatva) known as divine being. This meaning is extracted from the statement viz.; “Omkaram bindu samyuktam”. The sound of AUM includes the dot. If you remove the dot from the top of it can no longer be pronounced as AUM. It remains a mere figure of AUM. When dot is added on top, it will be completed as AUM (ॐ) and expressed its true sense. Then the meaning Ishwar will be gathered from the completed word AUM.

The shape of a dot should be round. It is improper to show it in a square form or rectangular shape. If you do so the boundaries will remain circumscribed. Then one line has to end before the other will begin, hereafter the third and in the end the fourth. In other words where the lines end their boundaries get restricted. By using a dot

we want to show the endlessness of frontiers i.e. boundaries without end i.e. remaining all pervasive. Its pervasiveness must be endless. This can be envisaged if the dot is made to look round. Roundness represents limitless boundaries. You move your finger and it will not stop anywhere.

Hence it is insisted that the dot on top of AUM is an essential part of the mantra and it should be round. If AUM stands for a concise form of all literature of the world, the dot on top of it is a condensed form of AUM. If someone attempt to make the smallest drawing of AUM all he has to do is draw a dot.

We worship AUM in a different form also. We place a dot of vermilion on our forehead as a mark of well being. What is its significance? We have said that dot is the shortest version of AUM. We have made it easy so that all can reach to it. It is done through this dot. By adoring it on our forehead, we have accepted AUM in every sect and every religion. People belonging to various sects like Sahajananda, Ramananda, Sivananada, Saktyananda etc. use this dot on their forehead. Thus AUM has been established on our forehead. In a subtle form it occupies the place between the two eyes over the nose. Thus AUM has been worshiped by us.

Goddess Mataji, a form depicting power (Shakti), holds a trident (Trishul) in her hand. What does this trident indicate? It is also a variation of AUM. If the petal of AUM can be straightened you will get the shape of a trident . Hence even the trident in the hands of Mataji is a form of AUM. It is called 'Trishul' a weapon with three points - a kind of spear. AUM as said is conglomeration of three words. Mataji holds trishul to destroy the three afflictions (taapa) of mankind. It has the power to annihilate thorny sufferings related to 'Adhyatmic' (having spiritual background), Adhidaivik (having supernatural) and Adhibhautic (being materialistic miseries). Goddess Mataji is also known with another name i.e. Uma or Umiya.

In Gujarat the Patel community has two branches, Kadava Patels and Leuva Patels. The family deity of Kadava Patel is Umiyamata, whose famous temple is situated in Unjha. Umiya, Uma, Umaiya, all refer to parvati, wife of Shiva. Uma consists of three letters i.e. u, m,

a: AUM has A, U, M. Letters are same but the order is different. Worshipers of Uma are in fact following the tradition of AUM. They may not be knowing it but they do worship AUM. You can call the temple in Unjha as “AUM mandir” or ‘AUM pitha’ or ‘AUM guru pitha’. The place is called Unjha. It too has U and half M in the form of a dot over U.

Now we turn to the other branch of Patels. They are known on Leuva community. This word also has three letters i.e. LE, U, VA. If you change the order it will be VA, U, LE. First LE and next U - it will mean: come and take U. It suggests coming and grasping the word U in AUM and worshipping it and gets engulfed in it.

Take the word Ram. It too has a resemblance to AUM. Ram consists of R, A, M. AUM consists of A, U, M. Thus A and M can be seen in both the words. In place of U, you find R. This change from AUM to Ram indicates that a very unfailing mantra have been passed into the hands of all types of people - even common people. In this way common persons can have the benefit of infallible mantra of AUM In a form that is more congenial to him. So he has Ramnam (name of Ram) to worship. Gradually when that person begins to understand the importance he will start deserving utterance of AUM and thus start worshipping AUM.

The mantra AUM is hidden in this words Ram. The worshipper of Ram does repeat the letter A and M indirectly. We have learnt this secret. Whenever they are mentioning the name of Ram they are uttering the mantra of AUM. Whether they realize it or not it is different. All you have to do is to give up a narrow outlook and grasp the inner implications. As time passes they can gain the lost letter, namely, U, in the mantra of Ram. As your mind reaches the depths thorough AUM you can also reach the element whose name is “AUM” i.e. God or Ishwar.

If we insist upon the explanations of ‘AUM’ based on the principles of scriptures alone, the ordinary seeker will get confused, maybe he will lose interest. An appetite to learn is very essential. If one develops appetite, he will repeatedly chant ‘AUM.’ Without a taste for this kind of knowledge you can never worship AUM. That is why I have simplified the subject which is otherwise is very intricate. The

commentaries we come across on AUM from scriptures are profound and not easily understandable, In this way, we have tried to be as practical as possible sitting here at Kedareshwar for understanding meaning and value of AUM.

You will understand the gravity of importance in uttering AUM from what has been mentioned in shree Rama Upnished that if you repeat the mantra of AUM before and after Ram for as many as 5 million times it will give you the same results had you repeated only Ram word - ordinary way for 96 crore times.

While talking about the mantra of Ram I have remembered a four lined verse. I give it below for you benefit.

**Ek Ram Dashrath ghar dole, ek Ram ghat ghat me bole;  
Ek Ram hai jagat pasara, ek Ram hai sab se nyara.**

Translated it means-

There is one Ram in Dasarath's house, another Ram is within everyone. The third Ram is pervading the universe. The fourth Ram is altogether different than the other three i.e. a special. This fourth Ram mentioned here indicates to AUM. This we must understand completely and in a correct way.

I also remember another two lined verse.

**Swasa Se Soham bana, Soham Se Omkar |  
Omkar se Ram bana, Sadhu Karo vichar ||**

We inhale and exhale breath 21,600 times in 24 hours. When we inhale the air we drawn in makes the sound of 'So.' While we exhale, breathed the air that moves out makes the sound 'Ham.' When we join the two words we get 'Soham.' When we remove 'S' from the confluence of the 'So' and 'Ha' from 'Ham' what remains is AUM. In the previous verse we have learned how Ram is derived. In practice of Yoga the worship of Soham is of great importance. 'So' means 'That' and 'Aham' means 'I.' Hence soham means the soul and not the physical body.

The dot • as we said before, is the condensation of the form of AUM. This we have understood very well. We also learnt that all traditions recognize dot (•). In the language of Yoga great emphasis is given to the procedure where the vital life breath is carried to the center of the eye brows known as Trikuti. This is also known as

Agyachakra. This is the central place between two eyes and nose where three arteries - Ida, Pingla and Sushumna meet each other. The confluence of these three nerves is the true Sangam (Prayaga). Where the confluence of river is mentioned, it is only gross meeting place for external world. The confluence of these nerves is a real Sangam.

We put a dot (Tilak) between the two eye brows. Women also put a red Tilak on their forehead. I have already referred to this red dot. It represents the dot we place on AUM. This condensed edition is placed as a tilak on Agyachakra by women. Now after listening to this, Hindu women will know why a 'Bindi'-dot is placed on the forehead. By adorning it they are only adding to the worship of AUM, they are worshipping AUM. In practical life a 'bindi' (dot) is considered to be unbroken symbol of being a fortunate lady having a husband alive.

Why is it said 'unbroken symbol' of well being? In our country a woman is considered to be fortunate if her husband is alive. A woman's happy life is conceived with the existence of her husband. In this world all are not that fortunate. They may wear the tilak on their forehead as a symbol of fortune. As things would have it many turn into widow. Then why so much importance is given to this symbol.

Unbroken fortune indicates good luck not obstructed by calamities symbolizing happiness and peace.

Even when a husband is alive can it be said that a woman is happy, without obstacles in her married life. So we have to comprehend it in another way. To be alive alone is not continuous happiness. It suggests being free from untoward incidents, to be away from worries and anxieties, undergoing less of suffering, be devoid of afflictions; in short it is an attempt to find freedom from adversity. When once you achieve this unbroken wellbeing it will never be broken again. You then call it 'Akhand' or non-fragmented.

We have called this small dot as a symbol of unbroken fortune. This we wear on our forehead. We have also understood what is conveyed by unbroken wellbeing, whether one of the spouses exists or not. We have also learnt that we recognize this AUM in the form of dot. It constantly reminds us of AUM. This remembrance makes us aware of its sovereignty. We become cognizant of the experience of its sentient (Chetana). Its name is AUM. It also makes us realize

that existence of Paramatma i.e. continuous remembrance of AUM. That is why we call it a symbol of unbroken wellbeing.

Even a widow can wear this dot provided she realizes that it is adorned as a shorter form of AUM, that AUM is the name of Supreme Being and it represents supernatural power, that it is element of awareness which pervades the Universe.

In that case this dot can adorn the foreheads at the center of Agyachakra as if seeking itself on a throne and take advantage of the worship of the divine being.

Thus she is able to understand that a Supreme Being is taking care of her, and hence it is a symbol of existence of Supreme Being and not the existence of the husband. The dot is for Supreme Being as her savior and wears the dot for Him. When this understanding develops - windows too can put dot on their forehead.

This profound truth is being printed first time. This secret is not disclosed at any other time. You might not have read about it also before. When you listen to my cassette you will get the message from it.

This is the most practical commentary on AUM. The scriptural teachings can be understood only by the learned people. They are no doubt very beautiful. But it is beyond the reach of common man.

You might have heard about Saint Jnaneswara Maharaja. He has written a very wonderful book. It is known as “Jnaneswari Gita.” The ordinary people cannot study it easily. Jnaneswara Maharaj had an elder brother. His name was Nivrutti Nath. Jnaneswaraji used to treat him as his spiritual Guru. One day Nivrutti Nath told his brother: “you write Gita in such a simple language that even the most ordinary person can read it easily and understand. He has accepted this advice of his brother as a command from a Guru and wrote Gita in Marathi language. This is recognized as “Jnaneswari Gita.” Later it has been translated into several languages.

This Gita contains all the teaching, you will find in original Gita. But he had explained the intricate aspects with illustrations and in such a simple language that all began to appreciate his efforts to illuminate the poor or ordinary persons.

We too have tried to explain a deep and difficult subject in as simple a way as possible. This is a meager attempt to simplify and



understand a profound Subject.

Jnaneswara itself means a man of profound knowledge. He had two brothers and one sister. One is Nivrutti Nath and the other is Sopan Dev. Sister is known as Mukta bai. All the names suggest the well being of mankind.

Sopan means steps, suggesting step by step upliftment of soul. First step of achievement is Gyana or spiritual knowledge. The next stage is the right to obtain the final attitude or emancipation. So you are likely to be a Nivrutti Nath rather than a Pravrutti Nath. What will you accomplish after gaining Nivrutti or control of mind? You achieve a state of tranquility - a vast take of peace without any ripples to disturb. Freeing yourself from all thought is the stage of 'Mukta' i.e. mukti i.e. freedom i.e. emancipation. When you achieve 'bliss' (Ananda) you acquire a right to accomplish 'Kaivalya.'

You too can try and become a 'Mukta' and convert into 'Muktananda' or 'Nityananda' and experience perpetual freedom and bliss.

I have contributed an elaborate and simple commentary on 'Pranava' in other words AUM.

How you have to worship AUM is described in the next rule.



## **Tajjapastadarthbhavanam || 28 ||**

तज्जपस्तदर्थभावनम् || २८ ||

### **Meaning:**

Do the worship of Pranava with an understanding of the meaning.

### **Explanations:**

We should worship AUM keeping the meaning in our mind. We do not find any mention of other mantras in Yoga philosophy. This system advocates only worship of this mantra (to consecrate with spells) .

This system announces with the beating of kettle drums (Nagara): 'Oh! Brothers! Sisters! The wayfarers of the auspicious path! If you are interested in your well-being/welfare, if you desire to adopt a true path, if your goal is Kaivalya (detachment of soul from the

materialism), if you want to overcome all your obstacles; then perform the worship of AUM.'

How will you do this? You have to worship AUM with a sentiment of purpose. Do not simply utter "AUM"! "AUM"! Repetition of mantra should be done with understanding of the mantra. It is given in the three previous rules, contemplate on them, meditate and worship (Jap).

The real meaning of AUM is the 'worship of that Supreme Divinity-known as Parama Purusha who is beyond all afflictions, karma or performances, the fruit of actions, passions and desires; who is in knowledge of all; who is the preceptor of preceptors; who has the knowledge of all the three periods of time; whom none can pierce.'

Whenever you prepare to offer your oblations to AUM, remember that your concentration on the name of a Supreme Being with distinguished attributes and then go on repeating it.

Sage Patanjali has placed great emphasis in keeping the meaning of AUM in our mind while we offer prayers, else we may fail. He has created this rule number twenty eight. If you go on uttering the 'Mantra' of AUM without absorbing its meaning it would amount to the prattle of a parrot. A trained parrot will repeat the name of 'Rama.' But it does not know who Rama is. If it can understand the implication of 'Rama' may be some day it can be released from bondage.

Let us understand this instance. Someone had taught a parrot to repeat that: "I will not eat the grain spread on the ground by a bird-hunter; I will not get caught in the net of the bird hunter". Poor bird! It repeated same warning day and night. Alas! It could not understand the implications. So, one day, along with other birds it also swung down to eat the grain spread on the ground by a bird-hunter. It was caught, taken home and eaten away.

Since it had no knowledge of the advice it could not take advantage of its teachings. The only difference between this parrot and others was that the latter were caught without them uttering the warning. Our parrot was caught in spite of the warning. Hence we advise not to prattle like a parrot.

In this mantra all words have definite meaning. They also have great importance. Without understanding its implications it will remain

mere sound. Our utterances will be sheer meaningless prattle. Hence it is insisted that we should worship AUM with an understanding of its meaning.

Special Deliberation on the kinds of mantras:

Many varieties of mantras are propagated by sages and are in vogue. They are divided into three primary compartments.

1. Mantras practiced with a desire behind (Kama Mantra).
2. Mantras followed with a desire for the well-being (Kama-Kalyan Mantra).
3. Mantras executed for the betterment of man-kind (Kalyan Mantra).

Gayatri Mantra comes under the 2nd division. Pranava Mantra has a leaning towards the 3rd division with the exception of these two, the rest of Mantras are conducted with personal desires behind them.

‘Kama’ is described as having some longing for something in the world, ‘Kamana’ is longing - an intense desire to possess some cherished thing. If the practice of a Mantra leads only to the fulfillment of your longings, but no general well-being is anticipated, then it comes under the first division. These are known as ‘Kama Mantras.’ They are meant for those only who are desirous of their physical achievements, who attempt to bring about a rapport with the fivefold physical elements. Our intellect will progress towards materialism. It is not true that all our desires will be beneficial for us in its true sense. Many of our longings do us harm in some way or another. A businessman will not care to know whether the article he is selling will be beneficial to the purchaser or not. The Kama Mantras we practitioner may bestow or grant the desires of the practitioner but they will not be in any way beneficial to others.

To have your heart’s desires accomplished is one thing. To obtain the well-being of man-kind is another thing. The fruitfulness of a man’s efforts lies in gaining spiritual welfare. This is known as ‘Kalyana.’ It indicates opening of the portals for freedom - liberty from the bondage of births and deaths. Yogashastra uses a typical word i.e. ‘Kaivalya’ - perfect isolation, exclusiveness, identification with the divine spirit; in short ‘Moksha’ or emancipation.

Gayatri (Kama-Kalyana mantra) is a Mantra of well-being

intermingled with desires while it grants the wishes of its practitioner it also pushes him forward on the path of general welfare. Gayatri is indeed a distinguished Mantra. It is so because it serves two purposes at the same time. It fulfills the inner wishes as well as bestows well-being of mankind.

“As long as the longings of individuals are not fulfilled he will feel miserable. Till his desires are not fully satisfied he will not be inclined to show any interest in the merits of a Mantra which may lead to the general well-being of all. Until interest is not generated he will not care to adopt the “Pranava Mantra” but try to understand this. There is no guarantee in ‘Pranava Mantra’ that all your wishes will be satisfied. You cannot doubt its efficacy for causing the well-being of mankind.

“ONE THING IS ASSURED. IT WILL NOT ALLOW A PERSON GAIN MATERIALISTIC MAGNIFICENCE BY WAY OF FRUITFUL RESULTS OF HIS EFFORTS. THESE DESIRES ARE HARMFUL FOR THE PRACTITIONER IN THE LONG RUN. HENCE THEY WILL NEVER BE GRANTED”.

Pranava Mantra (Kalyan Mantra) is an exclusively human-welfare oriented procedure. Let us try to understand this principle by an illustration.

Take the instance of a person who practices Pranava Mantra with sole desire to get enhancement in his salary. Supposing while practicing he loses his job. Disgusted he turns an atheist. But after some time he comes to know that the roof of the place where he was working suddenly caved in and fell on the heads of the employees injuring them seriously. Had he been on service he would also have been one of the casualties. Thus he will realize that what had taken place by way of losing the job was after all for his welfare only.

By repeating the Pranava Mantra he has incurred some initial loss but it has proved beneficial in this that his life was saved. He might not have realized this at the initial stage. What appeared to him as a bitter consequence has proved a blessing in disguise.

“IF YOU LOOK AT THIS FROM THIS ANGLE YOU WILL OBSERVE THAT THE ‘KAMA MANTRAS’ DO FULFILL THE WISHES OF THE PRACTITIONERS BUT AFTER ALL IN THE

END THEY MAY NOT PROVE SO BENEFICIAL FOR HIS ALL ROUND WELFARE. HE MAY THUS UNHAPPY AT A LATER STAGE.

