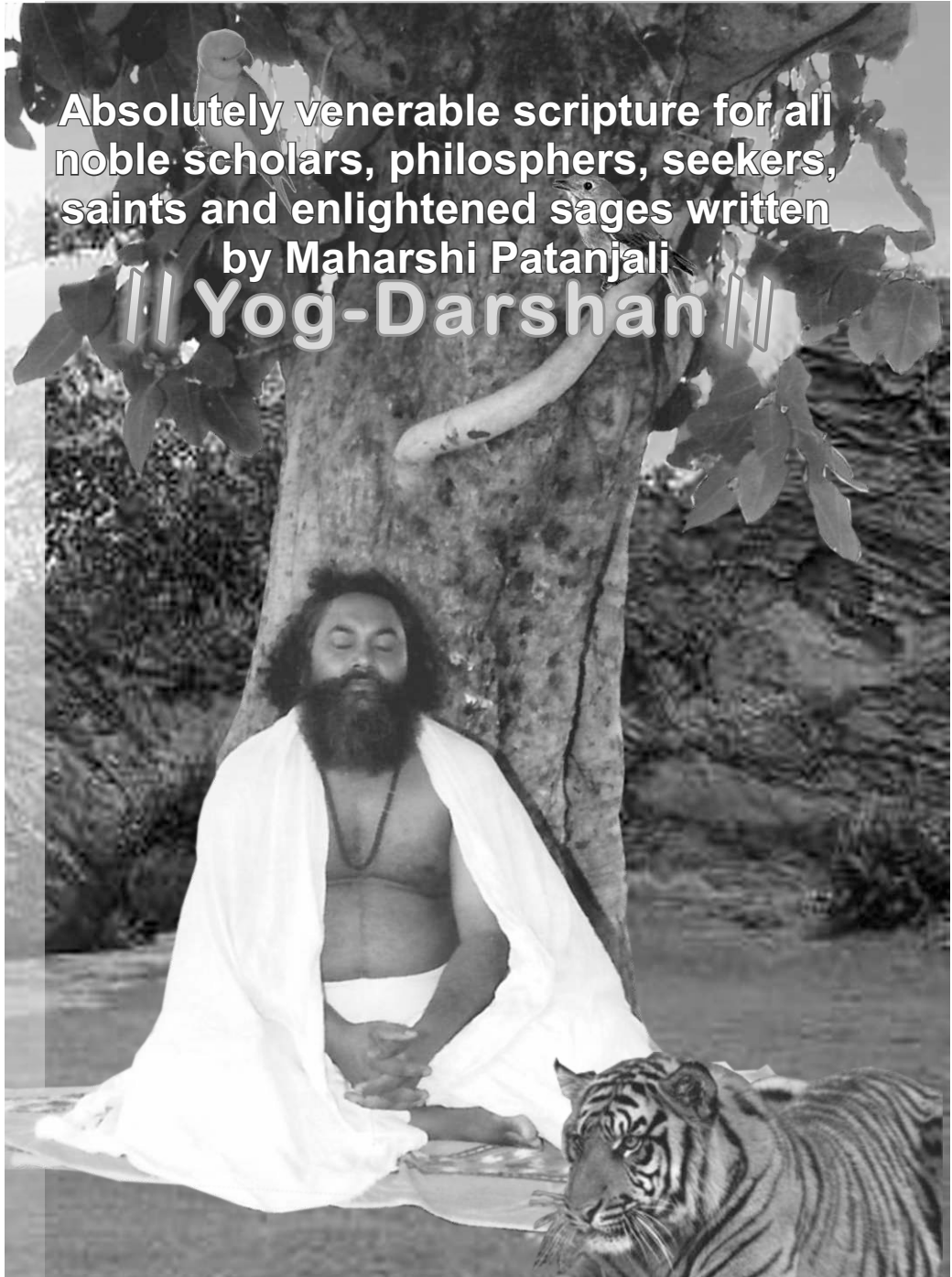


**Absolutely venerable scripture for all  
noble scholars, philosophers, seekers,  
saints and enlightened sages written  
by Maharshi Patanjali**

# **// Yog-Darshan //**

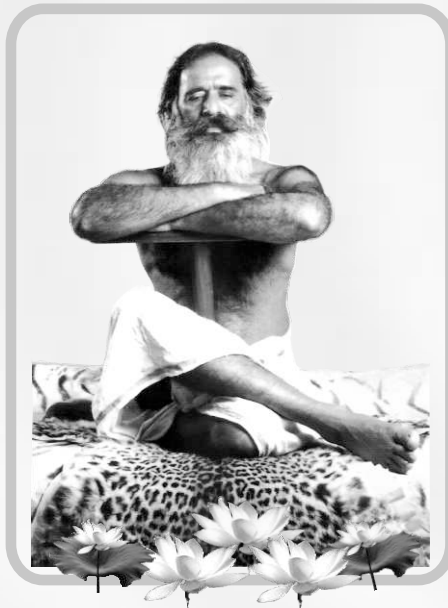


- Interpreter -



**Swami Bajranand Ji Maharaj**





Paramhans Swami Adgadanand Ji Maharaj

### ***Dedication***

Om Brahamanandam paramsukhadam, kevalam gyaanmoortih,  
Dwandateetam gagan sadrasam, tatwamsyadi-lachhanam |  
Ekam nityam vimal machalam sarvadhi sachhi bhootam,  
Bhaava teetam trigunam rahitam, sadgurm tam namami |  
Akhandanand bodhaay, shisya santaap haarine,  
Sachhidanand roopaay, tasmai shri guruve namah |



All the learning and the divine knowledge in this world can not be achieved anywhere except at the feet of *Sadguru* (attained master). This interpretation of the original 'Yog Darshan' which is nothing but the outcome of the knowledge gained from the humble service at the holy feet of *Sadguru* is offered as a rule book guide to the curious followers of the Yog Path.

Whatever this book contains is just the result of grace of *Sadguru's* feet. The same grace may be available for all is the sole intention behind its publication.

Dedicating at the feet of *Sadguru*....

-Swami Bajranand



*Absolutely venerable scripture for all  
noble scholars, Philosophers, Seekers,  
Saints and enlightened sages written by  
Maharshi Patanjali*

# **YOG DARSHAN**

Graced with blessings by the most revered,  
Paramhans Swami Adgadanand Ji Maharaj

***Interpreter***

***Paramhans Swami Shri Bajranand Ji Maharaj***

***Publisher***

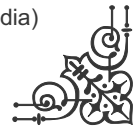
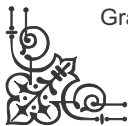
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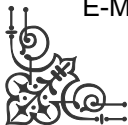
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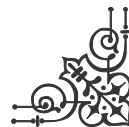


'OM'

## **Guru Vandana**

**(SALUTATIONS TO THE GURU)**

**|| Om Shree Sadguru Dev Bhagwan Ki Jai ||**  
**Jai Sadgurudevam, Paramanandam,**  
**amar shariram avikari |**  
**Nirguna nirmulam, dhari sthulam,**  
**kaatan shulam bhavbhaari ||**  
**surat nij soham, kalimal khoham,**  
**janman mohan chhavibhaari |**  
**Amraapur vaasi, sab sukh raashi,**  
**sadaa ekras nirvikaari ||**  
**Anubhav gambhira, mati ke dhira,**  
**alakh fakira avtaari |**  
**Yogi advaishta, trikaal drashta,**  
**keval pad anandkaari ||**  
**Chitrakutahi aayo, advait lakhaayo,**  
**Anusuia asan maari |**  
**Sri paramhans swami, antaryaami,**  
**hain badnaami sansaari ||**  
**Hansan hitkaari, jag pagudhaari,**  
**garva prahaari upkaari |**  
**Sat-panth chalaayo, bharam mitaayo,**  
**Roop lakhaayo kartaari ||**  
**Yeh shishya hai tero, karat nihoro,**  
**mo par hero prandhaari |**  
**Jai Sadguru ..... bhari ||**





# Prayer



Om Jai Sadgurudevam, Prabhu jai Sadgurudevam |  
Bhav Bhay traas vinashak, Sadguru tav charnam,  
Geeta gyaan prakashak, hey..... shanti dootam |  
Shiv, Aja, Vishnu namat nit, sahit sahas vadnam |  
Sur, nar, muni ke sarvash, vandit tav charnam ||  
Hey paramhans devam, Om jai Sadguru devam |

Yog nishtha, jagkartaa, dukh hartaa mere, Guru....  
Brahma nistha, jan bharta, dwaar khada tere,  
Hey paramhans devam, Om Jai Sadguru devam |

Brahma nirupan nityam, har yug katha satyam,  
jan man dosh nivarak, Sadguru tav charnam ||  
Hey paramhans devam, Om jai Sadguru devam |

Nirmal man tav aasan, janhit bapudhaari,  
Charitam parmanandam, bhaktan sukhkaari ||  
Hey paramhans devam, Om jai Sadguru devam |

Singh chalani vahu sohat, mukh duti ati pyaari,  
Sabko prem lutawat, yogi, sansaari ||  
Hey paramhans devam, Om jai Sadguru devam |

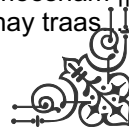
Bhed vinashak devam, charitam ati lalitam,  
Yog rahasya sikhaavat yogi avdhootam ||  
Hey paramhans devam, Om jai Sadguru devam ||

Bhaktan hradaya virajat, Omkaar roopam,  
Yog shastra nidhi gyaata, avigat goteetam ||  
Hey paramhans devam, Om jai Sadguru devam |

Jan man ki sab jaanat, sakal muni bhoopam |  
sab vidhi daas anaatham, gaavat tav charitam ||  
Hey paramhans devam, Om jai Sadguru devam |

Hey Jan man Bhram hartaa, Paalan sanhartaa,  
ham sab sharan tihari, teen lok kartaa ||  
kar mam shir paritosham, bhuvanam kripa dheesam ||

Daasan Daas manavat, paramhansmeesham, Bajranandmeesham ||  
Hey paramhans devam, Om jai Sadguru devam, Bhav bhay traas ||



‘OM’  
‘Shri Parmatmane Namah’

## Preface

All scriptures are cumulative experience of a certain great person after self-realization and consequent experiences as a result of spiritual attainment; understanding of these experiences is well nigh impossible from intellectual plain. Understanding them from intellectual plain is the principal reason of various schools of thoughts and sects coming up. All these sects have only made confusion worth confounded and confined man in criteria, while the intention of great seers was to unite the entire human kind in single family known as Arya.

**“Vasudhaiv kutumbkam”, “kranvanto vishwamaryam”**

On reading these ancient scriptures, no wonder the people revered these great seers. This made so called intellectuals and scholars write different religious texts to get quick returns in terms of name, fame and money while the great seers had written the scriptures out of self-realization and experiences and as God had ordained them.

At present hundreds of such religious texts are written and the number continues to increase. The enlightened sages have recommended worshipping the single God because they held that except God everything else is only the cause of suffering and unhappiness.

Therefore there seems no need of new religious texts. What is required is to remove confusion and misconception that have come in. Scriptures are already so many that one cannot simply read them all in one life span. It was the foresight and vision of Indian enlightened sages who codified them in aphorisms. *Uttar Mimansa*, *Vaisheshik*, *Sankhya*, *Vedanta*, *Bhramsutra* etc. were codified accordingly. The seers saw that other scriptures had discussed God

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along with the contemporary social conditions and social governance. This could create a lot of confusion in course of time and prove harmful. Considering these possibilities some scriptures were codified and they did not have any reference to the then prevailing social conditions and system of governance. The seers knew that social conditions are only temporary and they go on changing with time. The contemporary society today will not accept the system or tradition of just hundred years ago. Getting entangled in traditions is almost depriving society of progress and welfare.

All scriptures talk about God and his realization. But the social traditions and system of governance of the society creates confusion. The scholars who propagate their views also contribute in making this confusion more confounded. Confusion breeds doubt which in turn gives birth to misconception and perversities. It was because of this confusion different sects came into being like *Nirvani*, *Udasi*, *Shaiv*, *Shakya*, *Vaishnava* and *Sanyasi*. The great Mohammad founded Islam, but his followers were divided into *Shias* and *Sunnis*. Lord Buddha's followers were divided into Hinayana and Mahayana; Lord Mahavira followers were divided into *Shwetambar* and *Digambar*; Jesus Christs followers likewise were divided in Catholics and Protestants; while followers of Guru Nanak were split in *Nirvani* and *Udasi*. The fact however is that truth is one and the course to seek it is also one. The experience and achievements on way are also the same. When all enlightened sages of different sects have said the same thing then how come these differences of opinions.

All enlightened sages realized the same truth in common and reposed their belief in it for the good of mankind at large. The enlightened sages saw that truth (God) in meditation and tried to present it partly in scriptures. It is in the state of meditation the latent truth of scriptures can be realized.

**“Dhyanavastho tadgaten mansa pashyantoyam yoginah.”,**

**“Jit pavan mann go niras kari muni dhyan kabhuk pavahi.”**

Every individual in this world is standing outside seeing and seeking everything from outside. While the enlightened sages of India have seen everything actually in deep recess of mind through

## Preface

disciplined way of yoga. Without attaining this state, the truth (God) as mentioned in scriptures can never be realized through deceptive, unreliable intellect. The mystic words of enlightened sages in scriptures cannot be understood on the strength of grammar, etymology and hermeneutics. Grammar helps reveal the meaning of words correctly. It is now personalized to express personal propensities.

We have different interpretations by different scholars of the same scriptures. No two scholars seem to agree with other's interpretation, what does it show? It is apparently a deliberate attempt to distort and prevaricate the truth and thus malign the very objective of the scripture. Different theories have been propagated in the name of each enlightened sage, is a living proof of tempering and distorting his scripture. The worldly wisdom is totally incapable of taking any decision related to the truth. Even the most learned person seems to take decision by the intellect and leading a sensuous life of pleasure. When they fall on lean days and suffer as result of failure to get happiness from life of sensuous pleasures get heart attack at times or other such fatal ailments. If intellect had the capability of taking right decision they would never have desired this life of luxury and pleasure and treading the path of suffering and unhappiness.

It is simple as you sow so you reap. Desiring to be happy while keeping woes along is no wisdom. Man has nothing with him that is everlasting. Whatever is earned by hard work in life is to be destroyed one day. Still no one while working anticipates its ensuing result. And it is with this imperfect misleading intellect, he interprets the mystic meaning and message of scriptures. The message is clear that gets you rid of the cycle of life and death. If this becomes the cause of sorrow and unhappiness through consequent chain of life and death passing through different low and mean forms of life. If so, what can be a greater calamity for man in life?

You must have heard or read the words of Kabir, Rahim, Meera, Raidass, Surdas, Dadudayal, Guru Nanak Dev, Bhika Saheb, Sahajobai and others from their prose and poetry. You must have experienced varied differences on listening their sermonizing

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words coming from different persons. It so happens due to the difference of individual intellect. The ability of perfect, understanding comes in perfection of virtuous attributes in individual. Listening the truth from various mental levels is understood differently. When conveyed to some other person he will understand it differently. Listening from different people in different ways, it is natural that doubts arise. A person chants a stanza in his way while another person chants it differently. While the enlightened composer has expressed his own exclusive personal experience in it. Thus differences of opinion are natural. These variations take us far away from truth and reality. These distortions in the name of truth have been removed by the contemporary sages in all ages, who have experienced the real nature of the truth. Anything that carries away from truth is meaningless, and anti scriptures. This has been the sincere endeavour of all seekers of truth in all times and shall remain so in future.

In the world man is disillusioned today, about his emancipation. Everyone has been spending his precious breaths in following traditions and observing rituals blindly generations after generations. But he gets neither peace and happiness nor salvation till last. Perhaps he doesn't try also to know and understand this. Man gets surrounded by many fears and he tries to rise above customs and traditions. Even Arjun saw his good in following them and had denied to take the right course. Yogeshwar Shri Krishna told him that his determinative faculty of knowledge was way-laid by listening various Vedic texts and when it was restored and stayed stable he would renounce all he had heard earlier.

Undoubtedly there is only one suitable way to free oneself from suffering and unhappiness and lead a successful life enjoying the finest comfort and happiness. And that is yoga, the grand method of connecting oneself with god. But there are various institutions at work in the name of yog. Some persons have tried in good faith to popularize yoga by adding different modes and physical activities in the original ancient yog. This has largely confused the followers of traditional yoga. This has resulted in mushrooming growth of yog institutions and the tenants of original yoga have got mixed up like sugar in a heap of sand.

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A discreet ant picks up only sugar particles from a heap of sand. Similarly an enlightened yog master takes away his ardent practitioner from this riot of confusion and doubts and establishes him safely on highway to yoga.

Yog has no beginning or end. It is eternal. It has been there even since. God Shiva first made it available to the entire mankind. This lord Shiva is regarded to be the first yogi and father of *Yog Darshan*. But the enlightened seer Patanjali confined it as yoga philosophy. Seer Patanjali is one of the *rishis* of vedic times. Planets and satellite are there since time immemorial. They are so named after *rishis* who discovered them. The gravitation of earth was discovered by Newton and the credit goes to him. The gravitation was there ever since though. Similarly yoga philosophy is known after the seer Patanjali who first codified it in aphoristic maxims as '*Yog-Sutra*'.

There are two ways in this world. There was no third way in the past. It is not in present and shall not be in future. One consists of pleasures of physical and material things. This is called the way of *preya*. The other is the *shreya*. Those who desire pleasure choose the desired where there is nothing but sorrow and suffering. Those who seek happiness, peace and God take the way to the preferred. The yog way connects one with God while life of material gains snaps this connecting link with God. A person is free to choose either way.

Yog belongs to the sphere of some accomplished preceptor. Yogeshwar Shri Krishna told Arjun at the inception of the eon, I had told this eternal yoga to sun. The sun told this to Manu and Manu in turn to Ikshwaku. The sage kings know this yoga. I am telling you the same ancient yoga once again which is extinct now only the seekers of the category of sage like kings understand this mystic esoteric experience of enlightened sages from a perfect master like Yogeshwar Shri Krishna. The real master doesn't create confusion saying, "I am Brahma". Instead keeps the seeker in constant close company every moment, awakens the yog process helping him to its complete attainment.

Yogeshwar Shri Krishna said Arjun one in thousand tries to seek me and one out of these thousand seekers knows me in

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essence. Arjun, this quintessential faculty of knowledge comes as a result of practicing yoga in many births. In the last birth it is all and only Vasudev. The mahatma established with such experiences in his unmodified form is very rare. The true knowledge and information about yoga and the resultant awakening is received from such rare enlightened sages. Only by saying 'I am Brahma ' from the intellectual plain cannot get rid-off sufferings. Intellectual pain only plain creates doubts. That is why under the name and guise of sages and seers, through mere rigmarole of worlds, efforts to confuse people go on continuously, while all the enlightened persons of the world, who shows the right directions towards the supreme good of mankind are unanimous. Yogeshwar shri Krishna said:-

**“Dweyvidha nishtha purapokta mayanaghah,  
Gyan yogen sannkhyanam karmyogen yoginam”**

Yog is one, but there are two attitudes to practise it. The difference between the two is of an attitude that is of faith. One is the attitude of knowledge; the other is the attitude of devotion. The action is the same, result also is the same. This is very clear and unanimous. Still new terms and forms continue to appear, like *rajyog*, *karmayog*, *dhyanyog*, *bhaktiyog*, *gyanyog*, *japyog*, *tapyog*, *kundaliniyog* and *hath yog*. Who knows, how many more new terms will be coined. Among these varieties the real is only one.

The propagators of yog like god Shiva and Vedic seer Bhagwan Ved Vyas, God Ram, Yogeshwar Shri Krishna, Bhagwan Buddha, Bhagwan Mahaveer, Devarshi Narad, sage Patanjali and many others who met Ram during the period of his exile never discussed upon varieties of yog nor Shri Ram even made any mention of other versions of yog. While all these sages attained God and became one with him losing their individual identity.

These seekers who are desirous of their emancipation should regard an accomplished yog practitioner only as his ideal and guide. Those who have realized God through yoga practice only such seers and enlightened sages are true ideals worthy of devotion for seekers of God through yog practice. Goswami Tulsidas calls such people egoists and not saints who lay down new forms, traditions and theories.

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**'Dambhi nijmat kalpkar pragat kanhi bahupanth'**

**Yogeshwar Shri Krishna calls them indiscreet.**

A living being is but a fraction of God's absolute purity. A particle of gold is gold nevertheless, and a piece from a mountain of sugar candy will taste as sweet as the whole mountain. There will be no difference in taste. Likewise this life though only a part of God has all his attributes. But because of several layers of illusive thoughts he doesn't experience those divine attributes. By yog this illusive curtain is removed and the seeker can see his real self which is part of God, but with all God like attributes, call this process of removing the curtain by any name, mortification meditation, worship or devotion but the process is the same.

**“Yogaschhit vritti nirodh”, “kaam sankalp varjith”**

Misleading society by ensnaring in rigmarole of words is tantamount to killing of souls. These killers of souls are consigned to the abode where demons dwell.

**“Asuryanam tey lokah andhen tamsavrattah,**

**Taste pratyarbbhi gachhati ye ke cha aatmahno janah.”**

Yogeshwar Shri Krishna never held any camps of yog for common people as it is arranged these days. Because yog is exclusively a subject of personal faith and practice, and belongs to the domain of enlightened sages like Yogeshwar Shri Krishna himself and who has the capability of awakening yoga process. Such an accomplished sage is called Yogeshwar. This tradition of learning yoga has been since its beginning and shall remain so in future.

Just, as one can't be cured of any ailment simply by learning the names of medicines. Similarly one can't get rid of sorrows by learning maxims by heart because the yog is based on constant conscious effort and practice.

**“Yoga tatswayam yoga sansiddh kalenatmani vindati”**

There are two attitudes in practicing yog. One is Bhaktiyog the other is Gyanyog that is Sankhyayog. There is a general tendency to believe that in Bhaktiyog action is inevitable but in Gyanyog it is not so. Gyanyog is complete by learning *Sutras* (maxims) only Yogeshwar Shri Krishna says.

## Preface

### **“Anashrit karmfal karya karm karotiya**

### **Sa sanyasi cha yogachi na nirgargan cha kriya”**

One who gives up ordained work is neither yogi nor sanyasi. If it were so the exponent of Shankyayoga sage Bhagwan Kapil would not have allowed his mother Devhuti and father sage Kardam to go in the forest for meditation to restrain their mind stuff and forms (vratti) rising thereby. He could have made them yogis by making them learn *sutras* (maxims). All sage like kings could also do similarly. All enlightened sages of the world have unanimity about the only path of yog for individual's emancipation from this world.

All enlightened sages agree without exception that this world is the cause of sorrow and sufferings while the God is the source of happiness and peace. The God can be realized by the yogic process and its practice. For this one should go in isolation where there is peace and tranquility. In such place practising yog with complete restraint on senses and traits of mind will ensure the realization of God. This is exactly done by every enlightened sage. This is also the message of every sage. The great enlightened sage Patanjali through 'yoga-sutra' upheld this eternity of yoga and the singularity of its efficacy were endorsed by sages later on. This yoga sutra unlike other philosophical scriptures is interpreted through aphoristic maxims (formulae), hence it has no space for social considerations or governance of society.

Each religious scripture is collective experience of some great sage after the realization of God. The enlightened sage Patanjali codified the yog-sutra in aphoristic maxims which cover the entire expanse of Yog beginning from yoga process depicting various supernatural experiences taking divine forms and finally the attainment of (*Kaivalya*) the state of eternal emancipation.

Sutra means a formula. A mathematical formula helps in solving all the questions in a chapter. Patanjali has unrevealed the entire massive yog darshan through short, pithy maxims (sutra) solving all problems of life for good and revealing the supernatural capacity latent in the deepest recess of mind and heart. Yog is a live experience gained through hard practice by enlightened sages. There is no place for imagination anywhere in this.

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An enlightened sage Shonik had eighty eight thousand disciple' inmates in his Gurukul. They were taught Vedas with all their aspects and subtitles. Grammar and other scriptures and other subjects were equally important parts of the curriculum. Sage Shonik himself was a great scholar and an expert in knowledge of different subjects and scriptures. Despite this verstality the sage felt something missing that made him restless all the time. He went to master scholar of those times, the sage Angiras. The great master understood Shonik's problem. He told him that grammar, astrology, Niruktametre and even Vedas constitute "Para- Vidya" [the false knowledge]. The knowledge which helps realize the supreme self that is 'Para-Vidya' is yog process only.

Once in presence of congregation of hundreds of knowledgeable scholars the great enlightened yogi sage Yagyavalka asked to King Janak who had a thorough knowledge of Vedas, Upnishands and all other scriptures, that you are revered and honored by all great scholar-sages if he could tell what is the real nature/ character of soul. King Janak expressed his inability. The enlightened sage Yogyanvalka then explained very systematically the real nature of soul and his realization which is Brahma-Vidya or Para-vidya. He alone succeeds on his course whose mind like Nachiketa the disciple of great seer Uddalak is satiated by all material and divine pleasures of this world and the world beyond.

The great yogi Yamraj (the deity of Death) proposed all heavenly pleasures before Nachiketa but the ardent seeker of yog opted for the preferred, the course that connects the self with the supreme self.

The way he gathered the information about the yoga pleased Yamraj, who told Nachiketa those who lead the life of desire and regard themselves as wise are great fools and they come to me again and again to suffer passing through the cycle of birth and death and finally consigned to lead a life of sorrow and suffering. Only he who has renounced all kinds of pleasures of this world and the world hereafter can be a successful wayfarer of yog-path.

An animal with two hands and feet is called man anywhere on the face of earth. He may call himself whatsoever he likes, has a right

## Preface

to follow the path of yog, whether he lives in a palace or a hutment makes no difference. A lamp made of mud or gold does give illumination. Similarly yoga is inevitably compulsory for all because yog assures everyone a spiritual endowment of spiritual life. In material world everyone from peon to president of the country leads a life of helplessness. The yoga ensures complete freedom from this state of helplessness.

There is no alternative except the prescribed yoga-darshan. Any person in the world who conducts himself accordingly can free himself from all kinds of problems and achieve the desired goal in life. There is no other alternative course to free oneself from sorrow and suffering and lead a life of blissful contentment. Apart from this yoga practice, those who recommend other means and perform religious rites and rituals to ensure happiness, peace, prosperity contentment and realization of god for them the enlightened sages say-

**'Ram bhagati binu sunu khagrai,  
Sukh chahahi jo aan upai,  
Te sath kamdhenu grah tyagi,  
Khojat firahi aak pay lagi.  
Te sath mahasindhu bin tarni,  
Pair paar chahahi jad karni" (Ramcharit Manas)**

*(Without devotion of Ram those who want happiness, they are fools, trying to take out milk from accra fruit, by leaving Kamdhenu at home. They are foolish trying to cross ocean without boat.)*

They are all gross means and are like thief who enters the house not from the regular door but by jumping over the wall or breaking it through like a burglar.

In the name of yoga various activities are in vogue in the society. In each such activity the status of greatness and the achievement of yogi is determined by his corresponding expertise. While yoga is a scheduled systematic process which ensures every practitioner complete riddance from all woes and worries ensuring him everlasting peace and happiness, yog lifts a person above every narrow thought and action and ensures his ultimate redemption. It is necessary for everyone in the world because it ensures not only the

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Who is the God then, whom his yog is to be dedicated. The sage satisfies thus.

**“Klesh karm vipakashay apramrashta purush vishesh eshwarh.”**

The Yogi who has reached the extreme limit of Sadhana (yog practice) becomes free from all actions and their fruits, and who is non-involved in afflictions born of nescience, such a yogi is God. The seeker dedicated to such God and spiritual mentor during practice covers the long passage of trance, looks forward to attain Kaivalya, the supreme blissful state.

