

॥ तस्य वाचकः प्रणवः ॥



SHANTA

(Patanjal Yogadarshan – Sadhanpaad)
(With First Three Maxims of Vibhutipaad)

- Yogabhikshu

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(Wonderful And The Latest “Shanta” – With Gujarati Commentary)

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Foreword

The fifth book in the series of “Jay Narayana Granthavali” is “Shanta” - which consists of Sadhanpaad and three maxims of Vibhutipaad of Patanjali Yogadarshan - is the original commentary by Reverend Shri Yogabhihshuji.

“Mukta” – Samadhipaad of Patanjali Yogadarshan – is the commentary about Samadhi i.e. enlightenment which was published earlier. Samadhi or enlightenment = Ekagrata or concentration = Samadhan or contentment = Sakshatkar or realization. The one which is understood in its true form is realization. Where there are enlightenment and realization, there the “Mukta” only is described with its different names; viz. Kaivalya or solitude, Moksha or salvation, Mukti or emancipation, etc. In “Shanta”, there is pointed depiction of how to attain enlightenment described in “Mukta”. And with the help of that, one can enter into infinite peace and experience the perfect eternity.

If inquisitive practitioner reads and understands about the importance of enlightenment and be determined to attain it then he will have faith in Yama and Niyama (**Yamas** and its complement, Niyamas, represent a series of “right living” or ethical rules within Hinduism and Yoga. It means “reining in” or “control”) of eightfold Yoga; Once the foundation of Yama and Niyama has become strong, he establishes control over Aasana – postures and subsequently being competent of practicing external folds like Pranayama (breath-control) and Pratyahara (withdrawal of the senses), enters into internal folds viz. Dhaarana -conjecture, Dhyana - meditation and Samadhi – trance or enlightenment and enjoys the spiritual journey. Once he starts back and forth journey into conjecture, meditation and enlightenment, he achieves concentration of mind-consciousness and the result of which is attainment of ‘Vibhuti’ i.e. supernatural power.

‘Vibhuti’ means extraordinary realization; it is a story of birth of subtlety from the abstinence of worldly pleasure and creation of gross from subtlety. It will be described in Vibhutipaad, hence it is irrelevant to discuss here.

Vibhutis i.e. achievements of supernatural power is a product of

sheer concentration; hence the miracles of external world based on that subtlety, which once experienced, will produce unprecedented contentment that inspires practitioner to keep him away from the vicious cycle of Siddhies – achievements. Thus the definition of miracles which is there in practitioner’s mind-consciousness is shattered. And from there starts the true and heartfelt obeisance without miracle.

Original definition of ‘Chamatkar’ (miracle) as per Reverend Guruji Yogabhikshuji is like this – ‘Chamatkar’ = Cha + Mat + Kar i.e. don’t do miracles. The real heart – the true meaning of the word ‘Chamatkar’ i.e. miracle is included in this definition. Experience the infinite miracles happen in Mother Nature. Where there is ‘prostrate without miracles’, where ‘one who keeps himself miles away from the miracles’; there the mind-conscious would not stop for experiencing miracles and moves towards getting ultimate contentment and thus attain salvation.

Solitude, salvation, emancipation is the miracle of “Mukta” – the enlightenment.

If secured in enlightenment, in liberation, in salvation, in solitude; then starts the miracle of “Shanta”. ‘Shanta’, peace, eternal and genuine contentment – and only Asmi, Asmi, Asmi; i.e. I am, I am, I am; i.e. existence, existence, existence; i.e. ॐ...ॐ...ॐ...

Experience the salvation offered in “Mukta”, by “Shanta” and attains the eternal peace; that is my prayers to Parmatma – The Almighty God.

- Naishadh Vyas

Preface

Gujarati commentary and explanation of Patanjali Yogadarshan's Samadhipaad was named "Mukta". The one which helps in getting salvation is "Mukta".

Patanjali Yogadarshan's Sadhanpaad is named "Shanta". The one which helps in being peaceful and getting eternal peace is "Shanta". For the one who is desirous of salvation, the meaning of "Shanta" is also "Mukta". When ultimate happiness is secured, then only genuine peace is gained. Such peace is called salvation only. The form of God is also called "Shantakaram" means contour of peace.

Peaceful means such whose afflictions are appropriately terminated – appropriately means infinitely and absolutely.

With the start of practicing Yoga, such contentment starts prevailing that we feel that we too are doing something useful; when we have become traveler of the path of welfare then some day we will reach to the temple of eternal peace.

The one, who practices Yoga regularly and punctually, though keeps oneself busy in material activities, experiences the life loaded with content because he has already started his journey and has moved forward. Hence though the path is lengthy it is going to be completed. Such faith provides the practitioner continuous strength. And thus sparkles of peace are envisioned. Before realization of eternal peace by ultimate practice of Yoga, at the start of it, peace starts showing its sparkles.

The third part of Yogadarshan is Vibhutipaad. Vibhuti means 'Siddhi' i.e. achievement - attainment of divine power – divinity. Everyone wants divine power. Before getting qualified, if one madly rushes to attain it; then divinity is moved far away from him. There is saying in Gujarati, its explanation is – Abandon and it is available, ask for it and it is moved far away. Exactly in the same way 'Siddhi-Vibhuti' behaves. Guruprembhikshuji (USA) says – "Expectation without giving–sacrificing is a sheer madness, sheer foolishness."

'Siddhis', with folded hands, stand before the person who has attained salvation and peace. But that person does not need them at all. Salvation and peace are the highest achievements. To become free from afflictions forever is 'Mukti' i.e. salvation. And termination

of afflictions forever is ‘Shanti’ i.e. genuine peace. What do we desire to do after getting any type of physical worldly achievements? The purpose is to relish happiness and peace out of that achievement, right? But if the happiness and peace is attained directly then what is the need of other medium. The reason behind the ‘Vibhutipaad’ is kept at number three in four parts is also because with meditative consciousness and yogic practice one becomes eligible to get the right to enter into ‘Vibhutipaad’. But during the practice of attaining that right, ‘something divine’ is accomplished because of which infatuation-attraction-temptation of Vibhutis i.e. achievements is gone. That ‘something divine’ which is achieved cannot be described in words. When one understandably does not attract towards Siddhis i.e. attainments then we can assume that one has achieved ‘something divine’. Siddhis – supernatural power is attained by Dharna-conjecture, Dhyana-meditation and Samadhi-enlightenment – the forms of restraint of senses. Thus it indicates that only after being qualified to attain enlightenment one can enter into premise of Siddhis. Sadhanpaad i.e. Yoga practice is an important component. If Yoga practice is not there then enlightenment, or supernatural power or emancipation – nothing can be achieved or realized.

There is a saying – “When insignificant metal is not donated, how we can get gold?” When a person desires to get without giving, aspires without qualification then he fails ridiculously. Let us understand it with an example.

Siddhidevi gives appearance to a person in his dream. The head and heels of the Siddhidevi were rubbed and worn out. Looking at them the person got surprised. He asked “Siddhidevi ji, why so?” Siddhidevi replied, “The non-qualified are madly after me to get me. To keep them away I have to kick them. And thus my heels are rubbed and worn out. Whereas I have to scrub my head on the feet of qualified persons and request them to accept me, however they don’t accept me! Hence my head is rubbed.”

In extremely peaceful and serene moments; whatever intuition revealed on the Yoga-maxims, from the universal consciousness whatever inspiration received, and during the time of Yoga practice whatever contemplation, meditation and profound, repeated

meditation happened; their sum and substance is scripted and presented here in the form of “Shanta”. In a hymn it is sung – “Who bestows peace is called a saint.” Only saints can bestow peace. The word ‘Shanta’ is filled with so much emotions and power. The meaning of ‘Shanta’ is – peace provider, full of peace, from which the peace is overflowing.

Those who contemplate-meditate and repeatedly meditate profoundly on this book ‘Shanta’ may be bestowed upon with genuine peace. Not only that, but those who touch or come into the contact of it may also be bestowed upon with genuine peace by Aum Parmatma i.e. Supreme- Being. Such are the prayers.

- Yogabhikshu

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Sadhanpaad

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SHANTA

(Patanjal Yogadarshan – Sadhanpaad)

तपः स्वाध्यायेश्वर प्रणिधानानि क्रियायोगः ॥ १ ॥

**Tapah swadhyayeshwar pranidhaanani
kriyayogah ॥ 1 ॥**

Meaning: Tapa i.e. penance, Svadhyaya i.e. self-study and Ishwarpranidhaan i.e. surrender to God – devotion of Supreme Being are called Kriyayoga (Kriyayoga is an ancient type of meditation technique that, when practiced, is meant to rapidly accelerate one’s spiritual progress.)

Explanation: In eightfold Yoga Tapa i.e. penance, Svadhyaya i.e. self-study and Ishwarpranidhaan i.e. surrender to God – devotion of Supreme Being are called Kriyayoga. The collective name of these three is Kriyayoga. The word ‘Kriyayoga’ is also propagated by many glorious people. But here the meaning of Kriyayoga is understood as penance, self-study and surrender to God. By saying Kriyayoga it is suggested that an accurate type of action is to be performed, practice of Yoga with Kriya-action is to be executed; practice Yoga with gross-subtle, temporal-ethereal actions.

Tapā or Penance: The meaning of penance is to be understood very meticulously and extensively. This penance is penance of eightfold-Yoga. The first condition of Yoga is that everything should be done in proper and legitimate way; nothing should be done in exaggeration. Here the penance is not to be understood as fierce and harsh practice; it is also not to be understood as ‘Rajas-pradhan’ (*Rajas* is the quality of passion, activity, neither good nor bad and sometimes either, self-centeredness, egoistic, individualizing, driven, moving, dynamic) and ‘Tamas-pradhan’ (*Tamas* is the quality of imbalance, disorder, chaos, anxiety, impure, destructive, delusion, negative, dull or inactive, apathy, inertia or lethargy, violent, vicious, ignorant); it is to be understood as fully ‘Sattvmay’—sublime (*Sattva* is the quality of balance, harmony, goodness, purity, universalizing, holistic, constructive, creative, building, positive attitude, luminous,

serenity, being-ness, peaceful, virtuous.) Practice of Yoga is for life hence it is practice of life too. Hence the one who performs Yoga-practice and life-practice has to engross penance into his daily routine and routines of life. Extremely cumbersome Kriyas or actions are not to be performed viz. fasting for many days, be in company with constant fire, standing on one leg, keeping one hand upward and make it fragile, etc. They are considered as very intense penance pertains to Rajas and Tamas categories. Such penance is not to be performed. Here the penance should be gentle, virtuous, sublime and should be performed continuously.

Health is very important factor in life. The rules which are required to follow honestly for maintaining health forever is also penance. Practice Aasanas (postures) and Pranayama (breath-control) i.e. external and internal exercises regularly on daily basis is also penance. As per scriptures Pranayam and Brahmcharya (celibacy) are considered the best penance. As the impurities of metal are destroyed by heating it, likewise the impurities of veins-nerves are removed by performing the penance of Pranayam and they become pure and clean. It is told in Vedas that deities overcome the death by practicing celibacy. By keeping diet, stroll and sleep in control, by abandoning slander of others, by accepting and following virtues; become second to none example for own family, society and country is also an incredible and excellent penance. The penance of Yoga is not a thing for exhibition. They are the practices to be followed secretly and then only they will be fully beneficial, advantageous.

The second limb of Kriyayoga is Svadhyaya i.e. self-study.

Svadhyaya: Svadhyaya means study of self and self means soul-spirit-seer. Whatever we do for soul is called Svadhyaya i.e. self-study. Whatever helps to free from others and to stable into self, they all can be called Svadhyaya. Different spiritual congregations take help of different programmes to stable into Svadhyaya. By chanting different types of hymns, verses, anthems, canticles, prayers, etc., the Svadhyaya is practiced. But they are not true Svadhyaya - self-study, they are programmes which help in self-study. If, after that programme, one can be stable into self then only it is called true self-study. Incantation-Mantra is also a tool to stable into self, to practice self-

study. There are infinite incantations. Gayatri Mantra is very helpful for self-study. We say by experience that if Gayatri Mantra is chanted in a way prescribed in scriptures for longer period then the intellect would also become sharp and subtle. And hence one gets competence to understand subtle subjects. Once such competence is achieved one gets original vision because of which one can be stabled in self. With the compliance of Pranayam (breath-control) and Brahmcharya (celibacy) the body and mind become subtle which have the capacity to be stable into the self.

To attain all kinds of understanding about soul-element is called Svadhyaya.

Now let us understand Ishwarpranidhaan i.e. surrender to God.

Ishwarpranidhaan: Ishwarpranidhaan means surrender to God, total eradication of ego. To live routine life whatever Karmas i.e. actions-duties we perform, should be done without desires of getting fruits out of them. Whatever fruits we get, whether we like it or dislike it, are given by God and we would be benefitted with that – to possess such understanding is called Ishwarpranidhaan. With the help of above mentioned penance and self-study the intellect flourishes and becomes subtle and one can observe ‘Nishkam Karmyoga’ i.e. he can perform his actions without desires of fruits. Whosoever lives life with the philosophy of Ishwarpranidhaan, for them the definitions of benefits and losses are not like that of common people. Common people wish to behave as per the desire of their mind; whereas the practitioners of Ishwarpranidhaan believe that whatever fruits they get for their Karmas, is given by the God and hence they are for their welfare only.

Patanjali has depicted the glory of Ishwarpranidhaan in Samadhipaad too. In the 23rd maxim he has said - ईश्वरप्रणिधानाद्वा - Ishwarpranidhanadva – means “or by surrendering to Ishwar (Asampragyat Yoga i.e. the highest form of enlightenment is attained.)” Those who have not attained Asampragyat Yoga from birth and if they are not in position to attain it by efforts but still desire to attain it; then to get it, they should accept the submission of God. Apparently this effort looks very simple – one feels that “Oh! So simple! It is very good! If I surrender to God I will attain Asampragyat

Yoga.” Thus it looks simple in speaking. Though it looks simple but it is very tough too. It is very simple if it is understood that how to accept submission. But to cultivate that understanding is very tough. If lot of reconciliation prevails in the life then only one can surrender to God, then only submission to God is accepted; then only one can dare to say “if leg of buffalo is broken, it is for the good”.

Those who have attained the knowledge of Asampragyat Yoga since birth have attained the same by efforts and practice during their past births. Hence, in fact, that too can be called as ‘knowledge received by efforts’. Thus there are only two methods to attain the knowledge of Asampragyat Yoga viz. 1) by efforts, and 2) by surrendering to God. The first method consists of faith, dedication, effort, object of human pursuit and intellect; the second method consists of faith, dedication and submission. Apparently it seems that both methods are different but by thinking deep on them it is understood that with the less intellect it is impossible to accept faith-dedication-submission. It is necessary to sacrifice the ego for dedication-submission; and for total sacrifice of ego the pure and subtle intellect is required.

Without dissolving ego one cannot surrender to God. And dissolution of ego is the hard earned result of Sadhana i.e. practices of Yoga, of many years and births. The dissolution of ego is also a huge achievement. Once ego is dissolved Ishwarpranidhaan can be accepted and by accepting Ishwarpranidhaan the remaining ego is annihilated.

“If we are short of intellect about how come our welfare happen then we should keep faith in the guidance of right person and behave accordingly for our welfare.” In this sentence one intricate secret is revealed that is “I lack intellect”; to know this proves the presence of too much intelligence! And in accepting submission one has to withdraw the intellect fully and to withdraw the intellect one has to use the intellect only. Moreover, also the decision of submission cannot be taken by duffer.

It is understood with above mentioned philosophical discussion that if we contemplate deeply then we find that the efforts and Ishwarpranidhaan are one. Either withdraw intellect with faith or have

faith with intellect. Or eradicate ego with study-practice or increase study-practice by submission.

The third fold of Kriyayoga is Ishwarpranidhaan. It is a measure to attain Asampragat Yoga. Hence we understand it thoroughly and philosophically.

If we want to surrender to God then we must have the identity and introduction of thou. Without introduction of God how can we surrender? What is the name of God? What is His identity? We should go through 24 to 29 maxims of Samadhipaad of Patanjali Yogadarshan to learn and understand about the identity of Ishwar. (Read our book “Mukta” to understand definition of God.)

Thus we understand the three fold of Kriyayoga viz. Tapa i.e. penance, Svadhyaya i.e. self-study and Ishwarpranidhaan i.e. surrender to God – devotion of Supreme Being. What is purpose of these three folds is described in second maxim.



समाधिभावनार्थः क्लेशतनुकरणार्थश्च ॥ २ ॥

Samadhibhavnarthah

kleshtanukarnarthshch ॥ 2 ॥

Meaning: (Kriyayoga is for) attaining enlightenment and diluting the afflictions.

Explanation: By practicing Kriyayoga Samadhi or enlightenment is attained, enlightenment can be reached, and afflictions can be diluted, afflictions can be removed. Unless and until the affliction are diluted the enlightenment cannot be attained. Hence the first task is to dilute the afflictions. The main task of Kriyayoga is to dilute the afflictions. When afflictions are diluted the attainment of Samadhi becomes easy. By practicing Kriyayoga the afflictions are diluted and hence the required concentration to attain Samadhi is achieved. Afflictions, which are inhibitor to get peace, disintegrate peace of humans, muddle the peace of practitioner. They are described very well in Yogashastra (scriptures related to Yoga).

In Samadhipaad five types of instincts are described extensively,

likewise in Sadhanpaad five types of afflictions are described extensively. To dilute these afflictions, to destroy these afflictions, to remove these afflictions one has to practice Kriyayoga. When these afflictions become diluted and subsequently destroyed then Samadhi is attained.

Which are these five types of afflictions? What are their names? It is described in third maxim.



अविद्याअस्मितारागद्वेषाभिनिवेशाः पंचक्लेशाः ॥ ३ ॥

**Avidyaasmitaraagdwehabhiniveshah
panchklehsah || 3 ||**

Meaning: The five kleshas (cause of affliction or cause of suffering) are Avidya (ignorance or nescience), Asmita (over-identifying with your ego or egoism), Raga (attachment to pleasure), Dwesha (abhorrence or malice), and Abhinivesha (fear of death).



अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

**Avidyakshetramuttresham
prasupttanuvichchhinnodaranam || 4 ||**

Meaning: (Above mentioned) afflictions have four stages viz. Prasupt (dormant), Tanu (tenuous or dilute), Vichchhinn (disjointed or split up), Udaar (generous or magnanimous); and their fertile field is ignorance.

Explanation: Five types of afflictions are explained more over here. How many stages they have? They have four stages viz. dormant, tenuous, disjointed and generous. The afflictions which have four stages are flourished in the fertile field of nescience. In the absence of fertile field of nescience there are no afflictions. Where they arise? There is a verse - 'मूलो नास्ति कुतः शाखा'. Means – Where there are no

roots, how can there be branches? If afflictions do not have fertile field to arise then they cannot crop up. Fertile field is nescience. If fertile field of nescience is not there then the tree of afflictions cannot be arisen.

The above mentioned afflictions have four stages, four tiers. If we don't understand these stages how can we know that in which stage the afflictions are resided. Hence let us understand their stages, tiers and roles.

The first stage is a Prasupt i.e. dormant stage. If an affliction is resided in dormant stage in human being then it cannot be noticed. The presence of affliction is noticed only in the Udaar or generous stage. Except for the generous stage, in the remaining three stages, the presence of that affliction is not noticed. And if the presence of it is not noticed by a human being, then how can he be an attentive and watchful. He remains unaware. We cannot notice the presence of affliction, if it is in dormant stage.

Here Prasupt is the word used for the said stage. A deep sleep can be called Prasupti i.e. a dormant stage. Example - A person is in deep sleep hence he is in dormant stage. If a person is in deep sleep on the first floor and even if we scream for him loudly from the ground floor then he will not hear. What should we do if we want to get him up? We have to go to first floor and shake him by his hand or leg or by agitating his body and then scream. Then he wakes up. I have given an example to understand the afflictions been in dormant stage. Thus we don't know the presence of affliction been in dormant stage; it cannot afflict us hence we remain incautious. But when that affliction finds reason or pretext, it wakes up, and then we come to know about the presence of that affliction in us. Up till now we were unaware of the presence of it. But now we come to know of the presence of it. When? The moment it wakes up. When the reason appears and wakes up the said affliction, then it wakes up. But if that affliction is not even in the dormant stage then whatever pretexts are there how can it wake up? If we have not allowed it to remain even in dormant stage then it cannot wake up.

Thus it is dormant stage. If the affliction is lied down in dormant stage we can be incautious, we can be forgetful; we don't know the

presence of it.

After dormant stage, there comes Tanu – tenuous or dilute stage. If the affliction is resided in diluted stage in the Chitta (memory – deals with remembering and forgetting) then also it is not known. If we are inattentive and if an affliction finds pretext to wake up then it would wake up. However we know a little about the affliction being present in tenuous stage, but we are completely unaware of affliction if it is lied in dormant stage. When it is in tenuous stage then sometimes we know about its presence or sometimes we may remain unaware of its presence, and perhaps when we notice its presence, we feel in mind that whenever required we will demolish it. Thus we become forgetful.

The purpose of Kriyayoga is to dilute the afflictions and let the practitioner gets the enlightenment. What is told in this maxim? Afflictions can be diluted. When they are in diluted stage, we become careless about them; at that time we think in our mind that we can throw these vulnerable afflictions within no time; how much time we may take to demolish them! But once they become very strong, we cannot demolish them. How much fragile is the shoot of a banyan tree whose seed is just sawn in the land? Even a small kid can break it while playing with it. But when it gets convenient atmosphere and air-water for a long time that small shoot becomes huge banyan tree, transformed into the form of the Kabirvad. A huge Kabirvad is located in Shuklatirth. Who dares to break or fall it? Even huge elephants fall backward when they clash with it, their trunks break but Kabirvad remains harmless. The shoot, once which was so tender that it could have been damaged by the puff only, how has it transformed? It has become rock of thunderbolt. Likewise, the affliction resided in us with a tenuous stage, can be demolished easily if efforts are made during tenuous stage. But once under the pretext it becomes gigantic and mammoth then it becomes herculean task to demolish it. Hence a practitioner should become alert when an affliction is in the tenuous stage.

The third stage is Vichchhinn (disjointed or split up or overwhelmed) stage. When one affliction is overwhelmed by the second affliction which is either homogeneous or heterogeneous then

that overwhelmed stage of the first affliction is called Vichchhinn.

When an affliction is overwhelmed by its homogeneous or heterogeneous affliction, at that time too you will not know the presence of it. If Raga (attachment to pleasure) affliction is overwhelmed by Dwesha (abhorrence or malice) affliction or vice versa then it is called heterogeneous overwhelmed stage of affliction. And if Raga (attachment to pleasure) affliction is overwhelmed by Raga affliction or Dwesha (abhorrence or malice) affliction is overwhelmed by Dwesha affliction then it is called homogeneous overwhelmed stage of afflictions.

The fourth stage of afflictions is Udaar (generous or magnanimous) stage. We know the presence of afflictions properly and clearly when they remain in generous stage. Because we are already being harassed, we are already being tortured by the affliction which is in generous stage; we are engrossed in it. Thus when we are engaged in the affliction then it is called Udaar or generous stage.

Let us try to understand the Raga (attachment to pleasure) affliction and its four stages with material instance.

Prasupt (dormant) stage: One person has deep rooted addiction of cigarette smoking. He is having pleasure in smoking cigarette. Because of circumstances he has to relocate to a place where cigarette is not available at all. Though he craves a lot for smoking cigarette, but he cannot get it. In such conditions days and months and years are passed. As the time passes by his craving for smoking was reduced to quite an extent that he forgot it fully. This stage of affliction of Raga is called dormant stage.

Tanu (tenuous or dilute) Stage: Circumstances change and that person comes back to his original place. He starts going to his office for his job. In office, around him, he sees his friends enjoying the cigarette smoking. By seeing this continuously he remembers his own habit of cigarette smoking, for his Raga affliction was not vanished but was in the dormant stage in his mind. His remembrance of getting happiness out of cigarette smoking is called tenuous stage of Raga affliction.

Homogeneous Vichchhinn (disjointed or split up) stage: If Raga affliction is overwhelmed either by homogeneous (Raga) affliction

or by heterogeneous (Dwesh) affliction then it is called Vichchhinn stage. But doctor has given advice that “if you smoke cigarette then you will have TB or Cancer.” At that time we leave smoking with a thought that happiness of better health is bigger than the pleasure of smoking cigarette. Here the Raga affliction is overwhelmed by Raga affliction hence it is called homogeneous Vichchhinn stage.

Heterogeneous Vichchhinn (disjoined or split up) stage: Doctor says that “Your day and night coughing is because of cigarette smoking.” At that time we fill hatred towards the pain of coughing. When the craving of pleasure of cigarette smoking i.e. Raga affliction is overwhelmed by the hatred of painful coughing then it is called heterogeneous Vichchhinn stage of Raga affliction.

Udaar (generous or magnanimous) stage: The person’s Raga affliction about cigarette smoking was in dormant stage but once he watched his friends smoking around him during his regular visits to office, the dormant stage is broken because of the convenience of watching others having pleasure in smoking cigarettes. Thus Raga affliction is transformed from dormant stage to generous stage. The memory of the pleasure of cigarette smoking was in tenuous stage but once friends started insisting him for smoking, the convenience is caused to transform Raga affliction from dormant to generous stage. If he is constantly fed with the advices that “it is your delusion that by smoking cigarettes the health is spoiled” then his Raga affliction will be transformed from homogeneous Vichchhinn stage to generous stage. Once his affliction, which was in heterogeneous Vichchhinn stage would get the convenience of doctor’s advice that “the coughing was due to cold and not smoking”; then his Raga affliction will be transformed from heterogeneous Vichchhinn stage to generous stage.

Whether the afflictions resided in dormant stage would transform directly to generous stage or would follow the path of dormant stage to tenuous stage, then to disjoined or overwhelmed stage and then finally to generous stage; that is dependent on the intensity or mildness of the atmosphere created to flourish the afflictions. How much time it will take to reach to generous stage from dormant stage is also dependent on the intensity or mildness of the atmosphere and reasons they get to flourish.

The enjoyed pleasure-happiness is completely forgotten (though its existence is in the form of a seed); it is called the dormant stage of Raga affliction. A little or an excessive memory of the enjoyed pleasure is called the tenuous stage of Raga affliction. If other homogeneous or heterogeneous affliction interrupts the current enjoyment of previously enjoyed pleasure then it is called the disjointed or overwhelmed stage of Raga affliction. The pleasures enjoyed in the past come before us in the present and we start enjoying them operationally is called the generous stage of Raga affliction.

What is the fertile field for the afflictions remained in the four stages viz. Dormant, tenuous, disjointed and generous? Avidya i.e. ignorance or nescience is the fertile field. So, if we avert the ignorance, then the afflictions remained in the said four stages are averted – are destroyed. There should be a field to sow any kind of seed. Where can we sow the seed without field? How much excellent the seed is, but if we want to sow it then we need suitable land.

Thus in the fertile field of ignorance any of the above mentioned five afflictions grows. Hence, if we get rid of ignorance then the afflictions are destroyed.

In the coming maxims we try to understand about five afflictions viz. Avidya (ignorance or nescience), Asmita (over-identifying with your ego), Raga (attachment to pleasure), Dwesha (abhorrence or malice), and Abhinivesha (fear of death).



अनित्याशुचिदुःखानात्मसु नित्यशुचि सुखात्मभ्यातिरविद्या ॥ ५ ॥

**Anityashuchidukhaanaatmasu nityashuchi
sukhatmakhytiravidya || 5 ||**

Meaning: Inconstant or temporary seems constant or everlasting, unholy seems holy, unhappiness seems happiness, inanimate seems animate; it is called Avidya i.e. ignorance or nescience.

Explanation: Whatever false knowledge, illusory knowledge, wrong myths-beliefs, and wrong delusions prevail in us; that is called Avidya or ignorance. There are four parts of ignorance; ignorance is

expanded in four types. The collective name of these four parts is Avidya (ignorance). Which are these four parts?

1) Inconstant seems constant: What is in fact inconstant, we have interpreted it as constant. Inconstant means the one which would not remain constant. Our body which consists of five elements of nature, the senses resided in it; likewise the bodies of our dear family members, relatives and group of friends; move further – the bodies of all living beings, all the prevailed things which are made of five fundamental elements of nature; what are all these? They all are Anitya i.e. inconstant. Moment after moment they are being destroyed. Because of our ignorance we have falsely understood all the inconstant said things as constant things.

2) Unholy seems holy: ‘Shuchi’ means holy and ‘Ashuchi’ means unholy. We understand and consider the objects holy which are unholy. We are engaged and engrossed in the dirty objects which produce hatred; we consider such places very holy and enjoy the pleasure of them.

3) Unhappiness seems happiness: Which are terrible grieves, in the past, present and future tenses which are in the painful form; the problems, objects and chapters which make us unhappy; we believe them as full of happiness. What ordinary people feel and consider as happiness, Sagacious people consider it as unhappiness. Why? Because theologically speaking all pleasures and happiness are considered as either resultant unhappiness or agonic unhappiness or subliminal unhappiness. Looking to these three types, the pleasures and happiness which are felt as unhappiness by the sagacious people, the ordinary people believe them to be happiness. This way we too have understood them as happiness; wrong beliefs-illusions which are full of grieve, we feel them as happiness.

4) Inanimate seems animate: inanimate seems animate means deaden seems enliven. Let us take the example of our body. Though our body is inanimate and deaden, we understand it as animate and enliven; we understand our body as a soul, as an animate. This is the fourth type of false belief.

Above mentioned four beliefs-illusions are the forms of ignorance; that itself is ignorance – nescience. Ignorance is the fertile field of all

afflictions. If there is no ignorance then afflictions cannot grow, cannot sustain and cannot survive. Hence ignorance is explained first. Now Asmita (egoism) is explained.



दृगदर्शनशक्त्योरेकात्मतैव अस्मिता ॥ ६ ॥

Drigdarshanshaktyorekatmataiv Asmita || 6 ||

Meaning: To understand power of Drig – the viewer and Darshan – the view as one is called Asmita (over-identifying with your ego or egoism) affliction.

Explanation: Drig means viewer soul and Darshan means by which the viewer sees i.e. senses. By senses the soul sees – the power of senses and the power of viewer soul are understood as one – means to understand soul and senses as one is called Asmita affliction.



सुखानुशयी रागः ॥ ७ ॥

Sukhanushayi Raagah || 7 ||

Meaning: (The one which) follows happiness is Raag i.e. attachment to pleasure.

Explanation: What is called a Raag affliction? We enjoy happiness; in the absence of that happiness we remember it repeatedly; that affliction leaves behind the impression of that happiness and hence that happiness is remembered, remembrance of that happiness persecutes us. Thus the remembrance of the enjoyed happiness is called Raag affliction. As per example – We ate Bhajia (an Indian snack) at a place. We savored it very much and hence we get happiness. Now we remember Bhajias a lot but we cannot go to that place daily; And remembrance of that savory constantly persecute us. Then that is the affliction namely Raag i.e. attachment to pleasure.

दुःखानुशयी द्वेषः ॥ ८ ॥

Dukhanushayi Dweshah || 8 ||

Meaning: (The one which) follows grief is Dwesh (abhorrence or malice).

Explanation: Whatever grief we have leaves behind the impression of it even after it is passed. A feeling of hatred is felt towards that grief. Whenever we remember that grief, the feeling of hatred is produced at that time. Its name is Dwesh; It is called Dwesh affliction.



स्वरसवाही विदुषो अपि तथाऽदो अभिनिवेशः ॥ ९ ॥

Svarasvaahi vidusho api tatharudho abhiniveshah || 9 ||

Meaning: Which comes obviously with the body and rides over the scholars is called Abinivesh (fear of death) affliction.

Explanation: This is the fifth affliction namely Abhinivesh. What is called Abhinivesh affliction? The fear of death is called Abhinivesh affliction. ‘Svarasvahi’ = since many births which is flowing with us; and ‘Vidushopi’ = the way it is ridden over the stupid, likewise it is ridden over the scholars too. That means, as much stupid and illiterate people are afraid of it, that much the great scholars and intellectuals are afraid too. Since many births Abinivesh affliction, in the form of fear of death, has been flowing with us i.e. coming with us. With the same degree, the death frightens the stupid people and scholars; and that scare of death has been coming with us since many births. With this fear of death, we can prove the rebirth too in this way –

Why are we afraid of death? It is but natural that whatever grieves we have experienced in our lives, when we face them again then we are afraid of them. It is a thumb rule that grieves and torture we have experienced, our personal involvement in them; whenever we face that sorrowful subject or occasion we afraid of them because we have self-experienced them. Let us understand that with an example.