“PRACTICE OF ‘GAYATRI MANTRA’ WILL GRANT A RIGHT TO UTTER PRANAVA MANTRA; WITHOUT OBTAINING A PROPER RIGHT YOU ARE NOT AUTHORIZED TO PRACTICE ‘PRANAVA MANTRA’. WHAT IS MEANT BY “OBTAINING A RIGHT”? IT IS A KIND OF COMPROMISING ATTITUDE WHERE THE PRACTITIONER SATISFIES HIS INNER FEELINGS THAT WHATEVER IS HAPPENING IS FOR OUR BENEFIT ALONE. THE DIVINE BEING ACTS ONLY FOR OUR GOOD. THIS KIND OF DETERMINATION HAS GIVEN US A RIGHT TO PROCEED TO UTTER THE ‘PRANAVA MANTRA’ WITH EQUANIMITY.”

What kind of fruits you will reap if you practice the mantra of AUM with an understanding of its meaning is explained in the next rule.



### **Tatah pratyak**

**chetanadhigamopyantarayabhavascha || 29 ||**

**ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च || २९ ||**

#### **Meaning:**

When you practice the mantra of AUM with an understanding of its meaning, all the obstacles in your way will be cleared and you will be able to realize your own self (you will have a direct glimpse of your soul).

#### **Explanation:**

Do the worship of AUM with its meaning clearly understood. It is insisted that if you do the practice of AUM understanding and remembering its meaning it will be more propitious. Contemplate and meditate is the advise. Contemplating upon an object given us complete knowledge. Concentration and meditating upon Ishwar can offer us an awareness of his form. When a clear picture of the divine being is formed in your mind you would begin to realize the true

form of your soul. Why so? Because both Ishwar and Atma (soul) are one and same, if you look at it from the viewpoint of sentience (Chetana). At the base of ‘Chetana’ both are treated as of same lineage (Sajatiya). When you realize the Supreme Being it will be easy to understand about the soul within.

When you acquire the knowledge about the philosophical aspects of the supreme soul and the individual soul, which is the source of extreme bliss you will no longer be attracted by worldly attachments, your interest in worldly objects get reduced. No longer will you be weighing the pros and cons of the benefits and loss you will have to face in life, you will not entertain any emotions of either joy or sorrow. Thus you will be saved from any impending obstructions coming in your way. This realization will demolish all special obstacles and hindrances from its roots.

Just as darkness of night is dispersed by the valiant rays of sun; so also the supreme sentient (Chetana) when it dawns upon you, will cast all illusions and obstructions away.

### **Some more fulfilling information on Pranava - AUM**

#### **Editor’s note:**

[The rules from 24 to 29 have elaborated the aspects of Pranava extensively. Even then we are unable to conceal our desire to present special supporting material on Pranava of course! There is this fear of repeating the same subject matter. But we are doing it with this belief that it will enhance the knowledge on Pranava on a more firm base. We believe that the lovers of Pranava will experience more joy if more and more information is offered to them. This extra information is added as a special favor under instructions of our revered Gurudev.]

The Mantra (chant) of AUM fulfill the four chief principles of life Viz., Dharma (righteousness), Artha (economical activity), Kama (fulfillment of desires) and Moksha (obtaining liberty).

The Mantra of AUM is a natural leader of all other chants. It is commonly believed that only ascetics and saintly persons worship the chant of AUM, because they insist that both the wishes of people and their economic upliftment cannot be accomplished by chanting AUM.

The truth is something else. This mantra works as a connecting bridge making it possible for all other chants to have an admission to it. There can be no doubt of its capability to bestow the success of all Purusharthas - principles.

The following verse is quoted in support of this claim.

**Mantranam pranavah setuhu**

**Mangalyam pavanam dharmyam, sarva kama prasadhanam ||**

**Omkarah paramam Brahma, sarva mantraeshu nayakam ||**

To reach the next village, we take the assistance of a bridge in crossing a river. To get a true and full advantage of all kinds of chants we have to take recourse to AUM.

Even a mighty army will be helpless without a valiant commander. All other mantras will remain helpless without AUM. The other mantras will not be able to offer satisfactory results.

AUM has the power to offer unfailing results in all propitious, sanctified and righteous performances. The life's desires can be fulfilled by it. A person cannot think of achieving success without performing some kind of righteous act. In all the three religious performances the worship of AUM gives unfailing results. This fact is explained in the above verse.

The verse used the word "Prasadhanam" instead of "Sadhanam" indicates "means". It asserts that organized results can be achieved through these means. Those results can never go in vain.

The following verse also throws a lot of light on the greatness of AUM.

**Om karam bindu-samyuktam nityam dhyayanti yogin |**

**Kamadam mokshadam chaiva omkaraya namo namah ||**

It means: "worship AUM with a dot on it. Yogies have gained all the four "Purusharthas" – chief principles. I salute AUM.

Kama and Artha go hand in hand; Dharma and Moksha act hand and glove. It is hard to fulfill your desires without economical affluence. Without following the religious performances emancipation cannot be gained. This fact is emphasized adequately in this verse as if beaten on a drum. Each has the right to contemplate on AUM. Worship it. Remember it. And practice it. According to this verse all are free to follow the worship of AUM.

It pays to know what the different scriptures have to say on the subject of AUM.

1. AUM is Brahman. (Taitteviyopanished-8)
2. Make the body the lower plant of wood and AUM the upper plant. Make concentrating power as the churning rod. Do the action of friction repeatedly. Kindle the hidden fire. In this case the ever kindled light is 'Paramatma' (divine being) and witnesses him. (Swetavarahopanished: 1-4)
3. He who utters the word AUM - which is a form of Brahman and does meaningful contemplation, will attain the Supreme Being on learning his body. (Gita: 8/13)
4. The whole range of speech emanates from AUM like leaves spreading on a branch. (Shri Chhandogyaupnishad)
5. AUM is the best of all names like Shiva, Brahma etc. (Sri Linga Purana)
6. The mystical letter (Bija) forming the essential part of Lakshmi is "Sri". The letter (Bija) of maya is "Hrim". The letter (Bija) of kama is "Klim". The letter (Bija) of vak is "Ain". The letter (Bija) of Shakti is "Sah". But the best Bija mantra of the supreme being (Paramatma) is AUM: (Patanjal Yoga Rahasya Dipika)
7. The Supreme Being is known by AUM. When you remember him through his name AUM, He will be very pleased. (Patanjal Yoga Rahasya Dipika – 8/119)

### **The result of uttering AUM 3 times**

You will be able to achieve great benefit if you utter the mantra of AUM three times before you start and end any work. The first time one utters the mantra it will be beneficial for the person who utters it. The second time it is repeated its benefit will prove for the listener. When it is pronounced for the third time people all around will get the benefit.

### **The statehood of contemplation on AUM**

The form of AUM is the work of the primary cause in the form of creation of the worlds. It has originality of its own, completely natural, self-shinning, self-inspired, self-created, self-oriented, etc. as if created from the very narrow of the original cause of creation. In its true sense it is envisaged as a form of sound. It is further a subject matter



of personal experience. The construction of its words (Varna) is a form which manifests the statehood of sound. The burning lamp has a special kind of sound. In a similar manner an awakened soul or the being of sentience (the astitva of chaitanya) has also its sound. What name could we attribute to it? How do we describe it? All words seem to fail to describe its real form. All of them appear to be superficial. Words no longer seem to be sufficient to express the magnitude of it. It is hard to put control on the desire to invent new generation of words, which have not been coined so far. But unfortunately the moment you coin new phrases than discussions would begin as to their tenability by learned scholars. What can we do? This kind of controversy leads to religious crisis.

But all is not lost. We have some gratification. The seekers can depend upon the untold inferences and express the form of the Supreme Being beginning with the assumption of “Neti Neti (not this, not this) and ending in “iti” (that is it) which is more or less a self deception. The form of AUM is said to be self-originated. This vast world in the form of inert and animated objects is nothing but an expansion of the ‘dot’ on top of AUM.

The sounds of alphabets are expressed in calligraphy, for example the sounds of ka, kha, ga etc are shown as क, ख, ग etc. These forms are fixed and devote particular sounds. In a similar way the sound of AUM is shown as ॐ i.e. AUM. (As soon as you utter the sound close your lips to produce the humming sound of a bee.) The form of AUM is a familiar and natural. This is not the result of some imagination on our part. Before the beginning of an age known as ‘kalpa’ (there are four Kalpas of successive periods conceived by sages) - i.e. when the deluge (Pralaya) has come to an end and at the beginning when the universe was created, subtle sounds have emanated from the gross creative activity. It is alleged that the form of AUM has been the result of those sounds. Limitless forms fill the whole universe. The galaxies reverberate with the resounding divine sounds that create waves.

At that time these forms are not seen by worldly eyes. But they can be visualized by the perceptions filled by truth. You drop a pebble in the placed waters of a lake. You will see ripples chasing each other

to catch the coast of the lake. In rhythmic movements it spreads towards the shore. If you drop endless pebbles at the bottom of lake endless ripples crawl forming limitless circles and as they move towards the shore they get themselves lost by hitting each other.

A similar phenomenon taken place in the case of the forms of AUM at the time of the new creation period. Thus the gross new creation gradually progresses forward.

At the second strata the forms of AUM resemble Ganesha – the elephant God and at the third they look like Hanumanji. Gaining change of forms it assumes different shapes at different levels. The ripples that rise in placid waters by the contact of a pebble cause vibrations that represent the form of a ‘Bindu’ or dot (•). Hence original form of all shapes in the universe.

The symbols of various religious traditions have originated from AUM (ॐ). If you straighten the petal of AUM you make a trident (☸). If you place one dart of the trident across the other you get a cross (✚). If you add the petal on all four corners of a cross you will find the mystical Swastika (卐). If you place the dot on the sickle moon you get the shape like (☾). If you remove the dot it will look the moon on a second day of a fortnight (☾). If you draw a human form on paper you can find mingling of two forms of (8) like.

## A Picture depicting different forms of AUM



## The expansion of Bindu (•)

The bindi (•) adorned by women on their forehead on a symbol of well-being is, in reality, a dot alone. People following different religious traditions also wear a dot in different forms like sun, moon, star, earth etc.

“Before you attempt to write on paper, when you place your pen there the first thing that taken into form is a dot, out of this dot whole group of letters will emerge.”

The bindu-dot (•) on top of AUM is the brief and comprehensive shape of the AUM mantra. All the forms and all the sounds, all the ancient shapes having dot as an origin of the primary cause of creation of the universe, and also the evolved and improved forms of sound are only reproductions of the prolonged utterances of ‘Pranava mantra’. AUM completely intermingles and is interwoven with the invert and sentient objects of the world.

If AUM does not consist of a ‘dot’ over it, it will no longer depict Ishwar i.e. Supreme Being. If a person walks around without adoring a ‘dot’ - bindu on his forehead he is not fit to be required as a human being. A person without a ‘dot’ on his forehead, a person without virility (Virya) without abstinence (Sanyama) cannot be graded into a human being. He should be degraded to the category of an animal. A person without these qualifications plus lacking enthusiasm or verse may lead a life of dead person. He may prove a burden for the family, country and nation.

Look at the two following lines of the verse. Both are almost similar.

But the meaning differs:

**Omkaram bindu-sayuktam, nityam dhyayanti yoginah |**

**Omkaram, bindu-samyuktam nityam dhyayanti yoginah ||**

In the first line a comma is placed after the word “Samyuktam”. In the second line it comes after omkaram. The meaning of the first line is: “Yogies concentrate daily on AUM which is joined by a dot.” The meaning of the second line is: yogies, adorned with a dot, concentrate daily on AUM.

So you will see the difference in - one it is AUM adorned with a dot, and the other is yogies who are adorned with a dot.

A special caution is made in this verse. It commands you to practice AUM with a dot adorning your forehead. What type of AUM you worship? You worship AUM symbolized with a dot on top of it.

You cannot imagine the usage of consonants without the assistance of vowels. Similarly, no practitioner can hope to succeed in his attempts without adorning a dot. This life is an invaluable means in achieving success. A dot-Bindu flows unseen in all kinds of activities of life. Life's efforts will be fulfilled if assisted with a dot. The worship of AUM with a dot in it reminds us of our persistent association with Bindu-Virya-virility. It is inspiring us in the protection of virility.

If only we can have a little understanding of the subtle secret we can free ourselves from narrow mindedness, dogmatism and traditionalism. Attempt to gain subtle knowledge. Then try to pass it on to others. This will amount to be one of the modes of propaganda of world peace.

A piece of pebble is only instrumental in provoking and spreading ripples and waves in placid waters. There are certain predominant sentiments. They are imperceptible and inconceivable. They are undaunted. These forms become instrumental in the emergency of concepts like "dot" and make the form of AUM the master of the world.

Just as a pebble causes the disturbance in placid waters, the balanced state of all the three natural qualities known as "Triguna" creates the feeling-sentiments to exclaim: "I am alone. I want to become manifold. I am of a single kind. I want to be of many forms." These are the sentiments that were behind the creation of the world.

We have stated that a dot is the chief sustenance for the birth of all forms of inert and sentient objects. The gradual growth of dot is behind the original formation of all shapes. We know well that a string holds the beads in a single pliable place though hidden from eyes. So also the sounds and forms of AUM hold the sounds and shapes of the globe (Brahmanda) in an organized oneness. Remove the name, form and sound what will remain will be of no consequence in the world.

If we are unable to understand and express even common subjects, how can we expect to realize and explain profound subjects fully! If you profess that you are profound enough to elaborate the deep aspects

like Atma (soul) and Paramatma (divine being) in His entirety, one may ask: “what sort of Atma! What sort of Paramatma?”

If a person claims that he knows about the magnificence of Shiva, if a small man boasts about his knowledge about his Guru, you may fool around and ask what type of Shiva or what type of Guru he is talking about? Or to which greatness and lowness he is referring to?

We know Ishwar (divine being) loves those who speak with a healing tongue. If you have the capacity to enjoy righteous bliss it is all right for you otherwise it is already said, it will be said again and is repeated that in comparison with the realistic description of divine being all other expressions are somewhat similar to the proverb Viz., “here is the tail; there is the tail! But where is the head!”.

The scriptures have elaborated, in connection with the description of divine being that “even speech withholds its tongue finding it beyond its limits”. But even to say this you have to use speech. Hence the experienced persons have described the situation in the following terms: “underneath a banyan tree, adjacent to the stem, one young Guru and an old pupil were sitting side by side. The Gururji was commenting silently to the queries of his disciple.”

Is it not strange that those who have understood well about the phenomenon of Jiva (Individual), Jagat (World) and the Lord of the world - i.e. about ‘Purusha (Individual), Prakruti (Nature) and Parameswara (Almighty God)’ - have taken courage into their hands and exclaimed “Neti! Neti! Neti!” (He is not that – three times)

### **The origin of primeval sound: Anahata or unstricken sound**

During the period of deluge - known as “Mahapralaya kala”, this gross world, before it has completely dissolved, passed through gradual extinction, turning more and more subtle until ultimately it obtained invisibility.

Muni Patanjali has described this as a state without character (Alinga) i.e. having no marks of any character left behind.

The following statements have to be followed carefully. As soon as the final deluge (Pralaya) is completed, i.e. when a state of being is left with no characteristic marks, i.e. when the state of harmony of the vital three fold qualities (Triguna) have been established, i.e. when the state of subtilty has ended; the gross world begins to emerge -

whatever explosions must have been taken place during that emergence are the primeval sounds heard.

The shapes which these primeval sounds have taken are the initial shapes of the waves of sound emanated at the period. Here one may ask the tenacious question. Which is the first, the egg or the chick? You can split your hair on questions of whether sounds emanated first or the forms emerged first? Or whether they had a simultaneous existence? You are left to form your own opinion.

But we are sure of one thing. Those primeval sounds and primary forms are none but sounds and forms of Pranava. All the present forms and sounds that we witness - the gross and the subtle - are the evolved and enlarged ones of these two. Those primeval sounds and forms are interwoven into all the present forms and sounds in a secret way.

Just as a tree is an integral part of a seed, evolved and modified, in a similar way these two aspects remain within our system in the form of a seed. The sound hidden within the system of a human being can be recognized by an unstricken vibration. The word used here is “Anahata” means which is not stricken - Something that emanates without being hit.

The experienced have suggested to us various methods and means to experience those sounds. Much more have been written in scriptures about the different forms of sounds, and the multifarious results. These sounds are said to be very sweet to the ear and are non-fragmented.

### **The enormous form of Supreme Spirit**

“Unlimited universes swing around in the pores of Supreme Being in the form of a miniature atom” thus acclaimed the scriptures. If you have the opportunity to read the commentaries on this statement you will understand a little about the vastness of Supreme Being. When you concentrate on this aspect of his vastness and power and compare yourself, your ego will be set aside or it will begin to melt.

The scriptures assert that a human body has seventy two crores of pores. And we were talking about the pores in the body of Supreme Being. When the scriptures state that unlimited globes of universes fly around in a single pore of that divine person, you can imagine how vast that single pore could be. And imagine at least 72 crores of

pores in this vast body of His and guess how vast it could be. Perhaps if you have knowledge of the vastness of a complete universe you may perhaps have an idea of this concept.