In yog darshan of sage Patanjali there are one hundred and ninety five maxims in which '*samadhipad*' contains fifty one, '*sadhanpad*' fifty five, '*Vibhutipad*' fifty five and '*Kaivalyapad*' thirty four maxims.

In 'yog darshan' many wrong notions about penance, meditation, continence, trance, truth and supernatural powers which have come in the name of Yog are clarified with careful practice and study any person can seek complete solution to all the problems of life, and make a fruitful use both of time and life.

How can a pupil redeem himself from the obligations of his spiritual mentor who has shown him his real nature; the mentor who pulls out this pupil from the quagmire and the flux of life through different births and birth forms and restores him to the highest place where there is no conservatism and fear of any kind is totally eliminated. The pupil has no words to express his gratitude for the enlightened master.

By the holy, loving and kind grace of supreme Yogeshwar and spiritual master God this commentary on yog darshan is before you. This rare opportunity could not have been possible without the kind refuge and grace of the supremely adorable to understand and realize subtle, mystic secrets of yog. The divine dictate itself worked as read on behind to write. This interpretation of yog darshan is the outcome of the propitiatory grace of the adorable spiritual master. This kind grace may become possible to one and all has been the only aim of the writer. This yog darshan which is the blessed fruit of the grace of the revered master is most humbly offered at the holy

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spiritual but also the material well being of the individual. The ultimate aim of yoga-darshan is realization of god, where there is total absence of all sorrow and evil.

**“sur durlabh such kar jag mahi,**

**Antkaal raghupati pur jahi” (Ramcharit Manas)**

(He achieves happiness which is rare to deities and finally reaches to the abode of God.)

In a race competition it is the physical strength and energy which keeps the competitor ahead of all others. Similarly the spiritual internal energy keeps a person ahead in the race of life. This internal energy is spiritual power that comes from within as a result of yog. Yog is rising above the law of nature of union and separation. It is the name of union of soul with the supreme soul. Yoga is the process to remove the causes that have distanced us from God. The enlightened sage Patanjali holds different traits born of nescience as its cause. Yogeshwar sri Krishna holds, nature born desires and thoughts responsible for distance from God. All enlightened seers hold nescience as the only cause responsible in distancing us from God. All enlightened seers are unanimous about the intent of yog. In the state of complete restraint of mind and heart are clean, pure and unruffled.

The realization of God and assimilation with him is possible only with such pure clean heart. The yog begins with perfect discipline of senses. Some rare *sadhak* (exercitent) on reaching climax of yog by the grace of spiritual master established in his form attains the same state of experience and realizes the God. Without spiritual master the entry in the realm of yog is impossible. The enlightened sage Patanjali has said that on reaching the climax state of Yog the Yogi(Sadhak/exrcitent) who has made himself free from affiliations, actions and their consequences and has become non-involved and is established in Godhood, such enlightened sage. Dedicated to such enlightened sage is the master of masters. Dedicated to such enlightened sage the *sadhak* (seeker) during his trance attains *Kaivalya* (everlasting emancipation). The determinative action yog is one.

**”Tapa, swadhyaya, eshwar pradihana kriya yogah.”**

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feet of the master again in acknowledgment of his obligations.

Yog is rising above nature. It is joining soul with the supreme soul. Yoga is the process to eliminate causes distance from god. The enlightened sage Patanjali holds that different traits are born out of nescience as their causes. Yogeshwar Shri Krishna holds nature born desires and thoughts responsible for distancing man from god. All enlightened seers agree on this point that nescience is the only cause in distancing us from the god. All enlightened sages agree that god or evil thoughts are creation of mind responsible for individual happiness, sorrow and sufferings. The great seer Patanjali also agrees with them and suggests the means to get rid of them. So long the mind dwells and indulges in sensuous thoughts it will create a cause for unhappiness and bondage. The same mind when starts practising yog as recommended by yoga- sutra attains the trance state and is assimilated with supreme soul and the soul becomes free from all confines.

The enlightened sage Patanjali in the very first maxim of yoga-sutra has emphasized on discipline of all sense organ including mind before beginning the practice of yoga. The mind broods over sensuous thoughts by means of sense organ. The sage asks to restrain all traits under complete control to attain god that is establishing oneself in his true nature and character. In maxim 32 of Samadhi-pad the seer asks the seekers to concentrate only on god to restrain all traits emanating from mind. But no one has seen god in his all pervading form and nature and has not stated his form categorically because he is invisible and beyond description. The enlightened sage Patanjali by describing god in a very simple and clear way has removed all doubts and misgivings once for all and thus has made the seeker's path easy and safe. In maxim 24 of Samadhi pad of 'yoga-sutra' he has made a mention of *Purush Vishes Ishwar* who is completely non involved and is established in unmanifested supreme experience and has suggested that the ardent seekers can achieve similar state by chanting his name and meditating on his character/ nature.

Every enlightened sage of his times coming out of all prevailing doubts and customs which can do no good to mankind has

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shown a clear and safe path. The great sage Patanjali has done the same thing in Yoga-Darshan. He has elaborated sorrow its causes and means to overcome sorrow, the hurdles that come before and how to bypass them all are described in sequential manner. He has also mentioned different majestic and supernatural powers indicative of seekers progress on way to yoga practice and warned seekers to be aware of them and go ahead to achieve the state of supreme ecstatic trance. This is described at length in the following pages.

He has cleared all prevailing misgivings about mortification t celibacy, self study, cleanliness and prescribed them with perfect clarity. He explained all other vedic terms, such as *Yam*, *Niyam*, *Aasan*, *Pranayam*, *Pratyahar*, *Dharana*, *Dhyan* and *Samadhi* with remarkable ease and cleared all misconceptions about them.

By practising these tenets and steps of yoga how the lay distance of *Kevalya* (the super conscious ecstatic state) can be covered. How all these means help the seeker making him feel and experience divine majestic and grandeurs establish him in his true nature needs to be learnt by some accomplished master seer. Otherwise the doubts will continue to rise and man confined in his limitations will continue to build walls of hostilities.

**Har jagah mojood hai, par nazar aata nahi**

**Yoga sadhan ke bina, koi use pata nahi.**

(He lives everywhere, but can not see him through these eyes, without effort of yoga, you can not attain him)

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‘OM’  
‘Shri Parmatmane Namah’

# SAMADHI PAD

YOG – Which unites the Self with the Supreme Spirit.

(Yog-Sutras in Sanskrit, Sanskrit transliteration with English translation)

अथ योगानुशासनम् । 1 ।

## 1. ATHA YOG ANUSHAASHANAM

**ATHA - initiation; herewith of YOG; ANUSHAASHANAM - discipline**

Yog begins with discipline. 'Atha' means beginning as Atha Prathmodhyaya. Similarly 'Iti' (finished) is placed at the end of the chapter. 'Atha' indicates beginning and 'Iti' denotes the end. The enlightened sage Patanjali says that the initiation of Yog is with discipline. Whom will a sadhak (exercitent) in a solitary place bring to discipline. The seeker in solitude in meditation, restrains his mind, senses organs and thoughts and enters the Yog.

He enters the yog by restraining his mind, senses and thoughts, because unless they are under control the mind cannot be restrained, vrittis (modifications, ripples, forms) are responsible in creating the distance between the individual soul and the supreme soul. Yog is an endeavour to remove this distance. The removal of this cover of Vrittis (ripples, forms of mind) from over the soul is Yog.

What has the seeker to do after restraining the mind stuff and senses? The sage says.

योगश्चित्तवृत्तिनिरोधः । 2 ।

## 2. YOGASH CHITTA VRITTI NIRODHAH

**YOGASH (the essential technique (of ) CHITTA - of mind; VRITTI - of modifications NIRODHAH - inhibition; suppression; stoppage; restraint.**

The complete restraint of the activities of mind is Yog. Maharshi Patanjali says, the spiritual seeker with disciplined mind and free from external volitions (*Sankalp-vikalp*) succeeds in restraining *Vrittis* (modifications of mind) completely. These modifications are of different kinds such as of desire, anger, greed, allurements, envy, superiority, inferiority, self-dignity, humiliation etc. and are endless. Complete restraint of these forms is called Yog. What does the seeker achieve as a result of this restraint? The sage Patanjali elaborates.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ।। ३ ।।

### 3. TADAA DRASTUH SVAROOPE AVASTHAANAM

**TADAA - then; DRASTUH - of soul; SVAROOPE - in his 'own form' or essential and fundamental nature AVASTHAANAM - establishment.**

Drashta (soul) attains his pristine character as a result of restraining modifications of mind.

A person cannot see his image in a pot filled with water, as long as there are ripples on surface. Once these ripples become still the image is seen clearly. One cannot visualize God as long as these ripples continue to rise in his mind. No sooner do they become still then the seeker gets established in his real form.

What is the nature of one who didn't exercise this restraint on the mind stuff? The sage has to say this in answer.

वृत्तिसारूप्यमितरत्र ।। ४ ।।

### 4. VRITTI SAAROOPYAM ITARATRA

**VRITTI- Disposition, with modifications (of the mind): SAAROOPYAM - identification; assimilation; ITARATRA - else where, in other states.**

The nature of soul is determined by the accompanying forms, because as is the mind so is the person(soul). Too much of lust makes one lusty just as too much anger a tartar the excess of greed a greedy. The name and appearance of the person remains the same. A student while studying is called a student and on completion of his studies he becomes an engineer or doctor and is so called. Thus the soul is identified as per the activities of the mind. As soon as the

viewer succeeds in restraining his mind, he attains his real form.

The exponent of the 'Yog sutra' begins with restraining of mind and its various forms, and divides these modifications in five parts for seeker's easy comprehension.

वृत्तयः पञ्चतय्य क्लिष्टाक्लिष्टाः ।। 5 ।।

##### **5. VRITTAYAH-PANCHATAYYAH KLISHTAA AKLISHTAAH**

**VRITTAYAH-** modes, modifications, or functioning of the mind; **PANCHATAYYAH-** fivefold; of five kinds; **KLISHTAA-painful AKLISHTAAH-(and) not painful.**

The activities of mind (Vrittis) are of five kinds and are grouped on the basis of 1- Klishta: which cause affliction and remorse, 2- Aklishta: which liberate from miseries and afflictions. How to recognise Vrittis (modification of mind) which are to be restrained. Klishta activities are conducive while Aklishta activities are detrimental for Yog. Leaving palace and its luxuries becomes the cause of deliverance while for the other, building a palace becomes the source of misery and decadence. In the next maxim Maharishi speaks elaborately on these five kinds of Vrittis (mind activities).

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ।। 6 ।।

##### **6. PRAMAANA VIPARYAYA VIKALPA NIDRAA SMRITAYAH**

**PRAMAANA-direct proof; VIPARYAYA-wrong knowledge; VIKALPA-option; NIDRAA-sleep; SMRITAYAH-(and) memory.**

a) Praman (Proof), b) Viparyay (False knowledge), c) Vikalp, d) Nidra, e) Smriti (Memory). Now elaborating these five operations of mind sage tells how and when these activities become Klishta (afflicting) and Aklishta (non-afflicting). Through these media of direct perception, inference and competent evidence the activities of the mind get accelerated. The sage continues further.

प्रत्यक्षानुमानागमाः प्रमाणानि ।। 7 ।।

##### **7. PRATYAKSHA ANUMAANA AGAMAAH PRAMAANAANI**

**PRATYAKSHA-direct cognition; sense-evidence; ANUMAANA - inference; AGAMAAH- (and) testimony; PRAMAANAANI-tested and attested facts.**

a) Direct or evident, b) Inference or supposition, c) Scriptural or traditional precepts and proximity of enlightened sages are three

kinds of proof. These determine an individuals' doom or deliverance.

The fallout of the mundane life and the world is direct while that of Yog is indirect. Man, whatever he gains by suffering in life sometimes even the tortures of a prison, humiliated and leading a life of an outcast is all destroyed one day and all his gain becomes the cause of his afflictions and misery. There is no happiness even in palaces. Isn't it true that even the sovereign kings left all comforts and treasures and took to the path of grand Yog? Such an attitude is called Aklishta (non-afflicting).

Once while travelling in a train a ticket checker caught the most venerable Satsangi Maharaj, the spiritual master of the most revered Paramhans Maharaj ji. He humiliated Maharaj uttering foul words and calling him a cheat in the guise of a saint. He did not stop at that also and asked a fellow to send for a barber and to get Baba (Satsangi Maharaj) chopped up bald and send him in a lockup so that he may not deceive others in future. In a short while the employee returned with a barber. When they entered the room they were surprised to see another bald person instead. He asked angrily, where did the baba go who was sitting here? The revered Satsangi Maharaj said I am that great soul. He asked, what happened to your matted hair? Where are they gone? The revered replied that all the hair (Baal) had gone to Baalkand (the first chapter of Ramayana). He ordered to bring Ramayana at once and the hair were there. A new copy of Ramayana was ordered and again hair were found there also. Seeing this miracle the ticket checker began apologizing for his mistake and began to pray to forgive him. After this incident he was totally transformed and he became a great devotee of God. With this direct proof the God transformed his Klishta tendencies into Aklishta (liberating) forms. Similarly on meeting an spiritual seekar (Sadhak) who has renounced the world the liberating (Aklishta) modifications of man are excelerated. Likewise evil thoughts beget Klishta (afflicting, painful) modification in a man. The seeker also has a direct perception of an enlightened sage, under whose guidance he is practicing Yog.

Many seekers taking fancy at the way of life of enlightened saints try to imitate them, gives up practising of Yog and are defiled. This tendency is Klishta (afflicting) Lord Krishna has said that the

actions of Yog are neither fair nor foul. They don't have any bearing or impact on the mind. Nothing is a taboo to a free soul(Enlightend sage). Nevertheless they remain absorbed in Yog for the good of their followers and to encourage them.

Lord Krishna says, Arjun, nothing remains for me to do or achieve in the three worlds. What remains does not deserve to be achieved. Still I discharge my obligations meticulously for the good of others. Arjun, the great actions of a great person become the standard bearer for the society. Therefore for keeping people together you too discharge your obligations like me. With constant perseverance one day you will also become free from obligations like me.

When a fresh seeker sees an attained yogi, he tries to copy him, because an attained yogi has no like or dislike while during practice the same yogi behaves as a lunatic. All practitioners of Yogpath have passed through similar stages.

Many a seeker witnessing the actual way of life of an accomplished sage attempt to copy him taking recourse to (Klishta vritti) and are deviated from their righteous means of Yog. How these great sages practised meditation in depth, how the divine illusive powers came in their way, how stealthily they overcame these illusive powers together make the wholesome life of an attained saint a role model for the seekers, besides their manifested acts as a direct evidence for followers. This is called Aagam Shastra(the scriptural or traditional precepts).

The seeker can make the modifications of mind Aklishta (non-afflicting) through inference also. Lord Rama, some distance away from Panchwati seeing dust arising in the sky on the horizon, and hearing the din of war-cries, inferred the oncoming of demons. He put Laxman on alert and asked him to take Seeta to a safe mountain cave. Likewise an alert seeker infers an oncoming evil from ominous portents and sights and gathers his activities of the mind unmoved. In the beginning of practice until the presiding power becomes propitious till then the seeker has to make his experiences that come in the form of vision and the words by his knowledge conducive to his practice and non-afflicting. On receiving a

supportive reply from each volition this tendency also gets rid off.

When the mind of the seeker begins to show a tendency of getting extrovert, the discreet seeker by inferring succeeds in keeping away what is inauspicious. He thinks on the consequences of his actions. Lord Krishna trying to bring round Arjun to understand said, Arjun those in whose estimation you were great the same warriors will call you coward and by several other unpleasant names. You will remain discredited for a long time which is worse than death for a warrior. Therefore Arjun take up your arms that is to remain constant in Yog. Nothing has happened so far with Arjun. But a yogi infers the future in store and remains mounted on his duty (dharma). Therefore this is also an Aklisha (non-afflicting) tendency of mind.

धर्म विचार समुझ कुल रहई । सो निकृष्ट तिय श्रुति अस कहिई ।।

*The disposition which takes care of all past and present impressions and in accordance with one's duty is a non-afflicting disposition according to the shruti's (scriptures).*

This is directly related to external views, activities and effects. But, when the sadhak (exercitent) during Yog begins to go through divine experiences the events begin to occur as he visualizes them. This direct proof of knowledge is conducive to stabilize the exercitent's mind and reenforce faith in God. Similarly when the exercitent begins to experience exactly as is written in scriptures then those scriptures also become direct proof for the exercitent which helps the exercitent further in strengthening his resolve and faith. At this stage the enlightened master (God) bestows upon the exercitent, virtues such as discriminative faculties of knowledge, renunciation, restraint which connect the exercitent with God. If the exercitent experiences visions and perceptions which make him extrovert then such a tendency is called afflicting (Klishta).

The propounder of Yog Aphorisms now tells about Klishta nature of other modifications of mind.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठिम् ।। ४ ।।

## 8. VIPARYAYO MITHYAA JYAANAM ATADROOPA PRATISHTHAM

**VIPARYAYO** - wrong knowledge; erroneous impression; delusion; **MITHYAA** - false; illusory **JYAANAM** - knowledge;

**conception; ATAD (of) its own; ROOPA- (real) form; PRATISHTHAM -possessing; occupying; based, established.**

The knowledge which is not connected with its own form is false knowledge or viparayaya. Information about the universe is called an all-inclusive knowledge according to scholars. But this so called knowledge cannot save anyone from woe and worries. While Yog ensures everlasting peace and happiness. The wisest person claiming all knowledge to be his province may split a hair but he cannot make himself free from sorrow and sufferings, unless all his mind stuff with modifications are assimilated in the supreme soul like river water into an ocean. This assimilation of soul with the supreme soul has been the sole concern of ancient seers and this is the message and mission of their texts and treatises.

Lord Krishna has called this knowledge false and of no use and who lives with it is demon.

मोघाशा मोघकर्मणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥

*Ramayana also endorses this truth.*

योग कुयोग ज्ञान अज्ञानू जहां नहिं राम प्रेम परिधानू।

*(Without the worship of Ram Yog is no Yog at all and divine knowledge is nescience in which there is no love for Ram.)*

This is also the ardent desire of sage Patanjali that an exercitent gains all this mundane knowledge and also all the ways and means to realize from enlightened sage. However, unless he is established in the knowledge given by the enlightened master by his virtuous conduct till than the knowledge he has gained is only verbose and false. The knowledge which establishes in Yog is *Aklishta Vritti* (trait of mind), other than this is *Klishta Vritti* (afflicting). The tendency of mind in consonance with Yog is *Aklishta* (non-afflicting). All unfavorable traits for Yog are *Klishta* (afflicting traits).

The sage proceeds now with the next trait of mind called *Vikalp* (option/alternative).

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥१॥

## 9. SHABDA JYAANAAN UPATEE VASTU SHOONYO VIKALPAH

**SHABDA**-word, devine feeling, vibe; **JYAANA** - cognizance; **ANUPAATEE** - following upon; **VASTUSHOONYO** - empty of substance; devoid of objectivity; **VIKALPAH** - alternative.

The knowledge conveyed through sound having no corresponding reality is known as Vikalp. When a Yog exercitent is progressing in Yog, after sometime he starts receiving some experiences from transcendental power, which is also called *Shabd Brahma*.

शब्दब्रह्मौ व्याजानात

The seeker starts receiving divine direction which is directly transmitted from the supreme soul. But this is not the supreme Bhrahma, but his (Vikalp) alternative not the real Bhrahma. But the exercitent, with the help of this experience attains the supreme self.

शब्द डोर धर उतरे पार ।

शब्द शब्द सब कोई कहे, वह तो शब्द विदेह ।

जिभ्या पर आवै नहीं, निरख परख कर लेहु ॥

शब्दे मारा गिर पड़ा, शब्द छुड़ायो राज ।

जिन—जिन शब्द विवेकियों, तिनको सरगो काज ॥

*(By divine experience seeker attains his goal. But this experience is without form. That feeling can not be explained in words. It is the Shabd that makes the difference. By understanding it someone achieves something while others fall down. But those who understand by discretion. they attain the goal.)*

The seeker by his discretion and God given experience understands the reality and realizes the supreme finally. For such an exercitent this modification is *Aklishta* (non-affiliating). The trait that takes the decision otherwise is *Klishta* (afflicting).

उमा राम गुण गूढ़ पंडित मुनि पावहि विरति ।

पावहि मोह विमूढ़ जे हरि विमुख न धर्म रत ॥

*(The attributes of Ram are mysterious. Only pandit, Muni & wise persons understand. Those fools who are allured by desires don't believe in me and Dharm can never achieve me.)*

Now the properties of *Nidra* (sleep), the fourth modification of mind are described.

अभावप्रत्ययावलम्बना वृत्तिर्निद्रा ॥10॥

## 10. ABHAAVA PRATYA YAALAMBANAA VRITTI NIDRAA

**ABHAAVA - absence; nothingness; PRATYA - content of mind; YAALAMBANAA- support; object; VRITTI- modification; NIDRAA.- sleep.**

Nidra (Sleep) is disposition (vritti) of mind which is based on the feeling of voidness.

During practice of Yog, there comes a time and stage when dispositions of mind such as passion, anger, greed, love, hate, respect, humiliation, virtues and vices are up gathered in a state of a blissful peace. The mind then becomes active and joins the perennial flow of meditation and begins to flow perennially with it.

In the absence of virtues of discretion, renunciation the mind becomes unconscious and goes into sleep in the feeling of the night of allurements. The disposition of experiencing this voidness is sleep. This is Aklishta modification of mind. Antithetical to this is Klishta disposition.

Now elaborating on the last disposition of mind, the author of Aphorism says

अनुभूत विषयासम्प्रमोषः स्मृतिः ॥११॥

## 11. ANUBHOOTA VISHAYAA SAMPRAMOSHAA SMRITIH

**ANUBHOOTA- (of) experienced; VISHAYAA- object; subject-matter SAMPRAMOSHAA- (non-theft); not letting go or allowing to escape; SMRITIH - memory.**

11. The Disposition (Vratti) of reappearance of an experienced subject is Smriti (memory). In other words recollection of what has gone in oblivion is smriti (memory). Man remains oblivious of his real character due to the excess of sensuous indulgence or attraction for it. He regards these experiences as real and thus let go waste his thousands of precious births, in vain. Like Arjuna getting proximity of some enlightened master God, like Yogeshwar or as a result of virtuous deeds in previous births, his memory is recalled on its own and he makes advances towards his aim. This is what Arjuna said to Sri Krishna.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादन्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ (गीता १८/६३)

Progressing towards his goal the seeker has (Geeta 18/73) set before him by his acquired righteous previous deeds the worldly pleasures begin to appear in the memory and he is attracted by them, and the seeker is deviated from meditation. This is *Klisht* trait of mind. Any thought of afflicting sensuous pleasure or an attachment with any person or thing of this world begins to appear as recollections due to which the seeker's further progress is obstructed. Such a trait of mind is a *Klishta* (afflicting); the recollection of self and related thoughts with self is *Aklishta* non-afflicting.

As the seeker goes on making his mind subtle the results of his earlier spiritual endeavours and *sanskar* (impression) vibrations from within begin to reveal in his memory. Revered *Paramhans Maharaj Ji* used to tell that after just a short spell of meditation he had started experiencing the advantages of his earlier meditation. Every attained exercitent in his spiritual journey saw in his memory the continuity of previous meditations and impressions of his actions.

*Maharshi Patanjali* has told so far the restraint of modifications of mind and their classification/ division. How to restrain these dispositions is being explained in the next maxim so that the exercitent is not deviated from his immortal course of action and is lost in his physical nature. For this the sage lays stress on exercise to restrain mind's modifications through *Vairagya* (detachment or absence of desire) and practice.

अभ्यास वैराग्याभ्यां तन्निरोधः ॥१२॥

## 12. ABHYAASA VAIRAAGYAABHYAAM TAN NIRODHAH

**ABHYAASA-** (by) persistent practice; **VAIRAAGYAABHYAAM -** (and) non-attachment or absence of desire or detachment; **TANNIRODHAH-** control or suppression or inhibition of that (*Chitta-vrittis*)

12. Continuous practice and detachment can keep *vrittis* (dispositions of mind) in restraint.

वादि विरत बिनु ब्रह्म विचारु, बादिवसन बिनु भूषण भारु ।

(One who is without renunciation and without knowledge of *Brahm* (God) is like a woman full of ornaments but without clothes.)

If the exercitent has no detachment then there is no use of thinking of *Brahm* (supreme self) just as a beautiful woman with all sorts of ornaments but without clothes. It is so because on the path of Yog detachment is like a shield which protects the seeker from the onslaught of *Maya* (delusion) and thoughts and images arising out of this delusion.

विरत चर्म असि ज्ञान मद लोभ क्रोधरिपु मार ।

जय पाइय सोइ हरिभगति देखु खगेस विचार ॥

*(One who is unaffected by greed, anger, ego and who has no attachment with body. Khages, such devotee wins in his efforts.)*

*Yogeshwar Sri Krishna* has also underlined the importance of detachment in the sixth chapter of *Geeta*.

अभ्यासेन तु कोन्तेय वैराग्येण च गृह्यते ॥

What should a non-attached seeker do? The author of Yog maxims says emphatically, in order get established in self the seeker endeavours. In this way practice with non-attachment takes the seeker to his destination.

While explaining the nature of practice the sage has to say-

तत्र स्थितौ यत्नोऽभ्यासः ॥13॥

### 13. TATRA STHITOU YATNO ABHAYAASAH

**TATRA-of those (tow); STHITOU- for being firmly established or fixed; YATNO -effort; endeavor; ABHYAASAH.- practice.**

13. Continuous efforts to keep mind stable is *Abhyas* (practice). Mind always continues to run after desires..This practice to stabilise mind in name and in forms is to be monitored very carefully till the goal is attained.

How long this practice is to continue? The sage says

स तु दीर्घकालनैरन्तर्यसत्काराऽऽसेवितो दृढभूमिः ॥14॥

### 14. SATU DEERGH KAALA NAIRANTARYA SATKAAR AASE VITO DRIDHA BHOOMIH

**SA- that; TU - indeed; DEERGH- (for) long; KAALA - time; NAIRANTARYA- (with) uninterrupted continuance (incessantly); SATKAAR - (and) reverent devotion; earnestness; AASE VITO - pursued; followed; continued;**

**DRIDHA- firm; BHOOMIH - ground.**

14. This Yog practice is to go on continuously for a long time with faith and non-attachment till the conscious mind gets firmly stabilized in Yog.