A lamp or candle is ignited. A small child is sitting near it. Up till now it has not experienced the burns because of fire. Hence it tries to catch the candle. A flame of the candle seems a toy, a playing object to that child. So it tries to play with it, for it has never experienced the pain of burning with fire. Hence it tries to catch the flame. And the moment it catches the flame it burns its fingers and it screams. Now it would not try to catch that flame again. Before this, though we try to stop the child, because of our distraction it catches the flame and burns its fingers. Thus it suffers terrible pain. Now it will not go near the candle. Now if we grab its hand and try to take it to candle, it would forcefully pull its hand back. Because now it has self-experience of burning with fire and have terrible pain because of the burns. Initially it had no experience so it touched the flame and got pain. Now because of self-experience it would not go near that pain again.

Thus, with this principle, we conclude that we do not go near the pain once we self-experience it; we remain far away from that pain. But till we don't experience that pain, we would go near it. When we have self-experienced the pain, we are afraid of that.

We are afraid of death. In this maxim it is told that stupid and scholars, all are afraid of death. Do we have experience of death in this birth? No, in this birth we don't have self-experience of birth. It is submitted in principle that once we have self-experience of grief or self-experience of scare then only we are afraid of it, not before that. So in this birth we don't have the experience of death. Then why are we afraid of the death? Why scare of death constantly persecute us? Why does Abhinivesh affliction pain us? We are afraid of death but we have not experienced the death in this birth.

It is proved from this that though we have not experienced death in this birth, we are afraid of death; means, though not in this birth but at times we have experienced the death, we have experienced the pain of death, hence in this birth we are afraid of it. Though we are not dead – we have not experienced the death in the present birth; however it is certain that at some times we have experienced death. And if we have experienced the death then whose death can be there? Death can be of body. Body can be there when it has taken birth. So at some times the birth of that body would have taken place; and

hence except for present birth there would have been a previous birth. Thus it is proved that there would be previous birth of us.

Thus with the help of Abhinivesh (fear of death) affliction we have proved previous birth –before the current birth there can be several births of ours. With the help of Abhinivesh affliction we have proved that definitely there is previous birth. This maxim is very important for those who do not believe in previous birth. This maxim is extremely propitious – for the proof of previous birth, for those who do not believe in previous birth. After present birth there can be birth (reincarnation) too. Thus - previous birth and reincarnation – both can be proved with the help of Abhinivesh affliction.

Thus we have understood five afflictions namely Avidya (ignorance), Asmita (egoism), Raag (attachment to pleasure), Dwesh (abhorrence or hatred or malice) and Abhinivesh (fear of death).



ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ १० ॥

Te pratiprasavaheyah sukshmah || 10 ||

Meaning: The afflictions which have become thinned-subtle are sent back to their birth place – native land.

Explanation: Above mentioned five afflictions should be delivered back to their birth place. If we want to get ourselves free from these afflictions then they must be eliminated. Those who are disturbing our peace, destroying our peace must be eliminated, must be removed. How can they be removed? After making them thin-subtle they can be removed. Those five afflictions, after making them thin-subtle, should be delivered back to its birth place – native land. How can they be thinned? By practicing Kriyayoga they can be thinned which is described in the first and second maxims.

What is said to make the afflictions tenuous? Kriyayoga i.e. by penance, self-study and surrender to God, thin the afflictions. In this 10th maxim also it is said that deliver the afflictions back to their birth place. To deliver them back to their birth place they should be thinned. Then only they can be delivered back. After making them

tenuous, send them to their birth place.

After making afflictions thin, we have delivered back to their birth place. But to ensure that they are not reborn, we should eliminate them from their birth place too. So, which practice is suggested to totally eliminate afflictions from their birth place? Meditation.



ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

Dhyanaheyastadvrutayah || 11 ||

Meaning: Destroy those afflictions by meditation.

Explanation: Meditation has enormous utility. With the help of Kriyayoga above mentioned five afflictions are thinned. After making them thin they are also delivered to their birth place. Without making them thin they cannot be sent to their birth place. Let us understand it with a material example.

A bag is filled with many cloths. These cloths are ironed, well folded and nicely kept in the bag. If we open that bag, take out the cloths and unfolded them then there will be a big heap. After that, if we try to keep them in the bag without folding them properly then they do not accommodate in it. To accommodate them in the bag, again we need to properly iron them, fold them and thus make them as small in volume as they previously were so that they can be accommodate in the bag. Once they are taken out and unfolded, their volume become large. So in that large volume stage they cannot be accommodated. To accommodate them in the same bag they are to be ironed and folded again and make them of previous stage. Thus, as much tenuous those afflictions were there during their birth, currently they are not that much tenuous. At present they have become large, they are expanded very much. Hence, from the expansion of current stage, they should be made as much tenuous as they were during their birth. With the help of Kriyayoga they can be made tenuous-subtle and then they can be sent to their birth place.

Now we have made the afflictions subtle and sent them to their birth place. But what is the guarantee that they would not reborn

from their birthplace? We know that they were born previously. We had to make them tenuous and send them to their birth place, for they were born previously too. They reach to their birth place but they still lie down there in a tenuous-subtle form – in the form of seed. Looking to this, we are not sure that whether they reborn or not. If they reborn then our hard work for making them tenuous would go in vain. Hence, what should we do to ensure that they would not reborn from their birth place? They should be destroyed totally from their birth place too. What is the means to destroy them from there too? “Dhyana” – the meditation; the afflictions can be destroyed from their birth place too with the help of meditation. Without practicing meditation, they lie down in their birth place. After sending them to their birth place, meditation should be practiced so much that with the fire of meditation they can be destroyed from their birth place too and cannot be born again. They are scorched now. If we sow the raw seeds of grain then they grow; but if the seeds are backed first and then sowed, they cannot be grown. Thus, the tenuous afflictions which are lying in their birth place are to be backed first so that they cannot be born again. If the afflictions are not scorched with the help of fire generated due to the practice of meditation then they remain in the tenuous form in their birth place for infinite period; and once they get suitable circumstances they become alive from their reason-ground to working-ground and by passing of time become very strong.

The afflictions are made tenuous with the help of folds of Yoga viz. Yama (ethical disciplines), Niyama (rules of conduct), Asana (postures), Pranayama (restraint or expansion of the breath), Pratyahara (withdrawal of the senses). But after making them tenuous and sending them to their birth place, the above mentioned external folds would not work. At that time only meditation would work. Meditation is an internal means, internal tool. Dhaarana (concentration), Dhyana (meditation) and Samadhi (complete integration) are called internal Yoga; and Yama (ethical disciplines), Niyama (rules of conduct), Asana (postures), Pranayama (restraint or expansion of the breath), Pratyahara (withdrawal of the senses) are external Yoga – these are external means. Even Dhaarana, Dhyana and Samadhi – till they are ‘Sampragyat’ i.e. comprehended are called

external means in comparison with ‘Asampragya’ i.e. the state of emancipation which is very subtle and absolutely indescribable.

Till the afflictions were in expanded stage, then the external means of Yoga has worked and they are made tenuous. But when the afflictions become tenuous-subtle and lied down in their birth place then the external means of Yoga cannot work effectively. Then the internal means like Dhaarana, Dhyana and Samadhi would only work effectively. In this maxim the means of meditation is prescribed. It is to be understood that meditation is an internal means. Let us understand it with an example.

Can we break the beetle nut which is kept in the strong iron trunk, by striking the large strong hammer on the iron bag? We cannot break it. When beetle nut was kept outside then even a stroke of small hammer was able to break it. But when it was protected by keeping it in the safe custody of strong iron bag then even strokes of large strong hammer cannot make impact on it because the beetle nut has become internal now. Now, only with the help of internal tools it can be impacted. To have impact on it, which has become internal and reach to a subtle stage; only internal and subtle tools are needed.

Thus, the afflictions which have become tenuous and reached to subtle stage – to burn them from there, to make them scorched, to make them such that they do not reborn; one should practice meditation. Such fire of meditation should be generated that with that fire the most tenuous five afflictions which are lied down in their birth place are scorched and turned into ashes so that they cannot reborn from there again.

In this eleventh maxim we have understood the importance and many benefits of meditation. Now let us understand that what is the root, where is the root of afflictions.



क्लेशमूलः कर्मशयोदृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

Kleshmulah karmashayodrashtadrastjanmvedaniyah ॥ 12 ॥

Meaning: The root of afflictions is passionate desires of previous births and the current birth.

Explanation: Up till now we have talked about the afflictions. But now we should also know about what is the root - where is the root of these afflictions?

The root of afflictions is the Karmashay i.e. repository of the deeds, built-in because of the passionate desires of the present and past births. We have many births including past births and the present birth. 'Drasht Janm' means the present birth. 'Adrasht Janm' means the births which we cannot see i.e. the previous births. The desires of the previous births and the current birth; the repository of the deeds built-in because of the said desires is the root cause of these afflictions. At the time of our birth we bring the Karmashay with us. The desires and impressions of previous and present births are accumulated in that Karmashay.

Karma + Ashay = Karmashay; means repository of deeds, store of deeds. Karmashay is subtly attached with every living being. When body is left, the gross material things would remain here. At the time of death the material body which was very near and dear to us, remained here; it did not go with the soul. Then what has followed in the next birth? That Karmashay which was full of subtle world, which was full of subtle impressions, has come with us in the next birth. Thus, what is the root of afflictions? The Karmashay, which is full of desires of previous and current births, is the root cause of afflictions.

What we are doing in the current birth is also accumulated subtly in the Karmashay. The impressions of the past births are also stored into it. The next birth, which is not seen or experienced, would also carry the Karmashay. Thus, the root of five afflictions is the Karmashay i.e. repository of the deeds, built-in because of the passionate desires of the present (seen), past and future (unseen) births.



सति मूले तद्विपाको जत्यायुर्भोगा ॥ १३ ॥

Sati mule tadvipako jatyaayurbhogah ॥ 13 ॥

Meaning: As the root of Karmashay stays, it results into the crop of fruits of race, life-span and sufferings.

Explanation: What is the outcome of the existence of root of the desires of seen and unseen births? What are the fruits of it? “Jatyayurbhogah” – race, age and sufferings - are the fruits of it. When Karmashay and desires are remained, the above mentioned three fruits are obtained. Had there been no Karmashay, no desires then there would have been salvation, emancipation, liberation. Then there was no need to have a body – a birth. And when you don’t need to have a body then what is left? After that where is happiness or unhappiness? Nothing is any where obtained. After that “tadaa drashtuh swarupeavasthanam” means in such a state the seer or the self gets established in his real form.

Because of less intellect we don’t desire and imagine the condition without body. This tale involves very high intellectual thinking and understanding. Ordinary person cannot desire such condition. They cannot imagine the joy and pleasure of such condition. In this condition there is no body. Hence, how can one afford to not have body, who has obsession of it? He always desires body. After desiring body these sufferings of duality viz. happiness and unhappiness, trauma and reactions, joy and sorrow, eat-drink and passing of stool, bathing and washing, childhood, youthful and senescence. Thus the vicious circle; and a person would like to remain in this circle only. Then how come one escape from this detour? When there is no body. The condition without body means the presence of self only, absence of alien. How can such condition be understood? And even if it is understood, how can one like it if one does not remain in a constant contact of spiritual master? Why is it so? Because at present we are holding body, we are habitual of body. Body, body, body; pleasure, pleasure, pleasure; pleasure of body, worldly pleasure; we are engrossed in them and enjoying them. We have not understood the value of true things – as the worm of excreta enjoys excreta. There is very good example of worm of excreta. Let us understand it.

There were two worms. They were friends. One worm was living in the mountain of sugar. Its home was in there sugar. So it has to live in sugar only. It has to eat sugar only. Thus it was engrossed in sugar. For it, there was nothing else but sugar, sugar and sugar. The other worm was living in excreta. Its home was in excreta only. It wrapped

up excreta, it wore excreta; it was engrossed in it. It has all the pleasures in stink only. Occasionally when it comes out, at the same time sugar-worm would also have come out. When they come down from their respective mountains they meet. Thus by frequently meeting each other they became friends. Somehow sugar-worm was not very comfortable with excreta-worm because it was stinking much and that was unbearable. One day it asked excreta-worm, "Where do you live? Show me your home." So on one day excreta-worm took sugar-worm to its home. It showed sugar-worm the heap of excreta. After seeing that, the sugar-worm was disgusted and escaped from there at once. After going back to its home on sugar-mountain, it started thinking about moving excreta-worm out of the hell of excreta. It thought, "I should try to move my friend out from the hell of excreta. My friendship would be ashamed if I would not try to move my friend out from this hardship. It is duty of a friend to make its friend free from distortion; to take it to happiness from unhappiness. If happiness is not there in its fate then it would not get happiness but I should try as a friend to bring it happiness." Hence on one day when sugar-worm found an opportunity it invited excreta-worm to its home in sugar-mountain. It told excreta-worm, "Dear friend, I invite you to please come to my home. I had visited your home so now it is your turn to come to my home." Excreta-worm replied, "I don't like to go out from my home. Even if I go out I remember my home a lot and hence soon return back to my home." Sugar-worm said, "Please respect my request and come once to my place." Excreta-worm replied, "Okay. Day after tomorrow I will come." Both departed. After reaching its home excreta-worm started thinking that day after tomorrow it would have to go to its friend's home where there would be no excreta-mountain; what would it eat there? Thus, it has started accumulating excreta in its mouth, wings and other limbs and stored maximum excreta.

As per decided day and time sugar-worm came to take its friend to its place. It took excreta-worm on its back and carried it to its home. They moved around on sugar-mountain. For two days it looked after its friend and tried maximum to get its friend joy and pleasure. At the time of going back it asked, "Tell me, how you enjoy your stay? Can

you have such fun in your excreta-home? How was fun, taste and fragrance?” Excreta-worm surprisingly replied, “Brother! I don’t feel anything new. Whatever I feel at my home, I feel exactly the same over here. You were praising your sugar-mountain a lot but I don’t find anything different than that of my place.” Hearing this sugar-worm was in a shock. It started thinking that how come excreta-worm felt the sugar-mountain exactly as excreta-mountain. Hence it started investigating this matter and it found a pill of excreta from excreta-worm’s wing which was left uneaten. Hence it asked, “What is this?” Excreta-worm replied, “This is my food which I have brought with me. I had thought whether I would like your food or not, hence I brought lots of excreta pills with me from my place. Out of those pills this is the only one I left. Now take me to my place soon. For, what would I eat if this pill is finished?” Sugar-worm took its friend and delivered it to excreta-mountain. After coming back to home, sugar-worm started thinking – “I had wanted to entertain my friend. I had decided to taste it a sugar. But alas! My unfortunate, unlucky friend! As the blind cannot see the sun, likewise though my unfortunate friend came to sugar-mountain, it could not enjoy the taste of sugar, because it had brought pills of excreta. Hence, though it stayed on sugar-mountain, it kept eating excreta only!”

Likewise, those who are habitual of body would ask for the body only. They can’t ask for emancipation to go to salvation. When a person stays in the company of spiritual master for longer period and he leaves the obsession of body; when he knows the value of the true pleasure of not having body then only he desires the pleasure without body.

As the root stays what is crop of it – what are the fruits of it? Race, age and sufferings. What is obtained because of the desires of seen and unseen births? Race, age and sufferings. Because, if there is birth, then what is there with it? There should be a race; be it of human or of animal or of bird. If we consider living creatures as race then the above mentioned are the races. If we consider humans as race then there would be men and women are the races; if we move further down and classify humans as per their characteristics, activities, there are four races as per Indian mythology viz. Brahmin, Kshatriya,

Viashya, and Shudra. For race - in Yogadarshan we have word “Jaati”; in Bhagvad Gita there is a word “Varna”. Inventor of truth and thinkers can unearth many facts and secrets by brooding over these words. How many types of sufferings and how many years of age – they are decided by the Karmashay and accordingly the birth is taken in corresponding race.

Sati Mule = staying the root – By staying the root of Karmashay – desires, what are the fruits we received? What is the crop we harvested? Race, age and sufferings. And after receiving them what is going on in the life?



ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

Te hlada-paritaap-falaah punyaapunya-hetuttvat || 14 ||

Meaning: As the virtuous deeds and sins are being performed in it (i.e. race, age and sufferings), because of which the fruits of them are received in the form of delight and mourning.

Explanation: In that race, age and sufferings the virtuous deeds and sins are performed. What is being done with that body? When the soul – living being gets the body then what is being done with that body? The virtues and sins are being performed with that body. And what is obtained because of the virtues and sins? Delight and mourning; means joy and sorrow are obtained. When body is possessed then virtues and sins are being done by it. And due to virtues and sins, delight and mourning are obtained. If somebody desires that though he/she has possessed a body he/she does not want to do sins, he/she only wants to do virtues; then he/she becomes cautious, stays alert, stays agile and performs only virtuous and auspicious deeds. Even then, if body is possessed then some sins are being done compulsorily and effortlessly.

Let us understand it with an instance. It is decided by me, a body-holder that I don't want to do sins, I only want to do virtue. Even then, if I go to temple for prayers by walk, or if I go to take bath, or if I move around; at that time how many creatures die by crushing under

our feet? If I think that because of my walk they are crushed so I take a bus ride then the creatures are crushed under the wheels of bus. Aren't those sins not on us? These sins are definitely on us. Even if we don't desire to do sins, they are done by us, because we want to live. Those who want to live, they will have to eat food, drink water, wear cloths, and move around; in doing so, knowingly or unknowingly the sins would be performed. If we move a little from here then the minute creatures would die, thus violence would occur and the sin would be on us. Even if we decide that we would not eat, we would not drink, we would not move; we would sit just at one place, even then we will have to breathe. From our exhaled air, too much of poison is released in the atmosphere. Within 24 hours of exhaling we release ample poison in the atmosphere that can kill twenty elephants – this is scientific calculation.

Thus we keep on polluting the external atmosphere and because of that innumerable small creatures are killed. The Almighty God has given oxygen free of charge, which is flowing in the ocean of atmosphere. From that ocean we inhale oxygen in our body. During our bodily function the pure inhaled air is made poisonous, for the impurities of our body are absorbed in that air. Thus we exhale poisonous air in an atmosphere and make the atmosphere more polluted. This sin is being performed continuously.

The person who has decided to do virtues only, would also responsible for some sins. But, how much sins are performed by those who have not taken such decision? They perform innumerable sins. Hence great human beings and Yogis have desired the salvation. There must not be a body. If body is there then they can't stop the sins being performed by the body. And the fruits of that sin must be endured in the form of unhappiness. Is there any limit of unhappiness for the one who possesses the body? How much sufferings they have to endure?

The person who has decided not to do the sins will perform fewer sins, will perform sins for survival, will perform sins which are compulsory in nature; hence he will perform very less sins and so he will have very less sufferings. And when he faces the suffering, then that intellectual, sagacious person who knows thoroughly about the principle-rule of Karma will try to bear the fruits bravely. What is

principle-rule of Karma? It is – the fruits of sins are sorrows and the fruits of virtues are happiness and pleasure. The sorrows received because of those sins are not perpetual. Unhappiness and happiness will go away when their time is over.

When one who is aware of the rule of Karma faces sufferings, he tries to endure it gladly and with patience. He thinks that like the happiness which I was enjoying has gone away, in the same way the current suffering would also go away. When the tenure of this suffering is over it would go away; then even if I would try to stop it, it would not stop for a moment. Thus by thinking about rule of Karma he endures the suffering and once the tenure of suffering is over, he comes back to happiness. When one who does not know about the rule of Karma faces suffering; he becomes upset, loses his patience and to make him free from the suffering early, he uses heterodox methods. Let us understand it with an example.

One thief did wrong things like theft and violence and caught red-handed. He was sentenced and jailed for six months. He got punishment as a fruit of wrong deed. Had he been aware of the rule of Karma he would have completed his sentence with patience. He would have thought that he had done wrong thing and hence as a rule of Karma he got the fruit of it in the form of jail. After completion of six months this suffering in the form of punishment would be over, it would not stay. Thus, with patience and by keeping good conduct in jail he would have completed his sentence. But one, who does not know about subtlety of rule of Karma, takes help of false means to run away from the jail before completion of six months. By breaking rods or beating up watchmen he tries to run away and getting chance he has done so. But hands of law are too big. The government officials find him and put him again in the jail. But the punishment which was previously for six months is now of five years. Had he completed the sentence of six months with patience he would have been released after that, but because he has committed another crime of running away he was sentenced for five years. Again he tried to escape; again he was caught and punished with life-time imprisonment. After some time he again tried to escape and while escaping he killed a few policemen. He is again caught he was sentenced to death. Thus he

was trapped in the successive sufferings and hence this situation. One who was aware of the rule of Karma had completed his sentence with patience. That is why after completing his sentence he became free and his suffering was over.

Thus when a person of patience and politeness gets sufferings in his life, he endures them with patience and make him free from the pains of sufferings. And one who is not aware of the subtle rule of Karma increases his sufferings. From one sin to another, he traps himself in the perpetual cycle of miseries. This in this fourteenth maxim we have understood the subtle principles of Karma.

We have understood race, age and sufferings in this way – one gets any type of race and corresponding to that race age and sufferings are obtained. But how come race, age and sufferings are obtained? They are obtained by possessing the body. Had there been no subtle desires and Karmashay, there would not have been a body with race, age and sufferings; and thus there would not have been virtues and sins performed by that body, so there would not have been joy and sorrow.

If we get happiness by obtaining a body then why shouldn't we possess body? In fourteenth maxim we have learnt that by virtues and sins we get both - joy and sorrow. We don't want sorrow but we do want joy. We don't want unhappiness but we do want happiness. And that joy and happiness is obtained by holding a body. Thus, if by holding a body we can get joy and happiness then why shouldn't we hold body? We should definitely hold a body. But how are these joy and happiness? It is replied in fifteenth maxim.



परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च

दुःखमेव सर्वम् विवेकिनः ॥ १५ ॥

**Parinaamtaapsamskardukhairgunvruttivirodhachch
dukhmev sarvam vivekinah || 15 ||**

Meaning: For sagacious people, those joy and happiness are also

(unhappiness and sufferings viz.) Parinaam Dukh or resultant unhappiness, Taap Dukh or tormenting unhappiness and Samskar Dukh or impressionable-influential unhappiness and also in the reference of Triguna – the three qualities of nature – they are considered unhappiness and sufferings. Note: Trigunas are called: Sattva (goodness, constructive, harmonious), Rajas (passion, active, confused), and Tamas (darkness, destructive, chaotic).

Explanation: How is the happiness, which is received after holding the body? For sagacious people that happiness is also suffering. For ordinary people the ‘happiness’ is happiness; but for those who are philosophical, who are sagacious, whose life is meant for salvation, who desire emancipation, the ‘happiness’ is suffering. How the ‘happiness’ is defined as suffering, how it is seen as suffering by sagacious people? In these three ways - Parinaam Dukh or resultant unhappiness, Taap Dukh or tormenting unhappiness and Samskar Dukh or impressionable-influential unhappiness. The ‘happiness’ received after holding body are seen by sagacious people as Parinaam Dukh or resultant unhappiness, Taap Dukh or tormenting unhappiness and Samskar Dukh or impressionable-influential unhappiness.

Ordinary person thinks that by holding body one gets happiness. For maxim fourteen suggests that. Then why don’t we hold the body to enjoy that joy and happiness? By holding body joy and happiness are received then they should definitely be enjoyed. But sagacious people consider these joy and happiness as sufferings as mentioned above.

Parinaam Dukh or resultant unhappiness: Sagacious people think that how are joy and happiness received by ordinary people? They are resultant unhappiness (Parinaam Dukh). Let us take an example of one such happiness. How that happiness is resulted in the resultant unhappiness? When we wear a clean and neat dress, we get joy and happiness. But by passing of each and every moment it is becoming dirty and after some time the suffering of washing that dress is going to come. Though at the time of wearing it we get joy and happiness but they are going to result in the suffering of washing it i.e. resultant unhappiness (Parinaam Dukh). This is Parinaam Dukh – At present happiness is felt but after some time it would result in

unhappiness and suffering.

Taap Dukh or tormenting unhappiness: The happiness which is considered as Taap Dukh or tormenting unhappiness by sagacious people, is considered happiness by ordinary people who live worldly life. Taap Dukh means the one which brings anguish, which torments. We get happiness. After getting that happiness, to ensure that we are not deprived of that happiness we try very hard, for that we use our intellect to its capacity; we keep ourselves always ready to ensure that even if somebody wants to snatch it away from us, he cannot. Even after such herculean efforts of ours, if somebody snatches away our said happiness then we feel severe mental torture, we feel anguish. Thus to ensure that nobody snatches away our happiness whatever efforts we make brings anguish and mental torture to us; that anguish itself is called Taap Dukh or tormenting unhappiness.

Samskar Dukh or impressionable-influential unhappiness: Samskar Dukh means – the happiness we enjoy leave impression on our conscious and because of that impression the desire is formed. That desire pulls us towards that happiness; it inspires us repeatedly to enjoy the same happiness again and again and hence by making efforts we again go there. By enjoying that happiness again, it leaves impression on our conscious again, and again the desire is formed which pulls us towards that happiness. Thus, a water wheel like cycle is created - enjoyment of happiness, impression of happiness, desire due to impression, and because of that desire we pull ourselves towards that happiness again. Thus we fall in the trap of water wheel like cycle. Hence sagacious people consider that happiness as Samskar Dukh or impressionable-influential unhappiness.

Every happiness is considered unhappiness with the reference of Triguna i.e. three basic qualities of nature. Happiness is connected with Triguna. Which are Trigunas? Trigunas are: sattva (goodness, constructive, harmonious), rajas (passion, active, confused), and tamas (darkness, destructive, chaotic). In the presence of one Guna (quality), two other Gunas are resisting hard to overcome the present Guna. The other two Guna try hard to make themselves primary-main gunas by making the current prime Guna a secondary one. Thus there is resistance going on among the three Gunas to become themselves

the primary Guna. This resistance of Triguna is also a suffering which gives unhappiness. All joys and happiness are considered Triguna pervaded. Hence Triguna is going to remain. Whenever happiness comes, it comes with Triguna into it; out of the said three Gunas, one would be in the primary stage and other two would be in secondary stage. The two Gunas which are in the secondary stage would resist hard becoming primary Guna. Thus the resistance of Triguna also gives unhappiness. Hence for sagacious people all these joys and happiness are considered as unhappiness only.

Moreover the sagacious person thinks like this – The oblation of Ghee (clarified butter) in the fire would not pacify fire, instead it would shimmer more. By enjoying the happiness the senses is not contented, they crave for more enjoyment, they desire more happiness. Hence sagacious people think that one should make oneself free from both – joy and sorrow, happiness and unhappiness. Sufferings are sufferings, even for ordinary people; but the joy and happiness which are considered as happiness by the ordinary people are felt and perceived as unhappiness by sagacious people. Hence we have to be free from all happiness and unhappiness. But how and when can we free ourselves from them? We can be free from all happiness and unhappiness when we don't have race, age and suffering; when we don't have body; when we attain Kaivalya i.e. solitude or salvation or emancipation; when there remains a "Sva" (i.e. self or soul).

For sagacious people, except for the salvation-emancipation, all other happiness are considered as Parinaam Dukh or resultant unhappiness, Taap Dukh or tormenting unhappiness and Samskar Dukh or impressionable-influential unhappiness and also in the reference of Triguna – the three qualities of nature – they are considered unhappiness and sufferings. All happiness and unhappiness are sufferings only as described above. We have to become free from the unhappiness and sufferings. But when would it happen? When we don't have race, age and sufferings (body), when we only have Kaivalya solitude, salvation, when there is only Sva (self), when there is no alien-unacquainted; then we can be free from all happiness and sufferings.

हेयं दुःखमनागतम् ॥ १६ ॥

Heyam Dukhamnaagatam ॥ 16 ॥

Meaning: Eliminate sufferings which are coming (remain free from them).

Explanation: Sufferings, miseries, pains, and unhappiness are discussed here. There is no worry of whatever sufferings and unhappiness we have undergone and endured. Currently whatever sufferings are being undergone and endured are to be endured anyway. There is no escape for that. Then what can we try now? We can try for the sufferings which are yet to come. As the sufferings of the past are already endured and there is no escape from the current sufferings which are already being endured. But even after enduring the current sufferings the new suffering are likely to come; just like the current sufferings which are being endured right now, were not there in the past but they come in the present. In the same way the sufferings which are Anagatam - not yet come - but they are likely to come; they can be stopped. If we make such efforts, we live such life, we become such watchful and vigilant, we study and practice such Yoga, and we remain in the contact and shelter of Guru – the spiritual master – we can stop those sufferings which are yet to come. Time passes by very fast hence it will not take much time for the future to become present, within no time that would happen. So by becoming watchful and cautious about the coming sufferings we can stop them.

Coming suffering can be avoided and stopped. Live current life without infatuation, without intense fascination so that there remain no desire and so Karmashay is not formed; because of which the body is not obtained and held; and if body is not obtained and held then the inevitable sins and virtues are avoided; thus we can be free from happiness and unhappiness.

There are four subjects of Patanjali Yogadarshan which are established with proven facts. They are – Heya or worth abandoning i.e. sufferings, Heyahetu or reason of sufferings, Haan or solitude – salvation, and Haanopaay or remedy of salvation. These four Vedic

subjects are described in the Buddha Sect as “Four Aryan Truths”. Though their names are changed in the Buddha Sect but their meaning remain the same. What is the sum and substance of Yogashstra? To present the above mentioned four subjects, is the sum and substance of whole Yogashastra; whereas Yogashstra is the sum and substance of all the scriptures. The below mentioned maxim says that:

**आलोक्य सर्व शास्त्राणि विचार्य च पुनः पुनः
एदमेकं सुनिष्पन्नं योगशास्त्रं परं मतम्**

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

Meaning : 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 -

And sum and substance of Yogashstra is to present the said four subjects. Let us understand these four subjects briefly.

Heya or worth abandoning i.e. sufferings: Heya means worth abandoning. Here, Instead of ‘sufferings’ or ‘unhappiness’, it is described as Heya - ‘worth abandoning’, i.e. worth avoiding, i.e. not to be obtained. What is to be abandoned? Sufferings and five afflictions are to be abandoned.

Heyahetu or reason of sufferings: What is to be abandoned should be abandoned. But how can they be abandoned? A reason should be known for it. Heya means sufferings and Hetu means reason – one should know the reason of sufferings, then only they can be abandoned. Why sufferings are to be abandoned? Because something else is to be obtained; something ultimate is to be obtained hence what are to be abandoned are avoided. As sufferings and afflictions torture us, that is why they are to be abandoned and eternal-perpetual happiness is to be obtained.

Haan or solitude – salvation: Haan means salvation. Here, instead of using the word Kaivalya, the word Haan is used. We have to obtain the salvation by abandoning sufferings and afflictions and by making ourselves free from the bondage of them.

Haanopaay or remedy of salvation: What is remedy of Haan-

Kaivalya i.e. salvation? What should be done to obtain Kaivalya? The sufferings and afflictions should be abandoned. There is no worry of the sufferings which are already endured. There is no need to abandon them which are already endured. The ongoing sufferings are for sure to be endured. They cannot be abandoned without enduring them. Once endured, they are not going to stay for even a moment. What is the remedy to make ourselves free from whatever Karmashay is formed? The remedy is to endure them. There is irrevocable law of Karma that without enduring the suffering we cannot escape them. In Bhagvad Gita it is told that – “Gahanaa karmanaa gatih”. The principle of Karma is profound; it cannot be understood fully. There are many types of Karma viz. Shubh Karma or virtue, Ashubh Karma or sin, Mishrit karma or assorted Karma of virtue and sin. Because of these Karmas, a Karmashay is formed and because of Karmashay what is decided is to be endured. After enduring them the Karmashay can be made extinct. ‘Ashay’ in the word Karmashay means repository, stock. How is repository of Karma which remains subtle? It is an incomprehensible and mysterious place in which the impressions of Karmas are stored in subtle, subtler and the subtlest forms of desires and after enduring them one can be free of them. Virtue which is accumulated by doing virtuous deeds and sins which is accumulated by wrong-doings are to be endured in the form happiness and sufferings. By enduring them one can be free from them. The one who holds the body; be it an incarnation of God, or great human being or Yogi will have to endure the fruits of Karma and then be free from them.

It cannot be predicted that at what time, which karma would rise to give us its fruit in which form. The pace of Karma is transcendental. Nobody can understand it. It works on its own with prescribed rules. So the suffering we endured has become of past. There no need to worry about it. The current fruits of Karma which we are enduring right now would also become past once we keep enduring them. By passing of time we would be free from them. Now what we have to do is told in sixteenth maxim. We can make efforts of to stop and eradicate sufferings which are yet to come or likely to come in the future. There is no effort needed to make ourselves free from the past

and present sufferings. No efforts would work for those sufferings which are already endured in the past and present. The efforts can only work and be fruitful for the sufferings which are yet to come.

The possibilities of the sufferings which are likely to come in the future can be averted. We make such efforts in present; we practice such activities in the present, so that no new sufferings are invited. Till date whatever Karmas we have already done will have to be settled by enduring the fruits of them. But it is in our hands that we don't repeat those mistakes again. We have not to run away from what we have already done. Those duties and responsibilities are to be completed fully and mandatorily. Even if you don't want to do, you will be compelled to do. The principles of Karma will ensure that, hence you cannot run away from it. All those fruits of Karma will have to be endured to be free from them.