Your house is so many times bigger than your body. The society you live in is many times bigger than your home. A town is bigger than your society. A city is bigger than a town. A state is bigger than a city. A nation is bigger than a state. The world of nations is bigger than a nation. Earth is bigger than moon. Sun is bigger than earth. Stars are many times bigger than a sun. The sky is littered with such unlimited stars.

When something beginning with an individual and ends with limitless star is envisaged in a single unit; that unit is called a “Brahmand”. When unlimited “Brahmandas” are envisaged in a single pore of this Supreme Being and jump around like balls of atoms you can guess how vast this single pore could be. If that body consists of seventy two crores of pores is it possible to imagine the vastness?

In villages we find tiled houses. The rays of sun filter through the tiles into the house. Then you see small spots of light thrown on the ground. You will also see thin projections of light drifting from the tiny holes of the tiles. You will also observe millions of minute atomic specs flying in that concentrated light. Imagine the minuteness of those flying forms. Perhaps from this you can form idea of the atomic name of the “Brahmandas” in the pores of Supreme Being.

Here the scriptures are not referring to a single “Brahmanda” or endless of them. They are talking about endless crores of such “Brahmandas”. They assert that just as we see millions of atomic specs flying in a thin ray of light in a house, so also limitless crores of “Brahmandas” fly in the single pore of Supreme Being in atomic size.

The next important aspect to note is: “these limitless crores of” Brahmandas are mere atoms compared to that vast pore of Supreme Being. If you keep this principle in mind then you can have an idea of the all-pervasive-character of Him.

Amongst the millions of stars a single star appears a tiny shining object compared to sun. But in fact sun is smaller than it. When you count down to yourself with this mighty phenomenon you will be a



million-billion-trillion times smaller than them all.

You can ask yourself a question. What status do I have when compared to that mighty spirit called “Paramatma? Your ego will have no place before that Supreme Person.

Scriptures have denominated him with a name. It is AUM. When you repeat this Mantra over and again you will be remembering him. Then only the worship of AUM will bear its fruits. I used the words “worship of AUM” purposely.

The obstacles and hindrances you may have to face in the practice of Yoga are discussed in the next rule.



**Vyadhistyana samshaya  
pramadalasyaaviratibhrantidarshana  
alabdhbhumikattvanavasthitattvani  
chittavikshepaastentrayaha || 30 ||**

**व्याधिस्त्यान संशय प्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध-  
भूमिक त्वानवस्थितत्वानि चित्तविक्षेपास्तेन्तरायाः ॥ ३० ॥**

**Meaning:**

Patanjali narrates about nine fold obstacles that come in our way of practice of Yoga. They are - One: Vyadhi or sickness; Two: Styan or be smugly virtuous; Three: Samshaya or uncertainty; Four: Pramada or laziness, Five: Alasya or indolence; Six: Avirati or without interruption; Seven: Bhrantidarshan or visionary illusions; Eight: Alabdhbhumikattva or non-obtained grounds; Nine: Anavasthitattva or unsettled statehood. These nine obstacles create distractions of mind.

**Explanation:**

In the previous chapter we have learnt that if we practice the worship of AUM with understanding its meaning, all obstacles could be banished. Here sage Patanjali is referring to those obstructions that may come in our way. We are discussing about the meanings of those nine obstacles.

In our efforts in the path of Yoga we have to face nine important obstacles. We will try to understand them in their perspective. Unless you remove these obstructions you would not be able to practice Yoga properly.

“Sadhana” is the word used in Yoga for making an effort in life. To continue to live it in itself requires an effort. Who is interested in bringing emancipation? What efforts are we supposed to make to clear the hindrances away from our path? When any obstacles are not anticipated at all there can be no question of driving them away.

Life is a great effort. Yoga practice is meant for the emancipation of soul. If it is your desire to prolong a life of peace and tranquility, if you want to spend a life of fulfillment you have no alternative but to convert your life into one long effort. It is not necessary to add the epithet “Yoga” to the continuity of your life. In a sense it is Yoga itself. If peace and happiness are your twin desires in life you have to pull on following principles of Yoga.

It means you have to convert your life into one long effort i.e. Sadhana. You may encounter many hurdles in doing so. You have to conceive of ways of removing them. To remove them you have to take the shelter in the practice of AUM.

To help you out we are pointing out the obstacles you may have to confront. This is done in detail. Your aim should not be limited to the practice of Yoga. It should envisage spending a life of peace and tranquility. In doing so if you fall ill what will you do? We do not desire to fall sick and be a victim to afflictions. To keep sickness at bay you have to practice the worship of AUM.

Here, the various obstacles we have to face in the practice of Yoga are given.

### **Vyadhi or Sickness:**

Vyadhi is a general term we use to indicate sickness. It can be manifold. They come under three divisions: 1) Mind, 2) Body, 3) Mistaken-Misconception.

T.B., Cancer, itching, ringworm and many other curable and incurable diseases come under sickness of body. These physical maladies cause great suffering to the body. A healthy body is considered to be first happiness of life. Hence joy of life lies in having

a body free from sickness. To make the body relieved of pain we take recourse to doctors and medicine.

The body may be free from any disease. But if the mind is not sound you will then call it sickness of mind. A weak minded person will at all time feels that he is sick, that he is weak; someone has cast some charm upon him. Thus he slips into a state of insipidness and his life will be dogged by indetermination. He will drag others also in to an ocean of depression.

To get rid of these kinds of mental abrasions one has to consult a psychiatrist or a psycho-analyst. Comparatively the mental sicknesses are subtler than bodily illnesses.

The mind may be in a sound state. One can be able to be free from bodily afflictions. But there is one more malady. It is caused due to holding wrong notions due to stark ignorance and lives under the spells of illusion. It makes a person sick where he is not.

A person susceptible to this kind of misconceptions about imaginary sickness may lead a life of disaster. His mind exists in a continuous state of disease. If you try to snatch his misconception he may turn out as ferocious as a tigress whose cub is snatched away. He possesses controversial thoughts. It is hard for them to bring a balance with their dealings with others. As a result they will have to lead a life of isolation causing unbearable suffering.

If you compare this third illusory malady with that of mental and bodily illness you will find subtlest and most complicated. To free a person from what is known as “maladies of misconception” you need the services of an extraordinary and courageous one. You know there is no medicine for imaginary diseases. Even a “Lukman Hakim” (legendary physician) cannot cure his troubles.

The chief cause behind many of the ailments of mind, body and misconceptions, is the absence of parental attention. While attending to all kinds of patients at sick-bed you have to offer a warm of parental type of affection. When the patient receives affectionate treatment he will be relieved of his sickness quickly.

Where the sickness persists a patient has to develop a sentiment of penance and be prepared to endure the pain. While performing “Shirshasana” (a kind of yogic practice where you stand on your head)

you will certainly experience some inconvenience. But if you maintain a sentiment of doing exercise you can overlook the inconvenience.

Health and sickness are like a circle. Where one ends the other will follow. But be sure that even while confronting incurable diseases, instead of shouting “alack” (Haitoba), if you attempt to minimize the suffering, it can be reduced to a great extent.

If you look at it with a philosophical outlook, death can be a gift from nature in the form of changing the present sick body to a new healthy one. What kind of a new body you may hope to obtain in the next birth? Even if you can free yourself from incurable diseases, as the end comes you will have to drop this body behind. Death is a kindness shown on us by providence. Death relieves a body from all suffering. It bestows a new and sound body. When you look at it from this angle you will be satisfied to a great degree.

If you have an opportunity to reside in a palatial place, coming as you are from a dilapidated house, how much happiness will you derive from it? But this kind of joy can be felt when you receive true understanding. It is my earnest prayer that the divine being through AUM, grant you all with this kind of true knowledge.

All the three kinds of maladies come under one denomination i.e “Vyadhi”. Vyadhi is considered to be one of the impediments that disturb our peace of mind. To cast this obstacle away, Yogashastra insist upon the practice of the single elementary substance called “Ekatattva”.

### **Styana or be Smugly Virtuous:**

Yogashastra utilizes a single word for all the following derangements: Viz.

- 1) Thinking of doing ill to others;
- 2) Contemplating of improper behavior;
- 3) Thinking of remaining action-less;
- 4) Thinking of committing some mistaken acts.

The word is Styana.

You plan to commit an evil act. But due to some reason are unable to do it; then you will begin to feel the suffering. You may at a times desire to lie down inactive. Or you may like to get intoxicated. Is there a way to escape from Karma-Action? It is the nature to perform

acts constantly. If you stop working you will go mad.

Mind is like a monkey. If you do not engage your mind in good acts, you may do the wrong ones. That is why people take recourse to this proverb. Viz. “it is better to do forced work rather than remain unemployed”. In other words, even if you do not foresee any benefit in your actions you should engage yourself in one or other kind of work. Otherwise that proverb: “an idle mind is the devil’s workshop” will begin to operate.

### **Samsaya or Uncertainty:**

This word is used very often everywhere. People go on suspecting all and on all days. The end for such doubting turns in ruination. The reason for this is that a suspecting individual will refuse to place faith in anyone.

He will not trust the words of his preceptor will distrust scriptures, will not care to heed his well-wishes, will pooh-pooh the statements of saint and elderly people. He will go on suspecting everyone. Since he cannot put faith in anyone he will always misunderstand others advice.

What would be his behaviors? As long his conduct with others is not on the right footing he will not be able to reap the right kind of results. Since he cannot reap good fruits from his acts his life will be a waste.

Supposing one is gifted with a human body. But he is not interested in doing anything at all. How can you expect him to fulfill the four Purusharthas - principles? Then where is the difference between being born as a human being and being born as an animal or bird. All his life he may be leading a life of a beast. He will be just filling his stomach when hungry; sleep when he is sleepy; live in fear from unseen danger; be engaged in reproducing his species.

Animals and birds cannot think in terms of making some efforts. Whereas a man has so many opportunities to fulfill the meaning of his birth so that he can free himself from the cycle of being born again and again, to obtain deliverance (Moksha) to avoid floating upside down in mother’s womb, and also get freedom from the torments of staying in the womb of mother.

We have to try to achieve “Kaivalya”-emancipation which will

save us from being born in 8.4 millions of wombs (known as Yoni) and wander in this world. If we make the attempt we can be saved from this agony of being born umpteen times. Otherwise the ultimate end is destruction. Shankaracharya has compared this cycle of births as a ride on a water wheel called “Rehant”. He aptly quotes: Punarapi maranam punarapi jananam, punarapi Janani jathare shayanam”. According to him only Kaivalya alone can break this cycle of births and deaths. The alternative is fearful.

That is why elderly people always give advice and insist that “a suspecting mind will face ruination.” Suspicious attitudes are also a form of hindrances in Yoga practice.

### **Pramada or Laziness and Alasya or Indolence:**

These two words were coupled together in the sutra. In general we attribute same meaning to both the words. But for the purpose of our discussions we will consider their meaning separately. You will observe subtle difference.

Pramada in yogic practice indicates a kind of inability towards the contemplation process. In natural course we should contemplate upon the philosophical and righteous teachings, which we have been taught.

Let us take the instance of Ushaben and Rohitbhai. They attend to their daily routine. They also listen to the teachings on Yoga. They also devote some time on meditation. Ushaben prepares food and attends to household work. You find a book on Yoga Sutras (rules of Yoga) in her hand. She repeats the Sutras-rules and attempts to understand their meaning. This we call contemplation.

Listening to the Yoga Sutras is not just enough. You should meditate upon them. After that you try to put them into practice. For this, you have to exhibit enthusiasm. There should be no scope for error. If you are unable to contemplate upon the teachings of Yoga and are negligent then it is called “Pramada” or showing carelessness for them.

Indolence is a part of being careless. When is idleness treated as negligence? If it has a reference to the practice of Yoga, slothfulness in the process of contemplation is called inattentiveness. “Alasya” or sloth is the physical aspect of inadvertence or “Pramada”.

If you overeat or due to any other reason you may experience laziness. You may repeat the sutras every day. But on any day you

overeat you will begin to yawn. The body will become heavy and restless. You will feel sleepy. You will not have any eagerness to work. All these are characteristics of “Alasya”.

This is the only difference between Pramada or carelessness and Alasya or laziness. Both represent two sides of same aspect. One is subtle and the other is gross. Physical carelessness amounts to sloth. So heaviness of body comes under idleness. But carelessness in the practice of Yoga is that subtle slackness in meditation and contemplation. As said “Alasya” has a bearing with the gross body, whereas the relationship of “Pramada” or carelessness has with that of subtle mind.

All these are epithets we come across to make us aware of the hindrances we encounter in the practice of Yoga.

### **Avirati or Without Interruption:**

What is “Avirati”? Avirati is incontinence. It is a kind of lacking control over your mental faculties. When your heart is enamored by the association of strong worldly passion, the enjoyment of worldly passions leaves certain impressions on your mind. They ensnare our senses and entice us. This enticement is known as “Avirati”.

We have to consider the adversities we have to face by succumbing to passions. We have to try to put a halt to them. We have to see that we do not become a prey to the allurements of recurring passions. This craving to reach for recurring passion is “Avirati”. If you are allured by eternal passions, get yourself engulfed on them, the impressions of passionate life take root, then the obstacles we will be compelled to face are known “Avirati”.

If the word is split into avirata + i it would mean endless longing for passionate life.

### **Bhrantidarshan or Visionary Illusion:**

As long as we are carried away by fallacies (Bhranti) we can neither obtain peace nor do we allow others to live in peace. Hence we should have a clear picture of this impediment called “Bhranti darshan.” It indicates that we see under some fallacy. It is not the picture as it should. It is a perverted one. The very word “Bhranti” is so simple that we understand its meaning very quickly.

It has many-fold applications. All of them are envisaged in the

following three forms.

- 1) You see something that does not exist. This is known as Mithya Gyana i.e. false knowledge. It creates a vision of some illusion. One example of it is “mirage”.
- 2) There is something, but you see a different thing. It is called Bhranti Gyana or false impression or delusion. For instance a distant tree may appear like a man.
- 3) The third is just opposite to what you see. It is known as Viparita Gyana. For example night may appear as day.

These kinds of delusions take place both in your daily life and also when you practice Yoga.

Let us try to understand the delusions we see in our daily practical life. What we behold and decide may prove wrong. If we carry a wrong impression of what we see - not as it is, but as what we feel - it turns out into an obstacle in our life. It could be that we have made a wrong conclusion. It could be something else. But not accepted as it is. Have we taken it in its true perspective it could have been different. These fallacious impressions may be carried either by ourselves under wrong notions or may be others have forced them on us.

Harboring many delusions and carrying wrongful notions is known as “Bhrantidarshan” You may call a Neem-tree a Pipal-tree under erroneous impression. Others also may carry the same illusion. That insistence itself a glaring instance of delusion.

Now let us try to understand about the delusions we have to face in our efforts in the path of Yoga. While meditating, we often fall asleep. ‘Tandra’ - sleepishness is a subtle state encountered while you are under meditation. It is not anything like deep sleep. It is a primary stage. You will not leave the wakeful state behind, and will not have entered fully a state of slumber; you will be in a state of sleepishness. There is one other state known as Tandri i.e. a kind of drowsiness. It can neither be called Tandra-sleepishness nor actual sleep because at this state a practitioner will not pass into actual sleep. ‘Tandri’-drowsiness is a step prior ‘Tandra’-sleepishness. If you cross Tandri-drowsiness, and move forward you enter Tandra-sleepishness. The next stage is Nidra i.e. a state of deep sleep.



When we enter the state of drowsiness from a wake up condition, we begin to see dream as if we are in sleep. You attempt to go into a trance and in a short period you will begin to feel drowsy. And then as if you are in a dream state, you will begin to visualize various scenes.

When we see different things in sleep we call them dreams. But when you begin to see those things while sitting in a stance (Asana) we should not make the mistake of believing them as true. If you commit the mistake you will have to exclaim: “wonderful, look! I had a glimpse of so and so deity. I have achieved the Mantra. I am blessed by so and so saint.” etc. etc. In this way we may spend years in delusions; so that it will become a habit with you.

You get up early in the morning at what is called the auspicious moments of “Brahma”. You cross your legs and sit in a posture to concentrate. Soon you will feel drowsy. You will begin to see scenes under drowsiness. You accept that you have seen several things in your trance. This continues for years. This kind of imagining also comes under “visions seen in delusions”. But these are not the glimpses generated by a deep trance. They are only the results of drowsiness. We believe they are real experiences. We cherish these illusory thoughts for years; may be for birth after birth. In this way we are duped by our own delusions. Even if some experienced person attempts to correct us from these false notions we will be reluctant to get ourselves out of it. We would not trust him. Sometimes even experienced and sympathetic persons fail to assist us. It is enough for us to believe what we see. It is something akin to “insisting upon having three legs of the hare I hold.” The surprising part of it is that since these delusions continue for a very long time it turns out to be sweetest experience. You would not like to come out of it.

This indeed is a great visual fallacy you can come across. One has to use great compassion and attempt hard to extricate oneself of it.

### **Alabdhahumikatva or Non-obtained Grounds:**

The meaning of this compound word is: Inability to obtain the right background. The word ‘Alabdha’ indicates, not able to obtain (Labdha means “to obtain” and the antonym of Labdh is Alabdha i.e. not able to obtain) what is it you desire to obtain? ‘Bhumika’ i.e.

right source or ground of information; a sort of introduction to the work you want to understand. In the course of practice of Yoga, if the information or guidance you need to achieve concentration is sought for but it is not attained/received and on account of it your progress is hampered; this kind of impediments are known as Alabdhahumikatva.