When a Yogi (sage) is progressing in his practice of Yog innumerable *vrittis* (dispositions of mind) appear in the form of obstructions in his mind and try to deviate him. The mind gets associated with these dispositions instead of God and is deviated into the realm of delusion. That is why the author of maxim says that complete restraint of *vrittis* (ripples of mind) is possible only through practice and non-attachment. So long there is attachment to pleasures, yogi (sage/exercitent) cannot restrain his *Vritti* (dispositions of mind). These days, there are many, who lead a family life enjoying all its pleasures and claim to preach many Yog process. But the knowledgeable persons of Yog have said that achievement in Yog *Sadhana* (meditation) is very hard and rare. Lord *Sri Krishna* says in *Geeta*, *Arjuna*, one who has no control over his mind and it's dispositions; who is running after sensuous pleasures for him attainment of Yog is hard nut to crack. Sage *Patanjali* also says the same thing that without, detachment from sensuous pleasures, complete restraint of mind's dispositions is impossible. Therefore, he says, first reluctance towards physical pleasures and continued practice are very important to restrain extrovert mind and its wayward dispositions and gather them again and again with resolution to attain the destination is practice. Only through continuous practice and non-attachment control of *Vritti* (dispositions of mind) is possible. It is on this point *Arjuna* had asked *Lord Krishna*. He said, *Bhagwan* I find to restrain mind as difficult as restraining wind. *Lord Krishna* said, It is indeed so, but through continuous practice with non-attachment it can be controlled.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ (गीता 9/25)

Through constant practice mind can be controlled.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ॥ (गीता 10/10)

No sage who attained God has ever created rifts in society. *Maharshi Patanjali* suggested continuous practice with non-attachment, as

means to restrain dispositions of mind to realize one's self. Lord *Krishna* said that by practice and renunciation of desires and thoughts mind can be controlled and self can be realized.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

One who has overcome desire and thoughts such a sage gets revelation of God attaining his own real form and becomes free from all his actions. Such an attained person has been called by *pandit*, Knowledgeable sages a *pandit*, one who has attained this state. Knowledge is revelation of God. Cramming of books is not knowledge.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

The knowledge gained as a result of climax of yog is revelation of God. Lord *Krishna* says, *Arjuna* nothing is as sanctifying as *Gyan* (divine knowledge), which is not transferred from one to another but which can be gained only at the climax of Yog practice. The sage bestows the right to tread this Yog path upon every human being.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

*Arjuna*, even the most sinful person who meditates me with perfect devotion deserves to be called a saint, because he is absorbed in me with firm resolution. Explaining the result of meditation with a resolve, in the next *shloka* *Sri Krishna* says that such a person becomes pious and sacrosanct with soul integrated with the supreme soul and instantaneously he attains the state of supreme peace and bliss.

*Arjuna*! Know this for certain that my devotee never perishes. Lord *Sri Krishna* while explaining Yog to *Arjuna* says this Yog is duty and should be performed without boredom. One who practices Yog (mediation) as duty without any concern for the reward succeeds.

This Yog is destroyer of all unhappiness and misery and belongs neither to a glutton nor to a person excessively fond of sleep. It does not either belong to a starving person nor to one who sleeps

too little. The Yog becomes propitious to one who keeps an ideal balance in his propensities and physical habits.

Revered master repeatedly says that a yogi (sage) should sleep just four hours, and remain absorbed in Yog (meditation) continuously. Then only the Yog bears the desired fruit. *Arjuna!* I have mentioned two kinds of convictions with regard to Yog. One is *Gyan Yog* and the other is *Karma Yog* (action)

लोकेऽस्मिन्निविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ।।

But the so called intellectuals in the name of *Geeta* and *Yog-Darshan* have started various Yog activities in the society and have confused people. Infact Yog is one but the attitudes to follow and practice of Yog are two. The first one is to learn and understand it on the plain of intelligence from some competent enlightened sage. It is called *Gyan Yog* (Yog based on intellect). While the very same Yog is called *Karma Yog* when it is practised with a feeling of total dedication for the *Sadguru* (master sage) without any desire or reward in return and following his directions . So the Lord Krishna said to Arjun.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः स्म्यगभर्योविन्दते फलम् ।।

Yog is one but the attitudes to practise it are two. The same thing is suggested by *Ram* in *Ramayana*.

ज्ञानहि भक्तिह नहि कछु भेदाः, उभय हरहि भव संभव खेदा ।

ज्ञानहि भक्तिह अन्तर कैसे, जल हिम उपल विलग नहीं जैसे ।।

(*There is no difference between Gyan and Bhakti path. Both are remover of the woes of world. There is no difference between the two like water and ice.*)

The Yog begins with absolute faith in God and with answering faith and allegiance for the *Sadguru* (spiritual master) who connects the *Sadhak* (exercitent) with God. If it is not so it is a wrong connect, not *Gyan* (devine knowledge) but *Agyan* (nescience).

योग कृयोग ज्ञान अज्ञानू । जैह नहिं राम प्रेम परिधानू ।।

Prayers, mortification, *Raj Yog*, *Karma Yog*, *Gyan Yog*, Jap yog, Tap Yog, Hath Yog, Laya Yog, Bhakti Yog, Kundalini Yog and Yog posture etc. are in scores, but they are all indivisible parts of the main

Yog. In the name of these Yogs different undesirable activities have become fashionable. This has made the mockery of divine Yog.

Once mother Goddess *Parvati* was meditating. Lord *Shiva* sent seven seers to test *Parvati's* resolution. *Parvati* replying them, says.

हठ न छूट छटही वरदेहू, मन कम वचन मंत्र दृढ़ एहू।  
जनम कोटि लागि रगड़ हमारी, बरहु शंभु नहि रहहु कुंआरी।  
तहहु न नारद कर उपदेसू, आप कहहि सतवार महेसू।

(This is my strong desire by mind, action, voice that I will not leave my resolution. I will either marry lord Shiva or remain unmarried in million births.

*If your daughter does penance only of lord Shiva then her fate can change. That 'Mahamantra Mani' is such which can destroy any misfortune.*

*(Hath yoga is no yoga kind. It is a firmness of mind which is essential in the absence of adorable like the resolution of mother Parvati in the absence of Shambhu. Some people call this resolution as Hath Yog. We give up food and water naturally if some one dear and near to us departs from us. Do we call it obstinacy?*

*The enlightened sage has given the example of mother Parvati's firmness to emphasise that one should not give up the teachings or our aim in the face of hardships and problems. The words of the spiritual master and the chanting of the name of the supreme is the greatest secret formula which helps us attain our adorable overcoming all impressions, afflictions which are the real cause of all our sorrows and the cycle of birth and death.))*

*(Life and death and the complications of this world, wealth and actions, give and take of hell. and heaven, earth and home and wealth, village and family. So long we can see, listen and understand is the root of allurements not related with supreme.)*

Embarked on Yog (meditation) to achieve success is the only aim, and to get success insistence is necessary. *Parvati* says I cannot give up the instructions of *Narad* my revered *Sadguru* (spiritual master). Even if Lord *Shankar* comes, still I can't break my resolution. *Narad* never gave any sermon to any one on *Hath* Yog or *Kundalini* Yog. He said only this how and when the worship starts. *Narad Ji* says.

जो तप करें कुमारि तुम्हारी। भावी मेटि सकहि त्रिपुरारी॥

From where Chanting is initiated and how? He says-

महामंत्र मणि विषय व्याल के। मैटत कठिन कुअंक भाल के।।

Chanting the name of God unmindful of pleasures, keeping mind focused on aim (supreme); constant endeavour is worship (penance, mortification)

By now you must have realized that Yog is a process that connects individual self with supreme-self. So long mind is truant and full of *vrittis* (forms, traits) till then taking to Yog practice (meditation) is totally ruled out.

This mind is not controlled by any external activity. Rather, it gets more perverted and adds one more unwanted evil *Sanskar* (impression). In this world everything is changeable except the supreme. The concentration of mind does not consist in any outside thing, country, dress or language. The change in anything external results in corresponding change in mind is natural. In such a situation it is well-nigh impossible to keep mind stable and neutral. It is God only who can stay so or remain neutral. In God only, concentration, dispassionateness, and assimilation of mind is possible with final resolve the mind is under complete control. With this integration of mind in God the Yog process (meditation) also comes to an end. When the mind with all its traits is to be gathered from external world and settled in the region of heart to integrate with all its (*vrittis*) propensities, then what can be the contribution or cooperation of external activities or images? These are all but obstacles on way of a *Yogi* (sage). At present the prevalent popular activities in the name of sacred Yog though perverting are but natural in the absence of some enlightened sage. Although the terms used are from scriptures but one who understands them is only an enlightened sage who is rare only under the guidance of them some rare seeker alone can understand. Thus the confusion continues to prevail in society.

Some significant words which have very specified importance in Yog-*shastra* and are beyond comprehension are animated in some forms, for example *Gayatri-mantra* (incantation). The sacred words of *Gaytri* constitute a prayer straight to God. But in the name of *Gaytri* an icon is created. How is the scripture to be blamed for this? The mistake lies with those who try to understand holy texts through intelligence, while the holy treatises and texts are

based on actual experience, not on intelligence or knowledge. The God transcends both mind and knowledge. The great sages following Yog path (meditation) collected rare experiences and thoughts and words that express them in their real form. With a great deal of effort, they systematically composed these texts. Anyone in this world with Yog practice can experience the same truth which our ancient sages perceived directly. Intelligence can only imagine. It does not have the capacity to take decisions. If intelligence had this capacity to take decisions on truth no intellectual would have taken the road to unhappiness and misery nor allowed the society to do so. After all what we will get from all this at the end.

जनम मरण जह लागि जग जालू। सम्पति विपति करम अरू कालू।।

स्वर्ग नर्क जहं लागि व्यवहारू। धरिन् धाम धन पुरू परिवारू।।

देखेइ सुनिय गुनिय मन माही। मोह मूल परमारथ नाही।।

*(Life and death and the complications of this world, wealth and actions, give and take of hell. and heaven, earth and home and wealth, village and family. So long we can see, listen and understand are the root of allurements not related with supreme.)*

Everything is perishable, but when an achievement of hard work goes waste it is most depressing. The net result of all work and efforts in this world is unhappiness. What is everlastingly constant is only the supreme God. In *Geeta* and *Yogdarshan* there is clear complete sequential suggestion as to how to attain him, all other scriptures make a mention of this partly. For an exercitent of Yog (meditation) the *Geeta* and *Yogdarshan* are standard bearers, which can be tested on the criterion of experience.

यद्यपि ब्रह्म अखंड अनन्ता, अनुभव गम्य भजहि जेहि संता।।

*(Even though the Brahman is indivisible, infinite the saints meditate upon him through experience.)*

There are certain words which are prevalent and have special place and importance in the practice of Yog. The main is the word 'Yog' itself, which has two view-points. One is that kind which is received from spiritual master with complete overall knowledge of all its aspects, voluntarily and accepted it on no loss no gain basis, sparing adequate time for its practice. This is called *Gyan* Yog. The same Yog when practiced dispassionately and with dedication to

spiritual master is called *Bhakti* Yog or *Buddhi* Yog. In this Yog any exercitent sits tenaciously like Goddess *Parvati* or Lord *Buddha*. Such obstinacy in Yog is known as *Hath* Yog.

Mother Goddess *Parvati* took a vow that even if she gets Lord *Shiva* after thousands of births still, but not to renounce the words of spiritual master, *Naradji* and not to give up the path of Yog (meditation) obstinately. Not that she took to some other means. Similarly, Lord *Buddha* seated himself at one place resolutely and said so long quintessential supreme self in not known he would not leave the place. On fortieth day he succeeded and became enlightened (*Buddha*). However, he was meditating on God only all this time, but anticipating obstacles on way, he adhered to his resolve obstinately. In spiritual pursuit tenacity is necessary. Tenacity becomes natural in extreme devotion. In this way (exercitent) while advancing in meditation goes on assimilating his traits of mind in God one after the other. This type of Yog is known as '*Laya* Yog' it is called 'Par'(God)+'laya'(assimilation)(the Yog that brings about perfect assimilation with God). This kind of Yog is also called (deludge) assimilating mind with all *vrittis* one by one in the supreme. When finally mind is assimilated with him who is transcendental is called *Mahapralay* (the deludge).

The Yog begins with the chanting of name. On cessation of all worldly thoughts and desires but only the name of the supreme God remains in breathing; the practice continues is called *Jap* Yog. In the process of *Jap* Yog the worldly thoughts and desires stand as obstacles. Setting them aside again and again, holding fast the chanting of name is known as *Tap* Yog (mortification). When all the *vrittis* (traits) and senses including mind are gathered from all sides become stable in the region of heart, only then a yogi (sage) can grasp the sound emanating from the lotus navel in the region. When a rhythmic order starts coming in chanting through breath the external thoughts and desires disappear, and all impressions of all previous births, which lay birth wise in order in circuitous navel center awake and create obstructions. The yogi (sage) overcoming them all and by his practice and renunciation becomes introvert. This is the blooming of lotuses and is called *Kundalini* variety of Yog.

Initially these impressions were to give birth in this world and were the cause of degeneration. A Yogi on understanding the meaning of these thoughts and impressions changes them through spiritual knowledge and make them conducive to yoga. This is known as *Kundalini Yog. Raj Yog* which means sure emancipation just as *Raj Rog* means sure death. In earlier times incurable disease were called *Raj Rog*, which was indicative of death. One who had attained this state was called King Seer, not that while suffering the destined woes and misfortune could get entrance in Raj Yog.

So long even a single delusive thought subsists till then the meditator for a long time remains faithfully and continuously absorbed in meditation, totally uprooting all distractions. Thereafter he establishes himself in his real self. Pointing out this fact Lord Krishna says to *Arjuna*, meditating without feeling boredom is the duty (dharma). With this conviction one who embarks upon Yog, his Yog (meditation) attains perfection.

Lord Buddha said the exercitants become successful in meditation if their practice is like perennial river though slow but steady. Even the hardest rocks disappear with the passage of time. Similarly an exercitent continuously absorbed in practice over comes all his impressions and attains the state of self-realization.

Lord Buddha said a person churning a piece of wood to produce fire, if stops frequently, cannot get fire, similarly, an exercitent who stops frequently in his meditation cannot get fire to attain God, in which all actions are burnt out. Sage *Patanjali* also says the same thing that only persistent and devoted exercitent becomes successful. All enlightened sages think alike.

The confluence without union or separation of self and supreme self is Yog. The distance between self and supreme self consists of quotidian, material thoughts and desires. A yogi (sage) by his continuous practice roots out these thoughts completely before embarking on Yog. Doubtful about the efficacy of Yog *Arjuna* stated before *Shri Krishna* saying Lord, a small cloud in the sky neither gives rain, nor can it mix up with clouds. It is scattered by strong sweeping wind and vanishes. Is it similarly true with Yog? In such case the exercitent could neither enjoy the pleasures of life nor could

he attain the God and thus between two stools he comes to the ground. This was *Arjuna's* doubt. In a genuine seeker the curiosity to know the truth is imperative.

Listening these words of *Arjuna*; dispelling his doubt *Bhagwan Shri Krishna* says. *Arjuna!* Yog is never destroyed. In Yog practice even if one is rather slow in progress attains his destination for sure one day. As a result of his practice in earlier births he continues meditation and one day he attains God, his destination. If the destination is not reached during the tenure of this body, where does he take rebirth? Lord *Krishana* says, *Arjuna*, such a yogi takes birth in the family of noble persons with sacred heart and from there innately he continues his meditation or if he is not born in such a family then he gets directly admitted in the fold of great enlightened sages like *Kabir, Raidass, Mohammad, Supa Bhagat* and Jesus. *Arjuna* this birth is rare indeed. *Arjuna* the differing quality and specialty of this Yog is that it ensures only gain, prosperity, propitiousness and protection in this terrestrial world and also the other world here after.

This Yog is the source of noblest life and pleasures in this world and of attainment of God. Every one, a family member, recluse, woman, merchant, untouchable virtuous or vicious with it's practice can become sanctified and thus enjoying the pleasures of life attain the supreme. Yog does not involve in worshiping of Gods or Goddesses and traditions and directly connects the soul with the Supreme Being. *Shri Krishna* says, *Arjuna* that men worship different Gods also but in fact in turn they worship me only, but this worship is not liturgical, what then is the real worshipping?

*Arjuna*, bringing all senses including mind under control concentrating with faith, chanting *om om* and visualizing me, means *Sadguru* (spiritual teacher), there comes a day when he attains the blessed abode – The conduct of Yog is possible and safe under the tutelage of some enlightened sage.

In yet another chapter, *Yogeshwar Shri Krishna* explaining the importance of Yog-says, *Arjuna*, one who worships gods attains God, who adores devils, attains them; who worships ancestors/living beings reaches to them, but my devotee attains me. *Arjuna*, know

this for certain that my devotee never perishes. *Brahama* (the creator of the universe) who created Gods and demons, and all forms are changeable and mortal, but a yogi in Yog attains immortality and never loses anything at any time. If he does not attain success in this life, and then if he desires, he gets the greatest pleasure. After enjoying this pleasure he picks up the meditation from where he had left it. Revered *Paramhans Maharaj* had reached the height of Yog in short time with little efforts. Occasionally he used to say as if one gets something suddenly from where he had kept it.

The beginning of Yog is with the unending faith in supreme self and chanting (*Om*) meditating upon the image of spiritual master and assimilating all the good and bad propensities of mind in supreme self. With the assimilation of the last trait of mind the *Drashta* (soul) attains his own real self, which is possible only through continuous practice and renunciation. Continuous practice only can bring firmness in Yog. Meager practice can not be able to desist the mind from distraction. Therefore continuous practice to apply one's mind again & again advertently on one's destination, the attainment of God, is very important. Revered *Gurudev Bhagwan* often says that if mind is set free from meditation it will return to its nature. Therefore keep it engaged somewhere in meditation, in chanting name(*Jap*), invoking visions(*roop*), perception of God(*lila*), and in service of sages and saints, but keep it engaged. However, care has to be taken that the heresy does not come in anywhere, because *Shri Krishna* has said in *Geeta* that charity without faith, penance and mortification, offerings in sacrificial fire without faith are not rewarded neither here nor there. The same thing is said by the Yog philosopher sage *Patanjali* that with complete dedication and faith, continuous practice lends firmness to Yog (meditation). Then any distraction is ruled out. Even an exercitent with meager knowledge but with continuous practice can attain God and become most knowledgeable person.

करत करत अभ्यास के जड़मत होत सुजान ।

रसरी आवत जात है, सिल पर परत निशान ॥

(*With constant practice even a fool becomes wise, just as by constant friction of rope on a stone erodes it with everlasting*

impressions.)

So far, we have tried to realize the importance of practice in Yog. Now we will consider, what is *vairagya* (non-attachment)?

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।।15।।

### 15. DRISHTA ANUSRAVIKA VISHAYA VITRISHNASYA VASHIKAARA-SAMJYAANA VAIRAAGYAM

**DRISHTA-(for) seen (here in this world; visible; physical; ANUSRAVIKA-(and) heard; promised in the scriptures; revealed; VISHAYA- objects; VITRISHNASYA- of him who has ceased to thirst; VASHIKAARA- SAMJYAANA- consciousness of perfect mastery (of desires); VAIRAAGYAM- non-attachment; detachment.**

15. The state of mind without craving for any pleasures seen and heard of in this mortal world and that of heaven is renunciation.

The mind of yogi is not tempted by the greatest pleasures of heaven. This state is called the self-conquering state of mind. The mind of a yogi is not governed by sensuous enjoyments but keeping an eye on the outcome, the yogi keeps his mind under control. A yogi during the course of his practice gets the perception by using his discretion that if the result of heavenly pleasures even is unhappiness, the result of the enjoyment of pleasures of this mortal world is inconceivable. The short time enjoyment of heaven results in long time unhappiness. King *Nahush* deprived of *Indra's* throne was born in form of a Boa. That's why *Arjuna* didn't even take fancy for *Urvashi* let alone accept her. *Nachiketa* didn't endorse even in mind the offer of (the God of death) enjoyment of heavenly pleasures and luxury. The truth is that a tenacious exercitent of Yog cannot get happiness from any sort of pleasures. His happiness lies only in the attainment of supreme self. He does not desire anything. If still he has any desire that means he has no perception of the ensuing outcome. Such an exercitent takes birth again and again in different forms to suffer and remain unhappy. *Reverd Paramhans Maharaj Ji* used to say-

लोक भोग परलोक का सब विधि त्यागै राग,  
रहे न तिनकी कामना ताहि कहै बैराग ।

(Complete renunciation of the attachment and desires about this world and the world hereafter is called relinquishment.)

Explaining this more clearly he used to say that moving about and wandering unsupported is the real detachment (renunciation). Such an exercitent has no attachment for anything. The only support for him is “एक आधारा राम गुन गाना” chanting the glories of Rama(God). Only thinking about adorable and unbroken faith in him to remain immovable. During practice (meditation) there is attachment with it, when does he overcome this attachment also? He says

तत्परं पुरुषख्यातेर्गुण वैतृष्यम् ।।16।।

**16. TAT PARAM PURUSHA KHYAATER GUNAVAITRISHNYAM**  
**TAT-that; PARAM-highest; ultimate; PURUSHA KHYAATER- by or from awareness of the Purusha or the Self; GUNAVAITRISHNYAM- freedom from the least desire for the Gunas.**

16. With the realization of soul that is with the attainment of supreme soul that yogi (exercitent) attains the supreme state of freedom, from the cycle of birth and death and outcome of three attributes that yogi attains the state of non-attachment (*Vairagya*), in which the yogi becomes totally free from ego and attachment for anything.

Now in this state there remains no attachment even with meditation. Because, God who is the objective of meditation, is no more separated from him. For whom should he meditate now? Thus he becomes free from everything. He becomes detached from *Vairagya* (non-attachment) itself in which he becomes absolutely free from self-esteem.

*Yogeshwar Shri Krishna* trying to bring home this state of exercitent says, *Arjuna* those knowledgeable persons who are not attached and yet observe their ordained duties should not create confusion in the mind of those who are attached and are ignorant instead they should be motivated to observe their ordained duties properly. If the enlightened person does not do so he is a homicide. Citing his own example *Shri Krishna* says, *Arjuna*, though nothing unachievable is not worth achieving for me, still for the sake of others

following me I conduct myself with ordained obligations very meticulously. If I don't do so, I will be guilty of mass murder of my people and propagator of *Varn Sankar* (cross breed).

An exercitent adopts certain divine virtues and renunciation to attain God but on attainment of his mission he needs them no more and becomes non-attached to these virtues also. With the death of *Ravana*, *Ram* sent back *vaanari sena* (legions of divine virtues /treasures). *Yogeshwar Shri Krishna* also with the killing of all demons, assimilated in himself all *yaduvanshis* (the divine virtues always helpful to God)

The author of aphorisms, so far has described the climax of meditation, the achievement of its result, with the different stages in meditation till the exercitent finally attains the complete renunciation. Previous to this achievement, the stages an exercitent passes through during meditation, however, are not described. Now, he is explaining these and also how far the meditation is to be practised.

वितर्क विचारानन्दास्मितानुगमात्सम्प्रज्ञातः ।17।।

### 17. VITARKA VICHAARA ANANDAA ASMITTAA ANUGAMAAT SAMPRAJYAATAH

**VITARKA-** of reasoning; argumentation; **VICHAARA** - deliberation; reflection; **ANANDAA-** bliss; joy; **ASMITTAA** - (and; or) I- am-ness; sense of individuality; sense of pure being; **ANUGAMAAT-** by accompaniment; with association; **SAMPRAJYAATAH-** Samaadhi with Prajyana or consciousness.

17. The state of conscious mind joined with reasoning, thought, bliss and self consciousness is called *Sampragyat Samadhi*.

When reasoning, disorder etc. are totally rooted out, all other perversions also come to an end. Thoughts remain even in the subtle state of meditation. In complete assimilation with God, thoughts about one's stage in meditation, such as I am *Gyani* (knowledgeable), I can meditate, I can concentrate, I can get into a trance, I can read other's mind, such thoughts are also hindrances in assimilation. All traits of mind propitious or otherwise when become completely quiet a yogi attains *Nirvikalp Samadhi* (trance).

Thinking on his conquest over *Kaamdev* (cupid), made

*Naradji* a laughing stock and the distance with the God increased. *Naradji* while wandering reached near Himalayan foot hills, where he got into trance. In that state he felt desires rushing in. Overcoming these desires he felt victorious. The thought that I vanquished them such a thought is also a great obstacle in *Nirvikalp Samadhi*. This perversion is further clarified, by sage *Patanjali* in thirty third and thirty fourth maxims of *Sadhanapad*.

Thoughts, whether they are about Yog or *bhog* (enjoyment) do create distraction in mind. It is a different thing that thoughts about Yog are more congenial to God. But in *Nirvikalp* trance all these thoughts also disappear. In *Sampragyat Samadhi*, there is realization of reasoning, thoughts, self-consciousness, (oneness of viewer and the view) and blissfulness. *Sampragyat Samadhi* (trance) means divine knowledge completely favorable disposition of God, parallel to meeting a spiritual master. But like spiritual master to establish in self *Nirvikalp Samadhi* is essential. Clarifying *Sampragyat Samadhi*. Further the sage of the maxim says.

विराम प्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ।18।।

#### 18. VIRAAMA PRAYAYA ABHYAASA POORVAH SANSKAAR SHESHO ANYAH

**VIRAAMA-** cessation; dropping; **PRATYAYA-** content of the mind (the 'seed') of samprajynata samaadhi) **ABHYAASA -** practice; **POORVAH-** preceeded by; **SANSKAAR -** impressions; **SHESHO -** remnant; **ANYAH-** the other.

18. Restraining all *Vrittis* (traits of mind) is achieved by continuous practice. In such a state only the semblance of the activities of the *Chitt* (conscious mind) remains. This is called *Sampragyaat Samadhi* in such a state if yogi gives up his body and if his mind, which is the creator of *Sanskar* ( impressions), is not assimilated in God then the state he is born again is described.

भवप्रत्ययो विदेह प्रकतिलयानाम् ।19।।

#### 19. BHAVA PRATYAYO VIDEHA PRAKRITI-LAYAANAAM

**BHAVA -** (by) birth; objective existence; **PRATYAYO -** caused; **VIDEHA -** the 'bodiless'; **PAKRITI-LAYAANAAM -** of the 'merged-in-Prakriti'; of the absorbed in Prakriti.

19. The nature, impressions of a yogi are assimilated in God, the same impressions determine his rebirth in a new body. With the assimilation of his nature with God the yogi gets rid of corporeal bodies. This stage is called *Videh* (state without body) the birth of such a yogi is called (*bhavpraty*). He need not take to rigors of practice any more. He is already endowed with all the powers of Yog since birth. His taking birth is reason by itself. With birth his mind gets assimilated in supreme self. This supernatural power is seen since birth in *Yogeshwar Krishna*, *Shri Ram* and other enlightened sages.

*Bhavapratyay yogis* assimilate themselves in God since very birth, because their meditation was completed in the previous birth only, the *Chitt* (conscious mind) was left behind. With birth the mind is also assimilated. But other exercitents whose duties still remain unperformed and therefore are not still assimilated in supreme self, have to continue meditation constantly and achieve this state. How to proceed in meditation, the sage says-

श्रद्धा वीर्यं स्मृति समाधि प्रज्ञा पूर्वक इतरेषाम् । 20 ।।

## 20. SRADDHA VEERYA SMRITI SAMAADHI PRAJYAAN POORVAK ITARESHAAM

**SRADDHAA** -faith; **VEERYA** - indomitable energy or will; **SMRITI** -memory; **SAMAADHIPRAJYAAN** (and) intelligence or 'high knowledge' or keen intellect essential for **Samaadhi**; **POORVAK** - preceded by; **ITARESHAAM**- for others; of others.

20. Other exercitents span the distance to the state of *Samadhi* through respective steps of memory, trust, capacity and wisdom *Yogeshwar Shri Krishna* in his sermon to *Arjuna* made him realize the truth about this world. *Arjuna* accepted this and said to *Shri Krishna*.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादातन्मयाच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ।। (गीता 18 / 73)

*Bhagwan* my desires have come to an end. By your grace, I have regained my memory. My doubt is cleared. Now, I will follow your dictates in right earnest. Earlier, *Arjuna* had squarely refused to wage war. But on regaining memory he agreed to obey the dictate. Memory is reappearance of something lost. When a person forgets something, he has kept somewhere, he sits quiet and thinks the

places he went, persons he met when his mind gets concentrated, his memory returns. He actually sees where he had kept it. Similarly in company or in discourse of enlightened sage when one begins to concentrate his mind and meditates, slowly and steadily his memory is restored and he can realize his real identity, and also his duty, and thus he agrees to follow the instructions and direction of the spiritual master, saving his soul from infinite births. But on the Yog path (course) faith is most essential. The author of maxims in earlier maxims has already dealt with the importance of faith. Here again he is re-emphasizing the importance of faith, because Yog path is-

बिना पैर का पंथ है बिन बरती का देश ।

बिनु शरीर का देव है कह कबीर संदेश ॥ (कबीर वाणी)

*(The path to God is a path but it has no feet, it is a city but there is no locality. He is a God without any body. This is the message of Kabir.)*

The path is not to be traversed by feet. There is no habitation also on way.