Currently we perform such Karmas so that future sufferings are not invited, future bodies are avoided. If a body is obtained then the cycle of sufferings goes on but if there is no body then liberation from all sufferings.



द्रष्टृश्ययोः संयोगो हेयहेतुः ॥ १७ ॥

Drashtradrashyayoh samyogo heyhetuh || 17 ||

Meaning: Conjunction of Drashta (viewer - soul) and Drashya (view) is the reason of sufferings – sorrows.

Explanation: Heyahetu – reason of suffering – what is the reason of sufferings-sorrows? If we don't want to allow the sufferings to come, we will have to understand about how they come and what the reason of them is. Otherwise we will not be able to stop them. In this maxim the effort is made to understand the reason of sufferings. The conjunction of the Drashta (viewer) and the view is the reason for all sufferings. Who is Drashta? Drashta is a living being. Who are others except for living being? They are Jada (inanimate). Jada is divided in three categories viz. 1) Prakriti-Avikriti (nature-primordial nature) i.e. the one which is only the cause and not the action or produced by

anything. In other words it is only the cause and not the effect, 2) Prakriti-Vikriti (cause-effect) i.e. which is a cause of some and action or effect of some, and 3) Vikriti-Aprakriti (only effect) i.e. which is only the action or effect and not cause of anything. Like - 1) Primordial nature (Alinga) i.e. the 24th element which is only a cause and not the effect of anything. 2) Mattattva or intellect, Ahankar or ego and five Tanmatras (subtle primary elements) – these seven categories are such that they are produced from other causes and they in turn are causes of other products. Mahattattva is the action-effect of Prakriti-nature and cause of Ahankar. Ahankar is the action-effect of Mahattattva and it is cause of five Tanmatras. The five Tanmatras are action-effect of Ahankar and cause of five generic elements. 3) Five generic elements are action-effect of five Tanmatras and eleven senses are action-effect of Ahankar; thus these sixteen are only the action-effect, they are not causes of anything. (We will understand all above mentioned twenty four elements at length in the nineteenth maxim.) Thus all these above mentioned twenty four in-animated elements are causes and actions-effects of each other. But the twenty fifth elements is Drashta or soul, which is Aprakriti-Avikriti, that means it is neither, the cause or action-effect OF any other element, nor is it a cause or action-effect FOR any other element. In this way an effort should be made to understand the eternal element Drashta – the soul. Now let us understand the Drashya.

Drashyas are included in Prakriti and Vikriti. For Drashta many words like soul, spirit, eternal, self etc. but these words do not disclose full and perfect meaning of Drashta-Atma. But if we want to talk about it or want to explain it then we will have to take the help of words only. If we want to make conversation about Drashta we will have to take help of speech; and what is speech? Speech is a group of letters, words and sentences. Thus we will have to take the help of words and that is why above mentioned different words are used for Drashta-Atma. For Drashta there is one more beautiful word which is ‘Aparinaami’. This word explains much about the concept of Drashta-Atma. For Mul Prakriti (primordial nature) the word Alinga (unmarked or sign-less) is used. Alinga (sign-less, Avyakt (abstract), Samyavastha (equipoise), Maya (illusion); all these words are

synonyms, synonymous, single-meaning, having same meaning. The main word is Mul Prakriti (primordial nature). From this primordial nature the Vikritis are produced. Vi means Vishesh (special or particular) and kriti means formation. Special formations are produced from the primordial nature. We use the word 'Vikriti' in our normal life too. Say – milk is spoiled. It is not worthy for eating. What do we mean by the word 'Vikrit'? Here we mean it as spoiled. Actually it is not spoiled but it does not remain usable for us; we cannot drink it. The taste of milk does not remain as it is. That is why we say that it is spoiled. Because now it is not eatable we use the words 'milk is spoiled'. However it is not spoiled but it has become Vikrit. Vishesh + Kruti = Vikruti - means it has taken a particular form, it becomes a different product. Initially it was in a liquid form, now it becomes slightly thicker and converted into semi-liquid form. Thus milk turns into a particular form from its original form. Hence we call it a Vikrit.

Thus Prakriti (nature), from Prakriti to Lingmatra (only marked), Avishesh (nonspecific), Vishesh (specific) etc. are the Vikrities. Aling means unmarked – without sign – sign-less. What was Lingmatra was with a sign or a mark; whereas Aling means sign-less, not even a sign; without sign means an abstract, the one which is not in the form that can be described. All the inanimate substances, whatever is there in the nature except for the soul-spirit – when these inanimate substances are in the abstract form, they are called 'Prakriti' – the nature. For Prakriti (nature), the word 'Nitya' (constant, eternal) is used as well as for 'Purush' (cosmic man, self, consciousness) also the word 'Nitya' (constant, eternal) is used. But Jada Prakriti i.e. inanimate nature which was in the Mul Prakriti i.e. primordial nature, which was in the abstract form – how does it remain in the constant form? It remains constant by way of transformation. It is constant, there is no destruction of it; such as – the milk transforms into curd, the curd transforms into butter-milk etc.

Let us understand this concept with an example. Cows ate the grass and other food, they transform into blood, milk. That milk is drunk by a calf and its body got built. Its life-period got completed and it died. The dead body transformed into Panchmahabhuta or generic gross elements. Thus the inanimate substances are

transformed; their forms, colors and configurations are transformed. Thus their original forms do not remain same. When milk is transformed into curd, it is not destroyed; it remained in existence into form of curd. Thus the inanimate nature is constant but it is transformable constant. The inanimate substances are not destroyed permanently and totally, but they are transformed as mentioned above; thus in one form or the other they exist. In this way they are constant. And Purush (cosmic man, self, consciousness) is also constant-eternal. But how is it constant? It is in the form of non-transformable constant. It remains constant as it is; its form, color, configuration are remained as it is – always, forever and for eternal period. Thus, to explain such eternity, the word ‘Aparinaami’ is used which is meaningful and apt. That cosmic element – ‘The Purush’ – remains non-transformable, non-resultant. Except the Purush, all other substances and elements are Parinaami or resultant constant, transformable constant.

The reason for Heya (suffering) is conjunction of Drashta (viewer, soul) and Drashya (view). Drashta means “Aparinaami Nitya’ non-transformable and non-resultant soul and Drashya means ‘Parinaami Nitya’ or resultant constant, transformable constant Prakriti – nature. The conjunction of these two is Heyahetu i.e. the cause of sufferings. Hence we try to understand Drashta and Drashya in detail. Sage Patanjali is explaining Drashya with more details.



प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं
भोगापवगार्थं दृश्यम् ॥ १८ ॥

**Prakashkriyasthitishilam bhutendriyatmakam
bhogapvargartham drashyam || 18 ||**

Meaning: Whose nature is Triguna viz. Sattvaguna (goodness, constructive, harmonious), Rajoguna (passion, active, confused), and tamoguna (darkness, destructive, chaotic); whose form is Bhuta (generic gross elements) and Indriya (senses); the purpose of such Drashyas is to give experience of joy-sufferings and salvation.

Explanation: First, Drashya is explained. What is Drashya? How

is its nature? How is its form? What is the purpose of Drashya? We have understood about Drashya in the previous maxim too. Except for the Purush – cosmic man - whatever else is there, they all are considered as Drashya. From whatever we see in external world to our body and whatever is there inside our body; they all are included in Drahya. The root cause of sufferings is the conjunction of Drashta (viewer, soul) and Drashya (view). Hence first let us understand – How is the nature of Drashya? How is the form of it? What is the purpose of it? Why do Drashyas exist?

The nature of Drashya is of light, action and state. Prakash or Light means Sattvaguna, Kriya or Action means Rajoguna and Sthiti or state means Tamoguna. One meaning of Prakash is knowledge and other meaning is light. As the Sattvaguna keeps growing, the knowledge and light too keeps increasing in us. By lighting a lamp, the darkness is removed and the type of light shines, exactly the same light shines in the internal body and with it the light of knowledge shines. First light emerges in the form of flame and later on it converts into light of knowledge. Light in the form of flame remains for some time and it is gone. But it leaves behind the light of knowledge forever. In thirty sixth maxim i.e. **“Vishoka va jyotishmati”** - of Samadhipaad (refer to book ‘Mukta’ which is commentary on Patanjali Yogadarshan –Samadhipaad authored by Yogabhikshuji) a description of divine light is given; such light is manifested in the location of heart. How is this light? Vishoka means ‘without sorrow’ – means such light is realized in the body which eradicates all sorrows and gives delight and pleasure. For some time and period that flame of light is seen and then it is gone. That light averts sorrows. After seeing that light, sorrows do not survive. How is it removing sorrow? It leaves philosophical knowledge forever and hence sorrows of ignorance are averted. The way external eyes witnesses external light of flame, in the same way internal eyes witness the light inside the body. Internal light remains for stipulated time and then it is gone. But it leaves behind light of knowledge. Hence one becomes sorrowless forever.

What would happen first during Sadhana (spiritual practice)? Tamoguna and Rajoguna start decreasing and Sattvaguna starts

increasing. Sadhak – a practitioner asks question – “Guruji! I have some experiences; I have seen a scene – as if some deities arrived, as if I feel that I am swimming in the ocean of eternal light, etc. etc.” Thus many practitioners can have infinite number of experiences. What is the reason for such experiences? It is because of increase in Sattvaguna. When someone is moving further in the Sadhana, when extensive study and practice of Pranayam (breathing exercise) and Pratyahara (withdrawal of the senses) are being observed, the Prana (life force) starts moving upward; at that time such divine and ethereal experiences are witnessed. What is to be understood because of such experiences? Sattvaguna is increasing and with it upward movement of Prana is happening. With such understanding we should be delighted. But don’t be slow and lethargic in Sadhana and move ahead towards goal. After reaching to a certain stage, such experiences are not witnessed and such internal activities do not happen. Because of that don’t be disappointed because our initial stage is over now. We move ahead from material stage. Hence we don’t witness the above mentioned material experiences. Due to this, we should not be disappointed and leave our Sadhana. And when in the initial stage we witness such experiences then beware! Don’t engross fully into them and out of delight, don’t be lethargic in Sadhana or slow down Sadhana.

Thus the meaning of light inside body is knowledge gained; such knowledge which is eternal and remains with us for births; such knowledge which cannot be stolen, robbers cannot rob it. If it is given and imparted to others then it grows more and more. Others substances are such that if we give them to others, if we distribute them, they go on decreasing. **The repository of knowledge is such it goes on increasing. Pandavas had entrusted the gold-distribution work to Duryodhana in the Rajsuya Yagna. Why? For, Duryodhana had lotus symbol in his palm. It is a myth that a person with a lotus symbol in his/her palm receives back infinite times of what he/she donates. Like Duryodhan all have lotus symbol in their palms but they are unaware of it. This is a hidden secret. This is merely a hint mentioned in epic Mahabharata for those who want to who want to be cautious about it. If everyone is aware of the**

lotus sing and its usage then they would become very rich. But because of the unawareness about the lotus symbol, a person remains miserably poor. A miserly person does not become generous, but looks at the universe with his own eyesight, measures it with his own yardstick. Looking others behaving generous towards others, he burns himself with envy. Because of his foolishness he considers other generous people as mad and fools and considers himself with full of virtues. For, he is extremely miser. There is extra-ordinary artifice of nature. It has given lotus symbol to every human being but do not make them aware of it. Just like the eye which can look the entire universe but for itself; to look itself it requires mirror. In the same way human being cannot see its own lotus symbol, cannot understand about its importance. Unless and until it is told and explained this secret by the Guru, we cannot be aware of it.

The status of knowledge-donation is also like a palm with lotus symbol. As much knowledge you impart, that much it would increase. Knowledge never decreases; it cannot be stolen by a thief, it cannot be robbed by a robber, it cannot be wet by water, it cannot be dried by wind, and by imparting it increases; what is shown with that knowledge, light? The nature of Drashyas is shown by that. The nature of Drashya is of light, action and state. Light means Sattvaguna, Action means Rajoguna. No action can be performed without Rajoguna. Even if you want to perform Sadhana you need to have some proportion of Rajoguna, or else you will not be able to perform Sadhana. Due to Rajoguna there is action, movement and motion. The nature of Rajoguna is motion, pace, speed; and immobility, inaction is a nature of Tamoguna.

All Drashya are possessed of Triguna. More or less Triguna are remained in them. This way its nature is explained. Now let us understand the form of Drashyas. The form of Drashya is Bhuta (generic gross elements) and Indriya (senses). Earth, water, fire, air and space – they are called Panch-Mahabhuta (five generic elements). Every living creatures' bodies – be it human, animal or birds – are made of above mentioned five generic elements. Above these three categories of living creatures, there is a fourth one too, which is Devyoni

i.e. category of Deity. It does not pertain to five generic elements. Now let us understand about Indriya – sense organs. There are ten Indriyas – five Karmendriyas (active senses viz. feet, hands, rectum, genitals, mouth) and five Jnanendriyas (cognitive senses viz. ears, eyes, nose, tongue, skin). These ten senses and Panch-Mahabhutas – These are forms of Drashya. Panch-Mahabhuta – how beautiful is the name. Where there is a presence of such five big generic elements (Mahabhuta) how can a Laghubhuta i.e. an ordinary ghost dares to come, what is its capacity in comparison of big five elements? Can one Laghubhuta scare five Mahabhuta? No, it can't. Then why a person with a body consists of five Bhutas should be afraid of one Laghubhuta? (Normally most of the people are afraid of Bhuta which is normally called a ghost. A body of human is made up of five generic elements whereas a body of ghost is made up of one or two generic elements. That is why this subject is described here). One should fully remember this understanding in life and he has to explain it to others too that if you yourself is made up of five big generic elements the by whom should you afraid? A suspicion-ghost has only one Bhuta (element) whereas we are made up of five Bhuta (elements), five active senses and five cognitive senses. The ghost does not have any of these senses or all five elements, hence it cannot harm us. So, you should never be afraid of suspicion-ghost.

Now the purpose of Drashya is discussed. “Bhogapavagrtham Drashyam” - the purpose of theses Drashyas is to give experience of joy-sufferings and salvation. Apavarg (Moksha) means Salvation. Drashyas give experience of joy-sufferings and salvation to Drashta i.e. cosmic man – self. Bhog means material happiness and Apavarg means Kaivalya means salvation. Drashta, in the process of experiencing material happiness, at one time becomes restraint of them and achieves salvation. Thus the nature and form of Drashya are explained, and also the purpose of Drashya is told. The conjunction of such Drashyas with Drashta is Heyahetu i.e. the root cause of sufferings.

There are four main proponent subjects : Heya – sufferings, Heyahetu – reason of suffering, Haan – salvation and Hanopay – remedy of salvation. Heya means worth abandoning, not to be adopted.

What is worth abandoning? Sufferings and five afflictions are worth abandoning. Heyhetu means reason of sufferings. Conjunction of Drashta and Drashya is reason of sufferings. Drashta means self – soul – cosmic man and Drashya means twenty four elements. The nature of Drashya is of light, action and state; the form of Drashya is Panch-Mahabhuta i.e. five generic elements and Indriya (sense organs); and the purpose of Drashya is to give experience of joy-sufferings and salvation.

We have understood above mentioned talks in details. Now let us understand the nineteenth maxim.



विशेषाविशेषलिंगमात्रलिंगानी गुणपरवाणि ॥ १९ ॥

Visheshaavisheshlingmatralingaani gunparvaani || 19 ||

Meaning: There are four sections of Triguna and their names are – 1) Vishesh – special-specific, 2) Avishesh – unspecial-nonspecific, 3) Lingmatra – symbolic - only marked, and 4) Alinga –un-symbolic - unmarked.

Explanation: Above mentioned four sections are of Triguna. In the topic of Drashya we learn that all Drashya in the universe is formed by Triguna and Triguna has four sections, four states, four outcomes. What are the four outcomes gained? 1) Vishesh – special-specific, 2) Avishesh – nonspecial-nonspecific, 3) Lingmatra – symbolic, and 4) Alinga – unsymbolic. First let us understand Vishesh or special-specific.

Vishesh or special-specific: The last state, the last outcome of Triguna is named as Vishesh (special-specific). Vishesh consists of sixteen elements viz. five Panch-Mahabhutas, five Karmendriya i.e. sense organs of actions, five Jnanendriya i.e. five sense organs to perceive. And one Mana i.e. mind. When Triguna achieves above mentioned states then in Yogashastra it is named as Vishesh, which is short one. By saying Vishesh we have to understand the group of sixteen elements we have mentioned above. Five sense organs of actions - viz. feet, hands, rectum, genital, and tongue (mouth); Five

sense organs to perceive – viz. ears, eyes, nose, tongue, and skin. By these five sense organs Drashta perceives the knowledge of external world. The five sense organs of action perform actions of external world for Drashta hence they are called Karmendriya – sense organs that perform actions. Tongue is counted as both – sense organ to perceive and sense organ of action. When it is to be considered as Jnanendriya it is called Rasana – which perceives the knowledge of taste. Bitter, sweet, salty, etc tastes –when they are consumed, the tongue gives knowledge of their tastes. Hence it is called Rasana – the sense which perceives the knowledge of taste. When it is considered as Karmendriya - sense organ of action then is called Jihva (Jibh) – which can perform action of speaking. Thus tongue is Jnanendriya as well as Karmendriya too. The next five are Panch-Mahabhuta – viz. earth, water, fire, air and space. And sixteenth element is Mana i.e. mind.

The collective name of above mentioned all sixteen elements are ‘Vishesh’. Why is it called Vishesh? What specialty they have? Due to the special attributes like happiness, sufferings, infatuation, etc. they are called Vishesh. The forms of those special attributes are quiet, dire and stupidity. Thus how many substances and their attributes and their forms are included in just one word, because, it is like formula. Vishesh is a formula like word hence we should memorize that what are included in this one word. As soon as we speak the word ‘Vishesh’ we should remember all sixteen elements which are included in Vishesh.

Thus we understand Vishesh. Then there is Avishesh.

Avishesh – unspecial-nonspecific: Avishesh is the third outcome, third state of Triguna. Ahankar i.e. Ego and Panch-Tanmatra i.e. the five perceptions or subtle elements (viz. Rupa (form), Gandha (smell), Sparsa (touch), Rasa (taste) and Shabda (sound)) that are the objects of the five senses, are called Avishesh. In Vishesh, there are Panch-Mahabhutas (five generic gross elements) whereas in Avishesh there are Panch-Sukshmaabhutas (five subtle primary elements). These subtle primary elements are called Panch-Tanmatra. The congregation of Tanmatras is called Mahabhutas. The body which consists of Tanmatras is made of Mahabhutas. When Tanmatras of Mahabhutas

are slowly separated and faded away, the body which is made of Mahabhutas, starts getting destructed. If one gets skill to obtain the Tanmatras directly from the space then one can keep his body till one wishes to keep it; hence it cannot be deteriorated and destructed in the end. We are discussing all these to get thorough knowledge about Panch-Tanmatras. Panch-Tanmatras are such subtle and supernatural existence of Panch-Mahabhutas that due to their congregation Mahabhutas i.e. generic gross elements are made – formed. As atom is formed of congregation of molecules; and clay is formed of congregation of atoms; and pot and other utensils are made up of congregation of clay. Thus these Panch-Tanmatras (five subtle primary elements) are subtle form of Panch-Mahabhutas that are generic gross elements. Mahabhutas are originated from Tanmatras. Tanmatras i.e. subtle primary elements are subtle form of Mahabhutas i.e. generic gross elements. The individual body which is made up of Panch-Mahabhutas; day by day, from that individual body (Vyashti) Tanmatras are separated and merged with Mahabhutas of universal cosmic body (Samashti). In this way the congregation of generic gross elements is worn out. Thus the body made up of generic gross elements is disintegrated. But if we learn how to obtain the Tanmatras directly from the space i.e. Mahabhutas of universal cosmic body then Tanmatras of individual body cannot be faded, there cannot be deficiency of Tanmatras; they are complemented. In a day, from morning to evening whatever deficiencies of Tanmatras are there, that can be complemented. In a whole month or in a year whatever deficiencies of Tanmatras are there, they can be complemented. Hence there is no old age, there is no death. What is old age? The worn out of subtle primary elements and gross generic elements from the body is known as old age.

A secret to keep the body ageless and immortal is hidden in these Panch-Tanmatras. Yogis will not fall into this as it is not their aim or goal. As the subject is on for discussion we have explained it at length. What are the names of Panch-Tanmatras? Shabda (sound), Sparsa (touch), Rupa (form), Rasa (taste), and Gandha (smell); are the names of Panch-Tanmatras i.e. five subtle primary elements. Earth, water, fire, air and space; are the names of Panch-Mahabhutas i.e. five generic

gross elements. Earth is gross and its subtle is smell, water is gross and its subtle is taste, fire is gross and its subtle is form, Air is gross and its subtle is touch, space is gross and its subtle is sound. Though the space looks so subtle it is considered as generic gross element. To experience all five subtle primary elements the presence of generic gross elements is inevitable. Thus we understand the relation between gross generic elements and subtle primary elements. Now let us understand their senses too.

Which are the senses we have to experience the subtle primary elements? Smell is a characteristic of earth; we experience earth by nose, with the medium of smell. Taste is the characteristic of water; we experience water by tongue, with the medium of taste. Form is the characteristic of fire; we experience fire by eyes, with the medium of form. If we don't have eyes we cannot experience the form and vice-versa; due to presence of both, both are experienced. Touch is the characteristic of air; we experience air by skin, with the medium of touch. Sound is the characteristic of space. Space is the carrier of sound. Carrier means medium in which sound can be carried. If there is no space then sound cannot be carried and hence we cannot hear. Sound can be experienced by ears.

Thus, five Mahabhutas – gross generic elements, five Tammatras – subtle primary elements and five Indriyas - sense organs, after getting detailed information about how they are related with each other and supplemental with each other, if we contemplate and ponder over it and keep doing profound and repeated meditation over it many miracles can be done. Miracle means supernatural presentation. Material, gross means what is physically happening in nature; the different from it is supernatural. What is being done in society by people is material, gross, natural and what is done extra, particular and special than natural is supernatural. Its name is miracle. Miracle means the action or deed which astonishes. Miracle means all time, absolute rules and principles of the nature which are only known to a few people, not put in public. Once they are made available to public they would not remain miracles or they are not called miracles. The miracle of the past would become dead-like in present. The mysterious infinite rules of nature are unlimited and the power and capacity of

human being is limited. Human being cannot understand all the rules of nature. Self, universe and God; man, nature and Almighty God – they all are miracles. To be in the thoughts of observing or doing miracles and to wander here and there for it is a big madness – craziness. Also it is a great stupidity and inertia, not to understand the miracles to the divine and supernatural masterpieces of nature. To move beyond the miracle (Chamatkar), we define and explain Chamatkar i.e. miracle in our own original way as – Cha+mat+kar means don't do miracle. 'Cha' means Chamatkar or miracle and 'Mat Kar' means don't do; thus don't do miracle.

If you want to attain salvation, if you desire eternal happiness, if you want to go beyond gross happiness and unhappiness; then don't do miracle, don't involve in miracle. To our group of spiritually curious people we explain miracle in this way. By understanding above mentioned five Tanmatras i.e. subtle primary elements, by overcoming them and by having control over them, a human being can do miracle. And meaning of miracle is supernatural presentation. The experience which normally cannot be experienced by common people, such experience is made available for them is called miracle.

In Vishesh (special) there are sixteen elements and in Avishesh (non-special) there are six elements; these make twenty two elements. The sixteen elements which are the last outcome are called Vishesh. Due to the special attributes like happiness, sufferings, infatuation, etc. they are called Vishesh. The forms of those special attributes are quiet, dire and stupidity. When happiness is achieved then there is a feeling of quietness – peace; when sufferings are achieved then there is a feeling of dire state, and when there is infatuation then there is a feeling of stupidity and insensibility. Quiet, dire and stupidity are the states of happiness, sufferings, infatuation respectively.

In Vishesh there are special attributes like happiness, sufferings, infatuation and hence they are called Vishesh i.e. special. Avishesh i.e. A+vishesh means without any specialty; an absence of happiness, sufferings, infatuation. Hence they are called non-special. Ahankar i.e. Ego and Panch-Tanmatra i.e. the five perceptions or subtle elements (viz. Rupa (form), Gandha (smell), Sparsa (touch), Rasa (taste) and Shabda (sound)); the collective name of them is Avishesh.

Now let us understand the next state, next outcome of Triguna.

Lingmatra – symbolic - only marked: The most important matter is discussed over here i.e. when Triguna gains the perceptible state from the incomprehensible state - Pralay or universal annihilation state; which form and state the Triguna is achieved. If we try hard to understand it and after understanding it we contemplate and ponder over it then we obtain excellent wisdom. The true description of secret of origin of the universe is given over here. When universe comes to initial stage of creation from the Pralay or universal annihilation, starts gaining gross form from the subtle state; then which sequence it follows to move further and during that process, what are the results and outcome it attains is described beautifully over here. When Triguna remain in state of equilibrium means when there is a Pralaya state then there is no universe; no universe means the universe is in Pralaya i.e. universal annihilation state, which is also called as Mul Prakriti (origin of nature) or equilibrium state of Triguna or incomprehensible state of Triguna. When it starts gaining perceptible state from incomprehensible state which forms it obtains? From incomprehensible state to perceptible state and from perceptible state it passes through various state and reached the current form of universe. Thus the nature and universe we observe is gained passing through various states and these states are described correctly in Yogadarshan.

The fourth state is Vishesh, third state is Avishesh, second is Lingmatra (symbolic or only marked). Lingmatra is also called Mahat-tattva. When material creation of universe is manifested and differentiated it is called Maha-tattva. Thus it becomes 23 elements i.e. 16 elements of Vishesh plus 6 elements of Avishesh and 1 element of Lingmatra or Mahat-tattva. Second outcome of Triguna is Lingmatra – only a symbol of material creation state is remained that is why it is called ‘only marked’ or ‘symbolic’. Let us understand it with an example.

How will we come to know about the gender of the just born baby? For newly born baby has all the limbs look alike that of boy and girl. From the genital organ we can decide whether a baby is boy or a girl. All the limbs of baby-boy and baby-girl were the same looking; except

for the symbol of genital organ hence that symbol has become the deciding factor about the gender of a newly born baby. Likewise, the material and gross universe has reached to a state where it can be identified by symbol or mark only in the second stage of Triguna. When it was not in the state of 'mark only' then there were many elements like five Mahabhutas (gross generic elements), five Tanmatras (subtle prime elements), five Jnanendriya (sense organs of perception), five Karmendriya (sense organs of actions), ego and mind; visibly present in the universe. The universe was experienced by these twenty two elements. But once these above mentioned 22 elements are extinct then there remains the 'mark only' or 'symbolic' state only. It is second i.e. last but one state. There is only one outcome has remained to go it to the last state. When it results into last state, when it would reach to the last state then even the symbol also would not be there. Thus its perceptible state would be extinct into incomprehensible state. This state is called Mul Prakriti or Alinga i.e. un-symbolic or unmarked.

Alinga –un-symbolic - unmarked: Now there is no symbol, mark, sign or perceptibility so that we can experience it. This is called Alinga (un-symbolic – unmarked) state, Equilibrium state of Triguna. The slightest change in this state of Triguna is called perceptible state, from where the material creation of this universe starts. And when all three Gunas i.e. Triguna obtain the equilibrium than it is called equilibrium state, Alinga state, incomprehensible state, origin of nature, Mahamaya, Pradhan, etc. Previous 23 elements plus 1 element of Alinga; make it 24 elements. Thus there are 24 elements in the material creation of universe. Excluding Alinga, there are 23 elements, because these 23 elements are merged in Alinga. And if we consider Alinga as one element with equilibrium state then there are 24 elements.

Thus, by knowing and understanding these 24 elements how much important knowledge is gained? Why do we need to explain these 24 elements in detail? By doing that, what do we try to impart? We try to impart the knowledge of form of Drashya (view).

The root cause of sufferings is the conjunction of Drashya with Drasta-Atma (self-soul). Hence we must understand those Drashyas

in detail. To explain Drashyas in detail, their nature, their form and their purpose is explained. And their states in 24 elements are also explained. Those 24 elements obtain the states of Vishesh, Avishesh, Lingmatra and Alinga. After learning that though whatever state they obtain, they are Drashyas only, there remain no scope of deceive. If we have learnt about the states and outcome of the Drashyas thoroughly then though whatever state Drashyas obtain we will be able to identify them as Drashyas and hence we will not be deceived by them. The root cause of all sufferings is Drashyas and hence they are not needed, not needed, not needed.

How much is said to make us cautious and get us salvation! Sage Patanjali computed Drashyas in such detail that he told us about the outcomes of those Drashyas too. Now one who wants to gain material happiness from it can do so by understanding the outcomes of Drashyas and after assimilating the chronology and sequence of them he can become a great scientist. The science, till date which has not seen the light of the day, can be invented and published by him and thus he can be famous as the great scientist of universe. He can invent and put before the universe a sagacious rule and get the status of great global scientist. And if he wants to move beyond the scientific invention and wants to get salvation – the ultimate goal of human being, that can also be done by him. Gross and subtle, material and supernatural, physical and spiritual; all types of properties are given and organized in the sequence of Drashyas. One can achieve whatever he wants by understanding the sequence of Drashyas in their true meaning. Why the countdown is done of above mentioned 24 elements? The countdown is done to show the four states of Drashyas and to explain how one by one, the sequence of outcomes of different elements take place. It is also done to explain that whatever form and state the elements obtain, they remain Drashyas only. Hence beware of them because they are the root cause of all sufferings. By remaining inattentive, there would be conjunction of Drashyas with Drashta which would result into suffering. To avoid this conjunction; the nature, forms, and states are explained in depth. And also it is stated that the purpose of Drashyas is to provide experience of joy-sorrow and salvation.

Twenty four inanimate elements, twenty fifth element is soul - Atma, and twenty sixth element is ultimate element i.e. Supreme Being - Parmatma. Atma and Parmatma i.e. twenty fifth and twenty sixth elements are counted separately. Whatever Karmas a self-soul performs, accordingly the Karmas of them in the form of joys-sorrows are given by the 26th element to soul. The fruits are given by Parmatma - the 26th element as per the Karmas performed by soul - the 25th element. And those fruits are given from the 24 elements prevailing in nature. Thus in Ashtang Yoga - eightfold Yoga - the nature, cosmic man, Supreme Being; the universe, self and God are expounded with valid arguments and proven facts. In Sankhya-Yoga twenty four inanimate elements plus one animate cosmic element is counted. In Sankhya-Yoga the twenty- sixth element is not there. However by believing in 26 elements it is easy to understand the chronology and sequence of universe. Self-soul keeps performing Karmas as per his own wish. So somebody must be there to ensure that corresponding fruits are given to that self. For that there is twenty-sixth element in the form of Supreme Being. From where does the Supreme Being give fruits to self-soul? From twenty four elements which are described above. Self-soul gets all joys-sorrows from the said twenty four elements. Self-soul is fully independent in doing Karmas, but once Karmas are performed then self becomes dependent in getting the fruits of those Karmas; he is free in deciding which seed is to be sown but once seed is sown then he is fully dependent.

If seed of neem tree is sown then there would be neem tree. If we want mango tree hard-stone seed i.e. kernel of mango must be sown. We are free about which seed to be sown but if we wish mango tree from the seed of neem tree then we are dependent. From neem seed we get neem tree only. Thus self-soul is fully independent in doing Karmas but for receiving fruits of Karma he is fully dependent. Once Karma is done, then according to that Karma the fruit is received. And Supreme Being gives that fruit to soul; and thou give it from the above mentioned twenty four elements. Thus the fruits are obtained by self from the nature, according to his Karma, from the Supreme Being. Supreme Being does not give fruits of Karma materially, such as one person gives something to other person. Supreme Being is

invariable. It is the last element and hence there is no other outcome of that element. Thou are the reason for all hence it is eternal and cannot be resulted into other form. Supreme Being never does anything but because of His omnipresence such things are done. Supreme Being never inspire to do virtue or sin. For performing virtue or sin i.e. any type of Karma, the soul is free. But once the Karma is done by the soul then he becomes dependent in getting fruit of it. The fruit has to be enjoyed, without enjoying it soul cannot be left himself free. Even if he is incarnation of God, but he cannot set himself free, without enjoying the fruit of Karma. Once Karma is done then he is dependent. Then for what one is independent? One can stop the suffering which has not come yet; one is free to do such Karmas in the present which can stop the future sufferings. We can stop suffering which has not come yet; we are free to perform such Karmas which would not bring the sufferings for us. Supreme Being is not forcing us to do virtues or sins. Thou is only giving fruits as per the Karmas but not physically. By His presence only we get fruits of our Karmas. Neem-seed becomes neem tree and mango-seed becomes mango tree; it is because omnipresent nature of Supreme Being. Everywhere in universe we find organized arrangement. Where there is such organized arrangement then there must be an organizer. But this is not material organizer. This is supernatural organizer.