### **Anavasthitattva or Unsettled Statehood:**

It means same as ‘Asthirata’ or not being able to make steady (consistent attempts). Let us try to understand it in this way. You have obtained the right background for the practice of Yoga. You are able to achieve concentration gradually. But you fail to continue it for a long period. This inability to maintain steadiness for a continued period comes under this head.

If it is your desire to gain concentration and obtain certain experience it is essential that you continue the practice of Yoga for a sufficiently long period. But if the practice is broken before obtaining the desired goals your efforts would go in vain. With superhuman efforts you try to bring your thought to a central point. Concentration will begin to be maintained for a particular period. But before you achieve cherished results the practice is shattered. You are unable to continue your efforts to a logical end. The consequence of it is you fail to gain the experiences you anticipate. This kind of hindrance is known as “Anavasthitattva” obstacle.

These are the nine kinds of obstacles that one may have to come across in the practice of Yoga. In addition, Yoga points out to five more Vikshepas or distractions we encounter in life. These are discussed in the next rule.



### **Dukhadaurmanasyaangamejayatvasvasaprasvasaa- vikshepasaha buvah || 31 ||**

दुःखदौर्मनस्यांगमेजयत्वश्वासप्रश्वासाविक्षेपसह भुवः ॥ ३१ ॥

#### **Meaning:**

Dukha or grief or unpleasantness, Daurmanasya or agitation of mind, Angamejayatva - inability to overcome bodily movements, Svasa -

breathing in, Prasvasa - breathing out; are the five distractions that are pointed out here along with the other hindrances we come across.

### **Explanation:**

In the previous Sutra-rule the obstacles we have to face were discussed at length. Now you will know about other distractions that come in our way.

### **Dukha or Grief:**

All of us are quite acquainted with this affliction called Dukha or grief. Scriptures divided grief into three groups viz. Adhyatmika or spiritual, Adhibhautika or physical and Adhidaivika or transcendental.

Being agitated by passions, desires, anger etc. have relevance with mind. Suffering from fever, heat, cold etc are the ailments related to body. What we have to undergo on account of others, and the disasters caused by nature come under the other category. For example excessive rains, floods, earthquakes etc. This is how a person is subjected to various sorrows.

### **Daurmanasya or Agitation of Mind:**

You exhibit strong desire to acquire something. But if mind is agitated due to pressures from all sides, we call it Daurmanasya. When you see something attractive your mind will crave to acquire it at any price. When your longing cannot be accomplished you have to perforce curb your feelings. When you do this, your mind will go through terrible upheaval. Tension will be created. This will end in what Yogashastra calls Daurmanasya.

### **Angamejayatva or Inability to Overcome Bodily Movements:**

Your inability to have an upper hand over your bodily functions is known as Angamejayatva. Lack of control over body actions is a kind of distraction we face in practice of Yoga.

You select a corner with the intention of performing meditation. You place a seat and sit on it. But you cannot keep your body steady. Your body will begin to sway. Your limbs will have jerks. This unsteadiness of body is called Angamejayatva. The acharya of Yoga, sage Patanjali - noticing the inability of a novice in keeping the body steady - has referred to this kind of distraction as Angamejayatva.

According to Patanjali, who is the profounder of the contention of Yoga, this kind of distraction, where the body is unable to be kept in

a single position, thus disturbing the equilibrium of mind is treated as an impediment in our practice.

### **Svasa - Breathing In and Prasvasa - Breathing Out:**

When you inhale air it is called Svasa. When you exhale breath it is known as Prasvasa.

When you sit down for meditation as stability is acquired and concentration increased, the breathing process i.e. inhalation and exhalation of breath will gradually slow down. As time passes the observer will not be able to make out whether the practitioner is actually taking breath or not. While you are under meditation if the breathing does not come down to below normal and instead remains normal, it will be treated as a distraction.

It is firmly believed in Yogashastra that when you can reduce the number of respirations to a minimum the practitioner can prolong his life span. That is why Pranayama (controlling breath in a systematic way) is given so much importance by Yogashastra. The breath one preserves will increase one's life.

We breathe in and out eighteen times in a minute. If you can reduce this number to a minimum you will conserve that much of life giving air; that much of originated air will be preserved from utilization; if the polluted air is not allowed to spread in the system then that much of purification can be maintained. In this way practice of Pranayama will assist in purification of the environment all around.

This gift from Aryan culture offers invaluable benefit without spending even paise for mankind in preserving the reservoirs of life giving air.

We have discussed about various obstacles and distractions in these two Sutras-rules. In the next Sutra we are being told how these can be kept at a distance.



**Tatpratishedharthamekatattvabhyasah || 32 ||**

**तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः || ३२ ||**

### **Meaning:**

If you desire to put a stop to the obstacles the only recourse left to

you is the practice of the single entity called Ekatatva.

**Explanation:**

Sage Patanjali advises us to place our mind on that single element so that we will have the courage to face the obstacles and distractions that come in our way.

What do we understand by Ekatatva? Primarily it indicates to that Parama or extreme and Tattva or essential being. That is Supreme Being. In this whole universe there is only one single entity and He is the divine being. Barring Him there is none else to take His place.

Ekatatva means the only one divine being. He is Supreme authority. He may appear manifold. By ardent efforts you have to place Him in your heart. He is resplendent in multitudes of objects. He has to be singled out. He has to be experienced personally. When this realization becomes firm - solid like a rock - and amount of obstacles or distractions will have no separate existence. Everything will be unisoned in the single element.

Now on the secondary front Ekatatva indicates: You choose a single subject as your object of concentration. You have to keep your mind on it to practice Yoga and achieve concentration. When you achieve this you can be absolved from the various obstacles and distractions you encounter.

In the next Sutra-rule we are being introduced to the secret of how to keep our mind tranquil and pleasant.



**Maitri karuna muditopekshanam sukhadukha  
punyaapunya vishayanam**

**bhavanatashchitta prasadanam || 33 ||**

**मैत्री करुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां  
भावनातश्चित्तप्रसादनम् || ३३ ||**

**Meaning:**

Your mind achieves pleasantness - if you show friendliness towards a happy man, when you exhibit compassion towards an afflicted person; if you show gladness towards a pious man; if you are indifferent towards a sinful man.

**Explanation:**

To keep your mind always happy and pleasant what kind of life you should choose? What should be your conduct towards others? All would like pleasantness around. Do they not want to keep their minds happy? Pleasantness is the chief means of achieving mental peace. But why our tranquility is disturbed very often? What are the means that provide us peace?

In this world we come across four kinds of associations - happy-go-Lucky, those who are perpetually unhappy, those pious souls, and evil persons. What approach we should have when we have to deal with all those four kinds of people? Our aim should be to be pleasant at any cost.

We should always extend our hands of friendship towards a person who is endowed with excess of happiness. If you fail to adopt this attitude you will be the unhappy person because in comparison he has an abundance of the most cherished quality viz., happiness. You are the poorest because you cannot claim that kind of happiness, this may lead to jealousy.

Even happiness has many faces. If you are deprived of it and others have it in excess, your heart will begin to scald with fire of jealousy. How can you expect to get any peace when your heart is on fire? It is not the happy man who is kindling the fire. It is our mean attitude and jealous tendencies which will destroy our peace.

That is why you are asked to extend a friendly hand towards such a happy-go-lucky man so that you can remove the sentiments of hatred. If our friend is happy why should we feel jealous about it? We desire to see our brother, sister, mother, father, friend and other near ones to be happy. Do we look at them with yellow eyes? No! Hence we are asked to be friendly with this happy man. How far better it would be if we extend this gesture towards all the happiest persons of the world? We should not exhibit jealousy on account of them. We should feel happy.

The best way to keep jealousy at a distance is to adopt the attitude of friendliness. Whether you hate him or love him the other person is not going to be affected. Hatred will harm our way of living in a great manner. When you feel jealousy only on seeing a happy man you will

begin to lose your peace of mind. What peace can be left with you thereafter?

You should not feel jealous on seeing a happy man. This is one sentiment which will ruin the life. You can best understand it from the example of fire and dry wood. Fire is a hidden element in firewood. The moment fire is kindled; it will harm the wood to ashes; though wood gives shelter to fire. The next thing, it will also harm all that will come in its contact. But when the wood completely burns down then only it calms down. In that state it cannot carry fire.

The word fire is purposely chosen here for jealousy, because it has the capacity to destroy the very person who harbors this obnoxious sentiment in heart. Whether hatred will be able to harm the other person against whom it is generated or not but it is sure to burn your heart to cinders.

As soon as jealousy is kindled in heart it will consume it first. He will be susceptible to great heart-burn. Fire caused by jealousy can produce havoc in many families. He can be normal only if he can free himself from this sentiment. Now let us go deep into the four sentiments mentioned in this sutra.

### **Maitri - Friendship:**

The word Maitri means friendship. Yogashastra gives great importance to friendliness in bringing down the fires of jealousy. When you happen to see happy people at any time extend a sentiment of friendliness towards them. It gives us pleasure. Since you keep friendly gesture towards happy people, do not believe that they will be equally friendly to you. May be that happy person will not return your gesture of friendship. If you anticipate reciprocation of friendship you are sure be disappointed. Anticipation will produce a desire to receive something in exchange or some of his happiness. If you treat him as your friend then you may claim that he should share his happiness with you. But in all probability that happy man may not be even knowing that you are entertaining such a feeling or expectation in your mind. Now in what way the relations stand? He has nothing to do with your sentiments towards him. We have adopted this sentiment of friendliness to avoid the overpowering emotion of jealousy.

If we give rise to an improper desire that since we have adopted a

friendly posture he should reciprocate same in some manner and that desire remains unfulfilled, you will have to pass through a lot of mental agony. Hence we should be careful as to how far we should proceed with our behavior of friendship.

### **Karuna - Compassion:**

Karuna means compassion. When we come across any unhappy person we should show compassion for him. Never attempt to look at them with contempt or disregard. If we have any hatred towards unhappy people - ultimately our mind gets agitated and in all likelihood we lose our peace of mind.

Maintain a sentiment of kindness and compassion for such unfortunate person. There is a proverb having a bearing on this subject. It says: “Deva na hajo pan dajava hajo!” It means: even if we are unable to offer anything but in our mind we should feel “let God bestow an early happiness to him. The poor fellow is unhappy.”

It may not be in our capacity to rid him of his unhappiness. We may not be able to offer that extra something which can mitigate his sorrow. But the least we can show is kindness. We can shower compassion, “poor fellow! How unhappy he is. Let us pray that his happy days will return soon.” This kind of compassionate attitude will fill our hearts with satisfaction and gives us immense feeling and happiness. It will also make us happy.

### **Mudita - Rejoice:**

We should always keep the sentiment of rejoicing and delight toward those who have a virtuous disposition. May be we cannot lead a life of high-thinking, but we can hold some sound sentiments in our heart. “These are righteous people, gentle people, saintly persons, yogies, and people with holy thoughts. They lead a life of meditation, penance, sacrifice. They are pure and Satvic-righteous. What a complexion they have. Blessed are their parents. They have accomplished the life’s goals. They have brightened the name of their motherland. The weight their mother has carried in her womb on account of him has not gone in vain. He has proved his birth fruitful.” Our mind should be occupied by such purifying thoughts. This state is known as Mudita.

### **Upeksha - Indifference:**



If you are indifferent to someone it is called Upeksha. You are advised to neglect evil doers. “Shun their association” is the warning given by sage Patanjali. To show a sentiment of negligence indicates lack of any effect on our mind. Indifference should not amount to disrespect. It only means that you should care least for such persons. You may hate sin but do not hate a sinner. He may someday convert into a righteous soul.

If you can follow these four saintly or pious instructions carefully you can secure peace of mind. It is a way by which you can keep yourself happy. In colloquial language it is expressed as: “I have received the offering of deity, I am sanctified.” But here the usage of the word ‘Prasad’ (offering to a deity) means a sense of delight. To keep yourself a pleased person you have to imbibe all the four sentiments advocated.

The people and this world can be grouped in the above four categories. Next time you meet someone he may be one of them so entertain the sentiments of friendship, compassion, rejoice and indifference and extend co-operation accordingly.

All the remedies mentioned above and others to be followed in the next rules are means to make your heart rejoice. When your mind will be pleased you can develop concentration and be able to meditate better.

Concentration and rejoicing nourish each other. They are complimentary to each other. When concentration becomes deeper you will begin to experience a sense of delight. When this pleasantness begins to spread you will accomplish greatest concentration.

To bring about concentration to a solid state, it is essential to maintain a pleasing attitude all the time. To make pleasantness a part of your life you have to practice these modes assiduously.

A deep and unfailing method is hidden in this Sutra-rule for obtaining absolute peace. The means are given here. The whole universe is teeming with people. The means given for individual is for achieving peace can convert the whole universe into a peaceful place.

As said the secret of propagation of universal peace is described in this Sutra. Whenever peace is needed in this universe this rule

must immediately be brought into operation. The sooner the message will be spread the better the universe will be.

There may be many more means of obtaining peace in this world. But these are a gift to us from the Yogashastra. Hence it becomes a duty on all the representatives of the world to propagate this rule to the maximum. Governments should introduce it in the schedules of their educational programs so that students learn the techniques of how to be happy right from their childhood. The traditions imbibed from the childhood will leave cultural impressions on their tender minds. They will get envisaged in them from the beginning. If this rule can be made a compulsory subject of study in schools and colleges, there can be no doubt as to a whole generation emerging into a divine standardship.

That new generation can hold holy sentiments. As generations grow with this kind of cultural background world peace would not be far to achieve. If the coming generations absorb the principles contained in this rule they could be the apt persons, because these will be a group of happier individuals is bouncing around.

This rule should be treated as a super charm for world peace. Sri Aurabindo Ghosh had dreamt about an invasion of this planet by some super natural divine elements. To make his dream come true or to give a form to his desire all we can do is to give expression to this rule in social dealings. Let us make a sincere attempt in this direction.

Here we should remember one thing about the happy-go-lucky persons we were talking about. Many of us are subjected to jealousy. If it were not true Yogashastra would not have included this rule. There would not have been any necessity to tell us that we should make friendship with happy people. Since we are incapable of kindling the spirit of friendliness in our hearts this rule has offered a warning to be careful in this direction.

Even happy go lucky persons should learn a lesson from this rule. They should not try to exhibit at every place that they are the happiest people. There is no necessity to beat the drums before all and declare their happiness. They should make it a duty to keep it a secret and maintain equilibrium. The more they try to expose their happiness there is lurking fear of its being shattered. Apart from it, it may also

bring out our exhibitionary tendencies in public.

A jealous person cannot tolerate to see others prosper with happiness. He will try his level best to destroy that happiness. It is something like a person who cannot eat will not allow the other to eat either. Those who indulge in causing grief to others will themselves face grief in their life. It will be written large on their foreheads. He will never outride the circle of sorrow. It is said: “you will reap as you sow.” Evil acts will bear evil fruits.

In the next rule Patanjali will tell us about the use of Pranayam (breathe-control) in obtaining concentration.



**Prachchhardanvidharanabhyam va prnasya || 34 ||**

**प्रच्छर्दनविधारणाभ्यां वा प्राणस्य || ३४ ||**

**Meaning:**

If you can throw your breath out with force and stop it (you can achieve pleasantness and concentration.)

**Explanation:**

Here ‘Va’ means either or and Prachchhardana means throwing out something with force. The full impact of the Sutra-rule is to throw the vital breath with strong effort and to hold it thereafter. It is to emit the contents of stomach with force. A similar force is used in this process termed as Prachchhardanam.

When it becomes unbearable to stay any longer without breath you can draw it slowly in. Repeat it again and hold breath as stated before. If you continue this double process several times and sit for your meditation you will be able to achieve concentration quickly.

All these procedures are intended to bring concentration into your meditation. This is one way of practicing Pranayama. It is known as Bhastrika Pranayama.

You find many kinds of Pranayamas mentioned in Yogashastra. This is one of them. In this move you have to inhale and exhale breath with certain amount of force. Draw your breath in with speed and release it with same speed.

When you follow this procedure for some time you can either draw

the breath with great force behind it or try to hold it there for some time without feeling uncomfortable. In a similar way you can exhale breath with sufficient force and keep it in abeyance as long as you can stay without breathing. If you can practice this mode of Pranayama you are assumed of gaining concentration very soon.

If you have read Hathayoga you will find there is a lot explained about the various modes of Pranayama. It is considered to be the best one in all types of penance (Tapa). The following quotation is given to illustrate the point -

**Dahyante dhyaymananam dhatunam hi yatha malah:**

**Tathendriyanam dahyante dosha pranasya nigrahat.**

**Meaning** - “Just as one removes the impurities in metal by burning them, so also the impurities of your organs are purified by the control of vital breath through Pranayama”.

Indian culture gives great importance to practice regular penances (Tapa) and sacrifices (Tyaga). You have to bear with worst physical endurance while performing penance. Pranayama is the best of all penance. We may not be aware of the limitless possibility of scientific benefits. Perhaps our mind has not reached to the great height to realize its immense value. But we know that we utilize minimum of breath under it. To proceed in life with our work with minimum of inhalation and exhalations of the vital life force called breath is in itself a big penance.

A man can get on with minimum of cloths, less of money, least of food. This much of sacrifice can be made under the name of self control. You are prepared to give up this much while you evaluate the dual procedure of sacrifice and control. It is not easy to be satisfied with minimum of breathing. It is in itself a great penance. In comparison no other penance can touch Pranayama.