Here the God is also without any form, this is what *Kabira* has to say.”

The Yog course can be traversed not by feet but by faith, *Yogeshwar Shri Krishna* said, charity mortification, *Yagya* and performance of duty without faith are not rewarded either in this world or in the world to come. Therefore faith is most essential. The exercitent in an orderly manner attains the state of purity. His intellect is filled with divine illumination and with it will grow in him divine powers and strength.

This illumined intellect is called (wisdom(*Pragya*) discerning quality of intellect). With the disappearance of external thoughts the level of trance will go on rising. With the restoration of memory the exercitent with faith according to his powers advances toward his real self and slowly, stepwise attains the state of trance.

The next maxim deals with the intensity of the exercitent in meditation that determines the time for success.

तीव्रसंवेगानामासन्नाः ॥ २१ ॥

## 21. TEEVRA SAMVEGAANAAM AASANA

**TEEVRA-SAMVEGAANAAM-** of those whose wish is intensely strong; **AASANNAH** - 'sitting near', near at hand.

21. Who advances fast with intensity towards their destination, achieve it soon.

This is a common experience in this world; to reach a common destination, people use different means such as aero plane, train, bus, car or motorbike. One who cannot afford any other means takes recourse to bicycle or just walking. One who has the fastest means will be the first to reach, while one who has walked down the distance will reach the last. It is exactly so in the path of spiritualism. One that learnt the meditation from a competent spiritual master and practices, with complete devotion like *Meera* and *Suteekshn* and non-attached like *Bharat*, attains his goal quickly but those who are slow in practice they achieve their goal late. The achievement is ensured even for a slow exercitent because Yog-meditation is eternal, one who practices meditation, his emancipation is ensured.

In the next maxim, how and why the time of achievement varies, is explained.

मृदुमध्याधिमात्रत्वान्त् ततोऽपि विशेषः ॥ 22 ॥

## **22. MRIDU MADHYA ADHIMAATRATVAAT TATO AAPI VISHESHAH**

**MRIDU-** (on account of being) mild; soft; **MADHYA-** medium; moderate; **ADHIMAATRATVAAT-** (and) intense or powerful; **TATO-** from it; after that; **AAPI** - also; even; **VISHESHAH** - gradation; differentiation; distinction.

22. The accumulated impressions(*Sanskar*) being less or more, the time of accomplishment also varies and is delayed or accelerated according to the speed of meditation. Yog has seven steps, *Shubhechha*, *Suvicharna*, *Tanumansa*, *Satvapati*, *Asansakti*, *Padarth-bhavna* and *Turyaga*. In this world after completion of education in this life, one has to take education from the very beginning in the next birth. However, in Yog it is not so. You have to enter the next stage after mastering one earlier. According to an exercitent's progress in these stages the impressions also become correspondingly less and the grace of God will increase. This is why,

the meditator despite all, sincerity, of non-attachment, sacrifice, devotion and discretion, and time for meditation the time in accomplishment differs. In the practice of meditation the meditator whose impressions are reduced to only few will achieve success earlier. The accumulation of *Sanskaras* (impressions) in less or more quantity determines the time of accomplishment, soon or late. Many exercitents devote time equally, and have equal, renunciation and non-attachment; still, because of the difference of impressions time of accomplishment varies.

So far the accomplishments of practice and importance have been highlighted. The author of maxims, however, did not tell, as to where, an exercitent should restrain his propensities of mind (Vratti). By whose help an exercitent accomplishes his practice? What is the source of his success? The sage takes up these issues in the next maxim.

ईश्वरप्रणिधानाद्वा ।। 23 ।।

### 23. ISHWARA PRANIDHAANADVA

**ISHWARA-** God; **PRANIDHAANAAT** - by 'placing oneself' in (God); by devotional dedication to; by self-surrender or resignation to (God); **VA-** or.

23. The Yog (meditation) succeeds by practice of restraining the traits of mind constantly and with dedication and devotion to God. Complete control of the traits of mind is not possible anywhere else except in God. If it were so, then all the philosophers of the world including the author of the maxims would have put forth their viewpoint. The yogi (meditator) with complete dedication to God and restraining his propensities of mind succeeds in accomplishment of Yog, what are his attributes, how to recognize, where to seek him? The sage says-

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।24 ।

### 24. KLESHA KARMA VIPAAKA ASHAYAIR APARAMRISHTAH PURUSHA VISHESHA ESHWARAH.

**KLESHA-** (by) afflictions; misery; cause of misery; **KARMA** - actions; activities; **VIPAAKAA** - maturation or fruition; **ASHAYAIR** -(and) seed-germs or impressions of desires wherein desires sleep; **APARAAMRISHTAH** - untouched;

**PURUSHA - Spirit; and individual unit or centre of Divine Consciousness; VISHESHA - special; particular; ESHWAR - Ruler or Presiding Deity of a Brahmaanda or Solar system.**

24. He has reached the state where he has become free from *Klisht* (afflictions), *Karma* (action), *Vipaak* (consequences of action), *Aashay* (intent) and is thus completely non-involved is unlike and above all other human beings. Such a *purush* is God. *Avidya* (nescience), *Asmita* (self-esteem), *Raag* (attachment), *Dwesh* (hatred) and *Abhinivesh* these are five afflictions. *Karma* (duty/action) which is meditation which is God (supreme self), *Vipaak*, *Aashay* group of impressions which cause death and birth, pleasure and pain. He who is free from all these is called *Purush Vishesh* (the God) *Nescience* is the main cause of perversions. When all perversions are rooted out the rule of God is established in the heart. "प्रथम अविद्या निशा सिरानी" (*Nescience is destroyed first. Avidhya (nescience) which creates all sorts of doubts in the mind comes to an end with the perception of the God. This nescience is the cause of birth and death and of all unhappiness.*) In *Ramarajya* (Supreme state) nescience is totally rooted out.

Self-esteem is the delusion created by nescience. Attachment and hatred is ingredient in nature not in God. With the assimilation in God all other distortions and perversions are wiped out. River Yamuna after meeting Ganga loses its self-esteem and becomes Ganga similarly an exercitent as a result of meditation on assimilation with God becomes Godly. Such a person excels all others and is called *Purush Vishesh*. All enlightened sages have accepted this truth.

“जानत तुमहिं तुमहिं होई जाई”

(*Knowing you there exists no difference between you and me. While seeing still, a miracle happened. A drop fell in the ocean and lost its identity.*)

Knowing you is becoming you.

One of the Sufi philosophers has said.

देखते देखते क्या से क्या हो गया, कतरा दरिया में गिरा और फना हो गया।

“While still watching a miracle was wrought, a drop fell in the ocean and was assimilated in ocean.”

When a drop is separate, it is drop; the same drop when assimilated in an ocean becomes ocean, and acquires all its attributes. "ईश्वर अंश जीव अविनाशी, चेतन अमल सहज सुखरासी" The individual soul is the purest part of the supreme soul.

A mountain of sugar candy or a piece from it tastes alike. There is no difference in taste. There is no difference between the supreme soul and his part the individual soul. There is a curtain of material nature on individual soul while the God is on the other side of this curtain. By meditation as soon as this curtain is pulled aside the individual soul is endowed with the divine attributes and attains the same character. This is the sage *Patanjali's* conclusion.

राम नाम उर में गयो सो नर मुक्ता जानु।

तेहि नर हरि अंतर नहीं नानक साँची मानु ॥ (गुरुनानक)

*(The heart in which Ram is assimilated, he has become free from all bondages of this world. And there is no difference between such person and the God. These are truthfull words of Nanak.)*

In the next maxim the attributes of (*Vishesh Purush*) and his state are described along with his region of action.

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

## 25. TATRA NIRATISHAYAM SARVAJYANA BEEJAM

**TATRA-** in Him; **NIRATISHAYAM** - the highest; unsurpassed; **SARVAJYANA** - (of) the Omniscient; **BEEJAM** - the seed; the principle.

25. Just as God is omniscient, such a person (*Vishesh Purush*) after assimilation, also attains omniscience.

Like a mountain of sugar candy, a piece from it will taste equally sweet. The individual soul which is part of the supreme soul likewise has all the divine attributes. The dense cover of nature/ illusion however does not allow us to feel them tangibly. During practice the moment yogi succeeds to root out all evil impressions the very moment the yogi (exercitent) finds himself endowed with these divine attributes. *Yogeshwar Shri Krishna* endorsing this says-

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

The yogi while still in body form has conquered the world, that

is, has become free from infirmities by rooting out all evil propensities of mind. His mind also becomes stable. The *Brahm* is also *Sam* (equipoise) and stable. Thus the yogi is established in his self in *Brahm*. He adopts the same attributes and nature. He (meditator) who has attained the God as a result of his meditation his omniscience benefits all other exercitents far and wide. Such enlightened sages resolutely guide every devotee exercitent. He may live in any corner of the world, always remains in proximity under watch. Every enlightened sage has this unique speciality. You just remember him with trust, and you will be guided, you will be taken care if you stagger. While highlighting other qualities of a yogi who has attained the God, he continues-

सा पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।। 26 ।।

## 26. SA POORVESHAM API GURUH KAALENA ANAVACHCHHEDAAT

**SA - He; POORVESHAM - of the ancients; of those who came before or first; API - even; GURUH -master; KAALENA - by time; ANAVACHCHHEDAAT - on account of not being limited or conditioned.**

26. That God is the *Guru* (teacher) of all ancestor *Gurus* and transcends them all and is timeless. All the sages who had achieved this state have given up their bodies voluntarily. Time is not any cause to leave this body. *Yamraj* (the God of death) came to *Rama* disguised as a sage, and *Brahma* along with other gods offered prayers before taking Lord *Krishna* to the celestial abode. The same thing happened in case of Lord *Buddha*. *Buddha* said to *Brahma* unless all of my disciples become *tathagat* I would not come. *Brahma* said, Lord they have already become so long since. Lord *Buddha* said I would go then, but after three months. At ones he called all his disciples and asked them to get their doubts about Yog cleared if there be any, because I would leave you after three months from hence. Exactly in the same way revered *Paramhansji Maharaj* used to say that this body was gifted by God to accomplish some ordained task, that task is accomplished. Now, the day someone shoots me (figuratively for using an unpleasant word) I would take signal and leave this body. The most venerable *Gurudev Bhagwan* asked him

what wrong is there in retaining the body. The revered replied – *Rama* did not, nor did *Krishna* retain, no enlightened person retained it. They left it under some pretext or the other, just as Ram made *Laxman* an excuse, *Krishna* a hunter, I would also follow their suit.

Such enlightened sages are timeless. All the accomplished seekers of this path (meditation) have succeeded under the guidance and direction of such enlightened sages. All of them had equal and similar power and capacity. Such enlightened souls never created any rifts or disparities in society.

*Yogeshwar Shri Krishna* said *Arjuna*! I told this Yog to *Surya* (the sun God) at the beginning of *Kalp* (eon). As and when someone put a step on this path it was *Yogeshwar* who guided his steps. Any yogi in any age has been invariably the God, and shall remain God. The approach to attain will also be the same. The body may belong to any place but it is the God who speaks through that yogi. *Kabir* though illiterate has said the same thing what *Yogeshwar Shri Krishna* said- *Arjun*! I enunciated this Yog at the beginning of the eon to (*surya*) the sun God, while *Kabir* says.

“जन्म युगन मैं तोहि समझायउ तू नहि मानत मोहि”

(*I have been trying to make you understand, but you are not ready to listen.*)

I have been trying to make people understand through ages and different births. The accomplished exercitents in Yog-path are the ancestors. They have attained this state under the direction of God. Therefore, it is said that such an enlightened sage is the *Guru* of *Gurus*. *Arjuna* also got the same experience.

पितासि लोकस्य चराचरस्य, त्वमस्य पूज्यश्च गुरुर्गरीयान् ।।

The yogi who has attained the God, is omniscient, is the guru of ancestors. How is he to be addressed? What is his nomenclature?

तस्य वाचकः प्रणवः ।। 27 ।।

## 27. TASYAVAACHAKAH PRANAVAH

**TASYA** - His (of Ishwara); **VAACHAKAH** - designator; indicator; **PRANAVAH**- 'Om' pronounced -A-U-M as a humming sound.

27. The calling name of that God is *pranav* (Om)

“सर्वाणि प्राणानि परमात्मेति इति प्रणवः ।।”

This word/sound assimilates all *pranas* (breaths) with the supreme. All enlightened sages attained timeless state of infinity holding fast this name of *omkar*, *anahu*, *aamin*, *om* are synonyms, and mean the same.

The knowledgeable persons have interpreted the word *Pranav* differently and expressed their opinion. Some say the three sounds in it represent *Brahma*, *Vishnu* and *Mahesh*. Some opine that three sounds represent three regions while still others see in it three attributes *sat*, *raj*, *tam* and thus created confusion in its chanting. Sage *Patanjali*, the Yog expert gives direction in the next maxim-

तज्जपस्तदर्थभावनम् ।। 28 ।।

## 28. TAJJAPAS TADARTHA BHAAVAM

**TAJJAPAS** - its constant repetition; **TAD-ARTHA** - (of) its meaning; **BHAAVANAM** - dwelling upon in mind; realizing; meditation.

28. Chanting of that *om* meditating upon its meaning, incarnating an image of some enlightened sage is the advice of the author of the maxim and of every enlightened sage. *Yogeshwar Shri Krishna* said to *Arjuna*.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मानुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् (गीता 8 / 13)

Om, just *om* only is indicative of everlasting *Brahm*. Chant *Om*, and concentrate your mind on my character. He, who gives up this corporeal body while doing so attains the state of supreme bliss which is myself. There is misunderstanding in society that there is different message for different people. Just as treatment on cancer is universally the same or the penal code for a murderer or a saint. Every one, a worldly person or a recluse all are anxious to be free from sorrow and misery. The reason of misery is one's impressions and the end of these impressions is in God. It is true that a worldly person can devote less time while a non-attached recluse devotes full time and so he gets free from miseries earlier. *Arjuna* was a worldly person and the Lord *Shri Krishna* asked him to take to chanting 'OM'.

Shri *Ram Krishna Paramhans* used to say the same thing to *Vivekananda* and other disciples-Look here! and don't harbour any doubt. I am the sacred spirit of *Ram* in *Treta (yug)* epoch and *Krishna* of *Dwapar* epoch. If you want your emancipation then look into my nature and character.

Revered *Maharaj ji* of *Ansuya Ashram* also used to say, where ever you be, chant 'Om' or 'Ram' regularly in the morning and evening and visualize me and my nature. When you will attain capacity to grasp for a minute my true self and nature, I will ride the chariot of your heart and direct you. I have also attained this state of awakening as a result of meditation of *Bhagwan Sadguru* (spiritual master) and chanting of *om*.

What does the exercitent gain from such *sadhana* (practice/meditation). The sage has to say-

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायामावश्च ।।29 ।।

## 29. TATAH PRATYAK CHETANA ADHIGAMO APYA ANTARYAAYA ABHAAVASHCHA

**TATAH= From it (this practice); PRATYAK- (of) in-turned; in the opposite direction; CHETANA - consciousness; ADHIGAMO - attainment; APYA - also; ANTARAAYA - (of) hindrances; obstacles; ABHAAVASH - absence; disappearance; CHA - and.**

29. By meditation and practice of chanting 'OM' (*antaraya bhav*) impediments and impressions are set aside and yogi realizes clearly the nature of self. With this knowledge the practice of a yogi comes to an end.

The exponent of Yog philosophy, sage *Patanjali* has an exclusive style of presentation of Yog. He has presented this otherwise difficult philosophy in the easiest possible terms. The effects of Yog its outcome and different kinds of obstacles which thwart the practice of a yogi are presented pointedly with a view to arouse curiosity and interest of common people on one hand and the spiritual importance of Yog on the other.

Yog is a constructive, disciplined approach to reach out to supreme self, transcending mind and intellect. On rational level all theological texts and scriptures seem to encourage traditions and

doctrines. But the inclusion of monotheism in all theological texts and universal freedom for all to practise it is reconciliation between the ancient and modern viewpoints. This development establishes the infinite nature of Yog.

The sage *Patanjali* also tried to explain *samadhi* trance first, which is the result of Yog (meditation).

In fact every one after knowing full well the result of action tries to lead a successful life. The result consists of temptation, benefits and fear. The writer of maxims has the same intention that if a man thinks, before anything, on the outcome of this terrestrial life, and thinks about what he would get at the end of life. What will be the result of his thought and action? No one would perhaps dare tread the way of the world. Thereafter, man would think, on the outcome of the way he has to follow. The writer of the maxims has explained this with a remarkable clarity saying that the meditator in the absence of obstacles and restraining his thoughts and desires attains his self. He becomes completely free from miseries and unhappiness. But the author of maxims did not tell so far, what are these obstacles? and how to overcome them? In the next maxims he explains these impediments, saying-

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शानालब्ध भूमि कत्वानवस्थितत्वानि  
चित्तविक्षेपास्तेऽन्तरायाः ।। 30 ।।

**30. VYAADHI STYAANA SAMSHAYA PRAMAAD AALASYA  
AVIRATI BHRAANTI DARSHANA ALABDHA BHOOMIKATVA  
ANAVASTHI TATVAANI CHITTA VIKSHEPAAS TE  
ANTARAAYA AH**

**VYAADHI - disease; STYAANA - dullness; languor; drooping state; SAMSHAYA - doubt; PRAMAAD - carelessness; AALASYA - laziness; AVIRATI - hankering after objects; BHRAANTI-DARSHAN - delusion; erroneous view; ALABDHABHOOMIKATVA - non-achievement of a stage; inability to find a footing; ANAVASTHI TATVAANI - (and) unsteadiness; instability; CHITTA - (of) mind; VIKSHEPAAS - distractions (causes of distraction); TE - they (are); ANTARAAYA AH - obstacles; hindrances.**

30. Adverse thoughts about God cause distractions in

consciousness. In the climax state of meditation even a thought about God, seems to be an obstacle. The author of '*Yogsutra*' has spoken here about main distractions only, such as *Vyadhi* (obstacles) or *Styaan* (ailments) (stealing mental inertia), *sanshay* (doubt), *pramad* (procrastination), *alasyay* (indolence), *avirati* (disenchantment), *bhranti darshan* (drawing false conclusion), *alabdh bhoomikatwa* (failure to attain stability or fortitude of mind), and *anawasthit antrai* (inability of mind to stay in any state, fickleness). These distractions deflect the exercitent's mind from meditation.

**1. Vyadhi (obstacles):** The first hurdle in meditation is disease or body-ailments. These ailments can be both physical and mental. They deflect the mind of the exercitent from meditation, and devotion. This is symbolically presented by *Goswami Tulisidasji* in '*Ramacharitmanas*' by the meeting of *Hanuman* with *Sursa* (demoness). This obstacle can deviate even the most ardent seeker. Revered *Paramhansji Maharaj* was also distressed when he saw blood coming out in urine. *Hanumanji* was also upset on encounter with *Sursa* about his mission of everlasting peace (प्रबल वैराग्य दारुन प्रभंजन सुत). This disease will destroy the body. But Hanuman overcame this disease of *Sursa* by overgrowing double of her size. The extreme renunciation is Hanuman and everyone has it in him less or more. When such a non-attached exercitent takes flight to transcend this material world and goes beyond, then the physical comforts and thoughts of ailments stand on way of his meditation as impediments. The exercitent thinks, also takes decisions but about his material wellbeing. Everyone wants to attain God amidst mundane comforts and convenience. But treading this Yog path (meditation) the path of renunciation is impossible without undergoing severe practice. An exercitent can immediately control himself thinking on the mortal nature of this body. He can appease his deflected mind thinking that even, he who takes a wholesome food also has to die, and does not fear these obstacles which come as ailments in life. Such a thought saves an exercitent from getting distracted.

*Mrigaputra*, the disciple of *Bhagwan Mahavir* was encouraged with such a thought and made a great advance on the course of self-abnegation. His parents tempted him offering all

luxuries and pleasures of life, then spoke about possible ailments and treatment. But with his incisive intellect and severe non attachment, he replied that recollecting my previous experiences, I don't want to stay here anymore not for a moment even. I would just live out like birds and animals in a forest. Who gives treatment when they suffer from ailments, and as far as pleasures are concerned they obviously end up in misery and unhappiness. I remember, being cooked many times on fire and how I was tied and cut into pieces. The fear of infinite intolerable pain and pangs of the world is not permitting me to live in palaces. I am, therefore endeavoring to get rid of suffering and miseries of this world. Saying so, he stepped out from palace even though he was the only issue of his parents. This exemplary renunciation made him *arihant* (the destroyer of enemy/ the temptations).

An ascetic never worries about his safety and does not implore any one for it. After all no one can save oneself from destruction, despite treatment or sumptuous food. Then why should one expect wellbeing from anyone else.

Such a thought encourages the exercitent to move forward in his practice with greater enthusiasm. However, with this progress, ailments and other distractions, of desire, anger, greed, ego, love, hatred etc. continue to thwart his course. This fear continues to persist throughout and an exercitent meditator may fall victim, any time like *Vishwamitra*, *Narad*, *Seer Shringi* and *Parashar*, the greatest seekers of all times.

The exercitent suffers from physical ailment sometime, but he has to fight and struggle with mental maladies every moment. No one can know these ups and downs on way except the exercitent himself and his spiritual master.

मानस रोग कछुक मैं गाये। हैं सबके लखि विरलहि पाये।।

*(I have described only a few disorders of mind. They exist in every one. But only few come to know them.)*

एक व्याधि वश नर मरहि, यह असाधि बहु व्याधि।

पीड़हि संतत जीव बहु सो किमि लहहि समाधि।।

*(A man dies by one serious ailment but there are many here which cause pain to this living being. Without overcoming them how*

*can one attain the state of trance.)*

With such impediments, how can one reach the state of trance? Lord *Shri Krishna* asked to overcome this obstacle first. He said with these disorders, and distortions no one can behave and conduct himself towards emancipation. Therefore *Arjuna*! Kill these enemies of desires, anger, lust, and greed of Yog path. One who overrules them alone can seek salvation.

**2. Stayaan :** Hiding one's real condition by exhibiting it in a better state is actually a theft. Sometime an exercitent starts imitating his seniors. Such an exercitent is assigned to fear.

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ (गीता 3/12)

*Arjuna*! Without earning the divine treasure and attaining the supreme, as a result of it; one, who enjoys such a state and starts imitating enlightened sages, is certainly a thief not *mahatma* (great soul). He does appear as saint from outside and even the society regards him as saint but he knows the vitiations with in. So long these disorders are inside; he is just a living being not *mahatma*. Rising up above this obstacle, meditating up above this exercitent moves ahead with abilities coming in to attain the supreme self.

**3. Sanshaya (Doubt) :** Doubt is questioning. It starts with thought, what is truth, the nature or supreme God? Even after it is resolved many exercitents even under guidance of an able spiritual master continue to have doubts, and thus cannot fully concentrate in meditation. They think that the God is somewhere else. Mind is engaged in traditional beliefs. But even through imitation of others and devoting sometime in worship and meditation some realization and interest are experienced and he starts believing. Sometimes during practice, the exercitent begins to doubt if he would be able to cross over the other side. Sometime due to powerful sweep of previous impressions, he believes the material world true and real. Every exercitent has such a doubt, which is a great obstacle in attainment of God. Even *Arjuna* had such doubt. He prayed *Yogeshwar Shri Krishna* and said, *Govind*! You are competent to destroy my doubts totally. It is impossible for anyone else except you to vanquish my doubt. Impressed by the innocent simplicity and faith

of the devotee, the spiritual master takes the seat in the heart of the devotee, begins to guide and goad him. Thereafter, settling his every doubt the exercitent makes unceasing progress without confronting any impediments. Doubts create internal conflicts in mind, and separate exercitent from his meditation. Thus doubt is also a great obstacle. But one, who follows the directions of the supreme self, overcomes all doubts.

**4. Pramad (Procrastination):** During meditation practice an exercitent starts receiving divine experiences and messages. The exercitent takes these experiences as great achievement and becomes complacent. He starts wasting time and energies, ignoring his practice. This is procrastination, the thief of time. In fact this should not happen. An exercitent should not have this tendency so long the destination is not attained, lest he gets involved in material nature again, and passes his time believing in destiny.

दैव—दैव आलसी पुकारा । कादर मन कर एक सहारा ।।

*(Idler blames his fate, the only prop of his life.)*

**5. Aalasya (Indolence) :** Indolence in meditation, and postponing practice on tomorrow or suspending it for some time, are highly detrimental in practising meditation. Such an attitude brings slackness in practice and allows space to nature. Such a thought or feeling results in the exercitent's down fall. A wise exercitent is always mindful of his duty and guidance of supreme self, immediately puts an end to his thoughts and desires in time and till he attains his goal.

A hair breadth space for nature creates a large distance between an exercitent and his supreme self. It makes the distance of many births as in the case of *Kagbhusundi*. Not to take due efforts in practice is indolence.

**6. Avirat (Disenchantment) :** The slackness coming into meditation due to mental inertia and indolence becomes the reason of attachment with the nature. This attitude, takes an exercitent far away from his goal. Renunciation has a very important place in attainment of God. In the absence of this renunciation, distortion in consciousness is natural.

**7. Bhranti Darshan(Drawing wrong conclusions):** With unquestioned faith in the enlightened sage who has attained God, and regular practice in Yog and chanting name and concentrating on self, an exercitent starts getting experiences, of past, present and future. Sometime the exercitent is unable to understand and gives up meditation. This is drawing wrong conclusion. This stops further progress in meditation. When, the exercitent cannot understand the direction and instruction due to wrong understanding how can he behave accordingly. What the spiritual master is doing, how and what precautions' are to be taken, how to move forward, unable to understand the intention behind the exercitent fails to achieve what he wants. This is because *isht* (supreme) gradually through visions and his experiences takes the *sadhak* beyond all stages of Yog helps him in realizing his self. But because of inability to follow his directions and incapacity to follow the direction the exercitent cannot achieve advanced stages of Yog. As a result his mind becomes fickle and in this state he cannot stabilize his mind like seeing *Shri Ram* fastened in (*Nagpash*) *Garud* was disillusioned, to the result he could not stabilize himself anywhere.

Due to such fallacious conclusions the exercitent achieves the state of *Anaavasthitwa*. There are many other reasons of the fickleness of mind. The sage is elaborating again.

दुःखदौर्मनस्या अंगमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।31 ।

### **31. DUKHA DAURMANASYAA ANGAMEJAYATVA SWAASA PRASHWAASAA VIKSHEPA SAHABHUVAH**

**DUKHHA -sorrow; DAURMANASYAA - despair,, depression , etc., caused by mental sickness; ANGAMEJAYATVA - shaking of the body; lack of control over the body; nervousness; 'SVAASA-PRASHVAASAA - (and) inhaling and exhalig; breathing; VIKHSEPA - distraction; SAHABHUVAH - accompanying (symptoms).**

31. *Dukh* (sorrow), *daurmanasya* (mental agony), *anmejayatwa* (trembling of limbs), *shwas-prashwas* (inhaling and exhaling of breath) these five obstacles also go hand in hand with (meditation).