Supreme Being has not to manage the things, the way we organize and manage. Only due to His presence the things are managed in an organized way. The Sun rises at specific time, it sets at specific time; the sun is hot and the moon is cold; at specific times there is tide and at specific time there is ebb, etc. – if there are such supernatural rules then there must be some director who governs these rules. But how is that director? Everything is managed by his presence only. Example – zinc is used for preparation of vegetable clarified butter. It cannot be prepared if zinc is not used. With the presence of small rod of zinc, millions of tons of oil are converted into clarified butter. Even after making tons of clarified butter in the presence of zinc rod, there is no variation in the rod. After making tons and tons of clarified butter zinc rod remain stationary. Only because of its presence this transformation from oil to clarified butter takes place. Thus fruits of

Karma are obtained only because of the presence of Supreme Being. In this way, Yogashastra has accepted the Supreme Being as twenty-sixth element.

Thus 24 elements are inanimate elements; soul (Atma) is the twenty-fifth element and Supreme Being (Parmatma) is the twenty-sixth element; which are also called Chaitanya i.e. consciousness that relates to Supreme Being or soul. In various scriptures these two elements are defined in different terms. It is also told that these two elements were present even during the Pralaya i.e. total annihilation state. But according to Yogashastra there are twenty six elements – Supreme Being, soul and twenty four other elements which are described above.

In nineteenth maxim of Patanjali Yogadarshan four states of Triguna are described; namely Vishesh (five gross generic elements, five sense organs of actions, five sense organs of perceive and mind), Avishesh (five Tanmatras i.e. subtle primary elements and ego), Lingmatra (symbol only or mark only) and Alinga (un-symbolic or unmarked). Along with these four states of Triguna which consist 24 elements we understand soul and Supreme Being too in detail. Now let us understand 20th maxim.



द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥

**Drashta drashimatrah shuddhoapi
prtyayaanupashyah ॥ 20 ॥**

Meaning: Drashta, which is only the viewer, symbolizes consciousness and knowledge, though pure and clean by nature, still He is guided by intellect.

Explanation: In the previous maxims the forms of Drashya are described. The reason to describe them was to understand that the conjunction of Drashya with Drashta (soul) is the root cause of all sufferings. So if we wish that the conjunction between Drashya and Drashta is not happened then we must understand Drashya thoroughly. Triguna is the nature of Drashya and five Mahabhutas and ten sense

organs (Indriya) are the forms of Drashya. The purpose of Drashya is to give joy-suffering and salvation. As we have understood Drashya in detail let us revise the definition here and move forward.

In this maxim the form of Drashta-Atma (self-soul) is explained. What is the form of Drashta? In the maxim it is described as 'Drashta Drashimatrah' means Drashta symbolizes consciousness and knowledge. He is pure and clean too. There is no impurity or adulteration into it. He is self-evident. Because of what He experiences everything? He is guided by intellect. He trusts and believes in the credence of intellect and thus He is guided by intellect. Drashta himself has no perception. So what is perceived by him is because of intellect. The form of Drashta is knowledge and consciousness. Knowledge is not His property - like heat and light is the property of fire, coolness and fluidity is the property of water – but knowledge is the form of Drashta. For Atma, the beautiful and appropriate word is used which is Drashta means viewer, the one who witness.

When we go to watch a movie or a drama then we are viewer (Drashta). We are a viewer of the characters like woman or man, king or queen, poor or rich, which are parts of movie or a drama. We have no relation with the sentiments of those characters. A viewer is not concerned with the happiness or unhappiness, joy or sorrow of the characters. In this maxim the word 'Viewer' is used for Drashta (soul) is apt. He is Drashta means a viewer. He has nothing to do with whatever is happening. He does not feel happiness or unhappiness, joy or sorrow. When we see drama or a movie it is Drashya (view) for us and we are Drashta (viewer) of it; in this way this universe is a drama for Drashta (soul). Whatever Drashya are there, they are drama for soul. Body, senses, mind, intellect, ego, etc are dramatic scenes-views. Drashta is witnessing these scenes. He does not feel joy or sorrow by seeing them.

Drashta is pure and clean and symbolizes knowledge. It cannot have impurities like happiness and unhappiness; the impurities like joy and sorrow cannot touch upon him. If He feels happiness and unhappiness then He cannot be called pure and clean. If He is engrossed in happiness and unhappiness the He can be called tainted. But soul is out of the reach of the said impurities hence it is called

pure and clean which symbolizes consciousness and knowledge. Drashta does not love but it symbolizes love, it is a form of love. One should not say, “Drashta came into existence”, for Drashta Himself is existence. Love, existence, consciousness and knowledge are the forms of Drashta. Somebody would say, “Drashta attains knowledge!” Oh man! Where does Drashta require attaining knowledge? Drashta Himself is a form of knowledge. In previous maxims we had tried to explain the word ‘Asmi’ means ‘existence only’. Drashta Himself is existence.

Drashta; Himself is existence, Himself is love, Himself is knowledge, Himself is form of light. Thus He is made of knowledge and light. Drashta is mass of atoms-molecules of light, it is mass of substance of knowledge. Even the word ‘substance’ is not apt, for when we use this word we think of a concept of inanimate substance. But as we have to talk, describe and make conversation we will have to use the nearest apt word. But see the limitation of words. Words are made of 26 letters-alphabets. Thus there is a limit of these letters and words made out of them; whereas we talk of unlimited, limitless; which is out of the purview of 26 letters. If we want to talk or discuss about the one which is out of the reach of 26 letters then we will have to discuss it by using the words made out of 26 letters only. And whenever we use or speak the word, at that time we would find that the word used is not the apt one but the nearest one only, for what is to be described is out of the reach of 26 letters and the words made of those letters. Let us understand this with an example.

There is a rich person. He is so wealthy that even if millions of people involves in counting for their millions of birth they will not be in position to count his wealth. For such mammon which word can be appropriate? If we call him millionaire, billionaire or trillionaire then instead of describing his true richness we have made him small. When we try to describe his richness we ended up in on wrong path and made him small by telling him billionaire. The wealth that mammon was having was so mammoth that there was no word existed to describe its true value. So we made him small. But what can we do? If we want to talk then we will have to take resort to words.

If we try to explain and understand the greatness and specialty of

Drashta with the help of words then we will not be able to present them aptly. But what can be done? If we want to explain Him we will have to use the nearest appropriate words. The words used by scriptures and great people are very near to appropriate which can describe about the knowledge of Drashta. So here the word ‘Drashta’ is used for it is very apt and meaningful. With the help of example of drama and movie we have understood Him. Drashta is a form of knowledge. There is no intension to say that Drashta is knowledgeable and knowledge is the property of Him. If we do so then there is a sense of property and attribute prevail. But Drashta; Himself is existence, Himself is love, Himself is knowledge, Himself is light. Thus an effort is made to explain Him appropriately. He is pure and clean. He symbolizes knowledge and consciousness. He is changeless and non-resultant. As described in nineteenth maxim that the outcomes of Triguna and root nature are Vishesh, Avishesh, Lingmatra and Alinga are resultant and obtain different states whereas Drashta is not like them, He is not tainted, He is pure and clean. He symbolizes knowledge, consciousness and light. How can ignorance sustain in knowledge? How can darkness sustain in light?

However Drashta experiences happiness and unhappiness – what is the factor which leads to this? In this maxim it is told that Drashta is pure and clean. Then from where the impurity comes? Here is the explanation – Drashta is ‘Pratyayaanupashya’; it is true that Drashta is pure and clean but his experiences of happiness and unhappiness are guided by intellect. Drashta’s experiences are guided by the experiences which are experienced by intellect.

First forms of Drashya are explained. Then form of Drashta is explained. Now it is being explained that for whom the Drashyas are.



तदर्थं अथ दृश्यस्यात्मा ॥ २१ ॥

Tadartha ev drashyasyatma || 21 ||

Meaning: Drashya (views) are for Drashta (viewer).

Explanation: How are the Drashya explained above? What are

they made off? They are made of ‘Bhutendriyatmakam’ means they are made of Bhuta (gross generic elements) and Indriya (sense organs). For whom such Drashya exist? ‘Tadartha’ – for Him. Drashya exist for Drashta which is pure, clean and which symbolizes knowledge. Drashta is explained in detail in previous maxim. Where do the forms of Drashya i.e. gross generic elements and sense organs stay? They stay in our body. Hence our body is also called Drashya. Drashya is not only those which are witnessed and experienced from the external world. In this maxim, by telling ‘Drashasyatma’ the understanding of Drashya is extended to the human body. The memory is refreshed by the understanding that the body is also Drasha and not Drashta (soul). What is form of Drashya – nature? Gross generic elements and sense organs are the forms of Drashya. Hence, as our bodies are made of gross generic elements and sense organs, it is decided that our bodies are also Drashya – nature. For whom this body is? It is for Drashta. When is said ‘Bhutendriyatmakam’ we have to understand the thorough definition of Drashya with all their forms i.e. Drahsya whose nature is Triguna viz. Sattvaguna (goodness, constructive, harmonious), Rajoguna (passion, active, confused), and tamoguna (darkness, destructive, chaotic); whose form is Bhuta (generic gross elements) and Indriya (senses); the purpose of such Drashyas is to give experience of joy-sufferings and salvation. Such Drashya are for Drashta (self, soul). But for whom these Drashya are not for? The reply of this question is given in the next maxim.



कृतार्थं प्रति नष्टमध्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

**Krutartham prati nastmapyanastam
tadanyasadhaaranatvat ॥ 22 ॥**

Meaning: Those who are grateful and who have successfully achieved self-realization, for them the Drashya are extinct. But for others i.e. ordinary people they are there.

Explanation: Drashya are there for Drashta as well as they are not there for Drashta. For whom, Drashya are not there? For whom,

Drashya are extinct? Those who have made their human life meaningful and effectual, those who become grateful, those who have successfully achieved self-realization which is goal of human life; for them the Drashya are extinct, are destroyed. 'Krutarth' means whatever deeds are to be performed after getting human birth they are performed during the lifespan of human birth.

In twenty-seventh maxim such grateful state would be described thoroughly. What was the main goal of human birth - to make human birth meaningful and effectual by attaining salvation, self-realization. By surrendering to Sadguru and Supreme Being, we live the life as per their preaching and thus become grateful.

The Drashya are extinct for those who become grateful. Those who have attained salvation have become grateful. Those who have understood the philosophy of life have become liberated. Those who are liberated, for them Drashya are irrelevant. Drashya means the previously mentioned twenty four elements which are divided in four states viz. Vishesh (five gross generic elements, five sense organs of action, five sense organs of perception, and mind), Avishesh (five subtle primary elements and ego), Lingmatra (mark only) and Alinga (non-symbolic). Everything gross and material is counted in these twenty four elements. Yogashastra has included the entire inanimate universe into these twenty four elements. Those who have become grateful, for them the Drashya are extinct. 'Nashtam' means they are not fully destroyed from the root nature, they are already there but they become irrelevant for those who have attained salvation. Had they been fully destroyed from the root nature what ordinary people who have not attained salvation would have done in the absence of Drashya. Drashya are necessary, for their purpose is to give joy-sufferings and salvation to ordinary people.

If all Drashya are eliminated then those who are not liberated, what would they do? For normal and ordinary-normal Drashta, Drashya are necessary. Those who have not attained salvation are called normal Drashta and who have attained salvation is called extraordinary Drashta. Actually Drashya can never be destroyed because they are resultant constant. Even at the time of total annihilation they remain in the form of root nature. Hence here the

meaning of ‘Nashta’ is – those who are liberated, for them the Drashya become irrelevant; for others they are still relevant. Example: for 10th standard student, his books of 10th standard are very much necessary. But once he cleared the final examination of 10th standard the books are irrelevant for him, they are no more required. The books are still there, but they are purpose-less, useless for the student who has cleared the examination of that standard. But those who have yet to clear the 10th standard examination, for them the books are very much required. Thus, those who have attained the salvation, for them Drashya become purpose-less, whereas those who have not attained salvation, for them Drashya are useful and necessary.

The purpose of Drashya is to give joy-sorrow and salvation to Drashta. Joy-sorrow and salvation – when these two words come together they seem contradictory. Drashya, first give joy-sorrow to Drashta and then they give salvation to Him. After enjoying the lust and bearing sorrow one becomes restraint of them and then ipso facto moves towards salvation and attains it. Thus the purpose of Drashya to give enjoyment and salvation is completed.



स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥

**Svaswamishaktyoh svarupopalabdhihetuh
samyogah || 23 ||**

Meaning: When Sva-shakti or Prakriti i.e. Drashya (nature) and Swami-shakti or Purush i.e. Drashta (soul, self, cosmic man) start working in unison and amalgamation that becomes the reason for conjunction. The nature is made itself available with its full potential for the soul to enjoy it with full energy, which is a reason for conjunction of both.

Explanation: In this maxim there are two words; they are ‘Sva’ and ‘Swami’ which are meaningful. ‘Sva’ means nature and ‘Swami’ means owner; Sva is a property and Swami is an owner of that property. How come?

In the previous maxim it is told that “Tadarth ev drashyasyatma”

means Drashya-nature is for Drashta - soul. Nature is the property-wealth for the one who enjoys-relishes and Soul is one who enjoys-relishes the property-wealth. Hence in this maxim, for both of them the words 'Sva' and 'Swami' are used. The availability of both of them with their full potential, the manifestation of energy of both of them is the reason for their conjunction. What is the reason for their conjunction? The reason is the availability of both of them with their full potential. That means the Sva-Drashya (nature) becomes fully potential for enjoyment and the Drashta becomes fully potential to enjoy them. Then Sva becomes fully relishing and Swami becomes one who fully relishes. Thus they both are at the peak of their potential, which is called their availability with their full potential.

The reason for their conjunction is their availability with their full potential. And the conjunction is the cause of their bondage. Thus the cause of conjunction leads to bondage. But why does soul (Purush) by Himself make conjunction with the nature (Prakriti) and creates bondage? But why does soul accept the bondage by making conjunction with the nature? What is the purpose – what is the reason for it? That is explained in twenty-fourth maxim.



तस्य हेतुरविद्या ॥ २४ ॥

Tasya Heturavidya || 24 ||

Meaning: Its reason is Avidya i.e. ignorance.

Explanation: How is conjunction between Drashya and Drashta happen? It happens by availability. Which availability? The availability of Drashya and Drashta with their full potential that is ready to meet with each other. This availability causes the conjunction and due to conjunction there is bondage. Why Drashta creates bondage by making conjunction with the Drashya, nature? What is the reason for this bondage? The twenty-fourth maxim says that the reason for this bondage is ignorance. What is called ignorance? Previously we have already discussed five afflictions. What is the maxim which described the ignorance? We should remember the fifth maxim of this

Sadhanpaad. Otherwise what is the point in moving forward for the next maxim? We must understand - what is that ignorance which becomes the root cause of bondage for Drashta? What is that ignorance which causes pains of happiness and unhappiness to Drashta? In the fifth maxim of this Sadhanpaad Avidya (ignorance) is described as under:

Inconstant or temporary seems constant or everlasting, unholy seems holy, unhappiness seems happiness, inanimate seems animate; it is called Avidya i.e. ignorance or nescience. Above mentioned four beliefs-illusion are the forms of ignorance; that itself is ignorance – nescience. Ignorance is the fertile field of all afflictions.

Due to these four beliefs-illusions, whose collective name is Avidya or ignorance, Drashta repeatedly falls into the trap of bondage. Thus the reason for bondage is ignorance, wrong temptations. The above mentioned four big beliefs-illusions are the forms of ignorance; that itself is ignorance. Drashta repeatedly falls into the trap of bondage because of this ignorance. There must be a remedy for not to fall into the trap of bondage. There must be a cure for it. The remedy, the cure is Kaivalya – salvation. That is described in the next maxim.



तदभावात् संयोगाभावाो हानं तद् दृशेः कैवल्यम् ॥ २५ ॥

**Tadbhavat samyogabhavo hanam tad drasheh
kaivalyam || 25 ||**

Meaning: With lack of ignorance, the conjunction is averted. Its name is Haan-Kaivalya (salvation).

Explanation: Thus, in twenty-fifth maxim the remedy-cure of bondage is described. It is ignorance which leads Drashta (soul) to bondage and this maxim provides remedy of it. We have already understood about ignorance (Avidya). The big and tremendous four basic beliefs-illusions are called Avidya (ignorance). The remedy is provided to become free from these illusions. Like every disease has remedy for its cure, the cure for illusions is shown here. What are means and remedies to become free from ignorance are mentioned

here.

With lack of ignorance, the conjunction is averted and it is said Haan-Kaivalya (salvation). Haan or abandonment of ignorance is salvation. The bondage is because of conjunction. Hence conjunction must be averted. To avert conjunction one must remove ignorance. Lack of ignorance in itself is salvation – means state of ignorance-abandonment which is called Kaivalya (salvation). The moment ignorance is abandoned, conjunction is also lacked i.e. there is no conjunction of Drashya (view) and Drashta (viewer).

Cohesion with ignorance is given up, that is salvation, liberation, realization. Salvation is not any other thing which is to be attained with different method; it is not an action to go to the sky or penetrate the abyss; it is not a thing to pluck from the sky or take out from abyss; it is not a substance, material or thing to be procured from the shop. But it is stage to be experienced. To become free from all cohesion, to become free from the four illusions mentioned above; it is said “freedom from ignorance”. And freedom from ignorance means freedom from conjunction. And the stage of lack of conjunction is called Haan, Kaivalya, Mukti, Muktavastha i.e. Salvation, emancipation, liberation, state of liberation. What happened in all these? Lack of conjunction is happened. Lack of conjunction is called Kaivalya. Thus the remedy of Kaivalya is shown. How to cure or how the remedy is done is explained in the next maxim.



विवेकख्यातिरविप्लवा हानोपायः ॥ २५ ॥

Vivekkhyatiraviplavaa haanopaayah || 26 ||

Meaning: Unwavering discriminating discernment is the remedy for salvation.

Explanation: Viveka, meaning literally “to separate wheat from chaff,” is the knowledge which comes when the distorting effects of ego, appearing in the form of Rajas and Tamas of Triguna, are removed, allowing the truth, Sattva, to be known (Khyati). Vivekakhyatir is then translated as “discriminative

discernment,” the ability to separate experience into its parts, sorting underlying principles from their mutable worldly expressions.

The means of attaining salvation is discriminative discernment. But that discernment, knowledge must be unwavering. There should not be revolt in it. The word ‘Revolt’ is important to understand. We read in the history that in certain year there was a revolt. Revolt means defection, insurrection, rebellion, mutiny etc. Infringement of rules and laws is called revolt. In this maxim the word Aviplava means absence of revolt; where there is no defection, insurrection, rebellion, mutiny – it is called absence of revolt.

In this maxim it is said to attain unwavering discriminating discernment. It means to attain such a knowledge in which there cannot be a revolt. Unwavering understanding means such an understanding which is subtle, stable, changeless, and theological understanding which cannot be wavered. There should not only be the attainment of theological knowledge but it should be such that there should not be hesitant in nature. To understand the things in its true perspective is called the true theological knowledge – it is called the realization – ‘Sakshatkar’. S + Akshat + (Aa)kar = Sakshatkar. It is not a thing that can be produced on the tree. There are many illusions in society about Sakshatkar. S + Akshat + (Aa)kar – S in Sanskrit is together with, inclusive of; Akshat in Sanskrit means enlarged, prolong, unscathed; (Aa)kar is Sanskrit means form – means the prolong knowledge which is in its true form (perspective) and which cannot be changed. Inconstant or temporary seems constant or everlasting, unholy seems holy, unhappiness seems happiness, inanimate seems animate; it is called knowledge which is lessen, diminished, curtailed. It is called Asakshatkar i.e. non-realization. Congruent and consistent knowledge is called Sakshatkar i.e. realization – understanding things in their true perspective. It is called true and stable knowledge – theological understanding. Thus - theological understanding means realization (Sakshatkar) and realization (Sakshatkar) means illusion-free understanding of element.

Once we truly understand the element, there should be stability in that understanding. Once true understanding is attained, then it should remain stable. If the understanding we get, remain stable for a few

days, weeks months or years and then it would start wavering then it is not called unwavering or stable understanding. The understanding must remain congruent and consistent till we get salvation. Unless and until what is to be attained is not attained the stability of understanding must remain constant and stable; there should not be instability, which is called ‘Vivekkhyatiraviplavaa’.

There may be a situation when stable understanding of element may become unstable. Sometimes our inertness or individual obstacles may disturb the stability understanding, or sometimes familiar hindrances may ransack it. Sometimes when we come into contact of such friends or we are exposed to such friends, or sometimes by reading forbidden literature, or sometimes because of spiritual, metaphysical or material sufferings our understanding is shaken. Thus even when such infinite ways or infinite incidents try to infringe the stability of our understanding, but at that time too if our understanding must remain stable; our understanding should be such that it should remain unwavering. In state of suffering or in state of joy; whether our desires are fulfilled or not, the misunderstanding must not prevail. Under all circumstances the true understanding should prevail. Though we can't act as per true understanding, though we have to perform our deeds as per prevailing situation, though we have to behave contrary to the true understanding; but there must not be instability in our understanding.

Though we cannot act as per our true understanding but we must believe true what is true. If we keep thinking that “my profession is specific, I am from specific family, my culture is specific, and my condition is specific that is why I cannot behave in true way or my conduct is not truthful. But what is so? The true is what theological knowledge and understanding I have received. Sooner or later, today or tomorrow I have to reach there. Let us understand this with example.

A person with a smoking habit knows why smoking is injurious; because of smoking habit he may invite many types of diseases. Though he has such understanding he cannot leave smoking. Though he cannot leave his smoking habit right now but his understanding about the hazards of smoking must not be wavered. If his true understanding remains stable then he can leave smoking in future.

But if his true understanding is wavered and if he starts thinking and believing that though others believe that smoking is injurious to health but their belief is wrong! One of my friends smoked for his entire life but he does not suffer with any disease. Though a relative has never left smoking he is very healthy. Thus, if to defend our bad habit if we start believing a wrong thing as the right one then it is called ‘Viplava Samaj’ i.e. revolt in the true understanding. And, thus, if there is revolt in true understanding – if the discriminating discernment is wavered then we cannot free ourselves from sufferings.

Thus unwavering discriminating discernment is the remedy for salvation. Today my behaviour is contrary to the true understanding; however I want to leave aside such behaviour. If we start believing that the wrong behaviour of ours is true behaviour then we can never be free from such behaviour. Even at the time of contrary behaviour we must keep true understanding in our mind. We must think that because of my habit and situation I am behaving wrongly but one day I have to make me free from such wrong behaviour. And we can definitely leave it one day if unwavering true understanding is there in the corner of our mind and our present behaviour is tested with the true understanding. If our present behaviour is not according to the true understanding then we should leave it. And even if we can’t leave such behaviour then it is okay; but we have to make sure that one day we have to make ourselves free from wrong behaviour and whatever circumstances we are in, we have to behave as per the true understanding.

Thus, such thinking is called stability. The stability in the theological understanding is called “Vivekkhyatiraviplava” i.e. unwavering discriminating discernment; means knowledge and understanding which can lead you to attain salvation; there is no more and further knowledge than this. Once you attain such knowledge and that remain stable then it is called ‘Aviplava’ – unwavering. Such knowledge and understanding is the remedy for making ourselves free from sufferings i.e. attaining salvation.

The following maxim describes stages of Pragma i.e. knowledge or wisdom or purest form of intelligence.

तस्य सप्तधाप्रान्तभूमिः प्रज्ञा ॥ २७॥

Tasya saptadhaprantbhumih pragya || 27 ||

Meaning: The Pragya, i.e. purest form of intelligence of Sagacious person, is of seven stages.

Explanation: There are seven stages of Pragya i.e. purest form of intelligence, which is produced in mind due to stable and unwavering true understanding. These seven stages are - 1) Gyeeshunyavastha, 2) Heyshunyavastha, 3) Prapyapraptschunyavastha, 4) Chikitsashunyavastha, 5) Buddhisattvakrutarthata, 6) Gunlinataa, 7) Atmasthiti. These are divided in two parts – the first four are called ‘Pragyavimukti’ and the last three are ‘Chittavimukti’. Let us understand them in details with their English meanings and explanation.

Gyeshunyavastha: What is to be known is known fully hence there is nothing left to be known. So the curiosity is ended. Curiosity means desire to know – what is this? Why is this? How is the pleasure in lust? What is the taste – salty or sour? How is the enjoyment? Thus, in everything curiosity, curiosity, and curiosity!!! If one curiosity is satisfied then raise another and another and another! Thus there is no end to desire and curiosity. With this it is proved that there is something which remains to be known. Ate this, drank that; wore this, wrapped up that; enjoyed this, enjoyed that; though there is no satisfaction, no contentment. Why there is no end to craving? That says that there is something which gives complete satisfaction, is yet to be attained. Hence there is dissatisfaction. There is something to be known, after knowing which nothing is left to be known. Except that ‘something’ we knew many things and even after knowing them we remain dissatisfied. Why so? Still there is something to be known which can make human-birth meaningful and effectual. That is why there is dissatisfaction. After knowing that curiosity is stopped, ambition is ended, crave is eliminated. There is nothing left to be known or experienced. Hence the turbulence and commotion is over. What is to be known is known fully. Hence everything is known and

nothing left for knowing.

Heyshunyavastha: Hey means which is fit to abandon. What is to be abandoned is abandoned so nothing is left to be abandoned. That means what is not fit for acceptance is abandoned, what is primarily for the abandon is already abandoned hence all secondary things to be abandoned are automatically abandoned. Illusions, afflictions, ignorance etc. are abandoned. Hence nothing is left to be abandoned.

Prapyapraptsunyavastha: What is to be achieved is achieved; hence nothing is left to be achieved. Many other things are achieved but what is primary thing to achieve? Vivekkhyati i.e. Wisdom and Kaivalya i.e. salvation are the primary things to achieve. Kaivalya means eternal happiness. The happiness which cannot be resulted into unhappiness, whose reaction cannot be unhappiness, is called the 'Aatyantik Sukh' i.e. extreme happiness, eternal happiness. Whatever happiness we enjoy are resulted in unhappiness but Kaivalya (salvation) is the only happiness which cannot be resulted into unhappiness. Hence it is ultimate happiness. Once Kaivalya is achieved then all desires are averted. Thus we become free from all desires.

Chikitsashunyavastha: Chikitsa – Upay means remedy. Whatever remedies are there they are done with. Now no more remedies are left. Remedy to attain salvation are done with, no remedy is left. Human being craves for happiness. How can one be happy? One can be happy with true understanding, wisdom, and purest form of intelligence. All remedies are performed to achieve true understanding. Now we are free from all remedies. Stable wisdom is achieved. Now we live till the doom is completed.

As mentioned in the thirteenth maxim that the root of Karmashay stays, it results into the crop of fruits of race, life-span and sufferings. Hence we live till these race, life-span and sufferings are not completed. Not a single remedy is left pending to achieve knowledge and wisdom. All remedies are done with to attain salvation. Now there is no roaming left. Now we wait for the race, life-span and sufferings to be over. As it is mandatory to undergo the destined suffering, we keep on bearing them till we become free from them.

In this chapter let us try to understand the types of Yogis who have attained the salvation. Asapragyat Yoga is achieved with the help of three methods viz. Bhav Pratyay i.e. knowledge since birth, Upay Pratyay i.e. knowledge with remedies and Iswarpranidhan i.e. surrender to God. There are two types of Yogis who have attained the highest form of unwavering knowledge. The first type of such Yogis who are performing Karma but not allowing Karmashay (passionate desire) to be accumulated; those yogis have attained salvation, they are liberated however seemingly they live life like a normal human being. Why so? If we think minutely by becoming introvert we find that though they perform Karma they remain free from Karmashay. But then whatever Karma they perform, whatever fruits they gain, whatever joy-sorrow they get; what is that? Whatever virtues and/or sins like Karma they perform previously i.e. in the past and accordingly they enjoy or suffer joy or sorrow they get. They cannot be free without enjoying or suffering those fruits of Karma. Thus whoever has attained Kaivalya and still live a life like a common human being – what are they doing? By enjoying them they are exhausting them, they are waning them. If fruits of previously performed Karma are effortlessly achieved in the form of material happiness then what can be done? One must enjoy those fruits of Karma and by enjoying them one has to wane them. As salvation-attained yogis have achieved stable wisdom, they cannot have greed or desires. Their condition is like a cotton lump which is flying in the wind. That cotton lump does not have its own independent thoughts about in which direction to fly. Wherever it is thrown by the wind it flies. Likewise sagacious people – salvation-attained people passes through fruits of Karma without having feeling of joy or sorrow. They never make effort to get happiness or enjoyment out of it. But also they do not throw the joy-sorrow which they get effortlessly.

There is a need to understand this mysterious subject very theologically otherwise sometimes because of the absence of true understanding and wisdom the problems are appeared and throw us away from our goal; produce big misconception and misunderstanding. Hence it is explained that there are two types of salvation-attained Yogis. The first type of Yogis enjoys the fruits of

Karma – but when? At the time when the fruits of Karma receive effortlessly, comes on its own. Because due to their past virtues they have accumulated these fruits and now same fruits are received effortlessly. They never try to throw them away. Whatever joy or sorrow is received, they never try to remove them. If any terminal disease is received, they never try to stop it. They enjoy happiness without having craved for it and they suffer sorrow without having hatred or contempt for it. A common human being and a salvation-attained Yogi – both are enjoying the fruits of their karma – but there is a big difference in their state of mind. This is explained for the first type of Yogi.

For second type of Yogi the race, age and suffering is not there. By the grace of Supreme Being they have come for the welfare of the people. For them even the fruits of past Karma are also not left and though they enjoy them. They enjoy/suffer those joy-sorrows with desire-less feeling. By accepting the command of Supreme Being they are engaged in their activities. In their activities they may perform virtues and/or sins and hence as part of fruits of those Karmas they get joy and sorrow. Though in common people's view they perform virtues or sins but in fact they have nothing to do with the fruits of those Karmas. That is why it is said that the Karmashay is not formed of any Karma performed by salvation-attained having theological knowledge. Why Karmashay is not formed? For that, it is also said by experienced people as under:

Those who love, serve and praise salvation-attained Yogis become happy, for they get the fruits of virtues of such Yogis; and those who envy, hate, abuse, malice and grudge salvation-attained Yogis become unhappy, for they get the fruits of sins of such Yogis. Thus whatever virtues and sins are done by Salvation-attained Yogis, the Karmashay of these actions are not formed for the Yogis. They remain free from Karmashay. Their fruits of virtues are received by their admirers and their fruits of sins are received by their detractor. This is explained for second type of Yogi.

We have described two types of Yogis above. One, who, by enjoying or suffering the fruits of Karma, exhausts them. And the second type of Yogis does everything with desire-less feeling and

thus lives their life without any desire. Outwardly it looks like as if they are living their life like common human beings but inwardly they are greatly liberated. Only fortunate people can identify such greatly liberated Yogis. It is said in Guru-Gita that only the people with wisdom can recognise true Gurus; Immodest and ignorant people will never feel that they are Gurus. They consider Gurus like themselves only. They always consider Gurus as normal people like them, for it seems to them that those Gurus too have to bear the fruits of Karma, Gurus too have afflictions; then how come they are Gurus? But the inward status of Gurus can only be understood and identified by the wise people and that is why wise people consider them Gurus. For ignorant, imprudent, immodest, silly people, Gurus are like ordinary common people. The Sun cannot be seen by blind, it can only be seen by those who are not blind; likewise only sagacious people can identify those who are greatly liberated inwardly.

The above four of Pragyā or wisdom come under the category of 'Pragyavimukti'. The two categories of seven stages of Pragyā (wisdom or purest form of intelligence) are called Pragyā-Vimukti and Chitta-Vimukti. The word Vimukti (well-liberated) instead of Mukti (liberated) is very appropriate for it puts more weight on form of liberation. As we have described four stages which pertain to Pragyavimukti, now it is time to describe the three stages pertain to Chittavimukti. These three stages are related to Chitta (mind).

What is to be known is known fully hence there is nothing left to be known. What is to be abandoned is abandoned so nothing is left to be abandoned. What is to be achieved is achieved; hence nothing is left to be achieved. Whatever remedies are there they are done with. Now no more remedies are left. In this way we have understood four stages of Pragyavimukti. Now let us understand three stages of Chittavimukti.

Buddhisattvakrauthata: The task of intelligence (Buddhi) is ended now. Buddhi means consciousness. There are four aspects of consciousness viz. Chitta, Mana, Buddhi, and Ahankar. The aspect of *Chitta* allows for subjectivity, one's emotional reaction, affected by what it sees and its own nature. For example, if a bitter taste affects one negatively, then one's perception of a bitter tasting fruit will be

negative. The other three aspects of mind are *Mana* (perceiving mind) *Buddhi* (intelligence), and *Ahankaar* (ego). In Sanskrit they are called *Antahkaran-Chatusthaya* means internal tools or resources. There are many external tools like body, senses of actions, senses of perception etc. Intelligence is an internal tool – one of the four aspects of conscience. The task of conscience is ended now. We are liberated from it. Whatever is to be done with the help of conscience is fully done and the goal is achieved so the internal tools are not required now. Then the internal tools have become purposeless, for we are liberated from them.