Is there anything in life which you cannot accomplish when you are prepared to sacrifice and offer at the feet of the divine being the very life force i.e. breathe? All the achievements pale out before such a person.

Never practice Pranayama by merely reading books. You have to learn it by sitting at the feet of some experienced Gurus and saints. Otherwise the following maxim will be proved in your life viz. “dekha-

dekhi sadhe jog, chhije kaya badhe rog.” If you do in imitation of others all you achieve will be wastage of energy coupled with invitation to disease. Let us not give a bad name to Pranayama due to our own ignorance, improper implementation.

An exclusive commentary on Pranayam is available in the book named “Shanta” – A commentary on Sadhanapad which is the second part of Patanjali Yogadarshan.

The next rule tells you about another mode of maintaining steadiness of mind.



## **Vishayavati va pravruttitirutpanna manasah sthitinibandhani || 35 ||**

**विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी ॥ ३५ ॥**

### **Meaning:**

Tie your mind down in the passion which is generated from activities.

### **Explanation:**

First produce pre-selections for passions and place your mind in them as in a bind. Here the word ‘Nibandhani’ means to bind your mind, to place in one object.

We know what happens if we give up the passions. Passions are experienced either through eyes, ears, nose, skin, and tongue. But this rule is talking about gross sense organs, not about the gross worldly enjoyments. The enjoyments referred here are very subtle and have a divine bearing. “Even the enjoyable passions” are divine. We have to generate propensity with the background of divine passion.

The meaning of the phrase ‘Vishayavati pravrutti’ - predilections having a background of passions - is to experience the divinely scent in the absence of gross flower and in absence of gross nose to smell it. In a similar way you can experience other divine sentiments like taste, touch, sound etc. when your mind can be placed in concentration on different parts of the body.

For instance, if our entire faculties can be placed at the tip of your nose, when the experimental stage reaches perfection, you will begin

to sense the divine scent. This happens when mind is engrossed in a single state, firmly. The ears when they reach a subtle form will be able to produce and hear divine sounds. These sounds are known as “Anahat Nada” or sound produced without being hit. They are of nine kinds. If you place your concentration faculties firmly on the palate you will have the experience of divine taste. In a similar way you can develop divine contact or touch by concentrating on those organs. Your mind will begin to sing in extreme ecstasy. All agility of mind will vanish. All wavering tendencies of mind will vanish, mind will remain stand still.



### **Vishoka va jyotishmati || 36 ||**

**विशोका वा ज्योतिष्मती || ३६ ||**

#### **Meaning:**

You can be relieved of all sorrows by kindling of lights.

#### **Explanation:**

The third remedy before us is: “obtain enlightenment and be free from all afflictions.” This will help you gather your faculties to a firm state.

As you advance on your meditations you are bound to visualize divine light. This is established within self. It will have the appearance of a candle light. When this light is lighted and you are able to see it, you can turn into a person free of suffering. You will achieve special kind of joy and happiness.

Thus you will realize that this is a subtle form of brilliance. It manifests within. You can see it by turning your faculties inward. As you progress in your practice, it will begin to spread and turns all pervasive. In its omnipresence you visualize whatever your desire to see.

The other name used for brilliance is knowledge. When this knowledge becomes extensive you can free yourself from all sorrows. When you achieve the true knowledge, there will be no question of any suffering. A person will be susceptible to afflictions if he has not gained the true knowledge about Supreme Being. It is called

Tattvagyan i.e. elemental knowledge.

These sufferings are experienced if you feel the pains of sorrow and pleasure of getting something. These feelings are experienced by persons who have not reached the stage of true knowledge. When you are benefitted why should we entertain any lingering sentiments of joy and sorrow when we lose something? We have not brought anything along with us when we came into this world at the time of birth.

If you attach yourself to someone, if you grow strong bonds towards such person and then if you have to lose that person or if that person has to undergo great losses in life; due to mere attachment, you too will be engulfed in sorrow.

If you make any worldly gains you will be overjoyed with it. Why? Because you think you have gained something. But when true elemental knowledge will dawn upon you (Tattvagyan) you will not feel either loss or benefits of life. What is it that you gain? The person to whom you are attached, how long will he last? Even this very body which clings to you most is not yours. When you are born, it was only a tiny in size. When it remained within a womb of its mother it was miniature lump.

Look! How much can be a person put to distress on account of ‘mineness’ and ‘attachment.’ He showers love and affection to his children. All this is due to the excess of attachment he has towards them. At the same time he kills lice and other insects generated on his body without attachment for them. Both these children and lice are produced out of the body of the person. But look at the difference in their conduct towards them. All these happen due to the play of the sentiment called attachment. (It is the reason you have attachment towards your children whereas you have not developed attachment towards lice).

Even merciless class, blood-thirsty persons turn into a lump of butter i.e. soft and delicate, when they will be under the influence of attachment (mineness). Many such unfortunate beings had to lick dust at the end. (Their courage and strength vanishes in the presence of attachment.)

Coming back to Yoga, a time will come when you will begin to

understand on achieving special ground, how much you have advanced in your practice. If you have to attribute the meaning of ‘achievement’ to the stage ‘the vision of light’ in a broad spectrum, you can assert that you have gained true knowledge. When you obtain knowledge about what is true and what is false or unreal when you can differentiate between falsehood and truth, then you can fairly say you have gained a state of life without sorrow in it.

“Vision of light” means to have a true knowledge about Ishwar or Parmatma and Atma or soul yourself which is also called ‘Tattvagyan.’ You can say that a person is free from all afflictions all the time in its true sense when he obtains that true knowledge. What do you understand by eternal and by non-permanent? When this true divine knowledge dawns upon you, you will be entitled to perpetuality of happiness or bliss.

When non-perpetual aspect is deleted from your life you will not be subjected to suffering. “Jyoti” means light. Light here means knowledge. Away from the sentiments of joy and sorrow, overcoming of these worldly joy and sorrows will give perpetual peace and happiness and then only you can progress towards Kaivalya: emancipation.

The next rule deals how you should move forward on the path of liberty or Kaivalya.



## **Vitaragvishayam va chittam || 37 ||**

**वीतरागविषयं वा चित्तम् || ३७ ||**

### **Meaning:**

(You can obtain concentration, pleasantness) by being detached and keeping the mind away from worldly passions.

### **Explanation:**

The next remedy suggested to gain concentration in meditation is: to concentrate on such persons who have become beyond the reach of all passionate desires. Think of them who turned their minds away from passions.

Here the word Chitta refers to the mind of a person who has put an



end to all worldly passions, who has terminated all interest in attractions and afflictions. Who has cast all delusions away? He is a person who has brought himself above all passions. If such a person can be remembered or his companionship can be cultivated by offering service, one can achieve concentration.

Who are those great souls? Do we know them? Those who have raised themselves above worldly passions are our revered persons or Gurus. When you contemplate on them you can have better chances of concentration. By having a close contact and by offering service, we can imbibe their disinterestedness in passions as a result of which we can bring about more concentration in our efforts and finally achieve passionless state.

Let us try to understand this aspect a little more in detail. Minute particles or molecules depending upon the inner subtle exuberance of accomplishment remain scattered from individual bodies to the outward atmosphere. The bodies of passionless persons emanates molecules of their meditations, penances and sacrifices which spread around them. Those who remain in contact with such highly evolved souls will have an effect of those molecules of energy on them without any effort. "Service leads to affections" - according to this maxim it is natural to find kind affection from saints and Gurus towards their disciples. This very affection will encourage them towards the path of welfare.

A man changes his attitudes by coming in contact with others for long periods. A person is closed in contact with his own thoughts. If the thoughts turn towards well-being he will be up-lifted in his efforts. If the consideration has a downward trend he is bound to fall to the depths.

To gain thoughts of well-being and be inspired, it is essential that you should seek the company of a person who has made progress on the path of well-being. Only a wanderer on the path of well-being can proceed farther. Saints and Gurus influence those who come in their contact either directly or indirectly. The following Doha - a two lined verse - establishes this aspect:

**Hardam hathodi hath dhari, sadguru mila sunar,  
Dhar, mar sab mita diya, kardiya aap saman.**

The water of a bigger tank flows into a smaller tank. So also the inner spirit and grandeur of a Guru spreads to others who are less blessed with such effort. The reason for this, Gurus and saints are on a revered plane and the disciples that come in their contact are definitely on lower strata.

When those persons who come in contact for a short time with such venerated beings are much benefited, how can we measure the limits of the gains and benefits of their disciples and servants who are in continuous contact with such venerated persons? It is asserted that the followers of such Gurus and saints will also turn Vitaragies i.e. persons devoid of all attachments. They can place control over their minds. They too, can make their minds firm and stable. Vitaraga can also mean that you can remove passions from your heart. Ultimately you can achieve concentration by developing passionlessness by yourself i.e. by step by step removing affections, attachments from worldly affairs.



**Swapnanidragnanalambanum va || 38 ||**

**स्वप्ननिद्राज्ञानालंबनं वा || ३८ ||**

**Meaning:**

When you take support (Alambana) of dreams through sleep (you can gain concentration).

**Explanation:**

You can obtain firmness of faculties by observing this remedy also. You go through innumerable experiences during dream state. When you are awake, you may pass through several experiences. So also during sleep when you are in a state of dreams you may experience similar experiences. You cannot have any such experiences if you are under the influence of deep slumber.

When you are awake you are aware of a world around. A similar another world exists in sleeping state. You will not have any gross substance or gross senses in a dream state, but you pass experiences of imaginary substances (i.e. virtual subtler substances) through subtler senses.

What we experience during waking hours is the gross world; just as we see with our eyes open, smell with nose, listen with ears, taste with tongue and sense through skin; all these are only gross experiences. But in dreams these remain in a subtle form.

In a dream state the gross sense organs do not function nor can you find gross objects there. Still the process of experiences goes on. How is this possible? This happens because our thinking capacity functions even in sleep. Thinking process becomes weak only during deep slumber. In a state of trance, the thinking process will be at complete rest and stand still.

As affirmed, our thoughts continue to function during dream state. The scenes our subtle sense organs experiences go through variations according to the thoughts. When you are awake there will not be similarity of thoughts. Why so? At the period other organs also will be actively functioning. Eyes will be seeing something. Ears will be listening to something else. The nose will be busy with other activity. Hence the scenes you see during day time do not tally with the thoughts you hold in your mind.

But in a state of dreams the scenes depend largely upon the thoughts that pass through the mind. This is because no other sense organs interfere with your thoughts. In other words the sense organs will not be facing any objects i.e. ear will not hear other sounds; eyes will not see other substances and nose will not smell anything else.

In the beginning we have mentioned about taking support of sleep and dreams in accomplishing meditation. How are we to get this support (Alambana)? The method suggested is here.

We see a subtle world in our dreams. In a dream thoughts do function. The gross organs will not be participating actively and there will be no gross objects before us. These thoughts convert into shapes. When we are sitting in a trance we have to simulate a state of dream where the organs do not function in a normal course. The organs will be all awake, but do not grasp the objects around. Then only whatever objective you have adopted in your meditation, will begin to take shape in your mind. We have to understand this secret in its perspective.

When we sit with an objective of meditation we will be in a wakeful

state. We will not be in a state of sleep. When we meditate we have to concentrate on an object of meditation. We have to keep our organs non-functioning. In other words we have to turn all our organs inward.

When you are trying to meditate, the ears should not attempt to grasp any outside sounds, nose should ignore any external smell, and eyes should be closed. Though the eyes will be closed, it tries to visualize subtle objects of the wakeful state. It should not do that. We have to turn all the five sense organs away from their normal functioning. Turn them inward. Then only we will be able to achieve the object of our meditation. It means that we will be able to see what we all are aiming at.

This is what is meant by “taking support of the knowledge of dreams.”

Now let us try to understand a little more about what it means by this statement. We see the subtle without the shelter of external sense organs world in a state of dream. In the state of meditation, we have to contemplate to make our external senses inoperable and try to take the support (Alambana) of it in our meditation. As stated before no dream world exists in deep slumber condition. No scenes will be seen. Nothing remains. It is a state of vacuum, a state of void.

Meditation has a resemblance to the state of deep slumber. You have to simulate a similar state when you are sitting in a meditating wakeful condition. No sense organs will be allowed to function still it should not be a state of sleep. No external organs, no external senses. It should be a pure wakeful meditating stance. It is possible that during meditation you will begin to doze. Your body will sway from one side to other side. When your body may swing either forward or backward, in fact this is the beginning of sleep. In this state we observe that the body loses its steadiness; it begins to become restless and agile; loses control over limbs; it becomes hard to overcome the orders of external limbs.

While you are at meditation your head should remain in steady state. You should not feel sleepy; still you have to bring about a simulated state of sleep - a state of void. In that condition you are neither in a dream world nor your external organs see/feel the external world. While you go into a state like sleep and passionlessness for

external world. This state has to be created during meditation. But it has been a wakeful state or not a condition of sleep.

While attempting to bring about a state of passionlessness, if you become sleepy it can only be called a ‘sleep’ condition, not meditation. If it is the intention of bringing sleep why is it referred to in Yogashastra as ‘taking the support of sleep like state’? It would have been called inviting sleep straight away. Take a good stance for sitting in meditation. Take a firm object for concentration. Then attempt to draw a state similar sleep. This is what is known as ‘taking the support of the knowledge of sleep’ i.e. Nindragyanavalumbanam.

For obtaining concentration the next rule gives us a lot of information.



## **Yathabhimatadhyanaadva || 39 ||**

**यथाभिमतध्यानाद्वा || ३९ ||**

### **Meaning:**

(You gain concentration and receive pleasantness) if you meditate upon or concentrate upon the object which is proper and still tasteful for this purpose. The object must be an appropriate object.

### **Explanation:**

Several means, remedies and devices are mentioned from rules 32 to 38 for achieving state of meditation. You have to choose anyone of them which you will find according to your taste, your nature, your condition and which suits you the best. Practice with its help to gain steadiness of mind. It will largely depend upon your nature and circumstances. Choose an object according to them and taking its assistance in your attempt to obtain concentration.

If you do not succeed upon following anyone of these means, you can select another suitable remedy. But it should be according to the scriptures.

The meaning of ‘Yathabhimata’ is: “you should feel that remedy is suitable to you and at the same time it must have received the credence of scriptures.” This choice - Yathabhimata i.e. “according to your taste” should not mean the objects contrary to accepted means

or the objects which have been not been restricted under scriptures.

All the six remedies (mentioned in previous six rules) are advocated to make your mind steady and in order to remove other obstacles or afflictions; these rules have recommended the practice of worship of a single element i.e. divine being.

**Conclusion: To remove obstacles and to bring happiness in meditation**

AUM means divine being. Contemplating upon the divine being, if you worship AUM you can put at abeyance the six kinds of obstacles and the three additional disturbances like diseases, idleness etc. - total nine hindrances of mind. Then you will gain the knowledge of the form or shape of the inner self i.e. Antaratman. As soon as this knowledge is acquired, you will begin to be all pervasive sentiment called Chaitanya or Parmatma.

It also mentions about the practice or study of the single element (Ekatattva) as a means to remove other distractions like sorrow and evil dispositions etc.

Practice of the single elemental nature. If you try to understand its subtle meaning it would mean: 'to submerge your mind in that element (Tattva) i.e. Supreme Being, or Paramatma; to entangle it in Him.' On the other hand if you desire to take only the gross or external meaning it would indicate "practice of making the mind settle in any single object or substance.

If you choose to take shelter of any of the one rule from thirty third to thirty eighth it will be sufficient to purify your mind. A mind thus purified can be put into concentrated meditation. Soon the mind will achieve concentration. Apart from these mentioned herein there are other cherished remedies which can be adopted in obtaining concentration.

The next rule tells us about the rights a practitioner who observed all the above mentioned means will obtain.



**Paramanuparamamahattvaantosya vashikarah || 40 ||**

**परमाणुपरममहत्त्वान्तोडस्य वशीकारः ॥ ४० ॥**

**Meaning:**

(Thereafter) you will be able to gain control over your mind so that you can understand well the minutest to the greatest and the extreme gross and the extreme subtle objects or subjects.

**Explanation:**

When you achieve concentration through above mentioned means, you will be able to keep your mind steadily on all objects ranging from the smallest molecules to the utmost big objects. You will begin to grasp the distinction between the gross world and subtle world i.e. external world - inner world and at the end achieve the ultimate essence of the matter.

If you take help from the above remedies and continue your practice, you will be able to gain the final concentration, peace and achievement, as a result of which you will be in a position to place your mind from the tiniest of atoms (after which you will not find any smaller object) to the vast one (after which you will not find any bigger objects). The largest amongst the gross elements is sky or space. The essential spirit known as 'Paramatma' is bigger than that quantity called sentient or Chaitanya. You can use the denomination Paramanu i.e. a molecule to denote Paramatma or the supreme soul.

'Paramanu' means the smallest of molecules. It is the tiniest of all inert elements (Jadatatva). "Parama Mahat" means the biggest of all inert elements i.e. space or Akasha. When you attribute the word Paramanu to subtlest of all, and Parama Mahat to all pervasiveness, such understanding is called 'Chetan Tattva.'

The mind, on achievement of meditation and rightful state, if it is applied to understand the secrets of the smallest of small and biggest of all big elements, then it will be able to grasp them all. If the rightful state of the mind is applied to the subtlest of molecules and the largest pervasive elements, which are not visible by external organs still it will be in a position to know their intricacies and essence. It will go even deeper to find its true secrets. A trained mind will be able to accomplish many more such solutions.