Due to impressions or company/proximity of women an exercitent gets deviated from meditation, and bereft from meditation

(God) the exercitent becomes unhappy. In fact the reason of sorrow is the creation of impressions of mind. These impressions accumulated over several births create disorders and distortions during the state of meditation and cause miseries and thus it is natural for the exercitent to feel unhappy. In advanced state of the exercitent unpropitiousness of the supreme self becomes the cause of agony. This state, of exercitent at an advanced stage of practice is called *Dormanasya* (mental agony)

Sometime attachment with body is the cause of distortion. The exercitent starts thinking of up keep of his body and its comforts and conveniences. Such thoughts also cause distortion in mind. An exercitent chants name through inhaling and exhaling breath. Sometime thoughts which permeate the atmosphere clash with thoughts in mind. Sometime thoughts arising within create vibrations in mind. The thought arising from within becomes obstacle in exhaling, while a thought arising from outside is an obstacle in inhaling. These obstacles are inevitable in yogic practice.

The author of maxims in the fourteenth maxim of this pad (*Samadhipad*) only has emphasized on practice to strengthen the state of conscious mind. However, he did not tell on what and how this practice is to be conducted. He is completing his elaboration here, on how an exercitent protecting himself from all impediments can make his mind stable.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।। ३२ ।।

### 32. TAT PRATISHEDHAARTAM EKA TATTWA ABHYAASAH

**TAT - that (there); PRATISHEDHAARTHAM - for removal; for checking; AKA - (of) one; TATTVA - principle; truth; ABHYAASAH - practice; intense application.**

32. To ward off these (hindrances) one should not apply his mind in Gods and Goddesses, traditions, or rites and rituals, instead he should apply his mind in one quintessential supreme self. To apply the mind again and again into the supreme self is the practice (meditation)

All enlightened sages in the world, in their endeavour to attain this quintessential supreme being, rising beyond the distractions of mind, attained their self. Propitiousness of God or

otherwise is the cause of happiness and sorrow.

The achievement of this quintessential supreme self is possible only when heart becomes clean and pure. What obstacles come across this practice, (the practice to attain the supreme self) thoughts that come in mind and pit falls, the exercitent should take care of, are described in the next maxim. The sage also tells how to overcome and go beyond these obstacles with completely clean mind and heart.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।।33।।

### 33. MAITRI KARUNAA MUDIT OPEKSHAANAAM SUKHA DUKHA PUNYA APUNYA VISHAYAANAAM BHAAVANATASH CHITTA PRASAADANAM

**MAITRI** - friendliness; **KARUNAA** - compassion; **MUDITAA** - (and) gladness; **UPEKSHAANAA** - indifference; **SUKHA** - joy; **DUKHA** - sorrow; misery; **PUNYA**; without-vice **APUNYA**:(and) vice; **VISHAYAANAAM** - (having for their) objects; **BHAAVANAATASH** - by cultivating attitudes (towards); by dwelling in mind (upon); **CHITTA** - (of) mind; **PRASAADANAM** - clarification; purification.

33. Friendliness, compassion, happiness, indifference, pleasure sorrow, virtue and vice, these are all nature born. Such a feeling keeps mind clean.

In this world, we love someone while we show indifference towards another person. We feel happy to help a weak or helpless person and show mercy. The exercitent should remain balanced, and should not loose equanimity. Now let us see what is friendliness-

**1. Maitree (Friendliness):** Friendliness is also called attachment. *Yogeshwar Shri Krishna* says-

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ।। (गीता 3/34)

Senses and their enjoyment, carry attachment & jealousy which are great enemies on path of emancipation. One who is seeking emancipation should not be overruled by them.

Every exercitent has his own nature. One who behaves in a friendly manner; he is naturally attached with him. Birds of a feather

flock together, in such a condition, an exercitent can progress only with a feeling of non-attachment. Attachment to pleasures gives rise to attachment and hatred, which create distractions in exercitent's mind. What is conducive to practice of an exercitent, such words even though hard are still acceptable. In the beginning of practice there is friendliness with attachment, non-attachment, sacrifice etc. but with the grace and favour of supreme the entire responsibility is shifted to supreme. The exercitent, then, is only like a machine.

“तजिमम चरन सरोज रज, तिनकहु देह न गेह। ममता मम पद कंज”

*(Those who shun of the dust of my lotus feet, they never get this human body again. The only thing to be loved in life is the feet of the God.)*

If at all he has any friendship in the world it is at the feet of supreme self. Living on help or support of friends and acquaintances after leaving family and continuous meditation this feeling is also wrong. Thoughts of these things are also obstacles in keeping mind clean.

**2. Karuna (Mercy) :** Showing mercy for someone during practice makes the exercitent extrovert. After attainment the same mercy is an ornament of enlightened person. *Seeta*, by showing mercy had to live apart from God in distant Lanka.

**3. Prasannta (Happiness) :** On achievement of desired pleasures or on achievement of divine realization, if the mind feels happiness and the exercitent thinks that his meditation is going fine, with the grace of God; Such a thought also causes distraction. An exercitent just as it is his duty treads very cautiously following all rules. The achievements and powers of Yog are not different from Yog. They are part of Yog. Where can they go? But if the exercitent becomes happy and satisfied by the achievement before time, then this feeling creates distortion in mind. *Yogeshwar Shri Krishna* said to his beloved devotee *Arjuna*, one who remains even in respect or disrespect, friend or foe, mine or thine I like him the most. Because he remains contented only in me, and always says what I speak.

“कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च”

**4. Upeksha (Indifference, neglect) :** Anything that comes or happens against exercitent, he shows indifference to it. Anything that

goes against practice should be treated with indifference – but no roughly or out of pride. An exercitent should possess fortitude and remain even like *Hanuman*. When *Mainak* (mountain/ obstacle) stood in his way, *Hanuman* was not upset at all. He touched him and saluted him and proceeded on his way to Lanka. An exercitent should after realizing yogic experiences act with such sagacity, only then the mind remains tranquil and continues moving forward.

**5. Sukh-Dukh (Happiness-unhappiness) :** The pleasures and persons who make an exercitent happy, he gets attached to them, while things or persons who cause, unhappiness he begins to hate them. Both of these attitudes are impediments in practice (meditation) *Shri Krishna* said to *Arjuna*-

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेतौ ह्यस्य परिपन्थिनौ ।। (गीता 3/34)

Attachment and hatred consist in senses and sensuous pleasures. An exercitent should never be overpowered by them.

When practice of an exercitent continues un-hindered, he feels happy naturally, but even this happiness be taken as gift from the supreme and he should remain non-attached to it. At times the outside objects of pleasure also give happiness to an exercitent. *Bhagwan Buddha* had told monks that on receiving palatable food in alms, not to give thanks and not to think even of getting good alms. Those who do so are saved from good or bad impressions and remain steadfast in their pursuit. Such exercitent never feel attachment or hatred also. In such a state neither any object nor any achievement can cause any pleasure or pain. The mind of exercitent continues in practice quiet and peaceful.

**6. Pap-Punya (Vice and virtue)** It is seen, sometime an exercitent does some good to someone or benefits someone. Some people due to company of some virtuous exercitent are drawn to practise meditation. An exercitent sometimes like *Arjuna* thinking of his manliness begins to think about the virtues of practice. The thought that I helped someone this way or that. Such a thought during practice is an obstacle. Sometime an exercitent gets drawn to vices and virtues spread in society. This tendency is also an obstacle in practice (meditation). The greatest virtue of an exercitent is in

attainment of his goal. I am doing something propitious or inauspicious in the state of Yog, such a thought is an impediment in practice. Any sense of achievement is an obstacle in practice (meditation). An exercitent should just continue to stay in Yog (meditation).

पाप—पुण्य की करै न आशा, सो पहुँचै रघुनायक पासा ।।

*(One who does not think about vice or virtue, he attains the God.)*

One, who does not hope of vice or virtue, reaches near *Ragunayak* (God).

All thoughts mentioned above are like sensuous pleasure. This thought helps in keeping mind clean. *Goswami Tulsidasji* says the same thing.

शत्रु मित्र सुख दुख जग माही ।

मायाकृत परमारथ नाही ।।

*(Friend or foes, happiness or sorrow are the creations of Maya (illusion) not of God.)*

जनम मरण जँहलगि जग जालू ।

सम्पत्ति विपत्ति करम अरू कालू ।।

धरनि धाम धन पुर परिवारू ।

सरग—नरक जँह लगि व्यवहारू ।।

देखिय सुनिय गुनिय मन माही ।

मोह मूल परमारथ नाही ।।

In this sequence another five maxims, speak about the means to keep mind clean.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।।34 ।।

### **34. PRACHCHHARDANA VIDHAARANA ABHYAAM WAA PRAANASYA**

**PRACHCHHARDANA (by) ejection; expiration; VIDHAARANAABHYAAM (and) retention; holding; VAA - or; PRAANASYA - of breath.**

34. Breathing in and out rhythmically is also conducive to stabilizing mind. Exhaling out the breath and holding it inside as long as one's capacity with concentration on name or form stops mind's

fickleness and helps in concentration.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ।।35।।

### 35. VISHAYAWATI WAA PRAVITTIR UTPANNAA MANASAH STHITI NIBANDHANNEE

**VISHAYAVATI - sensuous; VAA - or; PRAVRITTIR - functioning; occupation; pursuit; UTPANNAA - arisen; born; MANASAH- of the mind; STHITI - steadiness; NIBANDHANNEE - (of); helpful establishing.**

35. The disposition to remain engrossed only in supreme, keeps the mind tethered. The author of Yog sutra; sage *Patanjali* calls even such a disposition sensuous. In *Ramcharitmanas* both, the dispositions are called illusion; one that binds us to this world, the other being *Ram maya* that unbinds us. It is in this sense used here by the author. One is the cause of sorrow while the other is emancipating. In achievement of the goal the mind becomes free from such illusion. Once a thorn is taken out the utility of the other thorn automatically ends. So the writer of maxim says the dispositions which helps concentrate only on objective (supreme) stabilizes mind also.

विशोका वा ज्योतिष्मती ।।36।।

### 36. VISHOKAA WAA JYOTISHMATEE

**VISHOKAA - sorrowless; serene; VAA - or; also; JYOTISHMATEE - luminous (states experienced within).**

36. God alone is free from sorrow. The greatest achievement of this world is destined to be separated and cause sorrow. Therefore the intellect filled with the light of God who is free from sorrow is also conducive to stabilize mind.

When the intellect gets entered into divine illumination, the pleasure of such experience also stabilizes the mind. But the pleasure of such experience is enjoyed by mind alone.

सो सुख जानै मन अरु काना, नहि रसना पर जाहिं बखाना ।

*(The joy of divinity is pleasing to the mind. It can not be described by mouth.)*

There is a mention in *Bhagwat* about *Naradji*. During

meditation, God gave him a short glimpse and made a prophesy, *Narada*. I have given you just my glimpse, lest there comes laxity in your meditation to attain me. There is still some vitiation in you. Therefore continue with your meditation. When you are totally free from vitiations you will become my coadjutor. After this *Narada* applied himself doubling his zeal and one day became God's coadjutor.

Naming other means to purge one's mind clean the sage continues.

वीतरागविषयं वा चित्तम् ।।37।।

### 37. VEETARAAGA VISHAYAM VAA CHITTAM

**VEETARAAGA** - a human being who has transcended human passions or attachment; **VISHAYAM** - (having for its) object; **VAA** - or; also; **CHITTAM** - the mind.

37. Those enlightened persons(*Sadguru*), who have raised themselves above attachment and hatred and have attained their self; meditation upon their form, the mind of an exercitent shortly becomes clean.

*Shri Krishna* said *Arjuna*, I love none nor do I hate anyone. One who worships me with the kind of feeling I remember him with the self-same feeling. This is characteristic of every attained enlightened sage. *Kabir* also says in the same vein-

कबिरा खड़ा बाजार में, सबकी मांगे खैर ।

न काहू से दोस्ती, न काहू से बैर ।।

(*Kabir standing in a market place is praying for all, because he has no friendship or enmity with anyone.*)

An exercitent may concentrate on form of any previous enlightened sage but the emancipation is only possible through some present enlightened sage. As a result indissoluble faith in all previous enlightened sages, and on accumulation of virtuous deeds, such enlightened sages do meet in the present. In meditation with concentration on their form, the mind becomes clean. In this order the next maxim says

स्वप्ननिद्राज्ञानालम्बनं वा ।।38।।

### 38. SWAPNA NIDRAA GYAANA ALAMBHANAM VAA

**SVPNA - dream state; NIDRAA - state of dreamless sleep; JYAANA - (and) knowledge; ALAMBANAM - (having for its) support; that on which a thing rests or depends; VAA - also.**

38. Taking clue and guidance from dreams in sleep, the mind of yogi (meditator) becomes clean and stabilized. The enlightened sages in the world, who have realized God, have done so under the guidance of the supreme. Among several directions, dream is one of them. On meeting the spiritual master, established in supreme and offering him his humble services and chanting name, *sadguru* (the spiritual master God) guides the exercitent through *sfuran* (vibrations in parts of body) and dreams. This will be further explained in eighteenth maxim of '*Sadhanpad*'. On meeting of spiritual master and following directional instructions, the exercitent does not dream any more but actually sees his past, present and future, impressions and conditions. The world dreams, but the exercitent sees what is going to happen. What the author wants to convey is only this, that taking guidance from dreams during sleep, an exercitent achieves the cleanliness of mind and consciousness.

Because what he sees in dream are indicative of the mediator's stages. The meaning of dreams cannot be understood by anyone except attained enlightened sage, nor awakening of such practice is possible without him. For genuine practice such experienced guidance is most essential, which is possible through some enlightened accomplished sage. Without spiritual master no living being in this world can get rid off sorrows of this world.

In situations mentioned earlier the state and convenience available to the exercitent, by the same means he can restrain his mind, and attain his goal, the sage elaborates this-

यथाभिमतध्यानाद्वा ।। 39 ।।

### **39. YATHAABHIMATA DHYAANAAD WAA**

**YATHAABHIMATA - desired/ agreeable; DHYAANAAD - by meditation; WAA - or.**

**Or by meditation as desired.**

39. By means of available state or circumstances a yogi, can restrain his mind. Five sense perceptions (sight, taste, hearing, touch and smell) which cause different disorders and distractions are

to be molded and made conducive to Yog (meditation) and with concentration of mind meditation is to be achieved. This method is called '*Yathabhimat Dhyan*'. All enlightened sages overcame, nature, and attained this *Yathabhimat Samadhi*. Reading this maxim the so called intellectuals, to gratify their selfish ends, interpreted it variously and brought into being different versions that suit their activities. These activities, with the passage of time got organized in different sects and denominations, called religion; which created distance from God and are the main cause of hatred and degeneration of mankind. The process of attainment of supreme God is universally one and the same, that is perfect assimilation with God by restraining mind. This is supreme emancipation and the greatest manly achievement. Man does not think at all if the ailment is not cured, what is the use of going to a doctor?

The world is already coursing through sorrows and misery. Treading this path of sensuous pleasures will achieve nothing but sorrow and suffering. One who recommends this course of worldly pleasures or suggests to practice activities which encourage sensuous pleasure, can he claim to be a well-wisher of society or individual soul. No enlightened sage so far has recommended sensuous pleasures. On the contrary they have always suggested the ways and means which ensure everlasting peace and happiness of mankind. This is the intention of the author of these maxims also. He says with the aforesaid abilities and capacity of an exercitent, he should attain the state of meditation by restraining his mind. '*yathabhimat*' does not mean that he begins to meditate on, ghosts, Gods and Goddesses or on anything else, where his mind takes him. He should gradually follow the means, suggested earlier, to restrain mind and with the help of any such available means, he thinks suitable, restrain his mind.

यह विधि भलेहि कुरोग नसाही, नाहि तो कोटि जतन नहि जाही ।।

*(If the disease is not cured by a systematic medical treatment, then it can not be cured by millions of other means.)*

How long an exercitent has to practice this, and what is the advantage of restraining mind through such practice? The author has to say-

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥40॥

#### 40. PARAMAANU PARAMA MAHATTVA ANTO ASYAVASHEEKAARAH

**PARAMA** - ultimate; smallest; **ANU** - atom; **PARAMA** - (and) ultimate; greatest; **MAHATTVA** - largeness; infinity; **ANTO** - ending (in); extending; (up to); **ASYA** - his (of the yogi); **VASHEEKAARAH** - mastery

40. Concentrating thus, everything comes in the preview of meditation from minuscule atom to quintessential supreme, and his mind virtually attains the quality of a conqueror.

Atom is a small entity while nucleus is the smallest part of a thing which cannot be split further. In meditation the yogi reaches from this atom to the supreme in the most subtle state of mind and conquers. The yogi (meditator) experiences the all permeating truth in each particle and atom attaining godliness.

स्वर्ग नरक अपवर्ग समाना, जंह तंह देख धरे धनुवाना ॥

*(As far as the mind of seeker can see, in hell or heaven he sees only his adorable.)*

In this state of meditation the exercitent attains the ability to see the supreme everywhere. This is the climax of Yog and at once the exercitent gets assimilated in his self, which is the result of Yog. In the beginning of practice.

गो गोचर जंह लगि मन जाई, सो सब माया जानहु भाई ॥

*(The senses as far as they reach is the territory of Maya(illusion).)*

But in the highest stage of meditation, it is supreme that is seen everywhere in everything. An exercitent concentrates on form of some enlightened recluse and from his directions seeking guidance from dreams attains this state. *Bhagwan Shri Ram* also says.

कर्म, वचन, मन छांडि छल जो कर भूसुर सेव ।

मोहि समेत विरंचि, शिव वश ताके सब देव ॥

*(Leaving all hypocrisy and deceit, he who serves enlightened sage, makes Brahm, shiv and other deities captive including me.)*

As a result of constant practice, when mind achieves the capacity to stabilise and concentrate on the most subtle point, this state or capacity of mind is conquest. *Bhagwan Ram* has said that in proximity of enlightened sages, *Vipra*, *Dwij*, *Brahman*, *Bhusur*, enlightened sages saints, and spiritual master (they are all synonyms of God). The yogi in meditation of their form and with full devotion in mind deed and words conquers the entire worlds including himself.

Now the internal state and attributes of the exercitent who has attained the status of being the conqueror is described.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृहणग्राह्येषु तत्स्थितदंज्जना समापत्तिः॥४१॥

#### 41. KSHINAVRITTER ABHIJAATASY EVA MANER GRAHEETRI GRAHANAA GRAAHYESHU TATSTHA TADANJANATAA SAMAAPATTIH

**KSHINAVRITTER** - of him in whose case the modifications of the mind have been almost annihilated; **ABHIJAATASY** - of transparent; well-polished; **EVA** - like; **MANER** - of the jewel or crystal; **GRAHEETRI** - (in) cognizer; subject; **GRAHANAA** - Mind, cognition; the relation between the subject and object; **GRAAHYESHU** - (and) cognized supreme objects; **TATSTHA** - on which it rests; **TADANJANATAA** - the taking of the form or color of that; **SAMAAPATTIH** - consummation; outcome; fusion.

41. At the beginning of "Yog sutra" sage *Patanjali* has defined Yog as restraint of all forms of mind. In this maxim, he has repeated the same but emphasizing its continuity till attainment of trance. He says when all the propensities of mind are withered as a result of continuous restraint at that time the consciousness of the yogi (meditator) becomes as transparent and clean as a crystal (of very high quality) and his mind *grahita* (the receiver) becomes competent to receive *Grahesu* (the supreme) that is to be received. This is the state of *sampragyant* trance.

“निर्मल मन जन सो मोहि पावा”

“सहज विमल मन लाग समाधी”

(In meditaion when the mind naturally becomes pure, such a seeker attains the state of trance.)

At the stage of matured practice, clean conscience of the meditator is competent to receive the supreme. Such a state of consciousness is '*sampragyant samadhi*' (trance). Now, the sage elaborates on characteristic attribute of *Sampragyant Samadhi*.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

#### 42. TATRA SHABDA ARTHA JYAAN VIKALPAIH SAMKEERNAA SAVITARKAA

**TATRA** - there; is it; **SHABDA** - word, divine direction; **ARTHA** - real meaning, true knowledge of the object (Supreme) which the Yogi wants; **JYAAN** - ordinary knowledge base on sense perceptions and reasoning; **VIKALPAIH** - (and) alteration between different alternatives owing to doubt or uncertainty; **SAMKEERNAA** - mixed up; confused; unresolved; involved; **SAVITARKAA** - a state of Samaadhi characterized by Vitarka (see 1-17 and 11-19).

42. In this state of *savitark* trance, the meditator is absorbed in thoughts of supreme received from experiencing the meaning of *shabd* (experince of) divine inspiration. Nothing remains in his consciousness except this (perception of supreme). The state of dwelling of mind in such thoughts is called *savitark* trance.

शब्दैः ब्रह्म व्यजानात् ।

(The word (divine inspiration) is *Brahma*.)

शब्द—शब्द सब कोई कहे, वह तो शब्द विदेहु ।

जिम्ह्या पर आवै नहीं, निरख परख कर लेहु ॥

शब्दे मारा गिर पड़ा शब्द छुड़ायो राज ।

जिन—जिन शब्द विवेकियां तिनकर सरगो काज ॥

The availability of a spiritual master by the grace of God and with an aptitude for universe, practice initiated by him this world turns into a place for directions and guidance from God. Comprehending these directions the meditator attains the subtle state of consciousness. *Kabirdas ji* has called this subtle state as narrow lane. “प्रेम गली अति साँकरी, तामे दो न समाय” *Shabd* the divine inspiration is directly transmitted from God. A conscious exercitent catches it and covers the distance up to God. “शब्द डोर धर उत्तरे पार” The state of this blend of divine impulse and God in consciousness is (*Samapatti*

Yog). So far the meditator and the meditated are separate. The signals are received. So long they are apart they are to be received and understood. This is to be remembered.

With assimilation no entity remains separate. The question of any exchange does not arise. This state is described in the next maxim.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।।43 ।।

#### 43. SMRITI PARISHUDDHAU SWAROOP SHOONYE EWA ARTHA MATRA NIRBHAASAA NIRVITARKAA

**SMRITI** - (of) memory; **PARISHUDDHAU**- on clarification - **SWAROOP** - own form; essential nature; self -awareness; **SHOONYE** - devoid (of); **EWA** - as if; **ARTHA** - object; real meaning; (supreme) true knowledge of the object; **MATRA**-only; **NIRBHAASAA** - presenting; shining (with); appearing (as); **NIRVITARKAA** - a state of Samaadhi characterized by absence of Vitarka.

43. At the climax of meditation, the memory becomes pure and the nature of mind is reduced to nil and only the goal remains in sight. This state of awareness of supreme only is '*Nirvitark Samadhi*'.

Only the supreme remains. This state of meditation is also called *nirvichaar* or *nirvikalp samadhi* (which has no alternative) in the created world.

It is further elaborated like this.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।।44 ।।

#### 44. ETAYAI WA SAVICHAARAA NIRVICHAARAA CHA SOOKSHMAVISHAYAA VYAAKHYAATAA

**ETAYAI** - by this; **WA**- alone; itself; **SAVICHAARAA** - Samaadhi involving Vichaara or reflection (see (1-17 and 11-19); **NIRVICHAARAA** - Samaadhi not involving Vichaara; **CHA** - and; **SOOKSHMAVISHAYAA** - Samaadhi involving (still more) subtle 'objects'; **VYAAKHYAATAA** - described or explained

44. The only subsisting thought of direction and guidance from the supreme and its meticulous follow up to attain trance and thereafter with total assimilation, in the state of absence of any thoughts, attain the state of thoughtlessness, is extremely subtle and

is incomprehensible by intellect, but is amenable to right means. Therefore, the writer of *Yog-sutra* sage *Patanjali* says that it is defined briefly, because complete knowledge is gained by meditator only through experience, which is his realization also.

To what extent this subtle state of meditation that is thoughtless and thoughtful is necessary? The sage says.

सूक्ष्मविषयत्वं चालिगपर्यवसानम् ।।45।।

#### 45. SOOKSMAVISHAYATWAM CHA ALINGA PARYAVASAANAM

**SOOKSMAVISHAYATWAM** - the state of Samaadhi concerned with subtle objects; **CHA** - and; **ALINGA** - stage of the Gunas (11-19); **PARYAVASAANAM** - extending (up to).

45. Until this subtle nature of consciousness is assimilated in supreme, who is mark less, this state of with and without thought exists.

The expanse of the created world is as much as the expanse of mind. During meditation this mind is contracted in its most subtle nature and enters the state of trance. Sages named it as ant sometime as a mosquito. Everyone has his own way to drive home specific point. How long this state of meditator lasts is explained here by the sage. Mark means mark less or without gender. Accordingly the genders are determined. The author of maxims says this subtle nature of mind and the intimations received during meditation last till this subtle mind enters the supreme, who is without any name or gender mark.

What is the state of an exercitent meditator before assimilation is explained in the next maxim?

ता एव सबीजः समाधिः ।।46।।

#### 46. TA EWA SABEEJAH SAMAADHI

**TA** - those; **EVA** - only; **SABEEJAH** - with 'seed'; having and object; objective; **SAMAADHI** - samaadhi.

46. In *Savichar* trance thoughts, pertaining to God and directions from him still exist. with further firmness in meditation, the thoughtless mind, free from good or bad thoughts continues to flow perennially in *samadhi* (trance), but consciousness still continues to

linger on. That is why both these states of trance are called (seeded). If there is seed it is bound to sprout. A roasted seed, however has no such possibility. Therefore, when the state of thoughtlessness becomes firm and self-realized the cause of this created world that is consciousness is also obliterated. This consciousness is the seed which sprouts with good or bad thoughts. This subject will be taken up for further clarification in the following maxims.

What does the meditator (exercitent) get from this state of consciousness, with or without thought; called *Sabeej* (trance with seed) is elaborated now.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ।। 47 ।।

47. NIRVICHARA WAISHAARADYE ADHYAATMA PRASAADAH ICHAARA - Samaadhi (of) the Nirvichaara stage: WAISHAARADYE - on the refinement; on attaining the utmost purity; ADHYAATMA - spiritual; PRASAADAH - lucidity; clarity.

47. When *nirvichar samadhi* (thoughtless state of trance) neither auspicious thoughts pertaining God nor inauspicious thoughts about world are rising in consciousness with such a state for considerable time the yogi (meditator) becomes accomplished. As soon as he is accomplished in '*Nirvichar Samadhi*' he enters the realm of absolute authority of soul. This is the propitiatory gift of God and the spiritual master. *Prasad* (Propitiation) means completely clean. With this cleanliness and purity the yogi enters the spiritual world. A discourse on scriptures is not spiritualism necessarily, rather accomplishment in '*Nirvichar*' *samadhi* constitutes expertise in spiritualism. The state of such attained yogi is described now.

ऋतम्भरा तत्र प्रज्ञा ।। 48 ।।

#### 48. RITAMBHARAA TATRA PRAJYNA

**RITAMBHARAA - Truth ; right-bearing; TATRA - there; PRAGYA - higher statee of consciouness (experienced in Samaadhi).**

48. Truth alone is supreme. This realization turns yogi's intelligence into (truth), which is *Rit* that means his intelligence is linked with truth. This enables the yogi to come out of the domination of nature and attain this state of truth. Now only the Supreme Being remains to be attained.

This intelligence is rare and exceptional as against ordinary intelligence.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ।। 49 ।।

#### 49. SRUTA ANUMAANA PRAJYNAABHYAAM ANYAVISHAYAA VISHESHAARTHATVAAT

**SRUTA** - heard; **ANUMAANA** - (based on) inference; **PRAJYANAABHYAM** - from (these) two (levels of) higher consciousness; **ANYAVISHAYAA** - having another object of content; **VISHESHAARTHATVAAT** - because of having a particular object.