Gunlinataa: There are three Gunas, according to this worldview, that have always been and continue to be present in all things and beings in the world. These three Gunas are called: *Sattva* (goodness, constructive, harmonious), *Rajas* (passion, active, confused), and *Tamas* (darkness, destructive, chaotic). Even the conscience is also made up of these Gunas. The Universe is also a spread of these Gunas. The twenty four elements we described earlier which are categorized as *Vishesh*, *Avishesh*, *Lingmatra* and *Alinga*; are the *Drashya* which are included in the conscience and are made of Gunas. *Gunlinataa* means the conscience which was made up of Gunas is absorbed. Where these Gunas are absorbed? They are absorbed in their root cause – the ultimate subtlety – which is called *Alinga*, *Pradhan*, balance state of *Triguna*, etc. The *Trigunas* which were transforming from their subtlest form to the gross material forms through different stages like – from *Alinga* to *Lingmatra*, From *Lingmatra* to *Avishesh*, from *Avishesh* to *Vishesh* and then the conscience; are absorbed following the backward sequence i.e. from conscience to *Vishesh*, *Avishesh*, *Lingmatra*, *Alinga* and to the subtlest form of origin nature. This is called *Gunlinataa* i.e. absorption of Gunas into origin of nature.

Atmasthiti: Seer or self or soul gets established in his original divine form is called *Atmasthiti*. This stage is described in the third maxim of *Samadhipaad* i.e. “*Tada Drashtuhu swarupe avasthanam*” – means at that particular time (i.e. at the time of *Yoga*), the onlooker (*Drashta* or *Self*) obtains a state of steadiness (concentration) in himself. Once you have come out of *Triguna*, the self gets established in his original divine form; from *Jiva* (self) you become *Shiva* (The

great Lord Shiva); from Atma (the soul) you become Parmatma (Supreme Soul) – it means Jiva (self) attains Shiva (The great Lord Shiva); Atma (the soul) attains Parmatma (Supreme Soul); the self attains self-realization. The Trigunas are absorbed in origin of nature. The alien from the self is gone. When everything alien from the self is gone then what is left? What is left is called self or seer which is established in his original divine form i.e. Atmasthaniti. Atmasthaniti is not to procure from outside world. It was already there but it was mixed with alien. Once the aliens are removed we get the Atmasthaniti back. How aliens are removed? By performing Kriya-Yoga and by getting wisdom i.e. the purest form of intelligence the aliens are removed. Once aliens are absorbed in their natural forms, then what is left behind? Self, soul, seer, salvation, Atmasthaniti.

From twenty eighth maxim of this Sadhanpaad the explanation of Ashtang (eight folds – eight limbs) Yoga commences. Let us understand the Ashtang Yoga in the remaining maxims.



योगांगानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्याते: ॥ २८ ॥

**Yogangaanusshthanadashuddhikshye
gyandiptiravivekkhyateh ॥ 28 ॥**

Meaning: By observing rituals of limbs of Yoga the impurities are abolished. And by abolishing impurities the light of the wisdom i.e. the purest form of intelligence prevails.

Explanation: In twenty-sixth maxim it is told that Unwavering discriminating discernment is the remedy for salvation – the attainment of true understanding which remains stable forever is the remedy for salvation. How such true and stable understanding is obtained is said in this twenty- eighth maxim. The impurities, disorders and illusions which are there in mind (Chitta-Mana) will have to be abolished. By which method they are to be abolished? By observing rituals of limbs of Yoga they can be abolished. Here instead of using word ‘practice’ (Aacharan), the word ‘ritual’ (Anushthan) is used.

Anushthan means to practice systematically, in a regulated way

and with sanctity. To get success one has to honestly practice virtue or any such action in a systematic way and with sanctity. Here the word Anushthan is very apt. The practice of Yoga is to be considered as incredibly long ritual. Unless and until the flame of light is shined, the wisdom is achieved, the purest form of intelligence achieved; the ritual of Yoga has to continue. Anushthan means to practice sequentially, in a regulated way, for a longer period, in continuity, with reverence. Thus till we attain our goal, we have to practice Yoga for a longer period, in continuity i.e. ceaselessly, without the feeling of drudgery i.e. with reverence. It is called 'Yogangaanushthan'.

Which are the limbs-folds of Yoga is said in the next maxim.



यमनियमासनप्राणायामप्रत्याहार धारणाध्यानसमाधयो
अष्टावंगानि ॥ २९ ॥

**Yamaniyamaasanapranayamapratyahaara
Dhaarnadhyanasamadhyo ashtaavangaani || 29 ||**

Meaning: The 8 Limbs of Yoga are -

- YAMA - Restraints, moral disciplines or moral vows.
- NIYAMA - Positive duties or observances.
- AASANA - Posture.
- PRANAYAMA - Breathing techniques.
- PRATYAHARA - Sense withdrawal.
- DHAARANA - Focused concentration.
- DHYANA - Meditative absorption.
- SAMADHI - Bliss or enlightenment.

Explanation: The above mentioned eight limbs are called Ashtang Yoga. There is no end to the types of Yoga. In Yogataravali, Adi Shankaracharya has mentioned 12.5 millions types of Yoga. Sage Patanjali muni has, with his boundless and selfless grace, given us this Ashtang Yoga which is one of those millions types of Yoga. This Ashtang Yoga was gifted to Patanjali by Hiranyagarbh and other Acharyas. Whatever remedies, tools, ways, tricks, devices, etc. are necessary to obtain control over the mental faculties and physical

behavior is called Yoga. By obtaining control over the mental faculties the attainment of union of - Jiva (self) and Shiva (God), Atma (soul) and Parmatma (Supreme Being), Prana and Apana – is called Yoga. All these cannot be achieved without Yoga; the true understanding and wisdom which is required to achieve all these, cannot be obtained without Yoga. Hence it is necessary to control mental faculties and physical behaviour. Very common definition of Yoga, very general feature of Yoga; is to obtain control over mental faculties. In all types of Yoga the control over the mental faculties is prescribed either apparently or in hidden way. When mental faculties are controlled, then only the path of welfare is attained. And with the help of welfare the salvation is attained.

In Yogashastra, the word 'Kaivalya' (salvation) is used for ultimate and the highest achievement. In different scriptures different words are used for 'Param Prapti' i.e. ultimate and the highest achievement but we have to understand only one meaning of all those different words which is 'Param Prapti'. What is required in this 'Param Prapti'? Yoga is required for that; and Yoga means obtaining control over mental faculties. Numerous remedies are prescribed, infinite paths are suggested, and many tools are depicted for obtaining control over mental faculties. Out of these, which tools are to be used is dependent on the place, time, and nature of Yoga-practitioner, condition of Yoga-practitioner and which type of Guru (spiritual master) Yoga-practitioner has?

In which condition the practitioner is, how is his nature, how is his birth-sacrament, which are the disorders he possesses, how those disorders can be abolished by him, how is his economical, mental and social condition is; after keeping all these things in mind his Guru - spiritual master suggests him a tool. Which tool will be suggested and which remedy will be prescribed by the Guru depend upon the above mentioned conditions. Right Guru, after showing the right path to the right disciple, takes him to the Yoga and by controlling his mental faculties with the help of Yoga, grace him with the 'Param Prapti' i.e. ultimate and the highest achievement. At present, prevalent names of main types of Yoga are Rajyoga, Hathiyoga, Mantrayoga, Japayoga, Layayoga, Bhaktiyoga. What we are commenting upon is

Ashtang Yoga. Because it consists of eight limbs-folds which are described at length, Sage Patanjali has defined it as Ashtang Yoga. Which are these eight limbs? They are - Yama, Niyama, Aasana, Pranayama, Pratyahara, Dhaarana, Dhyana and Samadhi. The first limb of Ashtang Yoga is Yama. Let us understand it thoroughly.



अहिंसा सत्य अस्तेय ब्रह्मचर्य अपरिग्रह यमाः ॥ ३० ॥

Ahimsa satya asteya brahmcharya aparigraha Yamaha ॥ 30 ॥

Meaning: Ahimsa (nonviolence), Satya (truthfulness), Asteya (not stealing), Brahmacharya (chastity, celibacy, sexual restraint) and Aparigraha (non-avarice, non-possessiveness) are called Yama (Restraints, moral disciplines or moral vows).

Explanation: There are eight limbs of Yoga. The first limb is called Yama (Restraints, moral disciplines or moral vows). In Yama, all above mentioned five folds are included. The group of said five folds is called Yama. The mysterious meaning of word 'Yama' used here is to be understood. The god of death is also called Yama (Yamaraj). Deservedly compliance of Yama which consists of Ahimsa (nonviolence), Satya (truthfulness), Asteya (not stealing), Brahmacharya (chastity, celibacy, sexual restraint) and Aparigraha (non-avarice, non-possessiveness), keeps Yamaraj – the God of death away, the death can be controlled as per our desire. Such overwhelming secret is filled in into this word. That is why it is named as Yama. The one who observes Yama with sheer honesty and integrity can unearth the secret of 'control over death'. One of the five folds Brahmacharya (chastity, sexual restraint) has direct relation with 'control over death'. In Vedas it is said - "ब्रह्मचर्येण तपसा देवाः मृत्युपाञ्चत" (Atharva Veda -11-4-19) means – Deities with penance of Brahmacharya (chastity, celibacy) killed death i.e. got victory over death. These five folds of Yama are mutually confirmative. A miracle is created by Sage Patanjali for the explorers by keeping the name 'Yama' of the first limb of eight limbs Yoga (Ashtang Yoga), described in Yogadarshan. Ashtang Yoga is an

ideal method to live a life with ethical and moral disciplines. It cannot be made a tool to exhibit scholarship or foolish insistence or meaningless discussion.

The compliance of five folds of Yama is not only useful for those who want to practice Yoga but they are also very useful for all those who want to get maximum happiness and peace and thus make their human birth worthwhile and meaningful. If the education of five folds of Yama is imparted to children with intimacy and proper planning in kindergarten, primary schools, and high schools from their childhood then the huge task of welfare and uplifting of people would be completed very easily and naturally; as a result of which hospitals, jails and lunatic asylums would be invisible forever. However at present such talks would look like over optimistic and foolish but if generations after generations come and exist with such divine virtues then there is no exaggeration in saying that the mother earth would be converted from Mrityulok i.e. land of death to Divyalok i.e. land of divinity. The money and man power employed in running the jails, lunatic asylum and hospitals and the efforts are made to run them efficiently; we need less money and efforts however gain much, if the five folds of Yama are being practiced.

Ahimsa (nonviolence): The meaning of word 'Ahimsa' is very straight and simple. A+Himsa means lack of violence – absence of violence. If we observe very minutely we find that overtly or covertly violence can be done in many forms and in many ways. Why shouldn't we do violence? What is the harm of it? We should understand it properly. If violence is done in whichever way i.e. with the help of body-mind-wealth or thought-speech-behaviour, then who sustains it, becomes very unhappy. And out of that unhappiness, a feeling of retaliation arises. If one is not in position to retaliate instantly then the feeling of retaliation is suppressed for the time being and when convenient circumstances arise it pacifies after retaliation. When opposition retaliates we feel unhappy and hence feeling of revenge arises in us; so we take revenge immediately or wait for the suitable time. Thus a cyclic form of violence and vengeance – violence and vengeance continues from which one can never escape. If one of the opponents initiates the process of not taking revenge then only both

can escape from the said cycle. And who can take such propitious initiative? One who has wisdom, one who aspires for salvation, one who is a follower of Guru can take such initiative. We cannot expect such initiative from the one who is fully engrossed in material happiness and lacks true understanding. If nonviolence is looked in this way it is clearly understood that how beneficial the nonviolence is and how harmful and damaging the violence is. Violence worn out individuals and society made of individuals. Violence is not so much harmful as the cycle of violence and vengeance. If we understand Ahimsa (nonviolence) i.e. the first fold of Yama in this way then only we can have a notion that how auspicious nonviolence is and how damaging the violence is!

Sometimes apparently what looks like violence is not the violence, but by observing it very minutely we find that it is the compliance of nonviolence and vice-versa. Only by the grace Guru, the secret meaning of folds of Yama can be understood and gained. Because of our inexperience, sometimes we tangle into our own thoughts and logics. At that time only experts can reconcile.

Satya (truthfulness): Entire world is lasted due to the support of truthfulness. Sun, moon, planets, stars, etc. stay in their own place and keep doing their own work independently. All of them do not have any physical support, they have support of truth. Due to support of truth they are stable in their own orbit. Satya (truthfulness) means whose consistency is continuous. This is its theological meaning. Actually there is no existence of Asatya (untruth). Untruth is only the hallucination of truth. During entire life span one has to resort to the truth in the routine life. Our daily routine of entire day is also going on the basis of truth. What is called untruth exists in a very small proportion. When we want to eat or take bath or go to office; we speak truth only like “I want to eat” or “I want to take bath” or “I want to go to the office”. When we want to eat we never speak untruth that “I don’t want to eat.” If we always speak untruth then how can we perform our daily routine? Whatever untrue behaviour and speech happen due to mischievous intellect and lack of knowledge, if that can be avoided with our sharpness then we can gain very auspicious fruits which is a result of our thorough truthfulness. It is enormous

penance of speech to have a rule of speaking truth ceaselessly. If one of the five folds of Yama is complied thoroughly then the remaining four folds are complied effortlessly. If we follow a rule of speaking less and inevitable then it helps us a lot in speaking the truth. There are many types which are very minute to speak untruth overtly or covertly. The rule to speak less is very much helpful in moving forward speedily on the path of welfare. While speaking, physical and subtle power is spent and lost. If such power is saved by making a rule to speak less or keep mum then this power is accumulated and there can be huge power-collection to be used for the emergency time.

Asteya (not stealing): Steya means to steal and Asteya means not to steal. By eating, drinking and spending of one's own right which is earned by congruent hard work; one can keep his mind cheerful; and if mind becomes cheerful then its powers can be developed substantially that can help in moving forward on the path of welfare. When we make claim of our right on the things, we have to understand that indeed we can't claim full right on the said things. If we sow one seed in land, then land gives us thousand seeds of grains. Moreover, earth, water, fire, air and sky are gained completely free. How can we claim our right on them when we have not done hard work to get those basic gross elements? They are gained only by the grace of God. Asteya is basically related to the man-made objects and substances. Despite the utmost necessity, if we don't take anything anytime from others without their prior permission then only we come to know that whether we control our mind and senses or vice versa. Those who are fulfilling their requirement by the theft, their mind remain continuously fickle; hence can never take the path of Yoga. If we obtain our wealth and food by honesty and integrity then our mind remain reconciled and satisfied. That is why it is said in Gujarati proverb, "Anna tevu man, pani tevi vani" means - as our food, so is our mind, as our drinking water so is our speech. It is not like that theft can only be of material objects. Theft can also be made of very subtle thoughts-speech-behaviour. If beautiful thoughts of others which can provide glory and fame are claimed as our thoughts then it is also a kind of theft only. Thus there are many types of subtle thefts, which are either overt or covert. Hence all efforts should be made to

save ourselves from all kinds of thefts.

Brahmacharya (chastity, celibacy, sexual restraint):

Brahmacharya means “conduct consistent with Brahma (the ultimate reality in the universe)”. If it remains ceaseless then it is called ‘Akhand Brahmacharya’. Bra+Ahama=Brahma. Bra means Bruhat meaning ‘so much’ and Aham means ego or own-self or individuality. Bruhat Ahama means expand the individuality or own-self so much. The main purpose of all spiritual practices is to extinct Aham (ego). The extinction of ego can be done in two ways; either by expanding the ego very much, or by shrinking the ego too much. The spiritual practitioners use one of the more suitable approaches. Someone uses his individual ego for the welfare of family, society, nation and the universe; thus by expanding the ego too much he makes it extinct. However someone applies opposite method and by shrinking his ego so much he makes it extinct. The time we conduct consistent with Brahma, it is said that much time we have complied Brahmcharya. All these meanings of Brahmcharya are theological meanings.

The word Yama is made meaningful by observing Brahmacharya. In a path of Yoga-practice ceaseless enthusiasm and health is very much required. Both can be achieved by the pure semen. Hence the accumulation of semen is also called celibacy. Semen is the seventh metal of the body. When semen gains mature form it is called Ojas (Ojas has two prominent meanings. In the context of physical health and vitality, it means “vigor.” In the context of spiritual and emotional well-being, it is referred to as “the physiological expression of consciousness.”). The Ojas reaches to millions of pores of the body and forms a divine circle around the body. Any bird, animal or human being comes into contact of such Yoga-performer starts loving him. To become stable in Brahmabhav i.e. “conduct consistent with Brahma” it is inevitable to have certain quantity of semen. It is unfortunate to use semen in dissipation from which a live and divine human body comes into existence. Those who want to be happy have to pay attention to this matter. Celibate, householder, retired from worldly activities and ascetic should observe celibacy corresponding to their Ahrams (An Ashrama in Hinduism is one of four age-based life stages discussed in ancient and medieval era Indian texts. The four

asramas are: Brahmacharya (student), Grihastha (householder), Vanaprastha (retired) and Sannyasa (renunciation)). If householder observes celibacy corresponding to his Ashram then he is also called celibate. It is mentioned above that deities with penance of Brahmacharya (chastity, celibacy) killed death i.e. got victory over death; is possible only through this and that is why the first fold of Yoga is named as Yama which is appropriate too. If five folds of Yama are observed with their true understanding then the God of Death - Yamaraj can be kept away and death can be controlled as per desire.

Aparigraha (non-avarice, non-possessiveness): Aparigraha means do not accumulate or do not hoard. In Yoga-practice as well as while living life there should be bare minimum necessities. While accumulating many material things very much energy is wasted. To get any commodity and to sustain it and to spend it rightly; a mind is surrounded by many worries and a brain is kept under pressure. Because of that life remains under constant torture. This torture is so subtle that it is not known easily. One accumulator and greedy suffers due to his greed and possessiveness, whereas because of him the others are suffered for not having enough things necessary to live their lives. If everyone lives greedless life then everyone becomes happy. It is not that we suffer only by accumulating wealth in our vault and material things in our house; by accumulating in the stomach too we suffer a lot. Eating more than the digestive capacity is also guilt of more eating i.e. Parigraha. One suffers due to excessive nutrition where as other suffers with low nutrition. With Aparigraha only, the balance is maintained in the society. The thoughts and ideas to uplift the society should also be free from the Parigraha i.e. they should not only be accumulated but should be propagated and spread fearlessly. Because of greed and hoarding the conscience remains so busy that it remains incapable of grasping innovative and pious intuitions. The one who lives life with satisfaction and content, only he truly enjoys the life; greedy cannot imagine the joy of satisfied and self-content person. Saints preach – Hey Almighty God! Give me only that much so that I can maintain myself and my family; and also ensure that saint and/or guest who visit my place do not go back hungry or with empty

hands. It is advisable for all to observe Aparigrah, but it is emphasized that in the path of Yoga-practice it must be observed.

These five folds of Yama are mutually confirmatory. If one fold is observed thoroughly then remaining four are observed effortlessly. Only by telling stories, delivering lectures or doing debates nobody can achieve anything. Attainment remains in observance. And those braves who observe are found rarely. Hence it is told – It is very easy to preach but it is very difficult to put it into practice. So only rare braves can practice what they preach. These five folds of Yama is the foundation of Ashtang-Yoga. To achieve goal, to get success, long lasting self discipline and arduous efforts are required and for long lasting observance longevity is needed. By practicing Yama longevity is definitely attained. Moreover practice of Yama is not only for those who want to become Yogi. It is essential to practice Yama for all those who want to become happy. That is described in next maxim.



जतिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

Jaatideshkaalasangamayanavachchhinaah Saarvabhaumaa Mahavratam ॥ 31 ॥

Meaning: Yama cannot be limited by way of race, country or time. It assumes universal dimension and hence considered as great vows.

Explanation: Above mentioned Ahimsa (nonviolence), Satya (truthfulness), Asteya (not stealing), Brahmacharya (chastity, celibacy, sexual restraint) and Aparigraha (non-avarice, non-possessiveness); it is not that these five folds are fit to be observed only by some races or by some countries or at certain period, but they are fit to be observed by every race, every country and for all times. Thus they are very useful and very auspicious for all which are mentioned above. They are great vows for entire universe. By observing ordinary vows ordinary happiness and peace are attained and by observing great vows great happiness and peace i.e. eternal happiness and peace are attained. Great vows mean the vows that deliver great fruits. Whosoever observes them attain true happiness and peace. In these

five great vows other minor vows are included. Those who observe these five vows; for them it is not required to observe other minor vows separately. Whatever fruits are achieved by observing minor vows for a very time, the same fruits can be achieved by observing great vows for a very short period. The minor vows are to be observed to enter into the observance of great vows.

The above mentioned five great vows are fit for observance for race means they are fit for observance for entire human race; they are fit for observance for country means they are fit for observance for all countries; they are fit for observance during all time means they are fit for observance for round the clock and for all Yugas (Yuga in Hinduism is an epoch or era within a four-age cycle viz. Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga) and for round the clock. As much as the said vows can be observed, in the same proportion it would be easier to follow other limbs of Yoga.

As these five folds of Yama are beneficial for all races, for all countries, and for all times i.e. for all Yugas they are considered as great vows for the entire universe. As they are beneficial to all races, countries and times they are suggested to be observed by all; and because they are suggested to be observed by all they are considered as great vows for the entire universe.

For some races they are beneficial and for some races they are not; for some countries they are advantageous and for some countries they are not; for some Yugas they are beneficial and for some Yugas they are not – they are fruitful for all times to all those who observe them.

We have been understanding Ashtang Yoga in the Sadhanpaad of Patanjali Yogadarshan. In all, there are eight limbs of Ashtang Yoga viz. Yama, Niyama, Aasana, Pranayam, Pratyahara, Dhaarana, Dhyana, and Samadhi. There are five folds of Yama viz. Ahimsa, Satya, Asteya, Brahmcharya, Aparigraha. It is not that these five folds are fit to be observed only by some races or by some countries or at certain period, but they are fit to be observed by every race, every country and for all times. Thus they are very useful and very auspicious for all which are mentioned above. They are great vows for entire universe. In these five great vows, all small vows are included. Those who observe these five vows; for them it is not required to observe

other minor vows separately.

Now let us understand next maxim.



शौचसंतोषतपःस्वाध्यायस्वप्रणिधानानि नियमाः ॥ ३२ ॥

Shauchasantoshatapahswadhyayeshwarapranidhanani Niyamaah || 32 ||

Meaning: Shaucha (Self-Purification), Santosha (Contentment), Tapa (Self-Discipline or penance), Svadhyaya (Self-Study), Ishvara Pranidhana (Self-Surrender or surrender to Supreme Being) are called Niyama i.e. Positive duties or observances.

Explanation: As there are five folds of Yama, there are five folds of Niyama too. Out of above mentioned five folds of Niyama, the three folds viz. Tapa (Self-Discipline or penance), Svadhyaya (Self-Study), Ishvara Pranidhana (Self-Surrender or surrender to Supreme Being) are already described in the first maxim. There, the collective name of the group of these three folds is given as ‘Kriyayoga’. Let us relook at those three folds first and then Shaucha and Santosh.

Tapa or Penance: The meaning of penance is to be understood very meticulously and extensively. This penance is penance of eightfold-Yoga. The first condition of Yoga is that everything should be done in proper and legitimate way; nothing should be done in exaggeration. Here the penance is not to be understood as fierce and harsh practice; it is also not to be understood as ‘Rajas-pradhan’ (*Rajas* is the quality of passion, activity, neither good nor bad and sometimes either, self-centeredness, egoistic, individualizing, driven, moving, dynamic) and ‘Tamas-pradhan’ (*Tamas* is the quality of imbalance, disorder, chaos, anxiety, impure, destructive, delusion, negative, dull or inactive, apathy, inertia or lethargy, violent, vicious, ignorant); it is to be understood as fully ‘Sattvmay’—sublime (*Sattva* is the quality of balance, harmony, goodness, purity, universalizing, holistic, constructive, creative, building, positive attitude, luminous, serenity, being-ness, peaceful, virtuous.) Practice of Yoga is for life hence it is practice of life too. Hence the one who performs Yoga-

practice and life-practice has to engross penance into his daily routine and routines of life. Extremely cumbersome Kriyas or actions are not to be performed viz. fasting for many days, be in company with constant fire, standing on one leg, keeping one hand upward and make it fragile, etc. They are considered as very intense penance pertains to Rajas and Tamas categories. Such penance is not to be performed. Here the penance should be gentle, virtuous, sublime and should be performed continuously.

Health is very important factor in life. The rules which are required to follow honestly for maintaining health forever is also penance. Practice Aasanas (postures) and Pranayama (breath-control) i.e. external and internal exercises regularly on daily basis is also penance. As per scriptures Pranayam and Brahmcharya (celibacy) are considered the best penance. As the impurities of metal are destroyed by heating it, likewise the impurities of veins-nerves are removed by performing the penance of Pranayam and they become pure and clean. It is told in Vedas that deities overcome the death by practicing celibacy. By keeping diet, stroll and sleep in control, by abandoning slander of others, by accepting and following virtues; become second to none example for own family, society and country is also an incredible and excellent penance. The penance of Yoga is not a thing for exhibition. They are the practices to be followed secretly and then only they will be fully beneficial, advantageous.

The second limb of Kriyayoga is Svadhyaya i.e. self-study.

Svadhyaya or self-study: Svadhyaya means study of self and self means soul-spirit-seer. Whatever we do for soul is called Svadhyaya i.e. self-study. Whatever helps to free from others and to stable into self, they all can be called Svadhyaya. Different spiritual congregations take help of different programmes to stable into Svadhyaya. By chanting different types of hymns, verses, anthems, canticles, prayers, etc., the Svadhyaya is practiced. But they are not true Svadhyaya - self-study, they are programmes which help in self-study. If, after that programme, one can be stable into self then only it is called true self-study. Incantation-Mantra is also a tool to stable into self, to practice self-study. There are infinite incantations. Gayatri Mantra is very helpful for self-study. We say by experience that if Gayatri Mantra

is chanted in a way prescribed in scriptures for longer period then the intellect would also become sharp and subtle. And hence one gets competence to understand subtle subjects. Once such competence is achieved one gets original vision because of which one can be stabled in self. With the compliance of Pranayama (breath-control) and Brahmcharya (celibacy) the body and mind become subtle which have the capacity to be stable into the self.

To attain all kinds of understanding about soul-element is called Svadhyaya.

Now let us understand Ishwarpranidhaan i.e. surrender to God.

Ishwarpranidhaan or surrender to God: Ishwarpranidhaan means surrender to God, total eradication of ego. To live routine life whatever Karmas i.e. actions-duties we perform, should be done without desires of getting fruits out of them. Whatever fruits we get, whether we like it or dislike it, are given by God and we would be benefitted with that – to possess such understanding is called Ishwarpranidhaan. With the help of above mentioned penance and self-study the intellect flourishes and becomes subtle and one can observe ‘Nishkam Karmyoga’ i.e. he can perform his actions without desires of fruits. Whosoever lives life with the philosophy of Ishwarpranidhaan, for them the definitions of benefits and losses are not like that of common people. Common people wish to behave as per the desire of their mind; whereas the practitioners of Ishwarpranidhaan believe that whatever fruits they get for their Karmas, is given by the God and hence they are for their welfare only.

Patanjali has depicted the glory of Ishwarpranidhaan in Samadhipaad too. In the 23rd maxim he has said “‘ईश्वरप्रणिधानाद्वा’” Ishwarpranidhanadva – means “or by surrendering to Ishwar (Asampragat Yoga i.e. the highest form of enlightenment is attained.)” Those who have not attained Asampragat Yoga from birth and if they are not in position to attain it by efforts but still desire to attain it; then to get it, they should accept the submission of God. Apparently this effort looks very simple – one feels that “Oh! So simple! It is very good! If I surrender to God I will attain Asampragat Yoga.” Thus it looks simple in speaking. Though it looks simple but

it is very tough too. It is very simple if it is understood that how to accept submission. But to cultivate that understanding is very tough. If lot of reconciliation prevails in the life then only one can surrender to God, then only submission to God is accepted; then only one can dare to say “if leg of buffalo is broken, it is for the good”.

Thus surrender to Supreme-Being, surrender to Almighty God is called Ishwarpranidhana.

Shaucha or Self-Purification: Shaucha means sanctity, purification, cleanliness. There are two parts of Shaucha viz. Aantarshauch i.e. internal purification and Bahyashaucha i.e. external purification. Compliance of both is beneficial. But internal purification is primary and external purification is secondary.

Take bath every day, wear washed cloths, wash and clean hands-feet after going to toilet, keep hair oiled and combed, light lamp and incense in the house, keep house clean, exercise regularly in the early morning, keep adequate and healthy diet; keep body pure, clean and healthy by performing Shatkarma (literally *six actions*), also known as Shatkriya, refers to Yogic practices involving purification of the body; these all are included in external purification.

Enhance virtues; cultivate abstinence, sacrifice, and endurance; sacrifice something for society, keep rule to do something for others, avoid sinful activities, enhance righteousness, and by many other means enhance sacredness and internal property are called the internal purification. The downfall is inevitable if we keep busy in external conducts and don't focus at all on internal purification. If internal purification is complied properly but out of circumstances external purification is not complied properly then there is not much damage. One should try to comply internal and external purification properly but more insistence should be on complying internal purification. In scriptures too, internal purification is compared to Bhaagvata Dharma - means relationship with God and execution of our duties in that relationship.

Santosh or contentment: There is no bigger happiness than that of contentment. There is a saying - all types of wealth and property are like dust before the contentment. There is no end to the material happiness in the universe. There is always a persecution of desire to

get that happiness which is not with us and once that is achieved then after enjoying it for some time it is started tasting flavorless. How can happiness be realized if such is the state of mind? We should draw a boundary for achieving happiness and become self-content. Saint Tulasidasji has said -

सांघं उतना दीजिये, जमे कुदुंभ समाय;
में ली लूपा न रहुं, साधु न लूपा जाय.

Meaning: Hey Almighty God! Give me only that much through which I can maintain and feed my family as well as occasional guests. If this much is received then we should be satisfied. If we don't know about our happiness then who is more unhappy than us? Contentment can keep away many mental afflictions. Hence sit at the feet of Guru, learn and execute the lesson of contentment in life and get the true and eternal happiness and peace. Be it in whatever condition, live life happily. **But ensure that laziness do not prevail in the name of contentment.**

After making many efforts when grapes are not achieved by the fox then it starts saying, "Grapes are sour. Who would like to eat such grapes?" This is not the language of contented one, but it is the language to deceive mind. In contentment Sattvaguna is primary whereas in laziness and idleness Tamoguna is primary. (There are three Gunas, according to this worldview, that have always been and continue to be present in all things and beings in the world. These three Gunas are called: Sattva (goodness, constructive, harmonious), Rajas (passion, active, confused), and Tamas (darkness, destructive, chaotic).



वितर्कभाधने प्रतिपक्षभावनम् ॥ 33 ॥

Vitarkabaadhne pratipakshabhavanam ॥ 33 ॥

Meaning: When contrary thoughts arise, they should be countered by their opposite thoughts.

Explanation: When the thoughts of violence, untruthfulness, stealing, possessiveness, and promiscuousness come in mind then

counter them with opposite thoughts of non-violence, truthfulness, not stealing, non-possessiveness, celibacy etc by thinking about the auspicious gains of these virtues. “Breaking my vow of getting salvation is like licking my own spit and gulping it back. If I do so then it is disdainful for me.” – Such should be the thoughts of Yoga-practitioner. The contrary thoughts are removed by thinking about the inauspicious gains to be received by breaking the vow. By thinking about the happiness to be received by practicing folds of Yama-Niyama and unhappiness to be received by practicing contrary to folds of Yama-Niyama; the contrary thoughts can be eradicated.

How to counter the contrary thoughts is described in the next maxin.



**वितर्क हिंसाद्यः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका
मृदुमध्याधिमात्रा दुःभाज्ञानानंतइला धति प्रतिपक्षभावनम् ॥ ३४ ॥**

**Vitarka hinsadayah kritkaritaanumodita
lobhkrodhmohpurvaka Mrudumadhyadhimatra
dukhajnanaanantfalaiti pratipakshbhavanam || 34 ||**

Meaning: If the contrary thoughts of nonviolence etc. are executed by own self, or prompted others to execute them; or executed due to the greed, anger and desire; or executed with normal pace, more pace and extreme pace; but it gives eternal unhappiness and ignorance as their fruits. Thinking in this way is called the ‘concept of countering contrary thoughts with opposite thoughts.’

Explanation: Either own self has done violence etc. or prompted others by hook or crook to do violence or give approval to violence done by others; it gives unhappiness only. Moreover they are done due to the greed, anger or desire; or executed with normal pace, more pace or extreme pace – meaning at the time of doing it either there is normal malevolence, more malevolence or extreme malevolence; they are inauspicious and give unhappiness; believing it strongly and persistently is called the ‘concept of countering contrary thoughts with opposite thoughts.’