The next rule tells us about the state in which such accomplished and concentrating mind can easily be absorbed.



**Kshinavrutterabhijatasyeva  
manergrahitrugrahanagrahyeshu  
tatstha tadanjanata samapattihi || 41 ||**

**क्षीणवृत्तेरभिजातस्येव मणेर्रहीत्ग्रहणग्राह्येषुतत्स्थ**

**तदंजनता समापत्तिः || ४१ ||**

**Meaning:**

Where all the faculties of mind have been terminated, such a mind can be placed on one's own inner self (Atma), or in the sense organs or in passions. It can get unified with that form or matter like in a pure crystal or quartz and reach a state of trance or Samadhi.

**Explanation:**

‘Kshinavrutti’ mind means: a state of mind where all materialistic faculties has been reduced to nil. As a result the mind accomplishes the capacity to be firm and steady even if that object of concentration is the smallest of molecules or the biggest object. This mind will virtually thereafter work in the capacity of ‘Abhijatasya Mani’ i.e. a gem of consequence. When all the external faculties of mind reduces their capacity or virtually become non-existent, such a mind achieves a super state can get attached to ‘Atma’ known as ‘Grahitru’ or it gets attach to Grahana known a sense organs or get attached to Grahya the process of concentration on passions; it becomes one with them. These three terms used in this rule viz. Grahitru, Grahan and Grahya are technical ones. We grasp objects through our organs. Hence the term ‘Grahana’ is used in connection with organs. The objects which the organs grasp are known as Grahya or (the absorbed things). Where the organs, with the authority of soul (Atmasatta), become active in their performing capacity and grasps the passions (Vishaya), that power of soul( Atmasatta) is called Grahitru i.e. one that enjoys the absorbed things (Grahya). In brief ‘Grahitru’ means one who holds on or one who enjoys. ‘Grahya’ is what is held by one or the object being enjoyed. ‘Grahitru’ is that entity which makes you to hold the object or he who is making them enjoy. Grahana means the object of enjoyment.

The word ‘Samapatti’ means concentration or a trance (Samadhi). The word ‘Tadanjanata’ means to unify or turn into an object of



oneness with the other form. In other words it means that the mind turns into an Abhijatamani i.e. quartz or crystal. The word Abhijato is an equivalent to Navajata i.e. a newly born child.

When a child is just born he is called 'Navajata.' This new born is considered to be extremely pure and most sanctified; you will not find in it any kind of deviation from natural state. He may be covered with greasy substance and look dirty. But we are not talking of that kind of filthiness that is outward. A newly born child will be an embodiment of purity (Nirvikara). That is why it is called Navajata. What do we understand by Abhijatamani?: it is a kind of pure and transparent crystal - quartz. If you place a colorful object red or yellow etc. near the crystal, the crystal will absorb that color and look alike or similar color of the object. If this crystal is covered with dirt or any such thing, an object placed near it cannot be reflected in it. When the color is reflected on a crystal, you will observe that it has become of the same color; you feel the crystal has the same color.

We first take the assistance of the means suggested in the previous rules and then free ourselves from all obstacles. Then the freed mind can be placed in any one of the three states mentioned in the present rule, that mind will get itself engaged in them like Abhijatamani or a real crystal.

Just as it does not take any effort for the crystal to absorb any color placed near it; so also this qualified mind can place itself in any of the three above mentioned objects with great ease.

From here on we move onwards to the subject of description of meditation-concentration (Samadhi). When your mind is qualified to fix in any of the three forms, it is called Samapatti-Samadhi or a chance meditation.

The great sage Patanjali is leading us now to the explanation on meditation in detail. This is an important topic.



**Tatra Shabdarthgyan vikalpaih Sankirnaa**

**Savitrakaa Samapattih || 42 ||**

**तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ ४२ ॥**

**Meaning:**

That Samadhi which is mingled with words (Shabda), meaning (Artha) and knowledge (Gyana) is known as Savitarka Samapatti-Samadhi. Since it has an alternative it is called Savikalpa Samadhi.

**Explanation:**

In an abstract meditation (Samadhi), there is an option (Vikalpa) of words, meaning, and knowledge - in other words, where there is an intermixture of knowledge of the three. Where all the three hold in dependent existence - then Samadhi will be known as Savitarka (having based on reasoning) Samapatti-Samadhi (Abstract meditation).

Let us take the illustration of a cow. Cow is a word. From this word we gain the knowledge that it is a special animal, with horns and a tail. This kind of knowledge is known as the 'Artha' or meaning of the word 'cow.' This word 'cow' has a definite meaning and it means only that animal. This we understand from the knowledge we have gained of the word. The particular identification of animal with legs, horn, and tail for a word cow is known as knowledge. The concentration on an object where we have alternatives available it is called Savikalpa Samapatti or Savitrka Samadhi.

These three terms are explained with another illustration. AUM is a word that denominates Ishwar or divine being. But this word itself is not divine being. That is why AUM is known as a 'word.' What has been explained in rules twenty forth, twenty fifth and twenty sixth rules about divine beings is only the 'meaning' of AUM. This inference that AUM is divine being is called knowledge.

So at the time of meditation if you keep the three alternatives in your mind - the word, the meaning of the word and the knowledge of the word and meaning - still you have a clear picture of the definite and same picture of the different alternatives then it is known as Vitarka Samadhi.

While you contemplate to repeat the mantra (chant), this mantra is in a 'word' form (Shabda). As meditation progresses with an amount of contemplation you see on your mind's screen what is being described by the words you chant - 'meaning' (Artha) part of the practice. And - "This is the meaning of it" - this inference is the knowledge (Gyana) part of it. Taking the Jap of Guru, Guru is 'word'.

While you offer worship to Guru you keep the form of Guru in your inner vision. This phenomenon is the ‘meaning’ of the word Guru. When it is determined that he is your Guru alone and none else, it turns out into a definite ‘knowledge.’

Thus three stages of meditation are conceived as you continue the worship. First you concentrate on ‘word’ part of the Mantra. As you advance, the form that emerges is the second part i.e. its meaning. In the third part of concentration obtaining a firm opinion of the meaning - a definite meaning - is knowledge. Meditation upon the word, meaning and knowledge of an object is called Savitarka Samapatti.

Now in the next rule the ‘Nirvitarka Samadhi’ and ‘Nirvikalpa Samadhi’ are explained in detail.



## **Smrutiparishudhou Svarupshunyevarthamatra nirbhasa nirvitarka || 43 ||**

**स्मृतिपरिशुद्धो स्वरूपशून्येवार्थमात्र निर्भासा निर्वितर्का || ४३ ||**

### **Meaning:**

When the word and its knowledge turn tardy (Manda), the remembrance of the meaning turns extra pure – meaning, that only the ‘meaning’ part of the trio remains present. When the meditator and his meditation become idle in the mind, only that meaning of the one meditated upon will remain present. This process is known as Nirvitarka Samapatti or an encounter that remains without argument. Since no alternatives will be left it is also called Nirvikalpa Samadhi or a trance without an alternative.

### **Explanation:**

After this the moments of concentrated meditation i.e. the moments of awareness will become extremely pure. A state ensues where you will lose consciousness of your own form. This means that the person who sits on meditation will not be aware of his presence. When the faculty of awareness turns extremely sanctified you will lose consciousness of your body. What remains behind is the ‘meaning’ (Artha). At this juncture even the ‘word’ (Shabda) will not have its existence.

While repeating the Mantra (chant) you will reach a state where the chanting will come to an end. You will stop the repetition of Mantra. What remains behind is the lingering of the ‘meaning’. ‘Nirbhasa’ shows only the awareness of the ‘meaning’ of the ‘words’ of the Mantra. This is considered to be the top-class state in meditation. If the practitioner of Yoga does not know about this remission; he will begin to repeat the Mantra under stress and anxiety.

If the repetition of Mantra stops due to slumber or sleep then you have to treat it as a hindrance. This is referred as Alasya or Apathy, Nidra or sleepiness, Pramada or inadvertence, Bhrantidarsan or mistaken vision. Hence it is essential to understand the subtle difference between the two.

Suppose you are concentrating intensely. It is broken suddenly. What could be the reason? Is it owing to extremity of concentration where word vanishes and meaning remains? Or is it slumber or sleep? If it is so it will be treated as a hindrance. In that case you have to be careful in your practice. In spite of the extra care if you still feel sleepy, wash your face, clean your eyes. Then sit again to meditate.

When the concentration is disturbed due to sleep you will observe that your head is slightly bent to one side. It is a sign that shows you are under the grip of sleep. But if the chanting of Mantra is broken under intense concentration in that case the head will not bend down. The straightness of head indicates that you are not under influence of sleep. Then you may feel: “Am I under some kind of delusion? Am I being cheated?” To understand this we have to take the help of the hymns of Upanishads or Gita. When we sit for our practice of Yoga we should keep this statement in writing in front of us ‘Samam Kaya Shirogrivam’. As you proceed for meditation your body (Kaya), head (Shira) and neck (Griva), all the three must be in one line. If your back is bent, neck is slanting and your head is not straight then the yogic posture is not in proper order. All the three parts of the body must be straight.

Kaya is the portion down your neck. Griva is neck. Shira is head. You have to keep all the three in a line. The word ‘Sama’ or a balanced position or keeping in a line has two meanings. The first of it is to stay in a straight line. The second is to maintain a balanced natural

pose. It indicates that out of fear of losing balance you should not adopt any stretched position. You should allow your body in a natural state. You neither bend it too much nor draw it tense. Don't be very conscious. Be careful not to allow your body to sway. Being over conscious about your pose is also not advisable because it is not the natural thing to do.

'Sama' is keeping a balance neither too much of tense nor too much slackness, a natural position in between these two. Don't allow yourself too much relaxed nor try to be extra stiff. If you have ever looked at the statues of Tirthankars in Jain temples you can have a true picture of balanced position. If you sit in a correct posture even for a long time you will realize that you are not sleeping. The moment you feel sleepy your head will begin to lean to one side. That very moment the chanting will stop. That is why it is called an obstacle in our practice. You have to come out of it as quickly as possible. Then start your chant again.

But, whole chanting you slip away from its repetition, but you feel that you are not under the influence of sleep, then there is no cause for anxiety. You are in an elevated state of concentration. We are only attempting to achieve this particular state. In Yoga practice this state is created as the pinnacle of attaining concentration. It is a state where the word slip away from our mind and only the awareness of the meaning (Artha) lingers on. This state is known as Nirvitarka. It is also called as Nirvitarka Samapatti or a chance encounter of the unreflecting. It can also be referred to as Nirvikalpa Samadhi. It means a special state of high concentration where the accomplisher will not be aware of who he is, nor will he recognize the object he is contemplating upon. No knowledge of these states remains. Both the terms used here mean the same.

Here four names were given for the four forms of concentration.

When we sit to practice our religions austerities, or make preparatory rites, then you should not lose track of repeating the mantra. At the same time you have to take count of the number of repetition of the Mantra counting is also an essential part of the practice. If you have received the instructions to repeat any Mantra for a fixed numbers, you should not lose the link while repeating

the chant.

If you have decided to do one and quarter millions of repetitions of any mantra and have taken a vow towards it, you have to, at any cost complete that total. If you, for any reason are not able to fulfill the vow and cannot complete the full course, the vow you have taken will remain incomplete and would not be able to achieve the goal.

We have to understand the finalities of all these aspects. Many practitioners do not realize the gravity of these principles. As a consequence they tumble out of the path. The confusion leaves them into double mind. In the end they will be forced into a state where they will be beaten on both fronts. The result would be that they have to abandon the practice. To save the situation they have to secure the guidance of experienced Gurus. Service of an experienced Guru will make learning the profound secrets of Yoga without any efforts.

In Nirvitarka Samadhi you will not have any cognizance of the body. At the next stage you will also lose contact of 'words' as well as their 'knowledge.' What remains behind in the mind is the meaning. To lose body consciousness means forgetting about yourself.

In Yoga we come across a 'triad' called 'triputi' viz. the Dhyata or the meditator or the person who meditates, 'Dhyan' or contemplation or the process of meditation; 'Dhyeya' or the object of meditation. Dhyata is the person who sits for meditation. Dhyan is the subtle, transcendental specific mental exercise which is performed with a desire to accomplish something. It is a kind of concentration. Dhyeya is the ultimate object you desire to gain for which the practitioner sits for meditation.

In a complete trance the triangular aspect mentioned above will become extinct. The first of the consequences is: losing consciousness of the body of the contemplator. It is known as Svarupashunya or non-existence of form in yogic language. The second state comes when the 'words' do not any longer remain in existence. It is known as 'non-awareness of meditation.' Now we come to the third consequence. It is the vanishing part of Dhyeya or contemplative or meditative. Yoga calls this as Nirodhavastha or a state of confinement or a kind of locking the mind. It is also referred as Nirbija Samadhi. In this supreme state the triangular aspects of concentration are

terminated. All the three stages come to an end. Then only the practitioner will achieve Kaivalya or the final altitude. This absolute state is expressed in these terms: Tada drastuhu svarupe avastham: It means that at that time the visionary will be placed in his own original form.

Patanjali now proceeds to discuss about Savichara and Nirvichara Samapatti.



## **Etayaiva savichara nirvichara cha sukshnavishaya vyakhyata || 44 ||**

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

### **Meaning:**

In the same manner (like Savitarka and Nirvitarka Samapatti) there are some more Samapatties like Savichara and Nirvichara ones. In these Samapatties the subject matter will be very subtle.

### **Explanation:**

We have learnt that a practitioner of Yoga passes through the experiences of ‘words’, their ‘meaning’ and their ‘knowledge’ as he progresses in his meditations. In the above conditions the subject matter has a gross aspect and is known as Savitarka Samapatti.

In the second stage of concentration, where both ‘words’ and ‘knowledge’ lose their existence and only the ‘meaning’ part of it remains in the mind’s plane, and the subject matter of meditation is gross, then it will be called Nirvitarka Samapatti.

Now we come to another aspect of concentration. While on concentration on a subject, as in Savitarka, where all the three aspects like ‘words’, ‘meaning’ and ‘knowledge’ remain present, but the subject matter is subtle then you will call it Savichara Samapatti. Again while you are concentrating as in Nirvitarka, ‘words’ and ‘knowledge’ get absorbed but only ‘meaning’ remains present, and the subject matter is very subtle, then it is called Nirvichara Samapatti.

The forms of ‘Savichara’ and ‘Nirvichara’ are same as ‘Savitarka’ and ‘Nirvitarka.’ The difference lies in the subject matters. In the former aspect the subject matter is gross while in the latter case the

subject matter is subtle.

Let us try to understand what it means by a gross subject matter. Here is an illustration of a cow. When we concentrate on the subject matter of a cow, we understand cow is a 'word', its meaning shows that it is an animal with horns and a tail. When we grasp that the 'word' cow depicts a special kind of animal, this information forms the 'knowledge' of that 'word.'

As long as the three ingredients of concentration (word, meaning, and knowledge) remain present on your mind, as long as the acknowledgement of alternative differences of them remain and concentration is abetted by them and get intermingled with them, till then it will be recognized only as Savitarka Samapatti. But as the practice prolongs and the two ingredients viz., 'word' and 'knowledge' vanish and only 'meaning' remains back, then it will be called Nirvitarka Samapatti. In both these aspects of concentration cow remains the gross subject matter.

Now let us shift to an instance of a subtle subject matter, for example 'scent.' In that case scent is a 'word', the related organ with scent i.e. nose, as a special object is its 'meaning' and scent of a particular kind or special element is 'knowledge.' When all the three ingredients keep their presence whole on concentration, you will be aware of their alternative forms in your mind, and then it will be known Savichara Samapati. As the practitioner moves ahead both the 'words' and knowledge converge into one, and both vanish leaving 'meaning' part to remain back. It is known as Nirvichara Samapati. In both these aspects the subject matter 'scent' is subtle.

From the viewpoint of the presence of 'word', 'meaning' and 'knowledge' together while concentrating or while conducting meditation Savitarka and Savikalpa are placed on the same ground. When you are concerned with the existence of only 'meaning' part of it both Nirvitarka and Nirvichara stand on the same footing. The pairs of Savitarka and Nirvitarka on one hand, and Savichara and Nirvichara are treated different only when you look into the subject matter. In the first pair the subject matter is gross (Sthula) and in the second pair it is subtle (Sukshma)

While we are talking about the subtlety of the subject matter of



Savichara and Nirvichara, let us look into the periphery of subtleness which is explained in the next rule.



## **Sukshma-vishayatvam Chalinga-paryavasaanam || 45 ||**

**सूक्ष्मविषयत्वं चालिंगपर्यवसनाम् || ४५ ||**

### **Meaning:**

The subject matter of ‘subtleness’ extends to the very primary nature.

### **Explanation:**

The subtle subject matter moves on gradually ends on the original nature (Mula Prakruti). The ‘source of nature’ or Mula Prakruti means: “an equal of all the three attributes known as triguna i.e. combination of Satva (righteous), Rajas (the activating principle), and Tamas (the dark side of nature) in equal portion.” This is the final subtle state of all subjects and inert objects. This final state is also known as Pradhan or the principal one, Maya or the illusionary power and Prakruti or nature.