49. This is not ordinary intelligence because it has the capacity to hold God. It is pure and undefiled so as to be able to hold the soul (viewer) which transcends the physical and material world.

In Yog there is no place for imagination, and therefore it is altogether different from hypothetical or hearsay intelligence.

We see in this world no one is satiated by *arth* (material wellbeing) but the other kind of wealth we talk in Yog is the supreme self. By attaining this supreme the soul is satiated forever. (To attain this *pragya* the ways, means, and directions of spiritual master, and divine experiences are necessary to attain this state of thoughtlessness). In the outside world one who is just running confused and out of illusion attachment is its main reason.

“देखिय सुनिय गुनिय मन माही । मोह मूल परमारथ नाही ।।”

In reality there is nothing.

Describing other characteristics of (*Pragya*) the author of maxims says-

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ।। 50 ।।

#### 50. TAJJAH SAMSKAARO ANYA SAMSKAAR PRATIBANDHEE TAJJAH - born of it; SAMSKAARO - impression; ANYA - (of) other; SAMSKAAR - impressions; PRATIBANDHEE - preventer; that which stands in the way of.

50. The intelligence full of knowledge received through divine transmission prohibits other worldly impressions. “भूतभावोद्भवकरोविसर्गः कर्म संगित”

‘OM’  
‘Shri Parmatmane Namah’

## SADHAN PAD

Yoga path is an authentic, tested path of emancipation recommended by the enlightened sages. This yoga, in the course of time got mixed up with defiling, imaginary elements of false knowledge, and theories, causing disenchantment among people who gave up its practice. To justify their mistakes, they invented several, reasons, examples, means and ideas, but they could not find any reason nor put an end to their efforts to give reason behind the cycle of birth and death and innumerable forms the soul takes. So long this life and death rotation continues and the disorders of mind such as passion, anger, greed etc. are active, emancipation is ruled out, how come then happiness or peace.

Bhagwan Sri Krishna said, Arjun, in yoga path there is one determinative intelligence but the intelligence of indiscreet person consists of infinite branches. They expand their actions infinitely, and express them also in an embellished speech., Arjun, those who are influenced by their speech, they are also destroyed without achieving any thing.

In 'Ramcharitmanas' also, it is said-

“दंभिह निज मति कल्प कर प्रकट कीन्ह बहु पंथ”

*(Self conceited persons create different schools of thoughts by formulating their imaginary theories and principles.)*

Those who propagate different theories and principles are called self conceited. Sri Krishna calls them indiscreet. Every enlightened sage is of the same opinion. Sage Patanjali is expressing the same thought in the beginning of 'Sadhan Pad', that in yoga path there is only one definitive process to do, not many. That one process is –

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।।१।।

## 1. TAPAH SVAADHAYAAYA EESHWARA PRANIDHAANAANI KRIYAAYOGA

**TAPAH:** asceticism; austerity **SVAADHAYAAYA;** self-study; study which leads to the knowledge of the self through contemplation **EESHWARAPRANIDHAANAANI:** (and) self-surrender, or resignation to God **KRIYAAYOGA;** preliminary (practical) Yoga.

Penance, self-study and total surrender to the supreme soul constitute the yoga

process. This will be further elaborated in maxims 43,44,45 of 'Sadhana Pad'.

Seer Patanjali is clearly stating that penance is applying senses including mind repeatedly in the Supreme. Self study is one's assessment and estimation of one's status in meditation. It purifies the soul. Both these processes, however, should aim at achievement of the supreme. Such an endeavour of the exercitent empowers him with all the divine powers overcoming all impediments and afflictions. This process that connects an exercitent with the supreme is yoga process. The prevailing contemporary, traditions and methods disconnect us from God.

If an exercitent, free from short-comings, with penance and complete dedication to God applies himself in meditation, he is duly rewarded. What is its outcome or reward? The sage says.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।। २ ।।

## 2. SAMAADHI BHAVANAARTHAH KLESHA TANOOKARANAARTHASH

**SAMAADHI:** trance **BHAAVANAARTHAH:** for bringing about **KLESHA** afflictions **TANOOKARANAARTHASH:** for reducing; for making attenuated **CHA:** and.

This yoga process explained above helps attaining trance, eliminating all impressions and afflictions.

People in this world are afflicted severely. People observe, offer and worship but can't get rid of sorrow. The sage says that complete riddance from sorrow is possible in trance, which is attained not by penance, self study or worshipping Gods or Goddesses but by total

dedication to the supreme. This is an immortal message for each and every afflicted living being.

Here one thing to be noted specially is that only in the state of trance all afflictions come to an end. But this is not seen and experienced so far in the so called trance which is just imaginary. The sage says that the yogi who has attained trance becomes completely free from all afflictions.

What is included in *Klaish* (afflictions)? In the state of trance which afflictions are overcome by the yogi? The sage continues-

अविद्यास्मितारागद्वेषाभिनिवेशः क्लेशः ।।३।।

### 3. AVIDYA ASMITA RAAGA DVESHAA ABHI-NIVESHAA KLESHAAH

**AVIDYA:** ignorance; lack of awareness; illusion **ASMITA:** I-am-ness egoism **RAAGA:** attraction; liking **DVESHAA:** repulsion; dislike **ABHI-NIVESHAA** (and) clinging (to life); fear of being led astray **KLESHAAH:** pains; afflictions; miseries; causes of pain.

Nescience(Avidya), identity(Asmita), attachment & hatred(Raag-dwesh) and persistence(Abhinivesh) these are five chief afflictions. Let us see their expansion now.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।।४।।

### 4. AVIDYA KHSETRAM UTTRESHAAM PRASOOPTA VICHCHHINO UDAA-RAANAM

**AVIDYA:** ignorance, nescience or lack of awareness of truth **KHSETRAM:** fields; source **UTTRESHAAM:** of the following ones **PRASOOPTA:** (of) dormant; sleeping; **TANU:** attenuated; thin **VICHCHHINNO:** scattered; dispersed; alternating **UDAA-RAANAAM:** (and) fully operative.

The main afflictions are five as mentioned above what is their position before an exercitant is embarked on yoga path? How do they act?? What is their source of origin? These questions are answered now.

The origin of identity, attachment, hatred, and persistence is in (Avidya) nescience. So long ignorance born of nescience exists, these afflictions last. These afflictions stay in four states respectively (Prasupt) dormant, tenuous/dilute (Tanu), disjointed (Vichhin) and

generous/magnanimous (Udar). Meditator Knows them well and their rise and fall.

1. A (Vicar) disorder is said to be in dormant state when it is not active. These disorders exist in everybody since time immemorial. The meditator knows full well, how they work and when they cease to exist and die out.
2. Man has spiritual light in him as much as he has sensuous thoughts. A disorder will be as much intense in him as is his spiritual enlightenment and will have impact on his meditation. But, with full dedication to the spiritual master and keeping absorbed in meditation, the exercitent mitigates their effect. This diluted state, of disorder is called. weak, dituted (Tanu).
3. When a disorder occurs in consciousness, the other disorder is suppressed. Only propensity is active in consciousness at a time. When passion is active the anger is subdued just as miserliness suppresses magnanimity, and with love hatred is suppressed and vice versa. This rise and suppression of propensities is the state of disjointed disorder.
4. When a particular impression is active in consciousness and when it comes to the sate of showing its effects, such a state is called libral sate of affliction.

Accumulated afflictions of innumerable previous births lie in the recess of mind. They are all in dormant state. They continue to appear during meditation. Some afflictions are weak and have less effect. Such impressions are destroyed easily, while others are very powerful and an exercitent has to ward them off repeatedly through continued meditation. Such disorders are disjointed while the same disorders are strong and capable to cast some effect, are called liberal. A generous person alone can give something to others, never a miser. Thus this state is called liberal disposition by sage Patanjali.

The author of maxims, so far, has explained, how these accumulated impressions of several previous births cast their effect in an ordered manner. The root cause of these afflictions/impressions is nescience. What is the nature of this nescience is explained now?

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्म ख्यातिरविद्या ।। ५ ।।

### 5. ANITYA ASHUCHI DUHKHA ANAATMASU NITYA SHUCH SUKH AATMA KHAYAATIR AVIDYAA

**ANITYA:** (of) non-eternal **ASHUCHI:** impure **DUHKHA:** misery; sorrow; evil **ANAATMASU:** (and) non-Aatman; not -self **NITYA:** eternal **SHUCHI:** pure **SUKH:** happiness; pleasure; good **AATMA:** (and) Self **KHAYAATIR:** knowledge; consciousness, (taking) **AVIDYAA:** ignorance.

Nescience(Avidya) is false knowledge. In false knowledge mortal appears to be immortal, impious as pious, misery as genial and unspiritual as spiritual, and conscious self identity that is false as *aatma*. Such perverted perceptions constitute nescience.

Nescience is compatible with the imagination of mind and misery. Man, out of ignorance remains engrossed in this ephemeral world taking it as real and everlasting, he remains contented with artificial spiritual means. “मलहि के जाये मलहि के धोये” If fact, the absence of disorders in mind is piousness. This is explained in the following maxims.

No one, so far has been able to get happiness from indulgence in sensuous pleasures. The sovereign rulers could not get it from palatial luxuries, so they approached seers in search of happiness, but man, out of sheer ignorance has been mistaking these sensuous pleasures as true happiness. ‘As you sow so you reap’, is the law of nature. Accordingly these worldly sensuous pleasures will beget only miseries and sorrow. Everyone is trying hard for happiness but everyone gets only sorrow instead. This tendency to accept pain as pleasure is (Nescience). It is for the nescience, vain glorious persons take this corporeal ephemeral body as soul (real) and to save and secure it fall victim to different kinds of afflictions. This perverted disposition for false knowledge is (Nescience). The main points which stand out as obstacles born out nescience, such afflictions are mentioned in the following maxims in an orderly manner.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ।।6।।

### 6. DRIG DARSHANASHATYOR EKAATMATTA EVA ASMITAA

**DRIG:** (of) power of consciousness; seer; purusha **DARSHANASHATYOR:** (and) power of seeing; cognition;

**buddhi EKAATMATAA: identity; blending together EVA: as if ASMITAA: I-am-ness**

The intermingling of *Drishhta* (Soul viewer) and the *Drishya* (view) is *Asmita* (self-identity). These days the word *Asmita* is used commonly. But this is originally a yogic word, and is relevant in the context of yog only.

So long animate consciousness and inanimate unconsciousness remain mixed up the afflictions also remain. In dream one feels he is beaten, he is awfully frightened, and is perspired. Some time it can result even in heart failure. However, when he wakes up, he is normal and healthy. This fusion of viewer and view like in a dream becomes the cause of afflictions. This affliction ends with the realization of self identity, like an affliction in a dream. Now let us understand the affliction of attachment.

सुखानुशयी रागः ॥७॥

## 7. SUKH ANUSHAYEE RAAGAH

**SUKH: pleasure; happiness ANUSHAYEE: accompanying; resulting (from) RAAGAH: attraction; liking.**

It is natural to have attachment with anything, or person or sensuous pleasures which make us happy. The feeling of attachment with happiness from anything or person is affliction. It means the attachment to what provides sensuous pleasures and attachment to those pleasures is the reason for sorrow. This fascination is attachment and is natural. Sri Krishna said to Arjun-

The main points which stand out as obstacles born out of nescience, such afflictions are mentioned in the following maxims in an orderly way.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ (गीता ३/३४)

Here the sage has said something very strange, (Geeta, 3/34) that attachment to happiness is also (*Klesh*) affliction. It is undesirable to try to get happiness and remain attached with it. The sage says that the feeling of joy or happiness in sensuous pleasure is momentary, to have attachment with it is to get sorrow only in return. This is the law of nature, that what gives you happiness, gives you

unhappiness also. Birth of a child gives you happiness, its loss is sure to cause sorrow, anything that does not give you happiness; it will not give unhappiness either. It is the attachment that is the cause of man's grief. You don't have any attachment with your neighbor. You don't feel bereaved on his death. But, some dear and near one who lives abroad, if you listen any bad news about him, you will be grieved. In a family a common event affects every member differently, according to our attachment for the departed soul. Therefore the sage Patanjali says that our attachment with this world is the sole cause of our unhappiness. Attachment with happiness is natural.

We should leave perishable sensuous joy and move forward towards God for everlasting happiness. In the proximity of some enlightened sage, When meditation is continued yet if some flaw still subsists the exercitent is afflicted, but with attainment of the highest state of meditation the exercitent becomes free from this disorder also.

Yogeshwar Sri Krishna says, Arjun! when sensuous pleasures are not entertained then they (sensuous pleasures), cease to exist but the attachment lasts. By my grace, this attachment also is destroyed. Now, we will see hatred.

दुःखानुशयी द्वेषः ॥८॥

## 8. DUHKH ANUSHAYEE DVESHAAH

**DUHKH: pain ANUSHAYEE: accompanying; resulting (from); DVESHAAH: repulsion.**

Hatred is natural for those things, actions and persons which cause sorrow. Yogeshwar sri Krishna says, Arjun! Attachment and hatred consist in senses and sensuous pleasures. That is why seekers of emancipation regard even heavenly pleasures as mean and degrading and remain in constant meditation with complete renunciation away from sensuous pleasure.

We get attached with things and persons which provide us with sensuous pleasure and we hate things and persons who behave otherwise. We feel attached to a person who gives respect and hate who does not. This is very natural. So the sage Patanjali like other enlightened sages has advised to remain at a distance from

attachment and hatred which are great impediments in meditation. An exercitent who keeps himself cautiously away from these afflictions becomes successful in attainment of his goal. Yogeshwar Sri Krishna said-

तुल्यनिन्दास्तुतिर्मोनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ ( गीता 12/19)

Bhagwan Sri Ram said-

“निन्दा स्तुति उभय सम ममता मम पदकंज”

(Bhagwan Ram said one who keeps himself equipoised in praise or calumny and remains dedicated at my feet; such a seeker always succeeds.)

Constant meditation with total renunciation is most essential to protect oneself from the afflictions of attachment and hatred.

Now, let us try to understand (Abhinivesh) persistence.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥१॥

## 9. SWARASAVAAHEE VIDUSHO TATHAA ROODHO ABHINIVESHAAH

**SVARASAVAAHEE:** sustained by its own forces; flowing on automatically **VIDUSHO:** the learned (or wise) **API:** even **TATHAA:** in that way **ROODHO:** riding; dominating **ABHINIVESHAAH:** great fear of death; fear of being led artray; thorough infiltration (of the mind); will-to-live.

The exercitent absorbed in deep meditation and flowing with his self, even at the climax of his practice has fear of falling down.

This sorrow coexists with sensuous pleasures.

A (Yogi) exercitent who is on way to realization of self and has attained climax stage of meditation still has fear of falling down, due to a small thought like 'Jad-Bharat or seer Saubhir. Revered Gurudev Bhagwan often says that even a hair breadth distance from God is risky. Illusion becomes successful to enter through this hair breadth gap in meditation. The most subtle thought finds an inlet and can bring about the down fall of a meditator. For this reason, the sage warns exercitent to be very cautious in his practice.

The fear of getting entangled in sensuous pleasures due to

laxity in divine attributes such as renunciation *vairagya* (non-attachment) etc and thus of getting discredited haunts even a wise exercitent. A trainee exercitent has no such problem as he has to go through initial ups and down. Yogeshwar sri Krishna said to Arjun, that to a promised yogi, discredit is worse than death.

All thoughts and all kinds of attachments of Jadbharat had come to an end in his intense practice of meditation. This was his last birth. Still, out of kindness, an attachment for a deer and related thought of anxiety about the deer after his death, resulted in his birth in the form of a deer bringing about his down fall. Similarly, at the time of his death, seer saubhier saw a sight of fish and the sage had to take birth in the form of a fish. Abraham had a great attachment for his son. Listening the voice of God he got over his attachment. With the end of the attachment God made Abraham a seer/prophet. Those who had any attachment, had taken birth in the same form and were degraded. This is what the sage Pantanjali has to say-

Those who are flawless and are perfect in meditation remain exposed to fall and discredit, as a result of small thought.

This fear of regression exists till the end of meditation. Underlining this fear, the sage continues.

ते प्रतिप्रसवहेयाः सूक्ष्माः ।।१०।।

## 10. TE PRATIPRASAVA HEYAAH SOOSHMAAH

**TE: they PRATIPRASAVA:A: re-absorption; re-mergence; resolution into respective cause or origin HEYAAH: capable of being reduced or avoided or abolished SOOSHMAAH: subtle.**

An exercitent has to be careful until the most subtle thoughts which can further deliver yet more subtle thoughts are totally annihilated. One thought gives rise to another just as a small pebble in a lake gives rise to hundreds of ripples.

Different births in the form of body are but these thoughts only. Therefore these subtle thoughts are to be nipped at the stage of subtle consciousness.

So long even a single (Sankalp) thought lasts till then practice is to be continued very cautiously. The author suggests the remedy to destroy them and says-

ध्यानहेयास्तद्वृत्तयः ।।११।।

## 11. DHYAANA HEYAA TADVRITTYAH

**DHYAANA:** (by) meditation **HEYAA:** (kleshas which are) to be destroyed **TADVRITTYAH:** their modifications; ways of existing; activities.

These subtle thoughts causing afflictions should be destroyed by extremely subtle state of concentration. In the state of meditation all dispositions of mind are in a subdued state. These subdued dispositions get assimilated in consciousness. This assimilation is their extermination. Meditation is described at length in the second maxim of 'vibhutipad'. Meditation is a process which emancipates man from all afflictions forever. The meditation in vogue these days is just a means of recreation.

राम भजन बिनु, सुनहु खगेशा ।

मिटहिं न जीवन केर कलेशा ॥

*(Without chanting and meditating Ram the afflictions of life can not be kept away.)*

(Bhajan) means the mind that does not play truant and gets stabilized at the feet of supreme being. In such a state afflictions become emaciated and finally during the state of near perfection in meditation, they are totally rooted out. The beginning of meditation is, however, with chanting the name of God and unconditional service of saints. Thus this meditation turns into concentration.

The author of maxims said that all propensities which cause affliction deserve extermination by meditation. He did not, tell so far the cause of their origin, and how far they stalk the meditator and what is the final outcome. In the following maxims this is elaborated.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥12॥

## 12. KLESHAMOOLAH KARMAASHAYO DRISTA ADRISTA JANMA VIDDNEEYAH

**KLESHAMOOLAH:** rooted in Kleshas **KARMAASHAYO:** reservoir of Karmas; the vehicle of the seeds of Karma **DRISTA:** seen; present **ADRISTA:** unseen; future **JANMA:** lives **VDDNEEYAH:** to be known; to be experienced.

The root cause of afflictions is consciousness and its stockpile of actions(*Karmashaya*). Just as a water pond is full of

water, so is this stockpile of consciousness full of impressions. These accumulated impressions are received in the present and in future births as afflictions.

How long this store of afflictions last and what does it give?

सति मूले तद्विपाको जात्यायुर्भोगाः ॥13॥

### 13. SATIMOOLE TAD VIPAAKO JAATYA AYUR BHOGAAH

**SATI MOOLE:** there being the root **TAD:** (of) it (**Karmaashaya**)  
**VIPAAKO:** fruition; ripening **JAATYA:** class **AYUR:** (span of) life  
**BHOGAAH:** (and) experiences.

So long the root of consciousness exists the afflictions will continue to grow and cause birth, rebirth and spend life experience of pleasure & pain. Coming up of new heads and hands of Ravana after they were chopped up can be understood with the help of this yogic analogy. With the end of this root of consciousness all afflictions of birth, rebirth and suffering come to an end.

The age and suffering are determined according to the duration of thoughts. Evil thoughts extend to full life span so as to suffer afflictions caused by them.

The sage opines that as a result of afflictions in consciousness birth, life and suffering are determined.

On kinds of these (संस्कार) impressions and how they are to be recognized. The sage says-

ते ह्यादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥14॥

### 14. TE HRAADA PARITAAPA PHALAAH PUNYA APUNYA HETUTVAAT

**TE:** they **HRAADA:** joy **PARITAAPA:** (and) sorrow **PHALAAH:** (having for their) fruit **PUNYA:** merit as opposed to sin or demerit **APUNYA:** demerit; sin (punya and apunya are the assets and liabilities super-physically registered in the soul)  
**HETUTVAAT:** being caused by; on account of.

They (Impression) are caused by good and bad deeds and ensure joy and suffering. Even in our day today life, afflicting moments intervene happiness. This happens so as a result of virtuous and sinful deeds. There is common belief that God alone dispenses happiness or sorrows but the sage here says, not God but

the deeds of man are responsible for his weal and woe. When virtuous deeds have dominance it is time of joy and otherwise.

पुण्य एक जग में नहीं दूजा, मन, क्रम, वचन राम पद पूजा ।

*(There is only one virtuous act in this world worshipping the lotus feet of Bhagwan with words, thoughts and actions.)*

The effect of virtuous deeds make an exercient happy while the worldly thoughts of lust, anger greed etc in meditation makes him extremely unhappy. These two kinds of thoughts cause happiness and unhappiness. Both these types of thoughts, for a meditator in higher state of meditation are afflicting.

In this fourteenth maxim the sage Patanjali has described their effect on meditation. Now in the next maxim the sage is describing the importance of them for an exercitent(*Sadhak*).

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्व विवेकिनः ॥15॥

### **15. PARINAAMA TAAP SANSKAAR DUHKHAIR GUNA VRITTI VIRODHACH DUHKHAM EVA VIVEKINAH**

**PARINAAMA** (on account of) change **TAAP**: acute anxiety; suffering **SANSKAAR**: impression; stamping with a tendency **DUHKHAIR**: pain (three causes mentioned above) **GUNA**: (between the three) Gunas **VRITTI**: (and) modification (of the mind) **VIRODHACH**: on account of opposition or conflict **CHA**: and **DUHKHAM**: (is) pain; misery **EVA**: only **VIVEKINAH**: to the enlightened; to the person who has developed discrimination.

Due to the mutual contradiction of inclinations and the three (*Gun*) attributes (*sat, raj, tam*) all the fruits of actions are causes of sorrow. In the state of meditation even the thought of outcome of meditation is an obstacle. Therefore for a rational person all the fruits of actions are the causes of sorrow. An exercitent just remains engrossed in meditation without any concern for its merits or demerits because seeing merits or demerits is also an inclination and the exercitent is constantly engaged in restraining every inclination. Even the noblest action that seems to give happiness terminates in sorrow.

“सुख सदा रहता नहीं दुख का भी अंत है।”

Man is engrossed in sensuous pleasures. But the outcome is

inevitable sorrow. An exercitent should just remain engaged in yog for yog is self rewarding. “पुनि परिणाम विषाद” This was the object lesson of sri Ram to Laxman.

सुनहु तात माया कृत गुण अरु दोष अनेक ।

गुण यह उभय न देखिये, देखिये सो अविवेक ॥

*(There are many good and bad attributes of Maya(illusion). A seeker should not think upon these attributes. This is also an imprudence.)*

In higher state of meditation brooding over merits and demerits makes an exercitent extrovert. That is why every enlightened sage has condemned this frailty. Seeing others' fortes and foibles is itself wrong. “पाप पुण्य की करे न आशा, सो पहुँचै रघुनायक पासा” Therefore, to attain the state of trance the single aim of an exercitent is to concentrate day in and day out, lest any affliction thwarts his meditation and distracts him. The exercitent should also endeavour to destroy any such affliction before it rises in consciousness. Because impressions which are already grafted in consciousness are found to cast their effect.

Any impression can come up in the form of an inclination and cause irreparable damage. The sage, therefore lays stress on nipping such vagrant impression in the bud in time.

हेयं दुःखमनागतम् ॥16॥

## 16. HEYAM DUHKHAM ANAAGATAM

**HEYAM: to be avoided DUHKAM: misery ANAAGATAM: not yet come; in future.**

Sorrow which has not come but is forth coming deserves to be destroyed. What is source of its origin? How is it formed? Who supports it? These questions are answered now.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥17॥

## 17. DRASHTRI TRISHYAYOH SAMYOGO HEYA HETUH

**DRASHTRI: (of) Soul; (Purusha);**

**DRISHYAYOH:nature,SAMYOGO: conjunction; HEYA: (of) that which is to be avoided HETUH: cause.**

The conjunction of (Drista) individual soul with nature is the cause of sorrow, just as in a dream there is soul and also the view.

The viewer experiences the sorrow in a dream. The viewer is perspired out of fear and fearful sights. When he wakes up, he experiences neither happiness nor unhappiness, because the viewer is now separate. The viewer is present, view also is present but unless they are conjuncted till then the cause of sorrow cannot be either the viewer or the view.

We see many sights all the time of day and night. Where ever we go we see thousands of people and sights but we don't remember all the sights or men. It is because there has been no conjunction of these sights or people with the viewer. When this conjunction takes place with any person or sight, we don't forget him or that sight for years. This conjunction of the viewer with the view creates the impressions. The enlightened sages have advised to destroy them and keep the viewer away by meditation. This conjunction has no beginning as soul and nature have no beginning, the sage is explaining now the subtle aspect of yog and how to overcome this conjunction gradually, so that, these sights become the cause of eternal happiness and not of sorrow.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ।।18।।

### **18. PRAKASHA KRIYA STHITI SHEELAM BHOOT ENDRIYA ATMAKAM BHOGA APAVARGA ARTHAM DRISHYAM**

**PRAKASHA:** (of) luminosity; light; cognition; consciousness  
**of KRIYA:** activity **STHITI:** stability **SHEELAM:** havJHAM: for  
the sake of ; with the purpose of **DRISHYAM:** (is) the Seen  
(Prakriti).

The sage says that the (Drishya Prakriti) entire view is a combination of five elements and senses. These views offer the exercitent embarked on yoga practice – the light, activating him for the state of yog, experiences of enjoyment(*Bhog*) and salvation(*Moksha*).

The venom of snake is deadly, but the same, venom administered by physician proves to be life giving. Similarly before following the spiritual course of yoga the pleasures of the world and all the views are the cause of afflictions and births in lower mean forms. The spiritual master, who knows the treatment and cure on worldly maladies transforms this view in eternal peace and salvation.

“नाथ तुम्हार कुल गुरु जलधि” This sea of the material world that would drown before now confers the status of spiritual master.

The spiritual master is rare, one in a billion. “स महात्मा सु दुर्लभं (गीता)” The meditation practised by the exercitent is a grace from master. When an exercitent endeavours with resolution and unwavering faith in the supreme, then the spiritual master becomes inseparable from the exercitent and becomes his guide. Thereafter, according to his status in practice he leads him to the state of emancipation. Here all the views and the role mission of the spiritual master come to an end.

The spiritual master sri Ram acquainted Trijata about the future of Lanka with premonitions through sights/views. He made Bharat, Seeta, and mother Kaushalya, experience different states and situations through the means of different views. These views come from the supreme first in the dream of the exercitent and then again, the same views appear in the state of meditation and trance indicative of the meditation and different states and stages. After surrendering himself before the master, a yogi does not dream but sees what is going to happen. The views in meditation and dream inform exercitent, how much divine light has got in, how is his grip on meditation, its state, and his conduct and behavior. These views also help him to know which affliction or impression of specific birth is active at the moment, and which is in waiting. Informing the meditator this view helps him to cover the distance and reach his destination that is emancipation. Earlier in 'Samadhipad' the sage has said that the meditator with the help of these views restrains his consciousness and attains his self.'

All the enlightened sages, passing through these states respectively have succeeded in getting rid of sorrow. Bhagwan Mahavir realized his emancipation through the means of views. He crossed over ocean in meditation, killed a gigantic evil spirit tall as palm tree, he saw many views suggestive of deliverance. At the time Budha's leaving home, his wife Yashodhra saw many views which indicated his leaving home and attainment of Buddhatva. With the thought of meeting five mendicants the entire view appeared before him. Following that view Buddha reached his destination. Many

contemporary devotees of sri Ram express their irrefutable opinion, saying.