If Yoga-practitioner does not remain attentive then he is deceived by the greedy forms of contrary thoughts of Yama's folds. Hence he has to remain alert not to be deceived by contrary thoughts, for if he is deceived by them then their fruits in the form of eternal unhappiness and ignorance are inevitable. If these talks are understood in their entirety then only 'concept of countering contrary thoughts with opposite thoughts' can be put into action.



अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

Ahimsapratishthayam tatsannidhau vairyagah || 35 ||

Meaning: Who so ever masters the nonviolence, in the vicinity of him there is absence of animosity.

Explanation: If nonviolence is achieved-established-mastered by the Yogi, then in his presence vengeance or animosity remains absent. Such Yogi's entire body and mind is so full of feeling of nonviolence that this feeling of nonviolence comes out from the pores of his body in a subtle form. As far as the subtle waves of feeling of nonviolence are spread, the effect of non-vengeance and is also spread in that area. The animosity and Abhorrence start losing their sheen from those who remain in the vicinity of such Yogi. In the scriptures it is mentioned that wild animals like tigers and lions leave their wildness and stay nonviolently with goats in the vicinity of such Yogis. It is but natural that anybody's specific feelings and emotions of extreme level impacts other. We know that how we are affected when we go near the violent and noisy mob. We are definitely affected by a straightforward saint. Thus there is such a huge impact of nonviolence that in the vicinity of a Yogi who has mastered the nonviolence, the violent living creatures forget their animosity, hatred etc. and become non-violent.



सत्यप्रतिष्ठायां क्रियाफलआश्रयत्वम् ॥ ३५ ॥

Satyapratishthayam kriyafalaasrayatvam ॥ 36 ॥

Meaning: When the truth becomes comprehensible, the Kriya (practice or mode of action) fructifies.

Explanation: The Yogi who has achieved, established and mastered the truth in a stable form, his resolution, choice and speech are fructified. His blessing and curse are fructified. It is not like that, that whatever Yogi thinks in his mind would happen in nature. But by the observance and perfection of sheer truth Yogi becomes so competent that what is going to happen in nature, his thoughts and speech occur accordingly and hence they are proved right.



अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

Asteyapratishthayam sarvaratnopasthanam ॥ 37 ॥

Meaning: Once non-stealing is established, then attainment of all gems and jewels.

Explanation: The Yogi who thoroughly establishes non-stealing in his life, divinity and godliness come naturally at his feet. Due to such accomplishment of his, people don't afraid to carry their wealth in his company or put their wealth at his feet. All wealthy people feel fearless in such Yogi's company. Hence gems and jewels are piled up at their feet. However Yogi remains detached from them. There is a Gujarati saying, whose meaning is – "Those who avoid it, it will come again and again; but those who ask for it, it will run away from there."



Brahmcharyapratishthayam viryalabhah ॥ 38 ॥

Meaning: By establishing celibacy, there is a benefit of semen.

Explanation: Whichever Yogi who masters celibacy is benefitted with semen. **The literal meaning of *Brahmacharya* (celibacy) is the mode of life which leads to the realization of Brahman/God. But here sage Patanjali defines it with disillusionary meaning i.e. to be benefitted with semen is The Brahmcharya (celibacy). It is not celibacy if there is no benefit of semen.**

The material form of Brahma/God is semen

And

Subtle form of semen is Brahma/God

There is absolute necessity to have completely pure and congruent quantum of semen in the body to sustain enthusiasm for a longer period and to attain capacity to adopt imperceptible divine subjects. Health and life-period is dependent on the quantum of the semen. Hence observe celibacy in such a way that there is a gain/benefit of semen.

By the grace of God some theological and philosophical thoughts are incarnated, which are very much useful for the human-world, are presented here. These articles endorse the maxim “By establishing celibacy, there is a benefit of semen”.

Origination of living being is due to celibacy

And not due to promiscuousness

Sage Patanjali has categorized nonviolence, truth, non-stealing, celibacy and non-avarice as five folds of Yama and he has also considered them as universal great vows. The maxim regarding celibacy is - ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः means by establishing celibacy, there is a benefit of semen.

The sage-culture of India eulogizes the penance, sacrifice, abstinence, rule etc and not the wealth and wealthy people. The restraint from the material and gross happiness of senses is the outcome of this culture. Hence, to attain that, the highest level of model code is kept before the society. If the efforts are to reach to the

top then at least the halfway can be reached but if the efforts are to reach the middle then top can never be reached and it is likely that one can slip to the bottom. So it is wise to keep the goal of the highest level.

Though the ideal of celibacy is kept of top level the present society has slipped to very low level so far as the observance of celibacy is concerned and the idealists are not ignorant about it. So, if right from beginning the drum-beating of ideal of promiscuousness would have done, then how difficult the present would have been? If so, then the male and female of the own family will have to live in fear of each other. If so, then how would have been the family life? It would have been like animals. If somebody would argue, “what is wrong in living animal like life of free sex? Aren’t we happy with the pleasure and lust of such life?” Oh dear brother! We have already taken experience of such barbaric life and free sex. The present social life has come into existence to save ourselves from the violent combats, bloodshed and barbaric policy of establishing supremacy by violent methods. Do we want to enter into that stone age of barbarism? To make ideals prevalent, long time and hard work is required and for that minds of torch bearers work round the clock to ensure that ideals are propagated and spread and remain prevalent in the society. But it is very easy to disrupt the prevalent ideals. Hence, though we can’t practice all the ideals at their best in our routine life, we must not compromise in understanding of those ideals. If we do not behave like that there is nothing left except repentance. No efforts are need in downfall; efforts are only needed in ascent. Only one mischief is enough to collapse the palace; the wisdom gets after losing everything is meaningless.

To abandon something, we must have that thing; to donate something the repository of that thing is required. Likewise without observing celibacy for some period, promiscuousness is impossible. Hence it is not an exaggeration if we say that origination of living being is due to celibacy and not due to promiscuousness. Even for the hue and cry made to refute the ideal of celibacy, the help of celibacy is needed.

By the practice of great vows like celibacy etc., Buddhi (intellect)

reaches extraordinary subtlety and converts into Pragya. Owing to the favor received through spirituality Pragya or intellect will be filled with Ruta or divine truth or with true nature. With the help of Ruta, the subtlest subjects like Atma and Parmatma are to be grasped; the spiritual kingdom is to be ruled and not the material kingdom. **The internal splendor of celibate is not for exhibition, nor is it for physical makeup. In the look the false diamond is shinier than the original diamond. Only jeweler is aware of that.**

If nonviolence, truth, non-stealing, celibacy, non-avarice etc. are observed by setting a middle level target and not the top level then what will be the condition of the society?

The name of the group of these five folds is given 'Yama'. With proper observance of Yama a triumph can be made over Yama, the death-god i.e. death; meaning – the proper knowledge and understanding of the subtlest rules regarding birth, death etc help us becoming free from infatuation of life and fear of death.

Publicity, propagation, extroversion, etc. are the activities of Rajoguna; and introversion, spiritual activities, tolerance with its true understanding, and instinct of forgiveness, etc. are the activities of Satvaguna. Restraint life would lead us to Satvaguna only.

Secondary attainment can be anything but the primary and precious attainment of celibacy is the subtle intellect; by which Yogi can understand secondary nature of physicality and moves ahead towards spirituality and attain profound understanding of getting eternal happiness without the medium of physical body i.e. Moksha (salvation).

A responsible VIP was asked, "Why 9.6 million mendicants are not entrusted the work?" He replied, "To convert one mendicant into a true saint there is a need of warmth of 9.6 million ordinary mendicants." Along with innumerable oysters there lies one oyster with true pearl inside it; **likewise to have one true celibate there is a usefulness of innumerable candidates who make efforts to practice celibacy.**

"Someone smokes a cigarette but in certain person's presence he does not smoke; I don't like such pretence." We don't speak such sentences for the insistence of truth, but we speak them for not to

control our astray instinct of smoking. If we are really insistent of truth then why do we endure sheer lies in many other matters? But insistence of truth seeps into us to humiliate others and to ensure suitable ground for our astray instinct of smoking. We can understand the related references with some other examples.

In auspicious practices as much as they are observed that much is righteousness. We should encourage such people by keeping in mind their efforts of auspicious practices. That is called the sagacious culture; whereas to keep in mind the negative practices of others is called the crow-culture.

The auspicious efforts by way of writing must also be evaluated with virtuous instincts; that is called the neutral and healthy contemplation and worth thinking.

**Shukra (Semen or sperm) + Acharya (spiritual teacher) –
Many Hidden Secrets in these two words**

Shukracharya – the Guru (spiritual master) of demons - has ‘Mritsanjivai Vidya’ i.e. a sacred knowledge which lends immortality and can wake dead people to the life.

Shukracharya means Acharya of Shukra. In these two words of name ‘Shukracharya’ there lie many hidden secrets. First, let us understand the word ‘Shukra’ (i.e. semen).

As per Aayurveda the outcome of the food in the body is plasma, blood, tissue, flesh, marrow, bone and semen sequentially. Out of above mentioned seven substances the last one i.e. semen is converted very subtly into sperm, luster, light, vitality, power and mind. The mind, as per its activities is categorized into intellect, conscience and ego. This sequence moves forward till it reaches Brahma i.e. eternal soul. By assuming the final stage Brahma one can become Brahmchari (celibate) and then he assumes the capacity to realize the Brahma i.e. Supreme Being. The main characteristics of power are light and attraction. As much vitality and power one has, that much wisdom and attraction he carries. Love and attraction is generated effortlessly towards such person who has vitality and power. Love and attraction is like two sides of one coin.

Acharya means one who practices himself and ensure that his followers also practice. The one, who thoroughly knows and

understands all forms of semen viz. the lower six substances of the sequence and the upper six subtle substances of the sequence; and then can himself explore, augment, hold, charm and neutralize those substances and also teaches others to do so is called 'Shukracharya'.

Shukracharya has complete knowledge regarding all substances – from physical to most subtle, from plasma to mind. Hence he has mastered the 'Mrutsanjivani Vidya' i.e. a sacred knowledge which lends immortality and can wake dead people to the life. With this knowledge he was able to wake dead people to the life.

Shukracharya was slightly in upper category from the scientist and in slightly lower category than the sage.

Existing scientists have reached to Test-tube baby and semen-bank. This material science is not new for Yogashastra. Such secrets are made confidential in the Yogashastra with the names of Sahajoli, Amaroli, and Vajroli etc. known as Yoga-Mudras. Each body has both the substances i.e. semen and ovum. And in whichever body they are, make these both substances unite in that same body. That is called true Vajroli-Mudra; means union of Shiva and Shakti. Because of not knowing such secrets of Yoga, many illusions are spread and hence the hypocrites get open ground to fool the people.

Existing science can kill all living creatures of the universe but it cannot give life to a dead ant. Though existing scientists have achieved knowledge of destructions of lives but they have not achieved 'Mrutsanjivani Vidya' i.e. a sacred knowledge which lends immortality and can wake dead people to the life. When they would reach near to invent such knowledge then the universe would have reached almost there for Maha-Pralay i.e. great devastation.

Shukracharya was a Guru of demons and not of deities because he has concentrated on the 'sperm' substance and not on the godly substance Brahma (Supreme Being). Sage culture considers desire and hope to live more as reason of ignorance and infatuation. It is the proof of not understanding the eternity of the soul and infatuation of life.

Bruhaspati is considered Guru of deities. The one who understands Brahma deservedly and can stable into Brahma congruently is Bruhaspati. In Bhagvad Gita, it is said, "I am Bruhaspati among all

Gurus”, to exhibit excellence of Bruhaspati.

Even the worshippers of Krishna are ignorant about it that when ‘Dhara’ reverses and becomes ‘Radha’ (Lord Krishna’s favorite female character) then only it can meet Krishna into Krishna (i.e. Supreme Being). (Here author wants to indicate that the flow (Dhara) of semen normally flows downward towards genital but when it reverses (the word ‘Dhara’ when reverses it becomes ‘Radha’) and move upward towards the Sahasrara Chakra i.e. the Yoga chakra located in the crown of the head and reaches there then Jiva (self) meets Shiva i.e. Supreme Being. The Dhara, which flows downward i.e. from crown of the head towards genital and flows out of the body, is thrown away from Krishana (Supreme Being). Krishna is not beloved of ‘Dhara’ but he is beloved of ‘Radha’. ‘Dhara’ must be reversed and made to flow upwardly and thus become ‘Radha’ to meet Krishna. Other queens of Krishna may be ‘Dhara’ but the special queen can only be ‘Radha’.

All senses are dispersed and destructed by being extrovert or retrograde. To save them they must be reversed and made introvert. Without that the Raasa (a circular folk dance) of Gopi (female devoted to lord Krishna) and Krishna is not possible, the union of Radha and Krishan is not possible. मरुणं अद्भुपातेन श्वनं विद्भुधारणे । Means – spoiling sperm is the death and retain it is the life. Hence with the hardest efforts one should retain sperm. **“Hindu Bindu Samyuktam” – The one who is equipped with semen-sperm is Hindu. We should not forget the inclusiveness of Hinduism by scattering it into the caste, creed, race, sect, community, etc. We should not ruin the soul of Hinduism by demolishing its original tone. Due to shallow and incomplete definition of ‘Hindu’, the humanity is at great loss which cannot be fulfilled.**

When proficiency and expertise is attained to become Radha from Dhara (here it means - from downward flow to upward movement of semen) then one can enter into the door of Mrutsanjivani Vidya i.e. a sacred knowledge which lends immortality and can wake dead people to the life. After that whatever distance is remained can easily be travelled under the guidance of Guru and by intuition. But at last everything is in vain. How?

Shukracharya or Bruhaspatacharya, Yogacharya or Bhogacharya,

Ramacharya or Ravanacharya, Gyanacharya or Vigyanacharya, Shankaracharya or Tantra-Mantra-Yantracharya; neither of their bodies are in existence in society so that they can tell us assuredly that there can be immortality of body. Let scriptures tell their own tales of immortality. Thus, if everything is worthless and futile then one should not expect more than established rules from the writer and reader of all these. Hence we have to be satisfied by saying –

The poet says with folding hands to speakers and listeners that the solution of puzzle of Vedic literature raises during past, present and future is provided only by Neti...Neti...Neti...

(Note: Neti Neti, meaning, “Not this, not this”, is the method of Vedic analysis of negation. It is a keynote of Vedic inquiry. With its aid the Jnani negates identification with all things of this world which is not the Atman, in this way he negates the Anatman. Through this gradual process he negates the mind and transcends all worldly experiences that are negated till nothing remains but the Self. He attains union with the Absolute by denying the body, name, form, intellect, senses and all limiting adjuncts and discovers what remains, the true “I” alone.)

Those Who Recognize Angirasa-Guru are Blessed

(Note: Here the author has taken the literal meaning of Sanskrit word ‘Angiras’ as the vital force of the body i.e. Semen. However **Angiras** is a Vedic Rishi (sage) of Hinduism. He is described in the Rigveda as a teacher of divine knowledge, a mediator between men and gods, as well as stated in other hymns to be the first of Agni-devas (fire gods). In some texts, he is considered to be one of the seven great sages or Saptarishi, but in others he is mentioned but not counted in the list of seven great sages. In some manuscripts of Atharvaveda, the text is attributed to “Atharvangirasah”, which is a compound of sage Atharvan and Angiras. The student families of Angiras are called “Angirasa”, and they are credited to be the authors of some hymns in the first, second, fifth, eighth, ninth and tenth book of the Rigveda.)

Angirasa means the vital force of the body i.e. semen by which brand new body comes into existence; not only that but the Angirasa by remaining into the newly born body existed eternally and has the

capacity to bring other brand new bodies into existence. Those who can recognize Angirasa-Guru are truly the blessed disciples.

The sage culture is fully engrossed by the glorification of Angirasa-Guru and hence it has become ageless and immortal.

Lord Shri Rama gives ornaments of his wife Sitaji to Laxman (Rama's younger brother) to identify whether they are Sitaji's ornaments or not. Laxman identifies the ornaments of feet only because Laxman has never seen the face and other limbs of the body of Sitaji; he always uses to serve the feet of Sitaji. We take proud of this tale but we never think that why Shri Rama has to give Sitaji's ornaments to Laxman for identification! Shri Rama was not aware of ornaments of any limb of Sitaji because his life was full of abstinence and modesty. For Rama, Sitaji was not only wife but she was Dharmapatni i.e. religious wife. Thus Shri Rama has explained the ideals of living life of Gruhastha-Ashram and not of ordinary householder. (Note: Ashrama is an age-based stage of Hindu Ashrama System. There are four Ashramas viz. Brahmcharya (student), Gruhastha (householder), Vanprastha (retired) and Sanyasta (renunciate). Among all four the Gruhastha-Ashram is very important for Gruhastha (householder) has to endure the material and spiritual life in the same Ashram hence strict discipline is required to live during this phase of Ashram.) This way Shari Rama has attained the Angirasa-Guru, and only this was his excellence so he is called "Maryada Purushottam" (मर्यादा पुरुषोत्तम) (Maryada has several layers of meanings but loosely it translates to "propriety of conduct". He is called Purushottam (peerless among men) in propriety of conduct precisely because he stuck to it all through his life.) We recite Ramayana daily, we arrange religious discourse on Ramayana but we leave what is more important i.e. the attainment of Angirasa-Guru which Shri Rama attains during his Gruhastha-Ashrama by his propriety of conduct and sheer discipline. If we leave the gist of Ramayana and keep reciting it or arranging discourse of it then how can we get benefit of its recitation?

Shri Rama also needs kelp of Hanuman. We don't want to understand the mystery of this - 'Hanuman had been an attendant of Shri Rama for the whole life' – but we are only interested in the mere

story of it. Otherwise we may not have unheard it or pass it through our ears the understanding of Hanuman-Chalisa (a famous verse of epic Ramayana) ‘‘और देवता चित्त न धरार्थं इनमंत से ही सर्व सुख करे’’ (meaning - When by worshipping Hanuman all contentment is achieved, then there is no need to worship all other deities.) What is the need for worshipping other deities when the mystery of worshipping Hanuman is understood thoroughly? All deities have stood before Hanuman with folding hands.

There can be sprinkles of colors, not the buckets! Likewise there can be maxims of mysteries, not the scriptures!

Gopis – the lovers of Shri Krishna – tell river that if Shri Krishna is celibate then give us a way. The river gives them a way immediately. This episode of scripture is a proof that Shri Krishna also has followed Angirasa-Guru. Ordinary people never understand this mystery. A man with jaundice sees everything yellow.

What is the use of verses if they are written on the walls only and not engraved on the walls of the heart, after reading and understanding the mysteries of them?

Ravana had nectar-pot in his navel. Nobody can cause damage to Ravana till the nectar-pot was secured and safe. He used to get blessings from Mahadeva as per his wish till that nectar-pot was secured. So Shri Rama had to snatch that nectar-pot and destroy it to kill Ravana.

Though Duryodhana was very powerful and strong like an iron his part of limbs under the navel was soft. His mother Mahasati Gandhari had blessed his naked body with her sight and made him iron like strong; but at that time he had put on flower-brief so limbs covered by the brief were remained soft. In Gada-Yuddh i.e. mace-war Bhima had killed him by hitting on that soft part of the body.

Ravana and Duryodhana were not aware of invaluable benefit of remaining in the refuge of Angirasa-Guru.

Abhimanyu too, before going to the battle-field, was disconnected from the shelter of Angirasa-Guru by engaging him to Uttara; so that he surrendered to death. Even Shri Krishan was afraid of Abhimanyu, till Abhimanyu remains in the shelter of Angirasa-Guru.

Why the vain effort outside, leaving the Guru remains inside us?

For, we are in habit of ignoring and disrespecting true Yogi living in the village of ours and consider Yogi of other village as proven Yogi.

Who dares to stop the impulse of copulation?

Let us first understand the meaning of Sanskrit aphorism which reads as ‘‘ॐकोहम् बहुश्याम्’’ ‘‘Ekohm Bahushyam’’. Meaning - ‘Ekohm’ i.e. (I am) one breed-creating Cell, ‘Bahusyam’ i.e. I generate progeny – I multiply.

When, in the incomprehensible and invisible universe, the greedy impulse of generating progeny through breed-creating cell arises, its invincible wave shakes each and every living individuals and living creatures. This impulse is resulted in copulation and the fruits of that sexual intercourse are generation of new bodies, offspring.

Who dares to stop the impulse of copulation? Who can defy this jolt of having sex and generating progeny? From time to time, as per scheduled rule, at the specific duration the conceit of copulation to generate progeny arises in the incomprehensible and invisible universe and every living creature is lured, enticed and forced to surrender to it; be it Hanuman, or Bhishm, or Shankaracharya, or Shukracharya, Sahjanand, Dayanand, Virjanand (viz deities, saints, and seers) or Gaurang (white skinned), or Shyamang (black skinned)!!! Everyone is influenced and squeezed by the feeling of ‘‘I generate progeny – I multiply’’ and with the result of it they generate progeny – they multiply.

Take the example – as the stone dropped in silent water the waves in circular form is generated and move towards shore and there they stop. Similarly, because of the stone of ‘impulse of copulation’ dropped in the pond of ‘navel-nucleus’ the waves which are generated are stopped at the shore only. But the difference between common person and extraordinary person is that – it impacts common person downwardly i.e. by going down to sexual organ from navel and it impacts extraordinary person upwardly towards brain. Thus the impact created on navel would either move downwardly and generate progeny; or move upwardly towards brain, settled there, generate something which is for the welfare of self and others, dedicate it to the universe and then only stops.

Sperm would always perish, not fickle. Perishing sperm is a new

creation. Eyes see, ears hear, nose smells, tongue tastes, and skin touches; the activities of all these senses too are perishment of sperm. And thus the breeding sperm – the multiplication is continuously on. The sperm of voluptuous-pervert would move downwardly – from navel to sexual organ and generate offspring. And the sperm of Yogi would move upwardly and generate mysterious creations. Dayanand, Sahajanand, Virajanand, Shankaracharya, Shukracharya, Bhishm, Hanuman, Ganesh (viz deities, saints, and seers) are considered extraordinary persons and are considered in ‘Sperm’s upward movement’ category. Common person’s lust is for worldly pleasure, personal happiness and short-lived. And extraordinary person’s sacrifice is for divine pleasure, self and other’s welfare and long-lived.

Those who move downward from navel to sexual organ are called common and ordinary people. And those who move upward from navel to brain are called uncommon and extraordinary people.

Downward movement from navel to sexual organ and subsequently generate progeny is called “Cycle of infinite birth”. And upward movement from navel to brain to generate new creation and absorb oneself for welfare is called “Journey to salvation.

Thus we have made humble efforts to understand the Brahmacharya (celibacy) in many ways. Many householders would understand and reconcile that even in the married life how can they observe celibacy. Indeed, those householders who live their married life by observing ideals of Gruhastha-Ashram have been living their life like celibate only. In support of such talks, we used to say during our spiritual discourse that - “Couples with more children observe celibacy more than the childless couples. Because some childless couples consider Angirasa (semen-ovum) a mean for satisfying the lust and so in futility discharge Angirasa in downward flow from navel. Whereas some couples with more children had downward flow of Angirasa to get offspring only. Otherwise they used to live their life like a celibate only.”

If we keep on extending such theological talks then whole book can be prepared on the subject of Brahmacharya (celibacy). But here, let us try to ponder over such talks, contemplate on them deeply and

try to observe then honestly. Forget about all other deities and have everlasting happiness with Angirasa only.



अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥ ३९ ॥

Aparigrahasthairye janmakathantaasambodhah || 39 ||

Meaning: As the Aparigraha (non-possessiveness) establishes, the knowledge of births is attained.

Explanation: Very much energy is spent in getting anything, to accumulate it and after accumulation to store it. Resorting to non-possessiveness the said energy is saved and with that energy knowledge of past, present and future births is attained. That knowledge of all births was there inside us in the form of seed. But due to the hoarding of memories of many other material things there is excessive burden on the brain. Hence brain is slackened and not able to gather the knowledge of past and future births. But by practicing non-possessiveness if all the energies are saved then we can know all the things.

There is a saying that “one can exhibit only that which one has.” The followers definitely achieve to the extent of their capacity whatever power is there in Yogi. We have already learnt that by practicing five folds of Yama which is only the first limb of Ashtang Yoga, what can be achieved i.e. Non-animosity by practicing Ahimsa (nonviolence), fructification of actions by practicing Satya (truth), getting huge wealth by practicing Asteya (non-stealing), accumulation of semen by practicing celibacy, gaining knowledge of all births by practicing non-possessiveness. Can't followers of such Yogi get anything? Those who are in the service of such Yogi by body-mind-wealth and thought-speech-behaviour have indeed their part in Yogi's Yoga-Sadhana i.e. Yoga practice and its achievements. In scriptures, it is said about the fruits of service to Yogis, saints and Gurus. A seed sown even in the inanimate earth gain us hundred times more; how can a sown seed in live earth like Yogi-saint-Guru go in vain? Though we don't have competence to practice Yoga, we can help the one who

is practicing Yoga; and thus we can get benefit.

We are discussing Ashtanga Yoga preached by Sage Patanjali in Sadhanpaad of Patanjala Yogadarshan. There are eight limbs of Ashtanga Yoga viz. Yama, Niyama, Aasana, Pranayam, Pratyahara, Dhaarana, Dhyana, and Samadhi. Yama is the first limb, which has five folds viz. Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. Yama cannot be limited by way of race, country or time. It assumes universal dimension and hence considered as great vows. The second limb of Ashtanga Yoga is Niyama, which has five folds viz. Shaucha (Self-Purification), Santosha (Contentment), Tapa (Self-Discipline or penance), Svadhyaya (Self-Study), Ishvara- Pranidhana (Self-Surrender or surrender to Supreme Being).

We have already understood about the benefits of practicing five folds of Yama. Now let us understand about the five folds of Niyama and their bebefits.



शौचात् स्वांगजुगुप्सापरैरसंसर्गः ॥ ४० ॥

Shauchat svangajugupsaaparairasansargah || 40 ||

Meaning: By observing rule of Shaucha (self purification) one feels nauseating in the limbs of his own body and other bodies.

Explanation: Internal and external cleanliness manifests such sanctity; it also let us knows about the body made up of which impurities; that leads to nauseating towards physical body which leads to feeling of apathy and detachment towards body. If we feel apathy towards our own body then how come there can be attachment and cupidity towards others' bodies, how come we like the contacts of other men and women? Thus by observing rule of Shaucha (self purification) one feels nauseating and hence detachment in the limbs of his own body and other bodies.

If every conduct is observed with prudence and philosophically then only true benefit and true happiness-peace can be attained; senseless observance of any action can become futile burden. The external cleanliness must be observed with true understanding. Let

us understand it in detail.

In many families there is a custom to wash hands many a times or taking a bath or changing all the cloths after going to toilet and it is being observed very strictly. So far as cleanliness and hygiene are concerned it is a very good custom but if its original intention is not understood then such custom can be uncomfortable and dreadful.

The non-digested food is converted into excretion and it is passed out periodically from the body. That excretion is considered very impure and creates stinking air. To get rid of such stinking and impure air the above mentioned custom comes into existence. If we don't pass out such impurities from the body then the body becomes very impure and dirty. Hence excretion must not be kept in the body. Periodically it must be disposed. But if somebody is not aware about this and only adhered to senseless observance of the custom then in certain circumstances he would keep these impurities in the body and make the body impure and diseased. Let us understand it with an example of one such circumstance.

A person who is a strong believer of such custom has to go to village for an occasion. There is an acute shortage of water in that village. From early morning the host family works hard to collect water from various resources for their daily usage. The guest used to follow the custom of taking bath after going to toilet. As the place, atmosphere and routine are changed the guest has a feeling of natural call twice in a day. Due to shortage of water for taking bath he avoids a second natural call. Because the excretion remains in the body for a few days he fell terribly sick and he has to undergo medication for a very long time.

All these have happened due to senseless observance of custom. If the guest would have true understanding of observance of custom then he would have forgone the external cleanliness of taking bath after going to toilet and would have been healthy by maintaining the internal cleanliness by disposing the excretion from the body.

सत्त्वशुद्धिसौमनस्यैकाग्रयधन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

**Sattvashuddhisaumanasyaikagravindriyajayaatma-
darshanayogyatvani ch ॥ 41 ॥**

Meaning: (By observing self-purification (Shauch)) cleanliness of conscience, politeness, concentration of mind, restraint of senses including mind, and capableness of self realization are attained.

Explanation: Now the second benefit of Shauch is explained. By firm observance of internal cleanliness the Rajoguna and Tamoguna are suppressed and Sattvaguna is increased. There comes the politeness in nature. Due to restraint on senses a one can get success in concentration of mind and as one move ahead in concentration, he becomes competent of attaining self realization. The summary is – one moves ahead in the path of becoming more and more introvert.



संतोषादनुत्तमः सुखलाभः ॥ ४२ ॥

Santosadnuttamah sukhlabhah ॥ 42 ॥

Meaning: The happiness of the best order is attained by contentment.

Explanation: “Anuttam Sukh” means joy and happiness of the highest order. The satisfied man can attain happiness of the best order very easily. The happiness thus attained cannot be stolen by anybody; neither it is diminished by giving others. For attaining such happiness the external means or material is not needed. The happiness attained through contentment is natural, divine and ethereal hence it is called the happiness of the best order.



कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥ ४३ ॥

Kayendriyasiddhirashuddhikshyaattapasah ॥ 43 ॥

Meaning: Impurities are removed by penance and thus purification of body and senses is achieved.

Explanation: As the metal is heat its impurities are removed and it becomes pure, likewise with the help of penance the impurities of body and mind are destroyed. When the impurities of body and mind are destroyed the body becomes gold like. As the impurities of body and mind is destroyed body and senses become so healthy and energetic that it can be compared with iron.



स्वाध्यायादिष्टदेवतासंप्रयोगः ॥ ४४ ॥

Svadyayaadistdevataasamprayogah ॥ 44 ॥

Meaning: By observing Svadyaya (self-study) there is realization of worshipped divinity.

Explanation: Svadyaya i.e. Self-study can be done in many ways. Engrossed incantation-chant of Aum, Soham, or the incantation given by Guru is also called self-study. When one becomes engrossed in incantation-chant then sometimes it happens that the deity is visualized whose incantation is chanted with concentration. When Yoga is practiced persistently such divine scenes and ethereal figures are seen. Sometimes in meditation or in yogic drowsiness or sometimes in dreams, strange and weird scenes are seen which cannot be understood by us. If a curious practitioner of Yoga infatuates to see such scenes then he becomes tired and frustrated and ultimately leaves the Yoga-practice. Let scenes play their part and let us continue our Yoga-practice.

The true meaning of Svadyaya is to study the self, to become stationary in self; to come out from whatever is alien. At the time of Svadyaya engross into it in such a way that there remains no existence

of any other thing. It is called the true Svadhyaya – self-study. Some scenes are seen or visualization of worshipped deity is done etc. are good to enhance enthusiasm.

By observing Svadhyaya one can visualize the deity. Who is the most worshipped among deities? Atmadev i.e. soul-self is the most worshipped. Hence by observing Svadhyaya Atma must be seen-realized. Whatever ensures realization of self is called Svadhyaya. One must desire realization of self by observing Svadhyaya; less than self-realization is not accepted, or else our efforts are futile.



समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

Samadhisiddhirishwarpranidhanat ॥ 45 ॥

Meaning: Trance is achieved by Ishwarpranidhan i.e. by surrendering to Supreme Being - God.

Explanation: Living life by completely surrendering to Supreme Being leads to success in getting desire-less actions. When one becomes totally desire-less then there emerges the spirit of renunciation. And with the emergence of renunciation there emerges the concentration. And with the help of concentration the Samadhi (trance) is realized.

It is to be understood that by surrendering to God the trance is attained or by trance the competence of God-surrendering is attained. Both are reciprocal, mutually confirmative. The Chitta (mind) which has already attained trance can accept the God-surrendering. And only God-surrendered mind can manifest the trance. Unless and until the wisdom is attained, the mind would be unsettled and wavering in duals like ‘yours and mine’, ‘happiness and unhappiness’. Under such fickle state of mind how can one feel that ‘whatever happens is for the good’? And till one doesn’t feel like that there would be wavering mind and due to such wavering mind his ego would remain due to which God-surrendering would be deprived. Thus if out of wavering mind and ego any one would exist even in the minutest form the above mentioned cycle continues. So, to avoid this vicious cycle,

one has to attain a drop of either the balance state of mind or God-surrendering nature from his Guru. Had there been a drop, it would be converted into ocean on its own.

We have understood the second limb Niyama (ethical rules) of Ashtanga Yoga preached by sage Patanjali in his Yogadarshan. We have also understood the five folds of Niyama viz. Shaucha (Self-Purification), Santosha (Contentment), Tapa (Self-Discipline or penance), Svadhyaya (Self-Study), Ishvara Pranidhana (Self-Surrender or surrender to Supreme Being); and by observing them what can be attained.