The scriptures have classified the following 26 elements viz. scent (Gandha), taste (Rasa), form (Rupa), contact (Sparsh), sound (Shabda), ego (Ahankara), the great principle known as intellect - distinguished from mind (Mahat-tattva), the emblem (Linga) and primary nature (Alinga); are considered subtle elements. All the five organs of performance and the five sense organs, mind, earth, water, fire, air and space, etc are referred to as gross elements; all the 24 elements are known as Jada Tatva or inert elements. The twenty fifth element is soul (Atma). The twenty sixth is the supreme soul (Paramatma). The last two elements come under Chaitanya Tattva or sentient element. In this rule we have learnt about the extreme limits of sublimity.

Those elements which are the immediate cause (Upadan karana) of other are treated as subtle ones. All the five elements known as Panch-bhutam - earth , water, light, air and space - and the eleven functioning organs like the five performing organs and the five sense organs and mind do not form the material cause of any other element.

That is why they are given the denomination of grossness.

Let us try to understand what Upadana Karana and Nimitta Karana mean. The Upadana Karana- immediate cause of an earthen Vessel is clay. But the instrumental cause ‘Nimittakarana’ is potter.



**Ta eva sabijah samadhih || 46 ||**

ता एव सबीजः समाधिः ॥ ४६ ॥

**Meaning:**

(All the previously mentioned ones are of the nature of “Sabija Samadhis”.

**Explanation:**

All the forms of meditation referred before are with an origin. Whatever a gross subject matter or those practices of meditations having subtle objects and extending to primary nature, and taking resort to any of them whatever achievements will be made in the path of meditation have one name ‘Sabija’ or having an origin.

The meaning of Sabija is having a seed: since one takes shelter of gross and subtle object matters all of them are called Sabija.



**Nirvichara vaisharadye adhyatmaprasadah || 47 ||**

निर्विचारवैशारद्ये अध्यात्मप्रसादः ॥ ४७ ॥

**Meaning:**

When you achieve expertise in Nirvichara (Samadhi) then you will receive the favor of Supreme spirit.

**Explanation:**

In the previous rules we have discussed about Savichara or deliberating and Nirvichara or non-contemplated trances. When you take recourse to a subtle subject matter then it will be known as Savichara and Nirvichara. Between these two the second is treated as best.

When you gain expertise in the practice of Nirvichara Samadhi, you gain spirituality. This is referred as receiving the favor of the

Supreme Being. Adhyatma means spirituality. Prasada here means tranquility. This indicates freedom from impurities.

At this state the mind turns very clear. With clearness of mind comes pleasantness. “Prasannata” or having a frame of happy mind indicates Prasada or graciousness. After you obtain the state of Nirvichara you will gain spiritual tranquility.

In a state of Nirvichara the meaning of proficiency indicates the ability to keep that state prolonged for as long as your desire. Here the word ‘Visharada’ means to have an understanding with clarity. What do you gain from this proficiency? You receive favors of a spiritual kind. In other words the mind will achieve an extra ordinary placidity.

In our colloquial language we use the word ‘Adhyatmik’ in a loose way. But we do not realize its full impact. If you split the word it will read like this: ‘Adhi’ means utmost - as much more as possible - and ‘Atma’ represents source of all sensation and inference is knowledge. ‘Ika’ means belonging to. In this way the meaning of the word Adhyatmik stands for utmost knowledge of the soul, which represents the power of sensation.

When you understand as much as you can about ‘Atma’ or the soul you will achieve delightness. The same is termed as ‘Prasad’ or favor. When you will get maximum favor in spirituality turning your mind tranquil - purity of mind - mind becomes pure.

What will you gain when the mind achieves tranquility?



## **Tatra rutambhara pragya || 48 ||**

तत्र रूतंभरा प्रज्ञा || ४८ ||

### **Meaning:**

(Owing to the favor received through spirituality) Pragya or intellect will be filled with Ruta or divine truth or with true nature.

### **Explanation:**

As a practitioner receives spiritual favor his wisdom will be filled by divine truth or true nature which is a divine gift. This is governed by a stipulated process. You have to first get the expertise in Nirvichara

Samadhi. Then spiritually oriented gracious disposition will be bestowed. This leads to freedom from impurities. When the mind achieves a state of purity, our wisdom or understanding will be filled with its true nature. In the end you gain that divine truth which you are attempting to experience.

The intellect will be filled with truth and attain tranquility. Then what will this intellect be known as? The word intellect (Buddhi) will be dropped and a new denomination of 'Pragya' will be added i.e. supernatural awareness or supreme awareness.

We have heard the word 'Pragynachaksu' used in philosophical parlance. Take the instance of a blind person. He cannot see with his eyes but he has an inner vision. It is called Pragynachaksu. With the assistance of his intellect, he experiences the world around. Blind persons are incapable of seeing with their eyes. Whatever they visualize is done through their intellect.

Pragya indicates a state above even intellect. He, who visualizes this world, experiences it with this extra-ordinary vision of Pragya and is called Pragyachaksu.

When the intellect reaches a state of placidity then it will be able to grasp even the most subtle subjects of the world. When it reaches extraordinary subtlety it will be known Pragya.

Ordinary intellect can have only general perceptions. When you are able to perceive things with ordinary intellect then it is called Buddhi, known as your intellect. The trinity of words viz., Bodha, Budha, and Baudha are interlinked. With your intellect (Buddhi) you will be able to understand various things. When you adopt good and propitious knowledge, you can turn into an intellectual (Budha). Those who follow a learned man (Buddha) are Buddhas. But an imbecile is called Budhu or fool.

When you grasp ordinary perceptions it is at intellectual level. But when you develop the ability to understand extra-ordinary subjects it will reach the stage of wisdom. We apply this epithet Pragya only when our mind is able to understand the subtle subjects like 'Atma' and 'Paramatma'.

First try to obtain the favors of spirituality. Then convert the mind into a state of tranquility. Lead it to a state of utmost wisdom. Then

allow truth to take abode there. Finally allow the mind to be pervaded by truth. This is known as Pragya.

Just as we understood a distinction between Pragya (wisdom) and Buddhi (intellect) so also let us try to understand the variance between Ruta and Satya. In a sense Ruta means same as Satya i.e. truth. But what kind of truth? Ruta indicates truth experienced. It is a personal experience which leads to spiritual knowledge. Knowledge learnt from scriptures is truth (Satya). In this manner Yogashastra uses two separate words - one for the truths you have come to know and the other you have experienced personally. Satya is used for the former and Ruta for the latter.

Now what do you accomplish when Pragya is completed through experienced truth viz. Ruta?



## **Srut anumana Pragyabhyamanyavishayaa vishesharthatvat || 49 ||**

श्रुतानुमान प्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ ४९ ॥

### **Meaning:**

We gain knowledge in two ways - one by listening to others and second by giving freedom to conjecture. But what we gain is worldly knowledge alone. But the knowledge (Pragya) you gain through salient truth (Ruta) experienced personally in a Samadhi has special meaning. This knowledge is distinguished in comparison to the other.

### **Explanation:**

What type of decisions would be taken if Pragya or wisdom will be the result of Ruta or truths experienced? The decisions thus taken will be quite different from the decision you take on mere learning and on conjectures.

What kind of inferences we have been making in life? All these are based on either truths you have been listening from others or have come to know by giving a free gesture to your imagination with freedom of conjecture.

Sruta are the things you have learnt by listening or 'Anumanita' means where you have applied your mind in guessing. We acquire

knowledge by listening to our elders' advice or by reading books. Through this acquired knowledge we have been making our decisions in life. It is the practice followed by all. This process continues till we have not come to experience the real truths through the source known as Rutambhara Pragya. It is special wisdom obtained through meditational practices. Until this wisdom dawns upon us we utilize our knowledge we have accumulated either by listening or through conjectures.

In real life we observe that decisions have to be altered on various occasions. While changing the decisions we exclaim that so far we were under certain impressions, but it appears that circumstances have changed. But the kind of knowledge you obtain through Rutambhara will be altogether different. Whatever inferences will be made will remain firm forever. Your assessment cannot waver.

It is not necessary that, simply because you have held certain decisions which you believe to be true, need be so. This world is not governed by our personal decisions. But our decisions will be according to the world around us. In most cases our intellect will not let us down. In course of time it achieves certain degree of proficiency. So we will not be making any wrong decisions. But still we have to change our decisions from time to time till we are bestowed with the wisdom gain through experiences under meditation. When you achieve 'Rutambhara Pragya'- you may not have to change your decision.

Let us elaborate on this; you take the instance of sugarcane juice. Your friend tells you how sweet it is and how tasty. That is the knowledge you have acquired by listening to others. Then you taste it yourself. The experience you get is different. Another friend tells about the tastiness of mango juice. It is true mango tastes sweet. But it is not your personal experience. The truth dawns on you when you taste. This personal experience of different objects is known as Ruta. It is in a sense a step ahead of truth.

We learn indirectly that mangos are tasty, candy is sweet, and sugarcane is also sweet. There can be no doubt about their tastiness. But if asked you cannot tell because you have not tasted them personally. Each of them has separate taste. All are sweet, no doubt.

We too know that. But we come to know the difference when we taste them separately. This truth has a special meaning. That is Ruta.

In the next rule we are told about what we gain from the impressions (Samskaras) through true experiences.



**Tajjah samskaro anya samskara pratibandhi || 50 ||**

तज्जः संस्कारो अन्य संस्कारप्रतिबन्धी ॥ ५० ॥

**Meaning:**

Propitious habits put shackles on bad impressions.

**Explanation:**

When you begin to decide in a true fashion you will be able to develop good habits in your heart. Both truth and untruth will leave their impressions upon us. All wrong decisions leave wrong impressions. In a similar way right decisions will create good impressions. When you once form good impressions the wrong ones will slowly be eliminated from your life, thus it prevents any further degradation.

The word Tajjah stands for impressions. It implies that any impressions formed out of right decisions obstruct the formation of wrong impressions. The word Anya includes all those bad non-beneficial and formally apprehended impressions on which impediments (Pratibandha) will be placed. But who will place these restrictions? Restrictions will be put by true impressions, by true decisions generated from distinguished wisdom which is different from the knowledge gained by listening or through conjectures.

The last of the Sutra-rules of this Pada (part) will tell us about what will take place when propitious impressions drive away bad impressions.



**Tasyapi nirodhe sarvanirodhannirbijah samadhihil**

**|| 51 ||**

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ ५१ ॥

**Meaning:**

When you can stop the false and unpropitious impressions through true and propitious habits, you can have a control over them so that you can achieve Nirodha or control of faculties. That final state is called Nirbija Samadhi or trance without an origin or seed.

**Explanation:**

The phrase ‘Tasyapi Nirodhe’ means controlling of even the true impressions. The true impressions have put a stop to all bad impressions. But while eliminating these bad impressions a peculiar situation arises. Even the good and controlling impressions themselves have been brought under control absolutely. At this state an intensive concentration has emerged. This is also named as Nirodha.

The state of excessive concentration converts into a state of absolute control (Nirodha). The true impressions in the process of placing curbs on bad impressions do come under a state of self-control. This is meditation without origin or seed. If you look at it in this sense, the true impressions which force out bad impressions do have a Bija or seed alternately on some support. When this prop is removed what will be left is mere “meditation without seed or origin and will be called Nirbija Samadhi. This Samadhi is considered to be of the highest order. Till you achieve this Nirbija Samadhi i.e. your final objective of concentration, your aim should be to dedicate yourself in your efforts with a sense of seriousness and sincerity.

If a thorn is giving pain in your sole you use another thorn to remove it - goes the proverb. When the thorn is removed you will throw the other thorn which has helped you. Both the thorns will be thrown away. We do not keep them as mementoes.

The good impressions with the help of which we remove bad impressions are also a kind of instrument like a thorn. They are utilized in bringing about control over bad impressions. When the practitioner reaches an advanced state of concentration under meditation even these good impressions come under control.

This rule uses a word Pratibandha instead of mere Bandha - meaning thereby that it is more an impediment than some kind of fetters. The word Pratibandha indicates closing a chapter completely. It is a closure that will not open again. There won't be any scope for



its recurrence.

Previous to this state you must have encountered several types of hindrances. They must have remained for a short period only. But the impediments (Pratibandha) you have received through meditation without origins (Nirbija Samadhi) on all kinds of impressions will not allow them to rise again at any time. A parched seed has no power left to sprout again. A similar state exists in the case of meditation without a seed or origin. In this state of concentration all - good and bad - impressions leave you so that you can achieve Nirbija Samadhi.

In this way the fifty first rule of Samadhipada has come to an end. Patanjali Yogadarshan's part-I had started with 'Atha' and concluded with 'Iti'.

THE END



## EPILOGUE

- 1) Concentration depending on reasoning, reflections, bliss and egoism are well-known practices and are called 'Sampraghyat Samadhi'. And those form types which end in impressions when an attempt is made to rest the faculties in a state of vacuum are 'Asamprgyanata' practices. All the three states namely concentration, chance encounter and abstract meditation are known as Sabija or with seed or origin.
- 2) If the subject matter of concentration is gross and there is alternative state of the words, meaning and knowledge, it is called "Savitarka" or 'things followed with deliberations'; where 'word' and 'knowledge' of the gross subjects are eliminated and only meaning part of it remains then it is known as 'Nirvitarka' or 'concentration without deliberations'. This state of single mindedness, chances encounter or abstract meditation are also known as 'Sabija' that is with origin.
- 3) Where the subject matter of concentration is subtle and is concerned with 'words', meaning and knowledge, it is called 'savichara' or with reflection, in a trance like state where the subtle 'words' and 'knowledge' become latent only meaning part remains prominent

then it is known as ‘Nirvichara’ or without reflection. This state of concentration, chance encounter and meditation also belong to Sabija category.

- 4) The four types of concentration mentioned here in above, so also the impression of words, meaning and knowledge of gross and subtle subject matters, eliminated by true impressions under meditation and the last impression, when, you gain complete control on all, it is also called ‘Nirbij Samadhi’. Under Nirbija Samadhi the onlooker or Atma will be placed in his own form.

### **The Consequences of Nirbija Samadhi**

- 1) Achieve complete understanding to turn above the dual aspect of life like joy and sorrow. It will be for all times to come. This state is known as ‘Nirbija Samadhi’ or natural meditation.
- 2) If you develop the ability to be above all adverse circumstances it will be called ‘Samapati’. In this state you will be least disturbed and maintain balance.
- 3) If your tranquility is not disturbed under the stress of good and bad circumstances it is called ‘Samadhi’.
- 4) If you attain deep concentration without effort and can keep it non-fragmented it will be known as a state of self-realization, placing the soul in its original form - in short ‘Kaivalya’.

### **The Difference Between ‘Avastha’ and ‘Sthiti’**

If you can obtain a condition of concentration whenever you desire so and can extent it to whatever period you like then you can call it adeptness on achieving concentration.

WHETHER THEY ARE TRUE OR FAISE, WHEN ALL THE IMPRESSIONS ARE COMPLETELY SINGLE OUT IN ONE PLACE UNDER CONTROL THEN IT IS CALLED ‘NIRBIJA SAMADHI’. THE CONSEQUENCE OF IT IS: A COMPLETE CESSATION OF THE DUALASPECTS OF JOYS AND SORROWS THEN IT IS KNOWN AS ‘SAHAJ STHITI’ OR NATURAL STATE. IF THIS STATE IS ATTAINED WITH EFFORTS THEN IT IS CALLED ‘AVASTHA’. WHEN YOU HAVE ACHIEVED IT NATURALLY THEN IT IS CALLED ‘ STHITI. ‘THEREFORE NATURAL ‘SAMADHI’ IS ‘ STHITI ‘. IT IS A STEP AHEAD OVER

NIRBIJA SAMADHI. IT IS THE CONCENTRATION OF “NIRBIJA SAMADHI”.

We have tried to understand as much as is possible about Samadhipada, by the grace of God. We have completed the 51st rule of this part. In all the rules of Samadhipada we have studied - what are the ‘Vrutties’ or functions and what are Samadhies. What is Yoga? What are its benefits? We have learnt it also - who can achieve ‘Sampragyata’ and who are the rightful persons for a Sampragyata. What are the means to gain them? We have also learnt what is Bhava-pratyaya or acquiring knowledge right from birth. What is the knowledge you have to learn through means? Why is it said that the rest have only recourse to God’s grace from obtaining Yoga? What is compassion of God? What does it mean by ‘taking shelter of God?’ How do you recognize God? What are the Six rules that help us to us to gain knowledge? In this way we have gone through the whole of ‘Samadhi-Pada’.

The next chapter of Yoga is called: “Sadhana pada.” If god permits we will try to learn as much as possible about it also. The third chapter is “Vibhutipada” and the fourth” Kaivalyapada”. In ‘Sadhanapada” we are pounded with the means for practice of Yoga. In Samadhipada you are taught about the greatness of meditation. We are told about its value on life. Sadhanapada tells us about the means by which we can gain spiritual experience.

Next to this chapter we have ‘Vibhutipada.’ What do you understand by Vibhuti? Before we achieve this state we will first know how much progress we have made in our Yoga practice. We also get freedom from the inducements of the material origin. This is the second achievement we make. Then the material wealth you acquire will appear trifle. It turns useless for a Yogi. Our mind will not move forwards from such worldly gains. There is no value for a single paisa before a five hundred rupee note. When you look at the Vibhuti Pada his prominent purpose present them to us.