साधक सिद्ध विमुक्त उदासी, कवि कोविद कृतज्ञ सन्यासी ।

योगी सूर सुतापस ज्ञानी, धर्म निरत पंडित विज्ञानी ।।

तरिय न बिनु सेये मम स्वामी । राम नमामि नमामि, नमामि ।

*(Sadhak, Sddha, Vimukt, udaasi, poet, learned , grateful, recluse, yogi, wise, follower of dharma, and Vigyani no one can be emancipated by serving any adorable. I salute my master Ram again, again and again.)*

No one in this world without awakening from inside can overcome sorrow in life. God through views makes his devotees experience the coming events and make them realize their state in meditation and enables them to reach the destination or salvation.

These views are the outcome of a combination of five elements and senses. What you have seen, persons places or things you will see them exactly in the same place and position after years also, although in present they are not what they were. All forms and appearances are made of five elements so, the sage says the views as perceived and preserved by senses, the meditator will witness them exactly in the same manner. The other views which are not witnessed earlier by the senses will not appear. All the views are made of five elements and can be perceived by the senses; therefore all these views are called (Bhutendriyatmak). No view is outside these five elements. In scriptures and in precepts of enlightened sages there is a mention of four or five methods for the guidance of exercitent. They are *Sthool Sura* (vibrations in body parts) , *Swapn Sura*(views in dream), *Sushupti Sura* (the views that appear in meditation), *Sam Sura* (The views that are seen in trance) and the fifth *Akashwani* (from oracle). How far they are useful and what is their form or nature? This is explained in the following maxims.

विशेषाविशेषलिंगमात्रालिंगानि गुणपर्वणि ।।19।।

## 19. VISHESHA AVISHESHA LINGAMAATRA ALINGAANI GUNA PARVAANI

**VISHESHA:** particular; specific **AVISHESHA:** non--specific; archetypal; universal **LINGAMAATRA:** a mere mark **ALINGAANI:** (and) without mark or differentiating

**characteristic GUNA: (of) the Gunas(Satwa, Rajah, Tamah)  
PARVAANI: stages of development; states.**

With the directions and communication from the spiritual master received during practice the exercitent crosses over the nature and establishes himself in his own self and experiences the divine glow. These experiences or views operate in four ways, typical(*vishesh*), untypical(*Avishesh*), symbolic (*ling*) and unsymbolic (*aling*), without any sign. Such views occur according to the force of attributes. So long these attributes of nature exist the cycle of birth and death continues. Once they cease to exist the cause of this cycle also comes to an end. After this an exercitent has no use of them. According to the sage the experiences are some what special. For example, birds, animals or reptiles in their manifested form don't speak with human beings in their language, but during the state of meditation they do speak with a yogi. The exercitent receives directions from the supreme through them. The sage says that the experiences are special. At times the yogi sees a serpent with a human mouth flying in the sky. So much so that at times the exercitent gets divine messages from particles of dust. According to the sage this is typical experience. untypical experience is not to get burnt in fire, the poison of a snake is not effective or wild animals or weapons cause not even a scratch, a gunshot is ineffective, or falling down from a mountain causes no hurt, passes through comfortably a narrow space impossible for a man to pass. walks comfortably without any support on slippery surface, and meeting sages of ancient past and talking with them, meeting the divine guards of all quarters and heaven, all such experiences occur, which are impossible on rational plain and in the outside world. The yogi, however, witnesses all this in his meditation

जो नहि देखा, नही सुना, जो मनहू न समाय ।

सो सब अद्भुत देख्यो, वरण कवन विधि जाय ।।

*(What is not seen or heard and which mind is also not ready to believe. Seeing such strange, unbelievable, how it is to be described.)*

All such experiences are untypical. The sage calls them, which have no shape or form, aling means supernatural sound (speech)and feelings which can be just experienced. Only he who

gives and he who receives understands.

Saint Kabir says- “का कही कैसे कही को पतिआई” (What I have to say, how I have to say, who will believe?) , Kabghusundi says – “जो मनहु न समाय” (It seems not to be understood by mind) I heard and saw everything that cannot be believed. God the spiritual master reveals every thing for the devotee and gifts him with his own celestial abode. Sometime, the supreme, in order to make the devotee feel his omnipresence reveals some event occurring in some remote part of the world . In the proximity of spiritual master an exercitent engrossed constantly in meditation with immovable faith attains this special awakening of experience. This has been approved by all enlightened sages of the world. Some called it dialogue with God while others named it as divine power. The need of these experiences endowed by the spiritual master is limited to the three attributes. This world is a disorder of three attributes. So long there remains any one attribute till then rebirth in some form or the other is inevitable. Yogeshwar sri Krishna while giving direction says- Arjun, you lift yourself above these attributes through your ordained duty and thus get rid of the cycle of birth and death. This is the aim of yog (meditation) and directions to be taken from yoga.

One who experiences these views and sees them; what is the nature of such viewer. *Maharshi* says-

दृष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ।।20।।

## 20. DRASHTAA DRISHIMAATRAH SHUDDHO PRATYAYA ANUPASHAYAH

**DRASHTAA:** Soul; **Purusha DRISHIMAATRAH:** pure consciousness only; pure awareness only **SHUDDHO:** pure **API:** though **PRATYAYA:** disposition of intellect; content of the mind **ANUPASHAYAH:** appears to see along with.

Although soul is flawless, pure and clean, and nothing of this world can touch him or cause any harm, still he is guided by some disposition of intellect and lives with that disposition of intellect, and sees and seems a like.

Following directions, and views soul achieves his real self, which is pure, untouched and clean. The aim of views in experiences is to reach a yogi to his self and not to tempt him in sensuous

pleasures. It is in the presence of soul the views appear. In his separation from body no views can be witnessed leave aside their creation. During practice the self same views confer immortality.

The use of these views in experience is for enjoying pleasures or for something else. The sage says-

तदर्थ एव दृश्यस्यात्मा ।।21।।

## 21. TADARTHA EVA DRISHYASYA ATMAA

**TADARTHA: (intended) for the sake of that (the Seer) EVA: alone DRISHYASYA: of the seen (Prakriti) ATMAA: (being) nature.**

All the views are meant to establish the meditator in his self.

Many exercitents use these views; experienced by them during meditation, for exterior purpose in the external world. Such an exercitent is deprived of self realization. Sometime the (ishta) supreme by showing the external views and events wants the exercitent to realize his omnipresence and thus strengthening his faith helps him improve his practice. But when an exercitent begins to think that whatever he sees comes true or what he saw about someone came true, he begins to impress people in the society. He begins to publicize his experiences, saying I saw this, I saw that about so and so. Such a boasting or achievement of happiness proves to be the cause of his down fall. Therefore the sage warns, that till achievement these views are only for exercitent. After achievement they are for all. All views are meant to encourage an exercitent to continue his practice with confidence, strength and faith, and to make him aware of different states, and stages of meditation.

When do the functions of these views end? The sage continues-

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ।।22।।

## 22. KRITAARTHAM PRATI NASHTAM APY ANASHTAM TAD ANYA SAADHARANATVAAT

**KRITAARTHAM (one) whose purpose has been fulfilled PRATI: for; to NASHTAM: destroyed; non-existent APY: although ANASHTAM: not destroyed; existent TAD: (than) that ANYA: to others SAADHARANATVAAT: on account of being**

**common.**

The meditator who is accomplished, means, who is established in self and needs no more practice, the nature of such a yogi changes into the *purush* (self). Thus with complete accomplishment his nature perishes, but for others this nature still exists. One who has established himself in self only his nature perishes. For others it is a status quo.

Aadi Shankaracharya on attaining this state said that there never was any creation. All enlightened sages have gone through this stage.

Even after completion of all the duties in this world and attaining the supreme state, still, suffering in different lower birth forms is certain. This continues till the three attributes are present. With the realization of self they are rooted out. This is the blessed state of a yogi:.

“छोरन ग्रंथि पाव जो कोई, तव यह जीव कृतारथ होई”

*(Resolving this complicated knot of Maya (illusion) when the sadhak realizes his self then that living being feels gratefully rewarded, and satisfied.)*

सकल सफल शुभ साधन साजू राम तुम्हहि अवलोकत आजू।।

*All your wishes are rewarded and the Bhagwan Ram is looking at you gracefully.*

On completion of yog, becoming omniscient Bhawani Goddess Parvati said to Bhagwan Shiva.

मैं कृतकृत्य भइउं अब तव प्रसाद विश्वेश।

उपजी राम भगति दृढ़ बीते सकल कलेश।।

*(Perceiving the gracious form of God I feel gratefully awarded. The devotion for Ram has become firm and all my woes have come to an end.)*

On extermination of all disorders a yogi feels blessed, completely contented.

कृतकृत्य विभो सब वानर ये। निरखति तव आनन सादर ये।।

*(All the monkeys after the victory (perception of the self) are gratified. Their faces were lit up with contentment.)*

Why did one feel the need of this unision and the need to get

rid of sorrow? What is the secret of self realization? The sage continues-

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥23॥

### 23. SVA SVAAMI SHAKTYOH SWAROOP APALABDHI HETUH SMAYOGAH

**SVA:** (of) it (Prakriti) **SVAAMI:** (and) of the master (Purusha) **SHAKTYOH:** of the (two) powers **SVAROOP:** own form; real or essential nature **APALABDHI:** experiencing; knowledge **HETUH:** cause; reason; purpose **SAMYOGAH:** union; coming together.

In the seventeenth maxim of 'Sadhanpad' the sage Patanjali had said that the communion of view and the viewer is the cause of sorrow "दृष्टदृश्ययो संयोगो हेय हेतुः". Here while repeating the same, he is naming this union as the cause of self realization. That is nature and the powers of master, their unison is the cause of sorrow. Freedom from this is the aim of self realization. Sorrow lasts till nature lasts. Had there been no nature then every one would have been free from sorrow, and there would have been no need to following the yog path. Depending on yog (meditation) yogi becomes totally free from nature and attains self realization.

जड़ चेतनहिग्रंथि पड़ गई, यद्यपि मृषा छूटत कठिनाई।

*(When soul and nature get together, it becomes difficult to resolve.)*

Now the sage elaborates upon the cause of unison of (Prakriti) nature and (Purush) soul

तस्य हेतुरविद्या ॥24॥

### 24. TASYA HETUR AVIDYAA

**TASYA:** (of the union) **HETUR:** (effective) cause **AVIDYAA:** ignorance; lack of awareness of his Real Nature, Nescience

Avidya (Nescience), which is ignorance makes man form a complex knot of me and mine. About this nescience, the sage has already stated in the fifth maxim of 'Sadhan Pad', and therefore, he stops short of further explanation here. This nescience is called by sages as impregnable, and named it as demonic illusion and which motivates for indulgence in sensuous pleasures.

मैं ते मोर तोर सब माया । जेहि वश कीन्हे जीव निकाया ।।  
माया वश्य जीव अभिमानी । ईश वस्य माया गुण खानी ।।

*(Me, my, you, your all this is Maya (illusion) which has held living soul as a hostage. This Maya is the cause of ego. This Maya is however under the sway of the supreme.)*

व्याप रहेउ संसार में माया कटक प्रचंड ।  
सेनापति कामादि भट दंभ द्वेष पाखंड ।।

*(The influence of Maya (illusion) in this world is very powerful. It has on its side great warriors like hatred, blasphemy led by passion as their commander.)*

So long this feeling is there in mind the nescience is active. It is because of this nescience the soul has to move through different births and forms. On total annihilation of this yogi becomes competent to attain the supreme state of blissfulness.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ।।25।।

## 25. TAD ABHAAVAAT SAMYOGA ABHAAVO HAANAM TAD DRISHEH KAIVALYAM

**TAD: (of) that (Avidya) ABHAAVAAT: from absence or elimination SAMYOGA: (of) union; association ABHAAVO: disappearance HAANAM: (is) avoiding; remedy: TAD: that DRISHEH: of the Seer KAIVALYAM: (is) isolation; separation from everything (Liberation).**

In the absence of nescience and (Sanyog) union the yogi attains (Kaivalya) emancipation the state of soul (free from the cycle of birth and death). In innumerable propensities of (Maya) illusion there is spiritual glow. This is the (Sanyog) union of (Drishta/Purush) soul and nature. Turning each disposition into thought about God and assimilating it till the last disposition including consciousness, which is the root cause of all the dispositions the yogi attains the supreme state of (Kaivalya) emancipation.

When the consciousness meditates upon this world, it is indicative of the presence of the soul, *drashta* (viewer). With the exit of soul from the body the entire process becomes life less.

What consciousness contemplates is view. The union of soul with that view is the cause of sorrow. With the dearth of union

sorrow is also exterminated, and the consciousness also which is the cause of sorrow becomes extinct. The sage Patanjali calls this state (Moksha) attainment.

The cause of rebirth and sorrow is the unison of viewer and the view. In the dearth of unison that is with complete extermination of nature the yogi attains the state of supreme bliss free from the cycle of birth and death. But the total annihilation of unison is impossible without discerning knowledge. Without discernment truth and untruth can not be adjudged. It is discernment that has the capability to preside over truth.

The basis of emancipation and the dearth of sorrow is only *vivek* (discernment). The sage says further-

विवेकख्यातिर विप्लवा हानोपायः ।।26।।

## 26.VIVEKA-KHYAATRI AVIPLAVAA HAANOPAAYAH

**VIVEKA-KHYAATIR: discriminative cognition; awareness of the distinction between the Self and the Not-Self; awareness of Reality AVIPLAVAA: unbroken; unfluctuating; unfailing; incessant HAANOPAAYAH: the means of avoidance; the means of abolition; remedy the means of dispersion.**

The only way out to freedom from suffering is unwavering and flawless discernment. wasting spiritual assets in the endless process of birth and death, in suffering repeatedly is the greatest loss of life. The cause behind this cycle of birth and death and suffering is our accumulated impressions, causing disquiet and turmoil. With (Vivek Gyan) discerning knowledge this turmoil subsides and we are saved from the great loss. This discerning knowledge bestows the state of undefilement and resolution. How long do we need this discernment?

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ।।27।।

## 27. TASYA SAPTADHAA PRAANTA-BHOOMIH PRAJYNAA

**TASYA: (his) Purusha's) SAPTADHAA: sevenfold PRAANTA-BHOOMIH: a definite stage; step; layer; 'bordering' province PRAJYNAA: the cognitive consciousness.**

On attainment of this discerning wisdom, yogis intellect crosses over seven stages, and he attains the state of *Pradnyanam*

*Brahm.* These stages are, *Subheksha*, *Suvicharna*, *Tanumansa*, *Stavapatti*, *Aasansakti*, *Padarthabhavna*, and *Tooryaga*. Where does this discernment come from? How long it lasts? What is its advantage? The sage answers thus.

योगांगानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेक ख्यातेः ॥28॥

## 28. YOGAANGA ANUSHTHAANAAD ASHUDDHI KSAYE JYNAANA DEEPTIR AAVIVEKAKH YAATEH

**YOGAANGA:** (of) component parts of Yoga; (exercise) or steps of Yoga **ANUSHTHAANAAD:** by practice or following **ASHUDDHI:** of impurity **KSAYE:** on the destruction (the idea is of gradual diminishing) **JYNAANA:** knowledge (spiritual knowledge) **DEEPTIR:** shining forth; radiance **AAVIVEKAKHYAATEH:** till awareness which develops into awareness of Reality or discriminative knowledge (arises).

The parts of yoga: Which have been described in detail in the following maxims; observed methodically abolish all impurities, (not by taking a dip in Ganga) and with the light of knowledge the discernment expands. The people recommend several ways and means to remove impurities but Maharshi Patanjali says that following the divine path of yog all impurities are eliminated and discernment is attained. Yogeshwar sri Krishna has also said-

न हि ज्ञानेन शद्दृशं पवित्र मिह विद्यते ।

तत् स्वयं योग संसिद्धं कालेनात्मनि विन्दति ॥

Now we see the expanse of the parts of yog.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यान—समाध्योऽष्टावङ्गानि ॥29॥

## 29. YAMA NIYAM AASANA PRAANAAYAAMA PRATYAAHAARA DHAARANAA DHYAANA DHAARANAA DHYAANA DHAARANAA DHYAANA SAMAADHAYO ASHTAAV ANGAANI

**YAMA:** Self-restraints; vows of abstention **NIYAM:** fixed observances; binding rules which must be observed **AASANA:** posture **PRAANAAYAAMA:** regulation of breath **PRATYAAHAARA:** abstraction **DHAARANAA:** concentration; holding on to one idea or object in mind or by the mind **DHYAANA:** meditation; contemplation ('con-templa-tion' which

means working out an area, a templum for observation fits in with the definition of DHAARANAA: in the text and concentration which means confining to a centre fits in with the definition of DHYAANA: as given in the text. Yet, on the whole, considering the conventional uses of the two words it seems best to render DHAARANAA: by concentration and DHYAANA: by contemplation SAMAADHAYO: (and) trance ASHTAAV: (are) the eight ANGAAANI: limbs; constituent parts.

There are many parts of yog. Here only eight parts are considered, which include all other parts of yog. They are – *Yam, Niyam, Aasan, Pranyam, Pratyahar, Dharna, Dhyana and Samadhi.*

First we take yama and its scope.

अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहा यमाः ॥३०॥

### 30. AHIMSAA SATYA ASTEYA BRAHMACHARYA APARI-GRIHAA YAMAAH

**AHIMSAA:** non-violence; harmlessness **SATYA:** truthfulness **ASTEYA:** honesty; non-misappropriativeness **BRAHMACHARYA:** sexual continence **APARI-GRIHAA** (and) non-possessiveness; no-acquisitiveness **YAMAAH:** (are) self-restraints; vows of abstention.

Some seers say that there are twelve parts of yoga, while some others say they are seventeen, and still some others as seven. The sage Patanjali however, has stated these parts mainly as five, which include all other kinds. (1) *Ahimsa* (Nonviolence) (2) *Satya* (truth) (3) *Asteya* (Non stealing) (4) *Brhmachrya* (celibacy) (5) *Aparigrah* (Possessionlessness) are *yamas*.

What are the benefits of observance of *yamas*? The sage elaborates.

जातिदेशकाल समयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥

### 31. JAATI DESH KAALA ANAVACHCHHINNAAH SAARVABHAUMAHAH MAHAA-ANAVACHCHHINNAH SAARVABHAUMAHAH MAHAA-VRATAM

**JAATI:** (by) class; birth-type **DESH:** place **KAALA:** time **SAMAYA:** (and) occasion; circumstance; condition **ANAVACHCHHINNAAH:** not-limited; qualified or conditioned

### **SAARVABHAUMAAH: extending or applying to all stages MAHAA-VRATAM: the Great Vow.**

Following *yamas* in an orderly manner, the yogi transcends race, time and space and assumes universal dimensions. The commitments to *yama* change into higher commitments, when a yogi need not observe *yamas* any longer. This state of (Mahavrat) is the climax of *yama*'. It has nothing to do with fast we observe ordinarily. This commitment to observe *yamas* gradually attains the state of *Mahavrat*, implying nothing is higher any more. This state is attained by the yogi. With the assimilation in the sovereign power the yogi also assumes a universal character.

Race in the creation of society, is part of system. *Shudra*, *Vaishya*, *Kshatriya* and *Brahman* only denote gradual degrees of ascendance in the yoga path. A yogi passing through these stages attains the climax of yog that is attainment of the supreme self. Thus he transcends all limitations of time. Earlier there were some restraints of meditation and concentration but now as a result of *yama* they all become non existent.

Every enlightened sage has attained this state. Shankarcharya thousands of years after sage Patanjali, when he attained this state. Said- न मे मृत्यु शंका न मे जाति भेदः ।

Man does not belong to any particular race or religion. Like sovereign God man also imbibes his divine attributes, and transcends narrow limitations of all kinds. Now we will see the part of yoga *Niyam*.

‘गौचसंतोषतपः स्वाध्यायेश्वर प्रणिधानानि नियमाः ।32 ।।

### **32. SHOUCHA SAMTOSHA TAPAH SVAADHYAA YESHVARA PRANIDHAANAANI NIYAAMAAH**

**SHOUCHA:** cleanliness **SAMTOSHA:** contentment **TAPAH:** austerity **SVAADHYAA:** self-study; study which leads to knowledge of the Self **YESHVARA PRANIDHAANAANI:** (and) self-surrender; resignation to God **NIYAAMAAH:** (fixed) observances.

*Shauch* ( Cleanliness), *Santosh* (contentment), *Tap* (penance), *swadhyaya* (study) of the self and *Ishwar Pranidhan*

(surrender to God) are known as *Niyam*. Like *yama*, the sages are at variance as to their exact number. They are said to be five, seven, twelve, seventeen and twenty five. Here also, the sage Patanjali has taken them to be five which are described respectively in the following maxims.

A yogi during his practice of yog (meditation) comes across certain obstacles, in following his *yama*, *Niyam* and *Aasans*. How the yogi should defend himself from these hostile obstacles. He should decide his strategy to combat with them as does a soldier in battle. From this view point the sage has first described the obstacles and then how the yogi should defend himself. He says-

वितर्कबाधने प्रतिपक्षभावनम् ।।33।।

### 33. VITARKA BAADHANE PRATIPAKSA BHAUVANAM

**VITARKA:** improper thoughts; against concentration  
**BAADHANE:** on oppression by; on disturbance by  
**PRATIPAKSA:** the opposites **BHAUVANAM:** dwelling (in mind)  
**on; (constant) pondering over.**

In yoga (meditation) at the very beginning contrary thoughts arise as impediments. Such thoughts cause a great disturbance in yogi's concentration. Even good thought about something or about some sage is disturbance in meditation. Therefore the sage has warned against any thoughts, during meditation.

If contrary thoughts arise as obstacles they should be countered by opposing thoughts and endeavour to concentrate firmly. Here the thoughts conducive to concentration are called opposite thoughts. Contrary thoughts and counter thoughts are highlighted with examples in the next maxim.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका

मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ।।34।।

### 34. VITARKA HIMSAADAYAH KRITA KAARITA ANUMODITAA LOBHA KRODA MOHA POORVAKAA MRIDU MADHYA ADHIMAATRAA DUHKHA AJYNAANA ANANTA PHALAA PRATIPAKSA BHAVANAM

**VITARKA:** Contrary thoughts against *Yam*, *Niyam* or improper thoughts and emotions **HIMSAADAYAH:** (of) violence, etc.

**KRITA: done by self KAARITA: done through others**  
**ANUMODITAA: (and) approved LOBHA: greed; avarice KRODA:**  
**anger MOHA: allurement; delusion POORVAKAA: preceded by;**  
**caused by MRIDU: mild MADHYA: medium ADHIMAATRAA:**  
**(and) intense DUHKHA: pain; misery AJYNAANA: ignorance**  
**ANANTA: endless PHALAA: fruit; result ITI: thus; so; in this way**  
**PRATIPAKSA: (on) the opposites BHAVANAM: dwelling in**  
**mind.**

Contrary thoughts such as of violence which are one's own creations, or are caused by others or just approving or supporting them, in all such actions the force behind them would be commensurate to the level of thinking. Thinking will determine their speed and force. But the result of such thoughts or of actions inspired by such thoughts would be invariably sorrow and suffering. Their origin is ignorance and have to be suffered through infinitely in different births and forms. This is the feeling of countering the contrary thoughts.

Yogeshwar sri Krishna in the sixth chapter of Geeta told Arjun. One who does not try emancipation of his soul and adopt no means from wandering through different births and forms is killer of his soul. He is a violent person. The causes which kill the soul are mainly, lustfulness, anger, and greed. Temptation is symbolic of ignorance. One induced by these three causes follows sinful course of life himself and encourages others also. Man indulges in pleasures out of temptation, and hankers after them "जिमि प्रतिलाभ लोभ अधिकार्ई". In fulfillment of desires greed plays a vital role, hindrances in the fulfillment of desires cause anger.

त्रिविधं नरकस्येदं द्वारं नाशन मात्मनः ।

काम क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्

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Each enlightened sage has given a warning message to be free from such disorders, which are the sworn enemy of emancipation. In 'Ramcharitmanas' also this is clearly mentioned.

काम क्रोध लोभादि सब, नाथ नरक के पंथ ।

सब परिहर रघुवीर पद भजहु भजहि जेहि संत ॥

*(Lust, greed, anger all take us on way to hell. One who gives up all these and meditates on the feet of God is the real saint.)*

How so ever wise one may be, so long he has any disorder, he will have to suffer through different infernal births and forms. Therefore, thinking of disorders, one should conduct himself along an emancipatory path. One should recall frequently the outcome of disorders then only an exercitent can observe *yama* and *Niyam*. Otherwise he will continue to wander about in Nature.

The sage speaking about *yama*, *Niyam* made a clear mention about obstacles that come in the way of an exercitent and threw light on ways and means to ward them off. Because, one should know, how to operate a machine and switch it off before handling it lest one causes any harm to himself. That is why, the author sage Patanjali first described the possible obstacles in observance of *yama Niyam* and how to overcome them, is now giving detailed information about *yama Niyam* in mentioning the positive benefits obtained from them. Yama consists of five parts (1) *Ahimsa* (non-violence) (2) *Satya* (Truth) (3) *Asteya* (None stealing) (4) *Brahmcharya* (Celibacy) and (5) *Aparigrah* (Possessionlessness) *Ahinsa* first-

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरःत्यागः ।।35।।

### 35. AHIMSAA PRATISHTHAMYAAM SAMNIDHAU VAIRA TYAAGAH

**AHIMSAA:** (in) non-violence **PRATISHTHAMYAAM:** on being firmly established **TAT- SAMNIDHAU:** in his (Yogi's) vicinity **VAIRA:** of hostility **TYAAGAH:** abandonment.

Once established firmly in *Ahimsa* (Non-violence) the yogi abjure animosity. There prevails a lot of confusion and misunderstanding amidst mankind about violence and nonviolence. An altogether new sect has come into being. The followers of this sect don't eat any thing produced from within earth. They don't take food after sunset. They say that they do so because there are germs in the soil and their killing causes violence. But, at the same time they use drugs made of chemicals. Turmeric and ginger are used which are the products of earth. Sugar which is purified with the bone powder (phosphorus) and is made of cane juice in which innumerable insects are crushed is used even in fast. Taking interest is prohibited but earning more profit is permitted. Causing hurt to

someone is sin but taking birth and causing throes to mother every time is not-violence. Killing others is violence but killing of self again and again and taking births is non-violence. To wander within the parameters of birth and death is due to thoughts and the impression that are formed from thoughts.

Bhagwan Sri Krishna said that one who does not endeavour to redeem his soul, instead leads it to lower births and forms is killer of soul.

Everyone is responsible for his birth and death. If following the practice of yoga, consciousness which is the cause of birth and death, is destroyed along with all accumulated impressions then no one will be able to cause the pangs of throes to any mother nor he will be the killer of the soul. Murder or suicide; inflicting pain to one self or other is violence. A spirit comes to birth in a form of body and then the body gets destroyed. What else is murder? 'जन्मत मरत दुःख दुःख होई' One who murders what does he do except destroying a body. No power can destroy the soul. The soul takes to a new body. Destroy your self or some other person is the same. Therefore one who can save his soul from taking births in infinite forms is true follower of nonviolence in word and deed.