The third limb of Ashtanga Yoga is Aasana (posture) which is explained in the next maxim.



स्थिरसुखमासनम् ॥ ४६ ॥

Sthirsukhmaasanam ॥ 46 ॥

Meaning: The one which gives stability and happiness is called Aasana (posture).

Explanation: Attainment of stability and happiness is the main feature of Aasana. Aasan is required in the remaining limbs of Ashtanga Yoga viz. Pranayama, Pratyahara, Dhaarana, Dhyan and Samadhi. Though it is not mentioned in this maxim that for how long one has to sit stably in posture but according to the statement made by the experienced practitioners, overall it is okay to sit stably in the posture for 1.5 to 2 hours. The habit of sitting in one posture should be increased slowly and steadily. One should not have obduracy to sit stably in a posture for so long that the blood circulation in some limbs is stopped and they become very hot. One should sit in a posture till the time he feels comfortable and happy.

Health-wise there are innumerable types of postures. After practicing some postures for health, one can sit in comfortable posture for focused concentration and meditation. In this maxim Aasana is explained as one which gives stability and happiness. Our body must remain completely stable whenever we sit in postures like Siddhasana,

Padmasana, Swastikasana, etc. The body should not move back and forth or side-wise.

In scriptures 8.4 millions species are counted. Sitting posture of each species is called Aasana. As per that logic the counting of Aasanas (postures) are also 8.4 millions; out of which 84 postures are selected for the health purpose. Out of those selected 84 postures Siddhasana, Padmasana and Swastikasana are considered very useful for focused concentration (Dhaarana) and meditation (Dhyana).

One which gives stability and happiness is called Aasana (posture). The other secret meaning can also be defined as – Aasana is the one which gives stable happiness i.e. ceaseless happiness continuously. Here the word ‘stable’ can also be used as an adjective of happiness. Aasana should be one which gives stable happiness, not unstable happiness.

A Shavasana is practiced for half an hour to one hour to get rid of tiredness which is generated after practicing Yoga-Sadhana. One who follows regulation to perform Shavasana on daily basis can practice Yoga-Sadhana harmlessly. In Shavasana, the divine and supernatural fantastic experiences occur which are born out of focused concentration; occasionally transcendental clues and tips are also received; original thoughts are generated intuitively which originate new dimensions.

The carpet which is used to perform postures is also called Aasana. To perform postures a mattress is used. The white woolen cloth can be used on mattress. Mattress is used so that it can be utilized for Shavasana too. Shavasana means relax all limbs and lay down in sleeping posture. It is very much effective to use the same carpet for Shavasana which is used for practicing postures and other penance. It is also suggested to always use one place and one carpet for Yoga-practice.

In the next maxim the remedy to get success in performing right posture is explained.

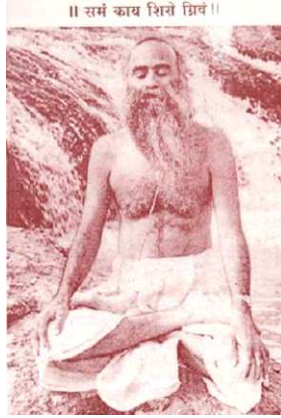
प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ॥ ४७ ॥

Prayatnashaithilyaanantysamapattibhyam ॥ 47 ॥

Meaning: By effortless and concentration on eternity i.e. Supreme-Being (the Aasana is accomplished).

Explanation: Any type of effort is avoided while sitting in posture. Sit in a relaxed and natural state. At the time of posture, if any effort is made then the mind will be involved in that effort and hence there would be early tiredness. The mind must be connected to eternity i.e. Supreme-Being. If efforts are not made for posture then the concentration on Supreme-Being can be more and Aasana can be accomplished faster.

Spinal cord should not bend while sitting in a posture. Head should neither bend on front or back nor sideways. For that it is mentioned in Bhagwad Gita - “समं काय शिरोऽत्रिवं” means body, head and neck should be in straight line. To understand it, refer the photo pasted below:



As per Yogashastra, the pulses like Ida, Pingala, Sushumna and Chitra, Vajra and Brahma are located in spinal cord. If these pulses remain straight then only Prana i.e. life force can flow upwardly in a proper manner. The natural state of Aasana is observed in statues of Jain Tirthankars (In Jainism, a *Tirthankara* (Sanskrit: tîrthankara; English: literally a ‘ford-maker’) is a saviour and spiritual teacher of the dharma (righteous path)).

The general characteristics of Aasana are gives stability, though does not give pain however not strained or bent.

What is attained with such Aasana is explained in the next maxim.

Tatodvandvaanabhigatah || 48 ||

Meaning: With that (i.e. Aasana), the impact of duals are subsided.

Explanation: When Aasana is mastered the Yogi does not have effect of duals like cold-hot, hunger-thirst etc. In other way we can say that when there is no effect of cold-hot, hunger-thirst etc. it is said that the Aasana is mastered.

The fickle of mind is mainly dependent on the fickle of body. With as much velocity the body would be stable or unstable; with the same velocity the mind also would be stable or unstable. In any of the posture, if the body is kept stable for two hours then mind would also become very much stable. For the first hour of body's stability mind fickle much and also try to destabilize the body. But during that phase, if the practitioner remains firmly stable in his posture then the mind slowly starts following the stability of the body and becomes stable. Like, during the time of fasting, for first three fasts feeling of hunger teases too much but from the fourth fast that feeling is subsided. So the remaining subsequent fasts become easy to observe. In Jainism too, the importance of Attham (three fasts) is more than the Atthai (eight fasts) because for the first three fasts one has to control the mind, after that the remaining five fasts become easy to observe.

Approximately for two hours if body becomes stable then Prana i.e. the life force of the body too becomes stable. The stability of mind is directly and proportionately connected to the stability of Prana hence the moment Prana becomes stable the mind follows it and becomes stable. If the Prana becomes unstable then the mind becomes unstable and vice versa. Out of these two viz. Prana and mind, if any one becomes stable then automatically the other becomes stable too. Thus, during posture, because of stability of Prana and mind, the duals like cold-hot, hunger-thirst etc. do not harass. For, at that time, the mind which is otherwise instrumental for getting experience of duals becomes stable itself and so the absence of duals.

We have understood in detail the three limbs of Ashtang Yoga i.e. Yama, Niyama and Aasana. Now let us understand the fourth limb

Pranayama (control of breath).

Sage Patanjali has written maxim 49 through 55 to explain Pranayama and Pratyahara (withdrawal of the senses). The first five limbs of Ashtang Yoga are called external limbs which are included in this Sadhanpaada. The last three limbs viz. Dhaarana, Dhyana and Samadhi which are called internal limbs. Moreover they are supernatural power also. Hence they are included in Vibhutipaad. By practicing Yoga all these three supernatural powers are attained.

Now let us understand maxim 49.



तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥ ४९ ॥

**Tasmin sati svasaprasvasayorgativichchedah
pranayamah || 49 ||**

Meaning: After mastering Aasana, to stop (control) movement of inhalation and exhalation is called Pranayam (control of breathe).

Explanation: In the beginning I would like to suggest that the practice of Pranayama must be done under the guidance and observation of expert of it; the practice of Pranayama must not be done by reading books or by hearing about it or by watching somebody doing it. Otherwise there are chances that it may lead to non-curable diseases. Lungs in the body are very soft and slender organs and very important too. Pranayama is directly related to lungs. If Pranayama is not performed properly then lungs can be damaged, due to which the practitioner has to succumb to terminal disease or death. Pranayama is one of the most important limbs of Ashtang Yoga but simultaneously it is very risky too.

Pranayama rises to the level of Dhaarana (focused concentration), Dhyana (meditation) and Samadhi (trance or enlightenment) in ascending order. Health and life-span is mainly dependent upon the cold and hot elements of the body; and the elements of both the types are dependent upon the Prana i.e. life-force, life-energy of the body. Whose Prana is pure and powerful can do whatever he wishes in the limit of human potential. With the presence Prana human is declared

living and with the absence of Prana human is declared dead.

After practicing posture continuously, tirelessly and with happiness for two hours, one can practice Pranayama. The general characteristic of all Pranayamas is to control movement of inhalation and exhalation as prescribed in scriptures. In this Ashtang Yoga there are four types of and in Hathyoga Praadipika and other scriptures there are eight types of Kumbhaka Pranayama (Kumbhaka Pranayama is a type of yogic breathing exercise in which the breath is retained or stopped.) But in all Pranayamas it is said to retain or hold the breath, a state where there is no inhalation or exhalation and thus to stop and control the normal breathing.

Self-experience – worth telling

I practiced Bhastrika Pranayama (name of one of Pranayamas) a lot. In the morning and evening I used to practice it for two hours. To count the duration of Kumbhaka I used to keep alarm clock which is kept on the bag located in front of me. I count the time with the tik...tik... sound of the second's hand of the clock. After practicing Bhastrika Pranayama for some time, a stage has started arriving where after some period of practicing Bhastrika when I practice Kumbhaka and then Tribandha the faintness starts. [Note: Bandha (bond, arrest) is a term for the "body locks" in Hatha Yoga, treated under the heading of Mudra. There are four types of Bandhas viz. Mula Bandha i.e. contraction of the perineum, Uddiyana Bandh i.e. contraction of the abdomen into the rib cage, Jalandhara Bandha i.e. tucking the chin close to the chest, Maha Bandha also called Tri-Bandha i.e. combining all three of the above Bandhas.] Then it is not known that when the counting was left, from the throat the sound like en....en....en.... starts and Jalandhara Bandh start loosened up. With the start of this state I start feeling a divine joy from head to toe. After some time that feeling of divine joy start vanishing. At that time I feel in my mind that how good if such joyful state remains for a longer period! But at that time everything is out of our control. At that some time posture is disturbed, some time the sitting direction is changed from east to west, some time the clock kept on bag is thrown away, there is burning sensation in the forehead, a scar is also seen on forehead. From all these I assume that my head must be hit many times on the floor and

the clock and bag is pushed away by the collision of my head.

Frequently it has started happening during my practice of Bhastrika Pranayama. I think that during the above mentioned state my heart may have stopped functioning. To confirm that, as soon as I start performing Kumbhak I used to check my pulse of right hand with my left hand. I can feel only a couple of heartbeats are left and then everything is vanished, total unconscious state; when I regain my consciousness I find my left hand move away from my right hand's pulse. Before the arrival of total unconsciousness I feel the wave of divine joy engulfing my whole body. To enjoy this state again and again my mind is enticed to practice Bhastrika Pranayama, Kumbhak and Tribandh repeatedly. At that time sometimes I feel that I may lose my life.

For a couple of times I had told my younger brother Shri Sureshbhai to remain present and observe that actually what happens during my practice. He had told me, "There is en...en... like sound coming out of throat, head moves speedily towards floor and comes back to its position, the face becomes very red and eyes to become so much red that it is felt that blood may come out from the eyes."

Many types of experiments and study of Yoga-practices are done on this body. During the peak time of practice of Pranayama the body used to remain slim, there remains more heat in the body; during winter season I don't feel cold. If the curious and explorer of the Yoga-practices would get something out of my worth telling self-experiences then I would be very happy. There are never ending experiences of Yoga-practices of whole life so it is difficult to describe them all over here. However, because of love and affection of my spiritual friends and followers some experiences are disclosed occasionally.

During Yoga-practice there was consistency of infinite divine, supernatural, mysterious experiences. Hence there was always desire to understand in details about those experiences, due to which I used to meet scholars, specialists and Yoga-practitioners.

Before many years I met Shri Yogendraji in Santacruz Yoga Institute. After hearing about my experiences and having detailed deliberation about them he had told me that they had instruments and

machines to check about some of my experiences. I had told him that I am illiterate and fearful about such machines. He had told me that there was no question of literate or illiterate but my mind was not ready for undergoing such checking.

During those days I had a meeting with Shri Kaivalyanandaji at Kaivalyadham located at Chowpati, Mumbai. After hearing about my experiences of Yoga-Practice he had told me that it was not necessary for me to visit renowned Ashramas having big boards hanging outside them, for they would not be able to give you guidance. Now keep faith in God; thou only would guide you, inspire you and satisfy you.

During that period I had visited many places and met many experienced scholars and had deliberations about Yoga-Practice (Yoga-Sadhana) and the experiences I had during my Yoga-Sadhana. However Supreme Being has showered many blessings because of which I remain illusion-free; thus Almighty God has graced me with eternal fruits of my Yoga-Sadhna in the form of true understanding and wisdom.

I conclude telling my self-experience by quoting verse, the meaning of which is - There is no dearth of things in the God's domain; but if don't perform Karma then you can get nothing, i.e. those who perform Karma can get anything, everything.

The backbone of health is equivalence of Prana (life-force)

The foundation of our whole body, the backbone of the complete health, the root cause of all our peace and happiness is equivalence of Prana (life-force, life-energy).

There is a maxim - प्राणसमाचारे समदर्शनम्. The speaker has said the maxim and he has also said the meaning that everything is possible with equivalence of Prana. But how to make possible, the equivalence of Prana? For that some action has to perform-practice and with that the equivalence of Prana is to attain. Whatever is our spiritual and divine composition, whatever is our physical and subtle structure, whatever structure is of our body and mind; are based on our Prana. There are ten types of Prana mention in Yogashastra; five Pranas (Prana, Apana, Udana, Vyana and Samana) and five Upa-Pranas (Naga, Kurma, Devadatta, Krikala and Dhananjaya). In all these the

main element is Prana. To carry Prana there are two Nadis (nerves), two nostrils. In Yogashastra these Nadis (nerves) are called Ida or Shita (moon system or cold) and Pingala or Ushna (sun system or hot).

In human body Shitataa (coldness) and Ushnataa (hotness) should remain in equal proportion. As much as the equal proportion is imbalanced that much is unhealthiness; as much as the imbalance is increased that much is agedness; and the extreme imbalance causes death.

Yogashastra says that inhale from right nostril is Ushna and inhale from left nostril is Shita. What is Yogashastra? Yogashastra means Shastra (scripture) of Yoga. Yoga means union or meeting; whose meeting, whose union? Meeting – union of Ushna (hot) and Shita (cold). And for that there is Hatha-Yoga. The foundation of each and every Yoga, each and every ‘study of self’ (Swadhyaya) is Hatha-Yoga. Those who advocate it or those who don’t – they all are on Hatha-Yoga. ‘Ha’ means Sun system and ‘Tha’ means Moon system; and Sun means Ushnataa (heat) and Moon means Shitataa (coldness); negative and positive, Prana (life force) and Prakriti (nature), Purush (cosmic man) and Prakriti (nature), Jiva (embodied soul) and Shiva (God), Atma (soul) and Pramatma (Supreme soul or Supreme Being). Some of the above said words are of the vocabulary of science, some of them are of the vocabulary of Yoga and some of them are of the vocabulary of devotion; but their meaning is same.

I try to explain each maxim scientifically as far as possible. This era is of science, of Kaliyuga. Kaliyuga is an era of head and not of heart; era of logic and not of dedication. Hence though other say Kaliyuga demands devotion, I disagree and repeatedly say Kaliyuga demands Yoga and not devotion. Devotion does not work in Kaliyuga because devotion demands dedication and surrender whereas Kaliyuga says don’t surrender. Disciple asks Guru ‘why this’, son asks father ‘why this’? Kaliyuga means a huge and large question mark. In Kaliyuga mind works, for it is an era of science.

If so, then for the equivalence of Prana we would use vocabulary of science and call it Shitataa (coldness) and Ushnataa (hotness) Left nerve or nostril and right nerve or nostril. When we take Prana by

inhale we get Shitataa and Ushnataa in required proportion. As mentioned in Yogashastra the flow of nostril is changed; for ninety minutes left nostril works and for next ninety minutes right nostril works. If we want to change this course for performing certain types of work what should we do? How to change the flow of nostril? Which nostril should work more? Which nostril should work less? Which action requires how much Shitataa? Which action requires how much Ushnataa? For that much Shitataa or Ushnataa how the nostril should work? All these talks are there in Svarodaya-Shastra, for which we require practical training.

To keep Ushnataa and Shitataa in balance with the help of Prana, there is an action. How much breathe we inhale, that much breathe we should exhale; Not more, not less - both should be equal. Currently our respiration i.e. inhale-exhale is not in equal proportion. We have to make them equal. As we keep making them equal, the Shitataa and Ushnataa start getting balanced and once they are completely balanced then the diseases of the body are vanished and health is gained. Such equivalence can also help in practicing stable meditation. As per 'Whatever is in the macrocosm is also in the microcosm', to balance the Shitataa and Ushnataa of microcosm the soul must be balanced and that balance is gained through equivalence of inhale and exhale.

The equivalence of Shitataa and Ushnataa is maintained only if we inhale and exhale breathes in equal proportion. In this Pranayama (one may call it Samshitoshna Pranayama) there remains no fear of distortion or damage even if we make mistake in practicing it, for it is totally harmless. Even if an error is made in practicing this Pranayama it does not harm, it only benefits the practitioner. This is an infallible action, practice.

We can take help of clock to make our inhale and exhale breathes equivalent. Or we can count the chanting of Aum... Aum... Aum... and make them equivalent.

One we are sure that we have practiced it perfectly, the equivalence of breathes are maintained; then the practice which is done with two nostrils simultaneously should be done with one nostril. First inhales breathe with right nostril in the same proportion and while inhaling close the left nostril. After that close the right nostril and with the left

nostril exhales breathe in the same proportion. Then inhales breathe from the left nostril and at that time close the right nostril. After inhaling breathe close the left nostril and exhales breathe from the right nostril in the same proportion. Repeat this cycle again and again consistently for a longer period. By doing so the balance of Prana is maintained in the body and hence the Samdarshan (balanced realization) is attained due to which one can remain balanced while facing the duals of life.

In the training centers of Aum-Parivar Bhastrika Pranayama, Dirgh Pranavochchar (methodical long chanting of Aum), Bhramari Pranayama and Dirghayu Pranayama are practiced with the help of incantation-chant (Mantra-Jaap), incessant collective utterance of the name of God (Dhuna) and hymns (Bhajan). With this method the practitioner performs various Pranayamas harmlessly. Let us understand it.

Oral chanting of any Mantra i.e. incantation-chant should be long and deep. It is advisable that the chant should be extended for twenty seconds. If Mantra-chanting is started in this way then the Uddyan Bandh and Mul Bandh (names of body locks of breathing exercises) are being started effortlessly. By the end of chanting the said body locks will be fully established. With the help of Mul Bandh, as the vital force (Prana) starts its upward journey towards Brahmrandhra (one of seven Chakras, the crown of the head – also called Sahsrara), the sperm too starts attracted for upward movement. It is mentioned in Hathyoga-Pradipika –

प्राणाप्राणोनाद्यद्विन्दुमूलकण्ठे चैकताम् ।

गत्यायोगस्यसंसिद्धिं यच्छतो नात्र संशयः ॥

Means – By practicing Mul-Bandh the Apan Pran (the *apana vayu* is one of the five energy subdivisions of Prana, and is considered one of the most important. It is believed to influence digestion, elimination and reproduction, it is active in the pelvic and lower abdominal areas known as Muladhar Chakra) is merged with Prana and enter into Sushumna nerve. Because of it, the Naad – cosmic sound is produced. After that, Prana and Apan along with Naad would move above the heart; there the sperm unites with Naad and goes to

head (Brahmrandhra); at that time undoubtedly the Yoga is achieved.

Because of Mul-Bandh and Uddyan-Bandh are perfectly done, a mysterious pressure is created on sperm-carrying nerves which increases from the lower end of the spine to the upper end. That is why sperm moves towards head with gradual speed. During Mantra-chant the vibrations are generated in the tonal cords which affect the sperm-carrying nerves and thus some portion of the sperm is converted into Ojas (Ojas is one of the three vital essences that together promote and sustain our physical vitality, mental clarity, and overall health. The three vital essences are -prana, tejas, and Ojas). Now this portion of sperm which is converted into Ojas moves out of retrograde border – lapsing boundary. When Mantra-chant is over practitioner gets a little time to inhale. At that time the pressure on sperm-carrying nerves is decreased and hence the nerves become loose. Because of this, the portion of sperm which was converted into Ojas is thrown upward with intense pace. The nature of water is to flow downward and nature of Ojas is to move upward. Hence one has to convert sperm into Ojas to move it in upward direction; one can perform any spiritual-yogic practice to do so.

During oral Mantra-chanting, Mul-Bandh and Uddyan-Bandh are observed in such a scientific way and with gradual pace that there is no fear of exaggeration. If oral Mantra-chanting is done collectively in mass and by two teams chanting one by one then there is no fear of distraction of laziness and laxity.

With this type of Mantra-chanting, Mul-Bandh and Uddyan-Bandh are formed correctly and hence Bahya-Kumhak Pranayam (holding the breathe after exhaling) is performed, because of which the assorted subtle actions-reactions take place. Thus celestial vibrations are created in Ojas-carrying nerves. All and all this would make Sadhak i.e. practitioner an infallible virile. Those who have attained the supernatural power and become celibate would use their grace and by imparting the suitable practice would ensure that the practitioner attain celibacy and move forward in the path of achieving emancipation. Only they know better that which practice is suitable and at what time it should be performed for the welfare of practitioner.

Bhramari Pranayama

To practice Bhramari Pranayama safely, prolonged intonation of Aum is very helpful. 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.

Dirghayu Pranayama

To practice Dirghayu Pranayama safely there is simple remedy. We have to inhale and exhale the breathe in a normal way. But when we exhale the breathe we have to perform Kumbhaka for 2-3 seconds meaning we have not to inhale for 2-3 seconds. Once we stop inhaling breathe for stipulated time we can inhale in a normal way. We have to ensure that we would not perform Kumbhaka for such a long time that the inhaling of breathe would become abnormal and we have to inhale breathe more deeply. Thus first inhale breathe normally, then exhale breathe normally, and then perform Kumbhaka for a few seconds. Repeat this cycle for 10-15 minutes. By doing this Dirghayu Prqanayama the muscles of heart and lungs get enough rest to extend their efficiency.

Plavini Pranayama

In Yogashstra there are eight types of Kumbhakas are described viz. Shitali, Shitakari, Bhastrika, Bhramari, Plavini, etc. Different benefits of these eight Kumbhakas are also described. Plavini is one of these eight Kumbhakas. Swami Shri Yogeshwarananda Saraswatiji has given 'Kanth-udar-vaat-purak Pranayama' to this Plavini Kumbhak. With this Pranayama a practitioner can swim in the water without moving his hands and legs. Swamiji has written in one of his books that when he had visited Mount Abu, one Yogi had walked on the surface of water for nearly 30 feet. I myself practice Plavini Pranayama. Why did I tell you this? Not to satisfy the ego but to prove that whatever is described in our scriptures is not imaginary.

This Plavini Pranayama is also called Kanth-udar-vaat-purak Pranayama or Pavanbhakshan Pranayama (feeding of air). In the ancient times Yogis live for years only by feeding their bodies air. Though people feel that such talks are imaginary but my own contemplation and pondering is that, with this Plavini Pranayama the body is to be fed and for that the air-wind is to fill in the stomach. Under normal circumstances inhaled air goes to lungs whereas in Plavini Pranayama oxygen has to reach to the stomach. Our body gets nutrition from food grain, water, milk, etc.; likewise there remain nutrition in the oxygen too. Yogis take oxygen in the stomach with the help of Plavini Pranayama and store it there. From the oxygen stored in stomach, the intestine absorbs some nutrition. Yogi needs not perform any action for that. Moreover he does not need much nutrition during the practice of Samadhi (trance).

As Pranayama is one of our most favorite subjects if we keep on speaking on it then there would be a whole book on this subject only. But when we learn and understand the Yogadarshan then this much content is enough for the curious practitioner; with such understanding let us understand the next maxim.



आह्लाभ्यन्तर स्तंभवृत्तिर्देशकाल संख्याभिः परिदृष्टोदीर्घसूक्ष्मः ॥ ५० ॥

Bahyaabhyantar stambhvrittirdeshkaal sankhyabhih

Paridrastodirghsukshmah || 50 ||

Meaning: The duration and subtleness of Bahya (i.e. Rechaka or exhalation of breathe), Aabhyantara (i.e. Puraka or inhalation of breathe) and Stambh (i.e. Kumbhaka or retention of breathe) Pranayama can be measured from the point of view of time, place and number.

Explanation: By observing from the point of view of time, place and number, the Rechaka, Puraka and Kumbhaka Pranayama grows longer and subtle.

When lungs are emptied by exhaling the air is called Prasvasa. When air is inhaled and lungs are filled with it then it is called Svasa. In both exhaling and inhaling normally, neither the lungs are fully emptied or filled. When the air is fully exhaled and lungs are fully emptied then it is called Bahya or Rechaka. If lungs are fully filled up with inhaled air then it is called Aabhyantara or Puraka. And when the filled up air is retained in the lungs then it is called Stambha or Kumbhaka.

While doing Rechaka and Puraka the velocity of exhalation and inhalation is slowing down then it is said that the state of Rechaka and Puraka are becoming subtle. The duration of both is being extended then it is said that they are being lengthened. The counting of frequency of Rechaka, Puraka and Kumbhaka is called their number.

The entry of air in the lungs and the exit of air from the lungs which happens normally are called the Svasa (inhale) and Prasvasa (exhale). But when Svasa and Prasvasa are observed scripturally for longer duration and subtly then they are called Aabhyantara or Purak and Bahya or Rechaka respectively. Because, due to the state of long duration and subtlety there is severance of normalcy of Svasa and Prasvasa that is why they are called Aabhyantar and Bahya and not Svasa and Prasvasa. And in Kumbhaka (retention of air) there is

apparent severance of Svasa and Prasvasa.

Very slow exhalation of air, for very long period is called the Bahya Pranayama. Very slow inhalation of air, for very long period is called the Aabhyantara Pranayama. And retaining the inhaled breathe scripturally in the lungs is called Stambha Pranayama. Let us understand 'Dirgha' (means for longer duration) and Sukshma (means subtle) with example.

Let us assume that we empty the water-filled vessel with very slow velocity and with very thin current of falling water in two minutes. Now if we make the current of falling water so thin that the same vessel is emptied in six to eight minutes. The more time taken in emptied the vessel is called its Dirgha state and the thinness of the current of flowing water is called its Sukshma state. The Dirgha state is attained only when the Sukshma state is attained. The Dirgha state is attained only when the Sukshma state is attained. By attaining Sukshma state, the Dirgh state is attained on its own. With this example we have learned the Dirgha and Sukshma states of Bahya Pranayama. This way we have to understand the Dirgha and Sukshma of Aabhyantara and Stambha Pranayama.

Up to how much distance the air goes which is in the lungs and thrown out with the help of nose? To reduce that distance slowly is the measurement of Bahya using Desh (place or distance covered). How much time it takes to empty the lungs is the measurement of Bahya using Kaal (time). And in this manner how many number of frequencies are observed? Five, ten, twenty, fifty, etc; is the measurement of Bahya using Sankhyaa (number of frequencies). In this way we have to understand the measurement of Aabhyantara and Stambha using Desh, Kaal and Sankhyaa.

आह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ ५१ ॥

Bahyaabhyantaravishayaakshepi chaturthah ॥ 51 ॥

Meaning: The throwing away of the subjects (viz. Desh, Kaal, Sankhyaa i.e. place, time and number) of Bahya and Abhyantara is the fourth Pranayama.

Explanation: If Stambha (Kumbhak) is observed – is remained

without Bahya (Rechaka) and Aabhyantara (Puraka), then it are called the fourth type of Pranayama. In the previous three Pranayamas the sequence is Rechaka (exhale), Puraka (inhale) and Kumbhaka (retention of breathe). In that Kumbhaka, the Rechaka and Puraka are needed. It is also called Sahit-Kumbhaka i.e. the Kumbhaka which is observed with Rechaka and Puraka. After Kumbhaka, a practitioner has to take the refuge of Rechaka and Puraka. After observing Kumbhaka for some time, a panic is felt hence Rechaka has to be observed. After that Purak is observed and then again Kumbhak is observed. Again a panic is felt after observing Kumbhak for some time so Rechaka and Puraka are observed. In the fourth type of Pranayama we have not to follow such sequence. This is matured stage of Pranayama. While practicing the Pranayama, after repeatedly following the sequence of Rechaka, Puraka and Kumbhaka the Prana is accumulated in plentiful quantity so that there remains no feeling of panic even after observing Kumbhaka for a longer duration; The Kumbhak can be observed for longer duration, considerable time hence Rechaka and Puraka can be avoided for a longer duration.

The throwing away of the subjects (viz. Desh, Kaal, Sankhya i.e. place, time and number) of Bahya and Abhyantara is this fourth Pranayama.

When the air is fully exhaled and lungs are fully emptied then it is called Bahya Pranayama or Rechaka which is different from the Prasvasa i.e. normal exhalation. If lungs are fully filled up with inhaled air then it is called Aabhyantara Pranayama or Puraka, which is different from the Svasa i.e. normal inhalation. When the filled up air is retained in the lungs as far as possible then it is called Stambha Pranayama or Kumbhaka. And with the maturity of the practice of above mentioned three Pranayamas, when Kumbhaka can be observed for considerable longer duration then it is called the Chaturtha i.e. fourth Pranayama.

Inhales breathe normally but exhales breathe fully; if it is done frequently then it is a practice of only Rechaka Pranayama. Inhales breathe fully but exhales breathe normally; if it is done frequently then it is a practice of only Puraka Pranayama. For different kinds of results-fruits different Pranayamas are legislated. Those Pranayamas

which are not available in the scriptures and books are available too which can control the basic elements of the body; these pranayamas can learn from their experts.

In the next maxim the fruit-result of Pranayama is described.



ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

धरणासु च योग्यता मनसः ॥ ५३ ॥

Tatah kshiyate prakashaavaranam ॥ 52 ॥

Dhaaranaasu ch योग्यता manasah ॥ 53 ॥

Meaning: With that (Pranayama) the cover before the light is depleted and the state of mind becomes suitable for Dhaaranaa (focused concentration).

Explanation: With the practice of Pranayama the Prana is accumulated and increased in the body; with the result of that Rajas (passion, active, confused) and Tamas (darkness, destructive, chaotic) Gunas are overwhelmed and Sattva (goodness, constructive, harmonious) are increased tremendously. All the basic elements of the body behave in a balanced manner. Heterogeneous elements and impurities of the body are destroyed slowly. The flow of Prana is increased and due to its adequate flow the intelligence is sharpened, hence wisdom is risen and the light of knowledge is experienced inside the body. Thus all the covers before the light is depleted and destroyed. Shri Panchshikhaacharya has told about Pranayama - “There is no greater penance than Pranayama. All impurities of the body is destroyed and light of knowledge prevails.”

There is a Shloka of Manu Bhagawan –

दहन्ते ध्मायायमानां धातुनां हि यथा मलाः

तथेन्द्रियाणां दहन्ते दोषाः प्राणस्य निग्रहात्

Meaning: As impurities of metals are burned in the heat of the fire, likewise the impurities of senses are burned with the practice of Pranayama.

The second result (fruit) of Pranayama is that the mind becomes

suitable for Dhaarana (focused concentration). Mind is extremely instable; it does not remain stable – it cannot be held at one place. If it is held as per wish, then great miracles can happen. Dhaarana (focused concentration) is internal limb of Ashtanga Yoga. As the mind becomes suitable for Dhaarana with practice of Pranayama, one enters into internal Yoga.

There are many places for Dhaarana inside the body and outside as well. For the achievements of different elements, different practices of Dhaarana are legislated in Yogashastra. As the impurities of the body which make mind instable and fickle are destroyed and the covers before the light of knowledge are removed due to practice of Pranayama, the mind becomes capable of practicing Dhaarana. Dhaarana is a step of accomplishments and Samadhi.

Infallible Tactic for Pollution-Free Atmosphere:- Pranayam (Breath-Control)

In one minute, a young and healthy human being breathes approximately eighteen times. As much as it can be minimized, that much Prana i.e. life-force or oxygen of universe is saved; that much less life-force (oxygen) from the ocean of life-force is utilized. And if exhale is breathed out as minimum as possible from the lungs – contaminated air is thrown out as less as possible, that much less life-force is contaminated in the ocean of Prana – the life-force.

Thus, the practice of Pranayam - the breathe control helps to purify the atmosphere of universe and maintain it.

This tactic to provide priceless benefit to Vyashti – the individual body and Samashti – the mammoth universal body, without spending a single penny is a divine gift to universe by the sage-culture.

It is an infallible remedy of many suggested remedies to create pollution-free atmosphere.



स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार
ईवेन्द्रियाणाम् प्रत्याहारः ॥ ५४ ॥

**Svavishayaasamprayoge chittasya svarupaanukaar
ivendriyaanam pratyahara ॥ 54 ॥**

Meaning: The senses get dehooked from their objects and get identified with the Chitta (consciousness), assume form of Chitta (consciousness) is called Pratyahara (withdrawal of the senses).