Vibhutipada is not the subject matter of practice. The real practicing part of it comes from Sadhanapada. When we observe the means propagated in this chapter in a proper manner and accomplish the right results, the achievements mentioned In ‘Vibhutipada’ will

materialize by themselves. We will come across three accomplishments (Siddhis) viz. material (Laukik), yogic (Yougik) and self (Svayam). Of these three, “Svayam Siddhi” or spontaneous achievements are the best. We should recognize only these accomplishments.

What is our primary aim? Our primary aim is to realize divine being (Paramatman); to achieve Kaivalya or liberty. During the state of accomplishing Kaivalya, whatever other achievements you gain come without any effort. We neither crave for any fame nor look or want for disgrace. We have to leave all these on the divine being’s grace. When we leave everything into his hands we should accept whatever be the circumstances we might have been placed. How far can we proceed in providing our own welfare? He is our supreme preceptor; our top most Guru. We have left our future on His hands. He knows for more than us about our well- being. Leave this responsibility on to His bearing hands. We should not worry about our future whatever be the trying periods in which we may be placed let us keep a pleasant attitude. When you have left yourself to the hands of God, it is not right to think about it that if we have to face great sorrow, why should we have to be subjected to this suffering! Does He not know? If you have to pass through this oppressing period, may be your well-being taken place only through this sorrowful period. If you had taken the conflict of your well-being in your own hands alone, you will never allow sorrow to knock around you. Why? Because you always would like to be happy.

Colic is relieved by consuming bitter pills. But if it were within our power we will not take any bitter medicine. Why? Because we do not like bitter taste on our tongue. But alas! The pain is pacified only by bitter remedies. At some stage you have to hand the case in the hands of a physician. It is up to him. He may choose to give an injection or he may prescribe bitter medicine. One way or other he has to relieve you of the pain. We have to bear with his treatment. Otherwise we cannot hope to get relief from pain. In this manner if you had entrusted your life in the kind hands of our mentor - the divine being, you have to trust in his mercy and be satisfied that on this suffering you can have a silver lining of well being.

This is the step by step program you will make on Yoga. First we pass through the paces of Samadhipada. Then we achieve the beneficial means of Sadhanapada. The accomplishments mentioned in Vibhutipada and Kaivalyapada take place on themselves. You need not do anything independently to achieve these. When you work for a month in a mill you will get the wages automatically at the end of the month. The employer will pay your wages. It is your duty to work with authenticity. Then you need not make any special effort to receive your wages. The cashier is there to take care of it. Both the superhuman powers (Vibhutes) and emancipation or detachment of soul from matter (Kaivalya) are there to be obtained, provided we observe the rules of Sadhanapada with authenticity.

All the four padas – parts are the four steps of Patanjali Yoga. The whole structure stands on these four legs, so that it can stand firmly. You may not be as safe if it has to stand on two or three legs. In the same Samadhipada we have been taught about its value. Till we get the real value of an object we will not show any interest in it, will not even try to obtain it, will not be attracted towards it. We obtain the same procedure even in our practical life. We know well the value of currency notes and also that of silver, gold, diamonds, rubies etc... That is why we try hard to get them. Supposing you have gone out to wander and see hundred rupee notes flying around. But you are not aware of its value. So you trample on the note and move ahead. On the other hand if you have the knowledge of its value you will rush ahead and scramble to get your hands on as many notes as possible. At that moment you will forget about all detachment? You act like that because you know how valuable the possession of hundred rupee notes is. So the important thing is your personal knowledge. Then there is no need to tell you to acquire spiritual knowledge, or ask you to practice Yoga or observe the yogic means or to sit at the feet of Guru or choose the ‘Brahma Muhurta’ for Yoga practice.

Each individual anticipates achieving some gains. Which is the highest profitable object with permanency? If you understand this then no outsider need have to tell you to take advantage of certain things. He will scramble to clutch it. He will rush where the profit lies, prepared to make sacrifices.

In the first part of Yoga, both Samadhi (meditation) and Samapatti (Chance encounters) are explained so that a person can cherish to avail them. That is why it is called Samadhipada. The next chapter is titled Sadhanapada. Naturally we need the means to continue our efforts in Yoga. If you make your efforts to the logical conclusions the next in sequence is Vibhutipada. Vibhuti means superhuman powers. Yogashastra mentions about eight such achievements viz. 1) Anima - The superhuman power of becoming as small as an atom, 2) Mahima - the power of increasing size at will, 3) Laghima - power of assuming excessive lightness at will, 4) Garima - power to make oneself heavy, 5) Prapti - the power of obtaining anything, 6) Prakamya - irresistible will, 7) Ishita - power to produce, sustain and destroy, and 8) Vashita - power to subdue passions.

From Anima you get the power to turn your body to the size of atom; Mahima will make your body increase as a mountain; Laghima will make you light as cotton; Garima makes you the heaviest; Prapti will allow you to obtain whatever you desire; Prakamya fulfills all your desires; Ishita gives capacity to produce, maintain, sustain and destruction; and Vashita allows you to control all objects of inert or living.

If a Yogi achieves the ability of Laghima (becoming lightest) he can convert his weight to lightest state, will not fear of either of thorns or rocks, will not step on mire, can walk on water, can sleep on thorns; because his body has turned lightest. If you keep a plantain on the end of a needle it will get through the latter, because plantain is heavy. We have given this instance to understand the power of Laghima.

Eight supernatural powers are the eight divine faculties of omnipotence, omnipresence etc. If a person can achieve them he can be compared with divine being. The very word Ishwar means having these divine qualities. When once you achieve these powers - maybe it is single or all the eight - you become comparable to Eswara. Vibhutipada deals with all the eight divine qualities. This world consists of much wealth. But the achievement of the eight yogic powers is the greatest wealth of the world. All the rest are mere wealth. These eight powers are greatest wealth you can possess. After putting into practice the principles of Sadhnapada the practitioner becomes a

Yogi. During his Yoga practice whether he cares for the eight powers or not, he is going to accomplish them.

If we start from the temple of Kedareswar Mahadev and move towards the village of Telnar, whether you want it or not, you will collect dirt on your feet. It is not our intention to collect dirt on feet. It is our desire to go to Telnar. But on our way we have collected dirt. The practice of Yoga is meant for self accomplishment. But before you reach the ultimate goal you may achieve other divine powers. If the practitioner is not cautious he can entangled in them.

You might have started to go to Mumbai but you got to Baroda or Surat. You may feel: “let me go and see Baroda and Surat cities. I can go to Mumbai later.” And you get down at Baroda to see and feel the city. In this way you might have stayed for days, for months or for years enjoying the life there. Then you may go to Surat and remain there enjoying. In the end you may reach Mumbai. Thus you are delayed in reaching Mumbai. Had you not broken your journey you would have gone there earlier. The person who broke the journey must have felt that he would proceed after enjoying the life in Baroda and Surat. But the enticement of these places is so great that your mind lingered on to the attraction there and got entangled, forgetting that you had originally started to go to Mumbai. You may stay in these two places for all life. This possibility is also there. And thus you never reach Mumbai.

If you are not an expert, if you are careless, if you do not follow the instruction of your preceptor, you will be enticed by the powers achieved. A row practitioner is a prey to the achievement of Siddhies - supernatural power. But a ripe one with lot of faith in his Guru will treat these siddhies as only path-finders. Siddhies - supernatural power make us realize how far we have progressed in our efforts. When you attain certain Siddhies it will indicate that we have crossed that much of path and how much more we have to move forward. At the same time if you have gained supernatural, divine Siddhies then riches of the world will be paled out for you. They will be no longer attractive to you. You will not show any avarice or greed for it.

We have to understand the four-fold aspect of Siddhies viz. Laukika Siddhi or material achievements, Yogic Siddhi or yogic achievements,

Svayam Siddhi or automatic achievements, and the last Pakhanda Siddhi or heretic achievements.

While performing penance or while practicing the repetition of a Mantra, you may gain some special powers and while exhibiting them you may receive some kind of praise from people. They may begin to venerate. This is known as materialistic achievement. This kind of achievement will be useful to you till what you have gained is not exhausted by use. If you have put in large amounts in bank's account and go on withdrawing without making any attempt to replenish it, what will be the outcome? Sooner or later the amount will be finished. In a similar way when you spend all your power indiscriminately, in the end you will have to wash your hands with them. This happens because these are material gains and like all materialistic benefits they too are lost in no time.

In another rule our attention is drawn to another aspect which has bearing to materialistic achievements and how we do lose them. If a Yogi is materially affected by the invitation and praise of the local people and develops attachment towards them and turns egoistic, then he will have to face some kind of undesirable consequences. The invitations and solicitations of worldly people may go to the head of yogies and make them believe that they are the king of yogies. "How much adoration gain receiving. I am treated like a God. I am a great Guru. I have limitless disciples." This kind of ego will create harmful situation for him. This leads to attachment for his followers and their families. This will hamper his progress. Yogi Maharaj will lose his powers and remain where he has started. The eight yogic achievements are definitely better than worldly ones. The influence of even one achievement of anyone of this Siddhies will be tremendous.

One Step down the lane of material Siddhies is Pakhanda siddhi. These are called sleight of hand. With his sharp mind he deceives people with his incessant talking and by his agility even before the people come to know what is transpiring. This kind of achievement is also considered as a Siddhi. All the three mentioned herein above are Siddhies or achievements. But of the three, Yogasiddhi alone is the best. It is so considered because the eight types of siddhies he could achieve under it have ability to take him to "Atma siddhi" i.e.



power of realizing one's soul.

There cannot be any question of sliding down in the Siddhies; had it been so sage Patanjali would not have devoted such a big chapter of “Vibhutipada.” He had a strong desire to lead these practitioners of Yoga on the path of well-being. It is his noble desire to present us with a great Yogashastra.

In themselves these Siddhies do not cause our down fall. In your travel towards Mumbai, when you come to Surat, it will only remind you how far away Mumbai is there from. This will allow you the necessary patience to bear with the rest of the journey to Mumbai.

For the welfare of the world if one has to project any of the eight yogic Siddhies, at the appropriate time and by the impetus of God, and by the command of Guru you can have a good exhibition of those powers.

Now we come to the “Swayamsiddhi.” While practicing Yoga, without your mind lingering temptingly on the achievement of powers, passes on the primary path of salvation you are bound to achieve the ultimate fruit viz. realization of Paramatman. It is something like we do not waver our mind when we reach Baroda and Surat and proceed straight away towards Mumbai. When we say that “you should not leave the chief path and turn to side tracks”, it means that we should not turn our mind on to worldly sciences and their wonderful and shining discoveries. Baroda and Surat here stand for such material progress, where you will not get down experimenting them.

Direct perception of soul, direct glimpse of Paramatman or the Supreme Soul or spirit, direct realization of Brahma or the Supreme Being; are the names which are given to the supreme achievement. Even if a person is not aware of the eight fold yogic powers, he too can achieve “Atmansiddhi” (realizing the soul) and reach the state of “Maha Siddhi” or supreme achievement.

Then people can get many of their wishes fulfilled like taking vows in his name, or like wishing to do certain things if they can have a son in the family or that they will conduct religious rites; or like they will get profitable jobs, so they will offer coconuts; or like winning a court case, so that they will offer garlands of flowers to the saint; etc. etc. People will bring to make many resolves in the name of the

‘Baba’ but Baba will not be even aware of them. But by his very presence all the desires will be fulfilled.

Only those who gain any of the eight yogic powers will be aware of this kind of activity of people. These can be achieved by them if they make a try. But those who have achieved “Atma Siddhi” will not be aware of such things. He will be immersed in the consciousness of God. Then you may ask how all things mentioned in the previous paragraphs do happen? It happens because that person will be the dearest of God. Only that Supreme person takes care of him. We feel immense love for such a friendly person who is prepared to sacrifice everything for a friend. We will be prepared to do everything for him.

Shri Hanumanji is dearest to Lord Rama. The former’s devotion for the latter is beyond this world. Out of gratitude Sitaji offered Hanumanji a real pearl necklace, whose pearls were a millions of rupees each. But he began to break them with his teeth to see whether Sri Rama is in them. He wanted to know whether his Rama is there. Whether his Guru can be found there? If his Rama is not in them, then even if they are more valuable in billions of rupees but he has nothing to do with them. Thus we observe that Hanumanji’s faith in Sri Rama is of high order. He has turned one with Rama. There is no difference between them. He never desired anything except Rama. Someone asked him what date is today. He said “Rama Navami” (The day Rama is born). In fact that day was not “Rama Navami”. But he is so immersed in Rama he is not cognizant of any other date. In a similar way if you ask a devotee of a Guru about the date he will simply say today is “Guru-poornima” i.e. a day celebrated in the name of Guru.

Some years back there were being celebrations organized on Guru-poornima day. Our Vinubhai alias Guruprembhikshu had said: “Bapu! I feel as if all the 12 months are like Gurupoornima day. Now I feel everyday is same to me.”

Coming back to Hanumanji, he is so much immersed In Shri Rama, that he has broken all the pearls in search of Rama therein. If he has so much love for Rama how much dear will he be to Rama? When our disciple exhibits such love with all his mind, body and spirit, when he dedicates himself to his Guru, we too experience intense

liking for such devoted person. In fact, this is a very subtle sentiments to be described in gross words. To give it credence we have to constantly contemplate on it. We have said that Hanumanji is as dear as Shri Rama is for Hanumanji. He never tells anyone of his own accord. Then what proof is there to this claim. The temples of Hanumanji are the proof. Opposite to the hillock of Kedareswara we have one temple. It is called “Sankat Mochana Hanuman” temple, where we have repeated the Japa or prayer of “Sankat Mochana Stotra.” We did it for twelve hours continuously. The temples of Hanumaji are the representation of his devotion to Rama. If Rama is worshiped as God in temples then there will be temples for his dear devotee Hanumanji too. He too should have temples. Hanumanji does not want to have his temples. He does not worship Rama because he wants a temple for himself. He offers Seva-service to Rama out of love and devotion. He has utilized his energy for his Guru and served his God. He has treated Rama as his God. Hence he has surrendered everything to him.

Along with the temples of God the temple of his devotees are also constructed is a stark example of the undivided compassion of God to his devotee. We have never considered the fact as to why temples of Hanumanji are constructed.

We have mentioned about the three of Siddhies above; of the fourth one is ‘Swayamsiddhi’. This ultimate achiever of Yoga is neither aware of any wonders nor tries to create wonders. But the impetus of the ultimate element wonders does take place. The divine being desires that his dear child, his dear devotee be worshipped and praised. When does all these take place? Who do people begin to worship? When the inner longings of people are fulfilled they will begin to worship. People desire small things in return. They do not anticipate any such things like the direct perception of ‘Atma’ or a glimpse of God. All they care is fulfillment of materialistic benefits. All the desires of people are fulfilled by divine being. But people will always believe that ‘Babaji’ (the saint) is responsible for all their well-being. All the resolves will be taken in names of the ‘dear ones’ of divine being and they are granted by God alone. But we invite ‘Babaji’ to our homes, we worship him, we disperse praises in his name. All this is a kind of

“Swayam-Siddhi.”

A person who has accomplished” Swayam-Siddhi” is called” Swayam-Sidha”. A “Swayam Sidha” does not care for either praise or censure. He moves in this world like a lump of cotton, carried by the direction of wind, floating as long as the wind carries it, dropping down when there is no wind. In this play of providence he moves like a pawn on a chess board waiting only for the ultimate release. Either praise or insults do not affect him. Shower him with flowers or shoe him, place him on beds; If you garland of “Makhmal” (costly cloth) or just give him a rough quilt; feed him with all the delicious dishes, or leave him hungry; he will be unmoved with all that whatever praise he receives is only the desire of his Paramatman. It is not his desire. To realize the ultimate parent (God) he has sacrificed every happiness, he could have in this world. He has given up his rest (Aram) for ‘Rama.’ He has dedicated his childhood, youth, his body, mind and wealth; at the feet of God. That is why the divine being is very pleased with him. HE wishes to keep his children happy. HE wants them to see all competent.

This ‘Swayam Siddhi’ is “the Siddhi of Atma.” Any great who achieves this ‘Atma Siddhi’ i.e. who can have a direct perception of his soul and that supreme spirit, for him all the other three attainments-Siddhies will have no value. They are taken care of by God.

Whether you look at this aspect from the viewpoint of the tradition of a Guru and his disciple; or call it relationship of a Parent and child; or if you look at it from the angle of devotion; you may call it the relationship between God and his devotee, or call it the relationship of Atma and Paramatma or the individual Soul and universal soul, or call it Jiva (a mortal) and Shiva (creator) relation; whatever you would like to call it, it comes to this. If you dedicate everything including your life to that supreme entity, HE will definitely take care of the former’s welfare. If you want so you can give any name you like to that protector who vouchsafes his devotees’ welfare.

If a person sacrifices everything at the height of his youth, leaves everything like an insane person and chases the Supreme Being; while all the world around is engulfed in worldly enjoyments, that Supreme Being will make sure that person completes with prosperity, will make

him powerful and revered. By the very impetus of that Supreme Power wonders do take place in the name of a “Swayam-Sidha.”

SWAYAM-SIDHA IS THE VERY BEST BECAUSE HE LEADS A GODS PERMEATED LIFE. THEY DO NOT ENTERTAIN LEAST OF EGO.

**OM POORNAMADAH, POORNAMIDAM  
POORNAT POORNAMUDACHYATAE  
POORNASYA POORNAMADAYA  
POORNAMEVAVASHISHYATAE ||**