Explanation: With the practice of Yama (moral disciplines), Niyama (positive observances), Aasana (posture), Pranayama (breathing technique) the Chitta leaves fickleness and starts getting stable, starts getting introvert. At that time senses to get dehooked from their objects and start imitating-following the Chitta. In the initial stage Chitta used to follow senses but now senses follow Chitta. This stage is called the Pratyahara (withdrawal of the senses). Pratyahara means reverse flow. First Chitta was engrossed in senses, now senses are engrossed in Chitta.

If there is the minutest hole in the pot then the water of the pot slowly flows out; likewise if any of the senses remains lax then penance, abstinence, restraints, etc. are also in vain.



ततः परमावश्यतेन्द्रियाणाम् ॥ ५५ ॥

Tatah paramaavashytendriyaanaam ॥ 55 ॥

Meaning: By it i.e. by Pratyahara, total victory over the senses is obtained.

Explanation: This is the last maxim of Sadhanpaad. Instead of saying “by Pratyahara, total victory over the senses is obtained” it is better to say that at a stage when senses are fully controlled, when senses behave as per the wish is called the Pratyahara stage in Yogashastra. If Pratyahara is mastered then only the succeeding limbs Dhaarana (focused concentration), Dhyana (meditation) and Samadhi (trance) can be mastered.

Thus the Sadhanpaad is completed here. In Sadhanpaad we have understood the afflictions and their stages. We have also understood about the Kriya-Yoga. The gist of Sadhanpaad is - Heya or worth abandoning i.e. sufferings, Heyahetu or reason of sufferings, Haan or solitude – salvation, and Haanopaay or remedy of salvation. The twenty four elements are also explained here. Then we have understood the first five limbs of Ashtanga Yoga viz. Yama, Niyama, Aasana, Pranayama and Pratyahar. Here there is an end of Sadhanpaad.

The last three limbs of Ashtanga Yoga viz. Dhaarana, Dhyana and Samadhi are included in Vibhutipaad because these three limbs are themselves considered as the greatest attainments. The onlooker (Drashta or Self) obtains a state of steadiness (concentration) in himself is the biggest accomplishment and this stage is attained with the help of Samadhi.

Though Dhaarana, Dhyana and Samadhi are included in Vibhutipaad let us understand here in Sadhanpaad so that the readers of this book are benefitted to understand all eight limbs of Ashtanga Yoga in this book only.

Three Maxims of Vibhutipaad

The first maxim of Vibhutipaad is –

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

Deshbandhshchittasya dhaarana || 1 ||

Meaning: Fixing the Chitta (mind or consciousness) at one point is known as Dhaarana.

Explanation: To fix the Chitta at one point-place of internal body or at one point-place of outside the body is called Dhaarana.

Dhaarana can be called a mental Trataka. In Trataka, an object is to be seen without blinking the eyes. Mental Trataka means an object is to be seen with closed eyes i.e. an object to be seen with imagination or visualize an object with closed eyes. If Trataka is observed in an improper way then there are chances of weakening the eyes or even blindness; whereas in the mental Trataka there is no such fear.

This form of Dhaarana is described in the simplest way so as to enable the practitioner to understand it easily and practice it practically.

On whatever place of the body if the mental Trataka is performed then the Prana and mental faculties too get fixed in that place.



तत्र प्रत्यैकतानता ध्यानम् ॥ २ ॥

Tatra pratyaikataanataa dhyanam || 2 ||

Meaning: When Dhaarana is performed unceasingly then it is known as Dhyana (meditation).

Explanation: When we perform mental Trataka (Dhaarana) by fixing the Chitta at some figure in one place then it may happen that for some time that figure is visible in that place but after some time something else starts seeing. We try hard to focus on decided figure but after some time something else is seen; or our continuity of contemplation on decided subject is broken and we start contemplating on other subjects; till such stage remains, it is called Dhaarana. But when mental Trataka, Dhaarana is done unceasingly means the decided figure can be seen at decided place in the body as per desired time and during that phase no other figure is seen then that stage is known as Dhyana (meditation).

Dhyana – is it a simple thing, simple subject?? It is the seventh limb of Ashtanga Yoga. After that there is Samadhi (transe). Dhyana and Samadhi, there is not much difference in them; the difference is of intensity only. When Dhyana reaches at the most intense and profound stage then it is called Samadhi. When Samadhi is in cursory stage then it is called Dhyana. Glorious people, great souls used to tell “perform meditation, perform meditation”; common people tell “not able to perform meditation, not able to perform meditation!!” How come meditation is performed? If we directly appear for secondary examination then even after many births we can’t get success. We should start climbing the ladder from the first step. They are exceptions who directly practice the meditation – the seventh limb of Ashtanga Yoga - successfully. Those who have practiced Ashtanga Yoga since many births and mastered the six or seven limbs during those births, can practice meditation directly and get success in doing

it. Without that, how can meditation be practiced directly?

Dhyana is the seventh limb of Ashtanga Yoga. Subsequently it is converted into Samadhi. Samadhi means fulfillment of human-life, eternal peace, a stage in which total contentment is felt, self-realization, realization of Supreme Being. It cannot be achieved directly. If we want to become doctor or engineer then we have to start from 1st standard; we have to take help of many teachers, affectionate and friends. After clearing many examinations we can get the degree doctor or engineer and then after practicing the profession we can master it. If so for the material achievement then Dhyana is the spiritual matter, matter of practice of Yoga. After having progress in spiritual matters we have entered into the path of Yoga. And in Yoga too, Dhyana is the seventh limb, which is considered almost equivalent to Samadhi – the last and final limb of Ashtanga Yoga. And surprisingly people make hue and cry that they try hard but they are unable to practice Dhyana. Dhyana cannot be mastered directly; the way one cannot become doctor or engineer directly.

It is my desire to become prime minister; even prime minister too wishes to make me prime minister; hence he makes me prime minister. But what is after that? How to govern?? If I am not educated and prepared by somebody for that post then how can I govern? It is like prime minister for namesake. Due to inexperience I am thrown out from that post. We have a desire to practice meditation – Saint too wants us to practice meditation, but only by keeping such desire meditation cannot be practiced and mastered. Along with desire of both – me and saint's - I must have practiced continuously and mastered the first six limbs of Ashtanga Yoga; I must have patience of years and births. Just like daily routine of taking bath, eating breakfast, going to office, Yoga-practice should also become a part of daily routine. Without getting bored and without expecting fruits of our practice we have to toil hard continuously. Then only we can sustain and survive. Those who practice Yoga with greed of getting fruits at once can never sustain or survive. Yoga-practice should become a part of daily routine and life.

One more thing is to be decided in the initial stages of the Yoga-Sadhana i.e. who has mastered it whatever we want to achieve?

Suppose if we want to have wheat then by any means we have to decide who owns the type of wheat which we want? If the person selected by us does not have the wheat but he merely acts of having wheat then even if we practice hard for years and births but in vain; we get disappointment only. For Dhyana too, same thing is applied. How can one teach the method of performing meditation who does not know anything about Dhyana? So first thing first - whatever we wish is available with the one whom we approach? Once it is decided then there is no need to worry. Then we would definitely get it as per our competence. After that the practice and method shown by him must be a part of our daily routine. We must not get impatient that others have succeeded in achieving it but we have not. At that time we must think that others were more competent than us hence they achieved it faster than us. Those who are more competent, though they start their practice later can move ahead of us in getting results.

So, first we have to decide that whatever we want is available with the one whom we contact. Once it is decided that – yes, the contacted person has it, then we must surrender to him thoroughly. Then body-mind-wealth, thought-speech-behaviour; everything is surrendered. “Everything that happens is for good” – with such wisdom we have to live our remaining life; there should not be impatience, there should not be desire for getting fruit.

We may think that though we are not eligible and qualified but Gurus and saints are powerful; then why can't they make us eligible and qualified at once? Such as –

Shri Krishna has shown Virat-Svarup – Vishvarupa (universal-form, omni-form) to Arjun. Arjun was not qualified for that for he had physical eyes. If someone sees Vishvarupa with physical eyes he loses his eye-sight. Hence Shri Krishna gifted divine eyes (Divya-Chakshu) to Arjun and then showed him Vishvarupa. Before showing Vishvarupa to Arjun, Shri Krishna prepared Arjun to understand it and grasp it. A question may arise in our mind that why Guru can't prepare us the way Shri Krishna prepared Arjun. Many such arguments may arise. Where there are arguments, doubts, and unnecessary debates, there can never be realization. The realization is only in surrendering. Once it is confirmed that whatever we want to have is

available with someone then there must be total surrender, there must not be doubts or suspicion. In scriptures it is called Aavyabhicharini Bhakti i.e. faithful devotion. If any doubt is arisen then it is called Vyabhicharini Bhakti – unfaithful devotion. If there is doubt and suspicion for Guru then we lose our faith in them and the end result is we lose their contact; if we don't go to them then how we can get anything from them.

Let us extend our talk of Vishvarupa-Viratdarshan. Arjun along with many others believed Shri Krishna as God. Why Vishvarupa-darshan was not made available to all of them along with Arjun? Because Arjun was the only one who was eligible for Vishvarupa-darshan. Without eligibility how can divine eyes be given? How can the highest level of understanding be given to you, if you don't have the grasping power to grasp it. There are limited numbers of letters in alphabets and what is to be told and impart is infinite i.e. out of the range of letters of alphabets; hence how can one understand? For that one is to be educated and made eligible to grasp the highest level of understanding. Guru never tells that he is preparing us and we never feel that we are being prepared. Guru prepares us so naturally and normally that we never come to know that when we reach to graduation from first standard! Everyone as per their eligibility and qualification moves forward. The one who is in the first standard will move forward slowly. He may get fail for a few times. Someone may remain illiterate forever. Or someone may leave study out of frustration of failure. In spiritual learning too, such things happen. Meditation is not so simple that it can be taught easily to everyone and they can be ready at once. Meditation is the seventh limb and when one reaches there, the practice of Ashtanga Yoga is almost over by then.

Dhaarana is the sixth limb. Chitta i.e. mind is to fix at one point of the body is called Dhaarana. When Dhaarana is practiced unceasingly then it is called Dhyana. During practice of Dhaarana mind is fixed on one point for some time; then after some time it may move to office or family or other objects, from there we divert it to original point where it was fixed earlier. Again after some time it moves away and again we bring it back to the original point. Such stage is called Dhaarana. After practicing Dhaarana for a longer period we would

reach to a stage where mind would not move away from the focused point; wherever it is fixed, it would remain fixed unceasingly on that point for the period we wish to keep it there; Such stage is called Dhyana. And when Dhyana becomes extremely deep and profound then it is called Samadhi. How steady the flame of the lamp remains where there is no wind! It is called ‘Nirvaat-Dip-Sam’. How steady the flow of oil remains when we pour it to another vessel!! It is called ‘Taildharavat’. When Dhaarana attains such steady state then it is called Dhyana.

The second definition of Dhyana is - ध्यानम् निर्विषयं मनः – meaning: to make the mind free from material lust and enjoyment is called Dhyana. Considering this definition of Dhyana if we think then whose mind is free from all material lust and enjoyment? Everyone tries to practice meditation but are their minds become free from material lust and enjoyments? Alas! To become free from all material lust and enjoyments we have to practice the Yoga-sadhana. The whole Ashtanga Yoga is for that only. First we have to start with the five sub folds of Yama viz. Ahimsa, Satya, Asteya, Brahmcharya, Aparigraha; and then the five folds of Niyama viz. Shaucha, Santosh, Tapa, Svadhyaya, Iswerpranidhana; Once we master them then comes the Aasana. If we can sit in a posture for minimum two hours then we have to move ahead and start practicing Pranayama. It is the most useful limb to attain Yoga. It is very hard to practice. If above mentioned three limbs are not mastered then it is not advisable to practice Pranayama. After mastering Pranayama we have to start practicing Pratyahara. By practicing Pratyahara, the outer doors of all senses are to be closed and the inner doors of all senses are to be opened. When senses get dehooked from their objects and get identified with the Chitta (consciousness) then we may say that we have mastered the fifth limb Pratyhara. After Pratyahara there comes Dhaarana. And the mature stage of Dhaarana is called Dhyana. So Dhyana is such a hard limb to practice so it cannot be attained easily. But because it is hard to attain that does not mean that we have to disappoint. Those who have adopted spiritual path and taken the shelter of spiritual Guru and live their life as per Guru’s preaching will never have a material decadence. Though slowly but surely they

move ahead and progress in their spiritual path.

We have not to disappoint, for Dhyana is very difficult to practice. If we have a true understanding of what to do then we can prepare ourselves. Let us understand with an example. Mother shows big storing vessels full of wheat to her daughter and tells her that she has to manually grind all the wheat! The daughter becomes nervous to hear that. So mother explains her that everyday she has to grind small amount of wheat as per their daily requirement. This way quintal of food grain can be ground; likewise with the daily practice, very hard and difficult work can be performed and completed. If we think during our study in first standard that I have to become graduate and post-graduate then we become nervous. Instead we keep studying in each standard and keep progressing in the subsequent standards then we can complete graduation and post-graduation and even Ph.D too. But how can we achieve this? By enrolling in the first standard and then studying for years together to achieve our goal. Thus, how difficult Dhyana may be, if we come into the contact of true saint or spiritual Guru and remain in their contact forever then on one day we can reach to our destination.

There are many questions raised regarding Dhyana. But very rarely we speak on such tough subject. If you are not competent enough to grasp it then you may get frustrated. Today we have to speak on this subject so as to enable you to understand it properly, for there is lot of publicity and propaganda is going on this subject. As there is more pretence, sham and hypocrisy is spread and propagated regarding Dhyana it is necessary to have true understanding about Dhyana. If enough knowledge and true understanding regarding Dhyana is gained then the lies and propaganda about Dhyana cannot deter us and we can move ahead in the path of Yoga-Sadhana.

Thus, first we have to gain true understanding and once it is understood then we have to surrender to the one who has imparted true knowledge and also surrender to the true understanding. Vivekananda had tested Ramkrishna for long duration of time that whether Ramkrishna was deserved to be his Guru or not. But once he found Ramkrishna competent and suitable then he whole-heartedly surrendered to Ramkrishna. So for our whole life we have not to test

the Guru. We have to understand that if today we take examination of the one who had got first class in secondary school certificate examination before five years may get fail. It is also to be kept in mind that the Guru must be tested tactfully. In the education system a student has to undergo an examination process; but in the spiritual field though curious disciple wants to test his Guru, it is not mandatory for Guru to sit for the examination. Guru never tells you to become his disciple. Hence if you want to test your Guru then you have to do it carefully and tactfully or else they feel betrayed and at the end we become the looser and not the Guru.

We are not talking of the Dhyana which is propagated and performed nowadays. What we are talking about is of Dhyana, which is the seventh limb of Ashtanga Yoga. Only after mastering the preceded six limbs, one can enter the seventh limb. Nowadays what is propagated and taught is directly practicing Dhyana without making any effort for the preceding six limbs. It is the seventh limb of Ashtanga Yoga i.e. Dhyana which is very tough to practice. And it is not like that because of its toughness we cannot practice and master it. In the past many had mastered it; in the present many have mastered it and in future too many would master it.

It is already observed that the work done as a part of daily routine cannot be done without attention, care and concentration. In each and every matter we have to keep attention i.e. Dhyana. Whatever we speak is done carefully and considerately which also require Dhyana. We cannot speak which is required to speak if we don't keep attention (Dhyana). Whatever you hear is heard because of Dhyana only. If your Dhyana is elsewhere and not in hearing of what is spoken then you cannot hear it properly. In this way whatever we do as a part of our daily routine is with the help of Dhyana only. However nowadays it is to be told – practice Dhyana, practice Dhyana!! Why is it told? Because, the Dhyana, which is effortlessly done for doing things of daily routine is different than that of the Dhyana which is seventh limb of Ashtanga Yoga and propagated to practice.

The Dhyana, which is effortlessly done for doing things of daily routine, is extrovertly. At the time of performing daily activities we practice Dhyana of external things only. That Dhyana is performed

only with the opening of external doors of the senses. The Dhyana which is the seventh limb of Ashtanga Yoga is done introvertly. By practicing Dhyana introvertly we have to try to witness the divine and supernatural subtle wealth which is hidden inside the body. Let us refer to a well known Shloka - *Yat pinde tat brahmande* – it is an ancient Sanskrit verse, or *Shloka*, from the ancient philosophical and yogic texts, the *Puranas*. The translation of ‘yat pinde tat brahmande’ can be interpreted as “Your body is a miniature universe.” *Pindanda* means “microcosm” and *Brahmanda* means “macrocosm”; thus, a more literal translation would be “Whatever is in the microcosm is also in the macrocosm.” For Yogis, this means that their small selves are simply part of a larger universal Consciousness. So to witness that subtle wealth of universe inside the body, the internal doors of all senses must be opened. And thus the universal consciousness can be witnessed sitting in our home and practicing Dhyana of Ashtanga Yoga. That is why it is said that Dhyana of Ashtanga Yoga is tough to practice but its result is great!

It is nature’s law that if one is filled up than the other is emptied. Ex. If we want to remove the air from the pot we have to pour water into it. As the pot starts filling with the water the air is moving out of it. Likewise when we remove water from the pot the air starts filled up in the pot. The senses have doors on both sides i.e. external and internal. When we open the eyes they witness the external world. But when we close the eyes and try to see internally then their internal doors are opened. Thus out of these two we can do whatever we like. If external door is closed then the internal door is opened on its own, and when internal door is closed then the external door is opened.

The Dhyana which is preached is to be done introvertly, internally. And the Dhyana which is done effortlessly while doing our daily routine work is extrovertly i.e. of external subjects and elements.

In this discussion other possibility is also to be considered. We find the Guru and start practicing Dhyana as per their guidance. But after some time of his acquaintance we find that whatever we want from him is not available with him; now what should we do? We are shocked; as we have lost much of our time we are severely shocked. Due to our shock we are depressed and become angry and hence we

get a feeling of taking revenge. We have to be cautious here. Whether after short period of time or after long period of time, once we become aware that he is not suitable for us then we have neither to be depressed nor to be sad; we should not have feeling of revenge. Instead of wasting more time in all such negativities we should start looking for other person. The Yoga-sadhana and Dhyana are very subtle spiritual matters. As such there is no test to identify the person who has mastered these.

There is a gift of God to everyone that after remaining in contact with someone we come to know that whatever erudition we require to have from the saint or Guru is there with him or not. Different people may take different time to reach to the said conclusion but sooner or later he would conclude that his is a right choice or wrong choice. Amen.

Firstly – Dhyana, the seventh limb of Ashtanga Yoga is not simple. Secondly – Though Dhyana is not simple, it can be practiced and mastered. Thirdly – The Dhyana performed during daily routine is extrovertly and done effortlessly and what is preached to perform is the introvertly Dhyana which help us witnessing the internal universe. Fourthly – Do the saint or Guru who teaches us Yoga-sadhana has enough versatility and eligibility to impart the knowledge of Ashtanga Yoga? Fifthly – We have to master the first six limbs of Ashtanga Yoga before practicing Dhyana. Sixthly – If we are able to practice deep and profound Dhyana for the period we wish to practice then we may say that we have reached to the eighth limb of Ashtang Yoga i.e. Samadhi, for the persistence in Dhyana is called Samadhi. Once we reach to this stage then we may say that we have attained Ashtanga Yoga. Is it possible? Can a common person practice such profound Dhyana with persistence?

Let us also understand the utility of sitting directly for Dhyana without the practice any of the first six limbs of Ashtanga Yoga. We may say that it is an effort to enter into the regime of actual Dhyana prescribed in Ashtanga Yoga. Abhyasa (Practice) and Vairagya (detachment) are required to attain any spiritual thing in life. In simple language it is called Tapa (penance). Without penance nothing can be achieved. The efforts we make to practice Dhyana directly are a

penance to attain true Dhyana. But we should not make a mistake by calling it a true Dhyana.

We have been trying to understand Dhyana with different aspects and great details so as to enable curious practitioner to become aware and attentive. These are not told to condemn or blame somebody. These are told to ensure to make human life meaningful. The effectiveness of human life is to attain extreme happiness which is possible only by Yoga-practice; and Dhyana is the limb of Yoga. Whatever true understanding we have about Dhyana, we should try to make others understand it. But those who are not ready to listen to it or not interested in it, we should not insist them to listen. We should not waste our time in making arguments with them and create controversy out of it. Saints rightly said that our focus should be on gist of the content preached to us.

A few remedies for attaining concentration

Many practitioners used to make complaints that they are not able to perform Dhyana properly. For the benefit of them we would like to share self-experienced remedies for attaining concentration and practice Dhyana.

- 1) Perform Ardh-Sarvangasana for 4-5 minutes so that Prana i.e. vital force of the body flows towards Brahmrandhra Chakra (crown of the head – also known as Sahasrara Chakra). After that if you sit for practicing Dhyana then it will be easier to attain concentration.
- 2) After chanting Gayatri Mantra (verse) for 10-15 minutes if we try watching the letters of Gayatri Mantra introvertly with the closed eyes (Manasik Chakshu) then suddenly we may slip into state of concentration. At the maturity level of such concentration all letters are witnessed as if they are shined with electricity. It is a very good state of concentration when entire shining Gayatri Mantra is visible before the close eyes. At that time the Prana of the body is in excess form. This stage is also compared to the stage of Mantradrshita (a seer who can understand the meaning of verse and visualize it).
- 3) After Performing prolonged intonation of AUM for 10-15 minutes if one sits for meditation then he can concentrate speedily. When

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

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". 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). The Sushumna is affected with the vibration created through prolonged intonation of AUM. In the end it will produce a spiritual and divine experience which leads to profound concentration.

- 4) Some practitioners and disciples are so devoted to their spiritual masters that they get enough concentration through their devotion only. However such devotion is not easy to originate into all. The virtues of the past births are needed for such devotion. Such devoted disciples can concentrate just by invoking the intense remembrance of their Gurus. Even others who sit with devoted disciples to practice Dhyana are also benefitted in practicing Dhyana. Such disciples are rare in numbers. To identify them is an indication of luck.

Seed of devotion towards Guru

In every human being the seed of devotion towards Guru is present in subtle form right from childhood. At right time it matures and gives divine fruits. Let me share a self-experience in this regard.

An episode is significant of my fourth standard. Our teacher Shri Harishanaker had come from other village and joined our school. He

asked a question to all students, “Who is the most cheerful student of our class?” Our teacher himself was very cheerful hence I stood up and told with slight fear, “Sir, You are the most cheerful person!” At that time Sir told me, “You are the most cheerful student of the class”.

I was very weak at study. I was very playful. One day I went to school without doing my homework. My teacher pinched many a times on my thigh so there were green rashes on my thigh. I went to home. As my father was out of station for his service I had told my elder uncle Keshavji Bapa about the incident and showed him the rashes. Though he was very sober and humble by nature he got angry. He told me to accompany him to my school. He met my teacher and told him, “Harilal! If education is destined for this boy, he would learn; but you pinch him in this way for learning is not fair.” After telling this to my teacher we came back home.

Though I was very weak in study I was made class-monitor by teacher Shri Mohanlal in my fourth standard. Teacher himself was of a very calm nature. In his absence one student was doing mischief in our class. I told him not to do mischief and disturb the class. He did not stop. I slapped lightly to him. When teacher came he complained. Teacher told him, “Did monitor slap you? If yes, then you slap monitor” That boy rushed to me and slapped me very tightly on my cheek. I was stunned for some time. After some time I heard my teacher telling me, “Arrr... When you know that you are being slapped by the boy, why do you stand like a pillar? Why didn’t you move your face to avoid the slap? “I thought my teacher was also felt bad after this incident.

I was very much stronger than the boy who had slapped me. But when my teacher (Guru) ordered that boy to slap me then how can I let that boy miss his slap! How can I even think of avoiding his slap!! I must get that slap on my cheek as per the order of my teacher. Such thoughts were going on in my mind but how could that teacher know about my thoughts of obeying teacher’s order??

From this incident one can understand that how and from when the seed of devotion towards Guru works.

A fly on Ajna (third-eye) Chakra

(Note: Ajna or third-eye Chakra is the sixth primary chakra in

the body according to Hindu tradition. It is supposedly a part of the brain which can be made more powerful through meditation, yoga and other spiritual practice just as a muscle is. In Hindu tradition, it signifies the subconscious mind, the direct link to the Brahman. While a person's two eyes see the physical world, the third eye is believed to reveal insights about the future. The third eye chakra is said to connect people to their intuition, give them the ability to communicate with the world, or help them receive messages from the past and the future.)

This is what happened during my practice of Dhyana. When I used to sit for practicing Dhyana a fly comes and sits on any part of head. Slowly and steadily it comes to my forehead. Then after making some movement it comes between my two eyes, stays there on my Ajna Chakra, flickers for some time. Because of its flickering touch on Ajna Chakra my concentration remains there. After some time it stops its movement completely. By that time I too used to remain completely stable in my concentration. Sometimes when fly does not come between my eyes a thought comes to my mind that I should stick some greasy element between my eyes and sticks the fly there so that my concentration remains there in Ajna Chakra. But at once my wisdom opposes my thought of harassing fly.

With this chapter of fly I remain joyful by thinking that this way nature helps me in my practice of Dhyana. In forty-fourth maxim it is said that - By observing Svadhyaya (self-study) there is realization of worshipped divinity. This way my worshipped divinity helped me in practicing Dhyana.

With this incident one more secret is revealed i.e. the small round auspicious mark made on the forehead is made to help the practitioner in practicing Dhyana in his initial stage of practice. Because of the round mark on the forehead practitioner feels that something sticks there so that his concentration remains there.

When Ramkrishna Paramhansa asked Totapuriji about at which place he should concentrate then Totapuriji had thrown a piece of glass which hits Ramkrishna between his eyes and there was a scar there. Then Totapuriji had told him to concentrate on the scar – i.e. between his two eyes. This incident is also very suggestive.

5) After having deep breathing for 10 minutes if someone sits for Dhyana then the chances of successful practice are higher. At that time head, neck and body should remain in straight line.

Dhyana with Upward-Downward tactic

The mind is very fickle. When it ponders it is called Mana (mind); when it contemplates it is called Chitta; when it takes decision it is called Buddhi (intellect); and when existence is felt it is called Ahankara (ego). Intellectuals are those who take work from the Mana keeping its fickleness is mind. As mind is fickle by nature we cannot change its nature hence we should let it fickle and be unstable not by itself but as per our desire, in the place as decided by us. Such as-

There are two wrestlers. Both are equally powerful but A has better intellect than B. When fight takes place A tries to understand the strengths and weaknesses of rival B. A also studies the tactic used by B. In the initial stage of wrestling he defends well and when B yanks A to throw out, A uses his strength and yanks B on the same side and throws B out. In Dhyana too using such tactic one can get success.

After sitting in a posture start concentrating on right toe. When mind starts to move away from the toe we should let it move but not as per its choice but as per our desire. From right toe to ankle, from ankle to knee, from knee to thigh, from thigh to abdomen, from abdomen to navel, from navel to heart, from heart to neck, from neck to nose, and from nose to head – the upward movement. Then start downward movement and let mind focus from head to toe in the reverse order. This kind of Dhyana is very impressive, harmless and result oriented.

Extreme volatility of mind during meditation

Question: At the time of meditation mind becomes more volatile than the normal state. Why so? What can be done to avoid that?

Answer: You are right. During meditation when we start concentrating on a subject or at a place then we feel that mind is very volatile. But in fact it is not like that. To feel more volatility of mind is a proof that slowly the mind is getting stable. Under the normal circumstances you feel that mind is less volatile. However at that time the volatility of mind is extremely higher. But because the extreme volatility of mind you cannot make note of it, for you cannot

catch hold of that. Like the object with extreme velocity looks steady; when the velocity is reduced to a level where our eyes can take note of it then only it looks like a moving object (Ex – moving fan).

If mind's volatility is infinite then it is out of the limit of taking note of its volatility. Hence that stage does not look like more volatile to us. When we practice meditation then the mind's volatility is reduced to a high degree so as to enable us to take note of its volatility so we feel that mind is more volatile during meditation. Actually it starts reducing its volatility and slowly it would become steady and focus on the desired subject or a place.

Thus when mind is infinitely volatile how can someone take a note of it!? And due to our inability to take note of its volatility how can we say that mind is not volatile!? When mind becomes less volatile then we can make a note of it. Due to our ability to take a note of its volatility how can we say that it is very volatile!?

Such profound talks on meditation are understood on its own with the longevity of practice of meditation.

Rosary is helpful in meditation

Question: Why is the need of rosary during mantra-recitation? As the mind remains busy in changing the beads of rosary it is not remain concentrated on Mantra-recitation. I enjoy Mantra-recitation without rosary only.

Answer: During period of Anusthan (An Anusthan is a Sadhana of a specific number of chants of a mantra completed over a specific period of time. The word Anusthan means to stand firm; in other words it is a resolute commitment. Typically, the number of chants in an Anusthan is 125,000 spread over 9-40 days. The 9 day *Laghu* Anusthan is popular over the festival of Navaratri) one has to count the number of Mantra-recitation hence rosary is needed. If you are able to concentrate on Mantra-recitation then you don't need rosary. But those who cannot concentrate on Mantra-recitation, for them rosary is very helpful. It is also a kind of meditation. At the time of Mantra-recitation the mind does not remain absorbed in it. At that the mind slips into worldly activities and routine gimmicks and we are unaware of it; at last such mind tires and become drowsy or feels sleepy and while napping it starts dreaming too. Such mind

keeps the practitioner in fantasy world and makes him unaware. But the possibility of such state of mind is reduced to a great extent if we use rosary at the time of Mantra-recitation. Because the monotony is broken while using rosary hence possibility of drowsiness and sleep is reduced to almost nil.

Mantra-recitation is going on mentally. When one Mantra is completed the fingers rotate one bead of the rosary. When whole cycle of rotation of beads is completed the rosary's direction has to be changed. We have to remain vigilant to move to the next bead when the Mantra is completed and to change the direction of rosary when all the beads are rotated. Thus meditation is practiced automatically though the place of concentration is changed with each bead. This way rosary is very much helpful and necessary during Mantra-recitation.

Making daily efforts for practicing meditation is in itself a success. One should not worry about how deep and for how long the meditation is observed. It is not easy to measure the internal subtle spiritual activities.



तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥

**Tadevaarthmaatranirbhaasam
swarupshunyamiva samadhih || 3 ||**

Meaning: When the object of meditation alone remains in sight and the mind becomes zero losing its entity the Dhyana turns into Samadhi (trance).

Explanation: The figure which we were concentrating on is seen continuously and no other views are seen. Such practice is going on for longer period, without hurdle and with sheer love into it. Such status reaches to a stage where view and viewer both extinct; at that time there remains divine concentration only. It is known as Samadhi.

By trying repeatedly to remain in Samadhi state the Samadhan i.e. reconciliation prevails which remains forever. After that the duals like benefit-loss, happiness-unhappiness, joy-sorrow, etc. do not

remain present. Hence eternal peace prevails in life.

Beware

Practice of Samadhi for a longer duration leads us to so much concentration that the onlooker (Drashta or Self) obtains a state of steadiness (concentration) in Him. Due to this the view (Drashya) and the viewer (Drashta) turns into one.

During practice of Yoga it may happen that out of drowsiness and sleep one may feel that Drashya and Drashta turns into one but it is not Samadhi. Drowsiness and sleep may deceive many practitioners. Drowsiness and sleep is due to excessive Tamoguna whereas Samadhi is the indication of excessive Sattvaguna. Then what is the real test of Samadhi? In Samadhi head, neck and the body remain in straight line whereas in Drowsiness and sleep they bend on either side. Hence beware of the Drowsiness-sleep.

Mantra-Japa, Dharana, Dhyana and Samadhi

The desired Mantra-recitation is Japa; to see the figure of deity whose Mantra is recited with mental eyes is Dharana; the mental eyes continuously see the figure of the deity is Dhyana; and at the time of matured practice when all of them are dissolved into one is Samadhi.

Wrong beliefs about Samadhi

There are many misunderstandings and wrong beliefs prevailing in the society. Many believe that the one who has mastered the Samadhi must be able to do miracles. If he/she is not able to do miracles how can we call him/her a person who has attained Samadhi! But how can ordinary people understand that there remains no greed for doing or showing miracles is in itself a great miracle! In fact Samadhi and miracle are mutually opposite. Sage Patanjali says that miracle and achievements (Siddhi) are hurdles in attaining Samadhi, Where view, viewer and Dhyana; all are dissolved into one then how can there be possibility of remaining miracles and Siddhis! Though the highest level of happiness and joy is achieved through Samadhi but it is material in nature then how can it be called Samadhi? One has to enter into the Samadhi to have the self-experience of coming out of all material pleasures.

Samadhi is a different state than that of awakened, drowsiness,

sleep, dream, latency and death states. Samadhi is being described in the language of exclusion i.e. “it is not this”, and ‘it is not that” etc. If a person in trance (Samadhi) tries to describe the Samadhi then he has to come in awakened state. Thus whatever descriptions you come across about Samadhi are of the lower stages than that of Samadhi.

Aum... Aum... Aum...
ॐ... ॐ... ॐ...