Bhagwan Mahaveer attached great significance to *Ahimsa*, At the time of Nirvana (giving up of body) a devotee asked Bhagwan Mahaveer, how *shramanas* (inmates of Ashram) be regarded as nonviolent. Bhagwan Mahaveer tried to convince him saying that no one is called violent for killing some life, nor nonviolent for not killing. The notion that there would be no violence if the number of the killed is less, is also illogical. The reality is that even without killing if there is feeling of cruelty or enmity, then it is violence. Antithetical to this notion is the situation if after killing some life form the killer has a dispassionate disinterested feeling towards his action, he is nonviolent. Also one, who is not restrained, is violent. One who is restrained is nonviolent whether he kills or not, because the decisive basis of violence or non violence is not the action by itself but the tenacity of soul. Infact ominous consequence of a thing is violence. This consequence expects and also does not expect an external killing. Any killing of life which is followed by ominous consequence is violence, and if the consequence is not ominous it does not fall in the

category of violence. Just as mere words can not arouse love in a recluse because he is established in a state of non attachment. Similarly a killing of life by a restrained is not violence, because he is accomplished. This is what exactly sri Krishna had told to Arjun some two thousands five hundred years ago. Sri Krishna had said, Arjun ! an enlightened sage established in self and whose heart is pure such an enlightened sage commits no sin even after killing all living beings. One who does not resist his soul from taking births in lower forms, he is violent, the killer of the soul. Bhagwan Mahaveer has just repeated what sri Krishna has said earlier. No sage has said anything new. The people from time to time founded some sects and new schools of thoughts and continue to wander through different births and deaths.

Vedic seers have analysed violence and non-violence much before Bhagwan Mahaveer.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।

ताँस्ते प्रेत्याभिगच्छन्ति, ये के चात्यहनौ जनाः ॥

The violent who kill their souls are relegated to the region of demons, which is enveloped by dense darkness. Those who don't seek salvation of their soul go to hell.

This is what the sage has said in this maxim, that a yogi well established in yoga is free from animosity. Passion, anger and greed create enemies. On their extinction enemies also don't exist. A yogi on way to realization overcomes one day all the disorders and distortions, free from animosity gets established firmly in *Ahimsa*. Scriptures call such a yogi as (one who has no enemies) Bhagwan Sri Ram has said-

“सखा धर्ममय अस रथ जाके । जीतन कँह न कतहु रिपु ताके” ॥

*(Ram who has dharma as his chariot, his enemies even can not think of winning over him.)*

When there exists no enemy who could cause any harm, then whom to have animosity with. Thus is such a state he becomes free from animosity. He has no enmity with any living being. He belongs to all and all belong to him.

Once an officer said to the most revered Paramhans Maharaj

ji that he had received a complaint against him and asked if he had any enemy. The revered replied that he had no enemy on the face of this earth. The officer then scolded the complainant for false complaint and penalized him. The sages who have attained this state are called 'Ajatshatru' or one who has conquered all enemies. There are innumerable herbivore which are non violent. Still, their enemies kill them and eat them. Violence or nonviolence are not external. Self realization only is real non-violence. One who follows this course or inspires others to follow it is truly non-violent. In physical world killing or being killed is simply a vindictiveness.

Now let us review the second formula of *yama* the truth-

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।।36।।

### 36. SATYA PRATISHATHAYAAM KRIYAA PHAL AASRAYAVATVAM

**SATYA:** (in) truthfulness **PRATISHTHAYAAM:** on being firmly established **KRIYAA:** (of) action **PHAL:** fruit; result **AASRAYAVATVAM:** means and refuge.

An enlightened sage, well established in truth becomes the means and refuge of fruition of an action. Everyone has freedom to claim anything and even say that he is speaking the truth. But no one has been able to speak the truth, because truth which is supreme cannot be described. It is to be experienced.

When this corporeal body is not true, how can its affiliated things like house, position prestige be true. moment cannot be true. Truth is changeless. Out of ignorance the people observe traditions ritually as true. When discernment comes these traditions also seem to be only a cobweb. Property or objects that belong to a person today, had belonged to someone else yesterday and shall belong to someone else tomorrow. Even local time differs from one place to another. An eclipse is seen not everywhere at the same time. What is today is not tomorrow. A thing here can not be different at another place. What is amenable to a change can never be true. The truth is changeless, universally immanent power, the supreme.

Yogeshwar Sri Krishna tells about the truth to Arjun, the follower of traditions-

“नासतो विद्यते भावो नामावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

अ. / 2 / 16

Arjun what is not true, has no existence. It can't be stopped from being destroyed, and there is no dearth of truth at any time-present, past and future, and cannot be destroyed. Only the enlightened sages have seen this difference, not any wise intellectual scholar. Truth is an exclusive experience of privileged enlightened few sages. This truth is direct revelation; this is universal and an evenly ubiquitous power.

अच्छेद्योऽयमदाह्योऽयम क्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

अ. / 2 / 24

The truth is constant, universal and ubiquitous. Weapons cannot pierce it, nor can fire burn, water cannot wet nor can the sky embrace it. Can such truth be found in dogmatic, conservative theories and traditions? The truth is only the supreme a (परमात्मा) yogi on attainment of this supreme establishes himself firmly, and becomes a patron for the followers to reward their actions.

Yogeshwar Sri Krishna has also said the something-

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥

The old and new maps differ. Things that change at every moment-

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च । अ.14 / 27

Acts to do are also not many. A good number of acts have been the creation of ignorant person. In yoga practice there is only one certain thing to do is to restrain one's mind ensuring the integration of soul with the supreme soul. This is the only prescribed method the sage has clearly stated in the very first maxim of 'Sadhanpad'. The fruition of the method and the result is an attained, enlightened sage. Aadi Shankaracharya has said of such person-  
“मोक्ष मूलं गुरुः कृपा”

Emancipation is the result of the grace of spiritual master. The most adorable Paramhans Maharaj ji and the most revered Gurudev Bhagwan are yogi's who belong to this perfect state of accomplishment. On insistence of some exercitent to go on a spiritual expedition often used to say in his mystic words-

“पानी—पाथर में सिर पटकने से धरती कंडले से का मिली योग भोग सब मैं दइहौं”

*(It is vain to strike your head on stones or on river waters at pilgrimages. Only I will give you deliverance or mundane joys.)*

Everything will be gained with faith and restraint, chanting and rendering of services to the enlightened spiritual master. All enlightened sages anywhere in the world have this capacity. Such enlightened soul never creates any confusion in the society.

Now the third tenet of *Yama* (*Asteya*) non stealing is described-

अस्तेय प्रतिष्ठायां सर्वरत्नोपस्थानम् ।।37।।

### 37. ASTEYA PRATISHTHAAYAM RATNA OPASTHAAANAM

**ASTEYA: (in) honesty; non-mis-appropriateness**

**PRATISHTHAAYAM: on being firmly established SARVA: (of)**

**all RATNA: gems; precious things OPASTHAAANAM: self-presentation; coming up.**

In the absence of inclination of stealing a well rooted yogi gets all the (ratn) precious stones which means he gets all the *Vibhuti* (divine powers) with the most precious of all jewels the supreme.

It is believed that in the absence of inclination of stealing all the jewels underground or above present them selves before a yogi. However, this is not true and there has been no such evidence. If it were true, then everyone, simply leaving his inclination of stealing would have got the entire store of jewels. But this is not the message of the author of maxim. We know that even the sovereign rulers had left their palaces and riches in search of peace and real happiness. No such capacity is ever found in worldly person or in yogi. The yogic meaning of the maxim is altogether different. The sage wants to convey through the maxim that restraining the mind including the senses, all the divine treasure including the most precious jewel the supreme is achieved. Meera on getting this invaluable jewel started singing.

“पायो जी मैंने राम रतन धन पायो।”

During the grand event of churning of the ocean fourteen most precious jewels came up. The last one being the nectar that is (अविनाशी परमात्मा) everlasting supreme.

In yoga, it is advised that the meditation should be practised

secretly. The enlightened sages attained the accomplishment following this.

The ways of their life are mentioned in biographical references about them. They lived like lunatic, dumb, deaf and sometime even like evil spirit and practised yoga fully conscious and attained success. Adapting a weird appearance like Jadbharat, Rishabh, Bhagwan Dattatrya, Soopa bhagat, Sutikshan, success is possible ‘‘किये कुवेष साधु सन्मानु। जिमि जग जामवन्त हनुमानू।।(Just as to protect Saintliness in the world, Jamvant and Hanuman had assumed unseemly appearance.)’’. To protect purity and sainthood wearing of appearances is essential. This is stealing. This stealing lasts only till the goal becomes clear and is consequently attained; till the riches of Ram Ratan are possessed. After that- ‘‘धरे मनोहर मनुज शरीरा, अंगदादि हनुमत सब वीरा’’ (And lateron, Angad, Hanuman and other warriors assumed pleasing appearances.)

Angad, Hanuman, Jamvant were all good looking beings in human form. Only for the sake of protecting saintliness they had resorted to such appearance. Once the goal comes within reach all the external appearances are no more needed. In such a state-

‘‘सवहि सरल सब सन छल हीना। मम भरोस हिय हरष न दीना’’।।

(On understanding their objective, and trusting me, their pleasure and pain both were gone and they became righteous, without deceit and hypocrisy.)

During practice of meditation if someone comes to recognize the exercitent as a great sage, the people would disturb and not let him meditate. Therefore the sages devised this method of keeping ones identity incognito. On getting Ram ratan dhan it is no more needed.

Now about *Brahamcharya* the fourth formula of *yama*.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।।38 ।।

### 38. BRAHMACHARYA PRATISHTHAAYAAM VEERYA LAABHAH

**BRAHMACHARYA:** not only sexual continence but contemplation towards God. **PRATISHTHAAYAAM:** on being firmly established **VEERYA:** (of) Supreme energy **LAABHAH:**

**gain.**

Maharshi Patanjali says that one who has mastered the state of Brahmacharya and is rooted firmly has the advantage of earning supreme capabilities of an omnipotent.

An old person or a child, woman or a youth including an impotent has right to practise yoga. All the enlightened sages have unanimity.

The knowledgeable persons have tried to associate Brahmacharya with the restraint of genital organs only. However, this is not, the intention of the exponent of the 'yoga-sutra'. If it were so, then the question arises as to which Brahmacharya, children old persons and impotent persons will follow. Dhruv, Prahlad had started yoga practice from early childhood. One of the disciples of Bhagwan Buddha, Kashyap was initiated at the age of seventy five and had become '*Arihant*'. If sheer restraint of the genital organs is Brahmacharya then every child, old person and an impotent person should have capableness. While the sage is very clearly stating that he who observes *Brahmacharya* (celibacy) achieves capabilities. It is clear that the exponent of the yoga is talking of that state of *Brahmacharya* which bestows upon the exercitent supreme capabilities. A Vedic maxim says- speak the truth and follow Dharma. Similarly treading the course of Brahma is *Brahmacharya*, which is inclusive of restraint of all sense perceptions. Even a single thought of sensuous pleasures destroys *brahmacharya*. Therefore restraint of thought alone can ensure complete restraint of sensuous pleasures. It is this state alone that makes the attainment of the supreme possible. The control of genital organs ensures physical health which helps in fighting diseases and concentration in meditation. A healthy mind in a healthy body facilitates meditation. Yoga recommends restraint of mind and senses. Without this none can achieve success. A yogi in a fairly advanced stage of practice is already self- restrained. He has to observe only one obligation that no other impulse except the thought of the supreme arises in mind. This state ensures the attainment of the supreme.

Now the last maxim about *yama* , *Aparigrah* (possessionlessness)-

### 39. APARIGRAHA STHAIRYE JANAM KATHAMTAA SAMBODHAH

**APARIGRAHA:** (in) non-possessiveness of thoughts  
**STHAIRYE:** on becoming steady or confirmed **JANAM:** (of) birth  
**KATHAMTAA:** (of) the 'how' and 'wherefore' **SAMBODHAH:**  
 knowledge.

With gradual practice of possessionlessness when *Sadhak* a yogi gets firmly rooted in it with mind completely stabilized, full knowledge of the previous birth is revealed to yogi.

Some scholars believe that the possessionlessness of external things and objects give the knowledge of previous birth. In this interpretation even the beggars who have nothing to hoard but their stomach and some time they do not get anything to fill it even. What do the birds have to hoard and yet don't know any thing of their previous birth. This is too much simplification of the issue. Then what does the author mean by possessionlessness. In yoga every thing is based on experience and action, which awakens in a yogi through a competent spiritual master. Even to scholars of great knowledge and learning it is not possible to know.

Every one in this world keeps on hoarding thoughts. These accumulated impressions of thoughts are called *Vipak*.

This *vipak* is mentioned in eighteenth maxim and in thirteenth maxim of Sadhanpad. The mind while thinking about sensuous things or objects accumulates the imprints of those objects. In yoga path with continuous awareness of the mortal world and meditation about God when all impressions get destroyed a yogi comes to know about his previous birth. Complete absence of these impressions is possessionlessness. In such a state the mind never thinks of any thing related to this world, it is never excited by any material thing of this world. Such a yogi is most holy and pious. He can not accept any thing defiled. He is thus perfectly established in possessionlessness. In such a state the yogi knows all his previous births. All such enlightened sages have made mention of their previous births.

So far the author of maxims has told about *yamas*. Now we will know about *Niyamas*.

#### 40. SHOUTCHAAT SVAANGA JUGUPSAA PARAIR ASAMSARGAH

**SHOUCHAAT:** from purity **SVAANGA:** (with) one's limbs, i.e. body **JUGUPSAA:** disgust **PARAIR:** with others **ASAMSARGAH:** non-contact; non-intercourse.

The effect of *Souch* (purity) makes a yogi detached from his own body organs, and from close proximity of others.

The feeling that my body is dirty is indicative of one's attachment with it, that is why we take care of its cleanliness. After taking bath if we come in contact of others we may get defiled again. This gives rise to a tendency to avoid contact with others but it is not so, nor it is desirable. In yoga darshan every one grows internally, which is to be realized through practice.

What difiles us internally are the disorders of mind, which defile our soul through sense organs and body organs. With these disorders and thoughts in mind the internal purity is a wild goose chase and without internal purity self realization is impossible. Therefore the sage says that without keeping contact that means by avoiding and by restraining every inclination purity can be achieved. Our attachment with the body is also an obstacle in the perfect purity. Attachment and non detachment occur as a result of pleasure and pain to this body. An exercitnet can achieve detachment form world and its pleasure still the attachment for the body lasts longer. For complete purity along with the detachment from the body and contact with others, yogi has to renounce all the eight parts of yoga also. This state of a yogi is called *parvairagya*.

An audience with God is possible from internal purity. A yogi who is heading towards spiritual purity does not pay deliberate attention to external life style and food habits. The joy of being engrossed in meditation renders all these considerations meaningless. Revered Paramhansji Maharaj used to say that in the joy of meditation one moment is like an eon. At that time I felt if I took bath then my concentration would be snapped. In such state even without taking bath for months, the God granted me an audience every moment. Goswami Tulsidas ji says about external cleanliness-

चौ. मल कि जाहि मलहि के धोये,

कोउ घृत पाव कि वारि विलोए ।

*(We are trying to clean dirt with dirt, butter does not come out by churning water.)*

This body is also a filth and the dust contained on it is also a filth. And whatever cleaning material we use is also a filth.

गंगा जमुना खूब नहाया, गया न मल का मैल ।

आठ पहर घूमत ही बीते, जस कोल्हू का बैल ॥

*(Even after bath for a long time in Ganga and Yamuna, the filth from inside heart is not washed away. Like an ox in an traditional oil mill does not cover any progressive distance even after moving round night and day.)*

Paractising internal purity, a yogi attains its climax. What are his other attributes and capabilities at this stage? The sage explains-

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

#### **41. SATTVASHUDDHI SAUMANASYA YAIKAAGRYE INDRAYAJAYA AATMADARSHANA YOGYATVAANI CHA**

**SATTVASHUDDHI:** purity of Sattva; purity of Antah-karana  
**SAUMANASYA:** cheerful-mindedness **YAIKAAGRYE:** one-pointedness; fixity of attention **INDRAYAJAYA:** control of the senses **AATMADARSHANA:** vision of the Self or Aatmaa **YOGYATVAANI:** (and) fitness for **CHA:** and; also (follow).

Practicing for this internal purity, the yogi attains its climax of pure truthfullness. This is the state of unmixed purity of *Gunas*(atributes) in which conscience is full clean. To attain this state first, all senses are to be conquered so as to enable the mind to concentrate. With this conquest and clean conscience a yogi attains the state of self realization.

In this state the supreme is all propitious and therefore the mind of exercitent is full of happiness.

“शुद्ध सत्त्व समता विज्ञाना, कृत प्रभाव प्रसन्न मन जाना ॥

*(The propitiousness of God brings in a seeker virtuosity. truth, equality and right knowledge. His heart is filled with happiness.)*

Now the second maxim of Niyam (संतोष) contentment.

संतोषादनुत्तमसुख लाभः ।।42।।

#### 42. SANTOSHAD ANUTTAMAH SUKH LAABAH

**SANTOSHAD:** from contentment **ANUTTAMAH:** unexcelled;  
**unsurpassed SUKH:** (of) happiness **LAABHAH:** gain.  
**Superlative happiness from contentment.**

Nothing in this world is better than contentment. Contentment is the source of all joys and happiness. On attainment of this contentment a yogi attains that state of blissfulness which is the realization of supreme self. From the beginning of meditation an exercitent- “यदृच्छा लाभ संतुष्टो, द्वन्द्वतीतो विमत्सरः” in any circumstances one should remain contented. regarding the circumstances as dispensation of God, one should not lose fortitude of mind. This practice will enable him to attain self realization, the like of which is not there in this world.

“आठों यथा लाभ संतोषा, सपेनहु नहि देखंहि पर दोषा”

*(The seeker remains constant in gain or loss and does not see other's infirmities even in a dream.)*

This is the eighth mode of devotion.

The next in the order of Niyam is penance.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।।43।।

#### 43. KAAYA ENDRIYA SIDDHIR ASHUDDHI KSAYAAT TAPAH

**KAAYA:** The body **ENDRIYA:** sense-organs **SIDDHIR:** occult powers; perfection **ASHUDDHI:** impurity **KSAYAAT:** on (gradual) destruction **TAPAH:** from austerities.

*Tap* (penance) washes out all impurities (layers of filth of past impressions of innumerable previous births) as a result of this washing out of all impurities of body and sense perfiction (Siddhi) is attained by a yogi and cleanliness of body and senses becomes possible.

Seer Patanjali himself was a great yogi. Such yogis do not attach any significance to such petty achievements, and therefore call them impediments in practice. However they are to be overcome by constant application of mind in the supreme till he (exercitent) succeeds in destroying all thoughts and impressions which are the main cause, of all pain and suffering. Yogi in his accomplished state

of practice achieves this '*Kayendriya Siddhi*'. With this *Kaya siddhi* there remains no possibility of rebirth in body form, because the thought or impressions, the cause of birth and body is destroyed. The senses of such a yogi never again enjoy any sensuous pleasures because they are totally restrained. The activities of such attained yogis are just nominal and are at the instance of the directions of the supreme. In such state of penance, actions of a yogi are neither fair nor foul.

This is further explained in the next maxim.

The penance as we see these days in its external form, is not approved by scriptural texts. What befalls those who do not perform penance as approved by scriptures. Yogeshwar Krishna says in Geeta.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहंकारसंयुक्ताः कामरागबलान्विताः । (गीता 17/5)

कर्शयन्तः शरीरस्थं भूतग्रामचेतसः ।

मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ (गीता 17/6)

The speech from the mouth of enlightened sages is itself an authentic scripture. Geeta by itself is scripture it is an immortal message of yogeshwar sri Krishna. He says, Arjun, many a person practice severe penance but, in manner not recommended by scripture such as hanging himself upside down from a tree on a bonfire, drowned in water for a long time, sleeping on a bed of thorns, or sleeping on a bed of pointed spears, keep standing on one foot for months together, leaving food and water altogether and so on. This is how they perform penance in a very severe manner. But, their penance is yet not without ego, pride, passion, love and hatred. Arjun such persons do not gain anything from such penance. Instead they ematiate their bodies and also me the supreme self within, along with entire mankind. Arjun you regard such yogis as demons. They have a wrong notion that such kind of severe penance will please the God and than he would grace them by his favours. The God is however saying that Arjun such yogis are not my devotees; they are rather demons trying to weaken me.

What yogeshwar sri Krishna has said is very true. If these feats of yogis are regarded as penance then what would we say of

those, called animals, who perform such feats by virtue of their very nature. A musk deer never sits in life, just takes a short sleep reclining against a tree; a kangaroo does never drink water, an earthworm eats only soil. If a partner of a flamingo is killed the other one lives like a widow or widower whole life. But despite their severe way of life they are not called *Tapasvis*. Therefore the sages say that severe training of senses and mind to attain one's goal, the supreme is penance, and this is what the scriptures say. One who observes penance in this manner attains his goal. No appearances or hypocrisy is needed.

Now in the order of *Niyam*. Let us see what is *Swadhyay* (study of self).'

स्वाध्यायदिष्टदेवतासम्प्रयोगः ।।44।।

#### 44. SVAADHYAAYAAD ISHTADEVATAA SAMPRAYOGAH

**SVAADHYAAYAAD: from self-study (the study which leads to knowledge of the Self) ISHTADEVATAA: (with) the adorable (supreme) SAMPRAYOGAH: union or communion; coming in touch.**

*Swadhyay'* is the study of self, which leads to attain the *Isht* (supreme). This is also called as 'Sampragyant yoga'

Scholars regard the study of scriptures itself as self study and accepting different Gods as manifestations of the supreme, support polytheism and encourage conservative mentality. This opened the doors to criticise one another.

Every one, educated, uneducated, poor or rich man- woman, child, old or youth has a right to practise yoga. All scriptures give a single common message of realization of self and the supreme. The so called wise, however propagated different schools of thoughts and created differences and distances in the society.

The sage Patanjali and all enlightened sages have the same objective, as to how man can redeem himself from sorrow and achieve everlasting happiness. But intellectuals interpreted scriptures according to their view points. Different sects and groups in society bear its testimony.

If the supreme could be attained by reading scriptures then there would have been only one supreme, and no polytheism. The

supreme is only one; one that can save from impending evil. Brahama and all his created world is mortal, changing, and ephemeral. When afflictions of birth-death, sorrow and suffering are already on trail, what can be the greater mishap? The achievement

“आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ गीता अ.8/16 ॥

of the supreme (welfare) needs purity of mind, which alone ensures complete freedom from all mundane afflictions. For this purity of mind and heart self study is most essential. Meditator indulges in the self study to see if there is any laxity in him about the divine attributes of faith renunciation, discernment etc. if there is any he should remove it along with any malicious thought and disorder.

बुरा जो देखन मैं चला, बुरा न पाया कोय ।

जो दिल देखा आपना, मुझ सा बुरा न कोय ॥

*(I set out to seek a wicked man. I found none when I looked with in my heart, I found I was the only one.)*

Through such efforts when mind becomes totally free from all ills, thoughts and disorders, the supreme is attained. In yoga many an uneducated exercitent have attained the supreme through the self study and became great scholars of their time and guided others. The author, sage Patanjali is explaining the *Isht* (adorable) in the next maxim.

In the last maxim in the order of Niyam, *Eshwar Pranidhan* (total surrender to God), is explained.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥45॥

#### 45. SAMAADHI SIDDHIR ISHWARA PRANIDHAAANAAT

**SAMAADHI:** trance **SIDDHIR:** accomplishment; perfection  
**ISHVARA:** (to) God **PRANIDHAAANAAT:** from self-surrender;  
from resignation.

Dedicated to the God and engaged in the practice of (yoga) meditation, an exercitent attains the power of *Samadhi* (trance), which is the final stage of yoga or its result.

Faithful devotees and learned persons have a general feeling that do anything and offer it to the God, its outcome is always good. The writer of maxims says it is not doing many things but just

one determinative, action of penance, self study, and awareness of God “तस्य वाचक प्रणवः” all in one, which is-chanting. Concentrating on 'Pranav' the same with total dedication free from any pride of a doer, constantly engrossed in this yoga, he attains this trance soon. It is not as people think that do anything as if it is work of God and that will ensure welfare. This is just a feeling though noble. If it were possible then all would have achieved trance. The writer of the maxim says “क्लेशकर्म विपाकाशया प्रभृष्ट पुरुष विशेषः ईश्वरः”. An enlightened sage established in his self is the very God, and one dedicated and surrendered to such a God alone attains trance. What is trance is explained clearly in 'Vibhutipad' by the sage. Not the external acts but the definitive act of yoga, which is already explained by the author in the very first maxim of Sadhanpad, dedicated to it attains the state of *Samadhi* (trance).

Of all the eight parts of yoga so far only yama and Niyama are considered. Now the third part of yoga 'Aasan' (sitting posture) is explained.

स्थिरसुखमासनम् ।।४६।।

#### 46. STHIRA SUKHAM AASANAM

**STHIRA: steady SUKHAM: (and) comfortable AASANAM: posture.**

A sitting posture (*Aasan*) when becomes firm gives comfort. According to स्थिरसुखमासनम् many informed, learned persons a sitting posture at once immovable and comfortable is *Aasan*.

Every one has an equal right to practise yoga. How can a handicapped take to the correct yoga posture? While the author of the 'yoga sutra' says that *Pranayam* is mastered only when *Aasan* becomes firm.

As you all know that the author of maxim was an accomplished yogi. Such yogis don't have any social or mental infirmities. But their so called followers in the name of these accomplished sages, with a sole motive to exploit people and earn money go on devising means and institutions and encouraging fake and fashionable activities in the name of yoga. Such intellectual people are miles away from reality and truth. While the intention of enlightened sages had always been the everlasting happiness of

man and mankind. From this view point only scriptures were written. 'Aas'+n' Means no desire. Mind without desire can be firm and immovable. Mind is truant and is always running after desires. A resolute, firm mind alone deserves everlasting happiness.

Yogeshwar sri Krishna also points out the same thing.

मयि सर्वाणि कर्माणिसन्त्यस्या ध्यात्म चेतसा ।

निराशी निर्ममो भूत्वा युष्स्व विगत ज्वरः ॥

Arjun, being free from desire and kindliness and free from anger offering all your acts to me established firmly in mind and conscience get ready for the battle. Mind gets concentrated only when it is free from desire and kindliness.

आसन मारे क्या भया, मुयी न मन की आश ।

जस कोल्हू के बैल को घर ही कोस पचास ॥

*(What use is sitting in a posture for long like a sage, if the desires continue to exist in mind. It is like the ox in an traditional oil mill who covers a distance of hundred miles in the same small room.)*

Those who wish their desires to be fulfilled just by taking a sitting posture (Aasan) without restraining the desires then their efforts are sure to go waste.

The ignorance about this maxim is the main cause behind the proliferation of different schools institutions and now even classes in the name of *yogasan*. The physical postures practised and exercised in such schools may help body become healthy and handsome but they can not save from sorrow or suffering and unhappiness. The most revered Gurudev during meditation would not take any thing for six or seven days, sometime even for fifteen to twenty days. The devotee in service would find the next day, whatever he kept; as it is, tea, milk, butter milk, food etc. Next day he would replace and keep fresh thing again. Once on sixth or seventh day when the devotee kept a cup of tea and saucer, the most revered trying to reach out to the cup to drink the tea, noticed a hair breadth crack in the saucer, a marble sized something revolved three four times and entering that miniscule whole dropped down on floor, with a human voice, Ah! You fell down! Truly there is no scope for even a subtle desire in the spiritual course. So long there remains even a single small desire, the rise and fall continue to occur.

How can one get freedom from such desires so that mind may remain immovably firm? How long this practice is to be continued ? The sage says-

प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ।।47।।

#### 47. PRAYANA SHAITHILYA ANANTA SAMAAPATTIBHYAM

**PRAYAMA:** (of) effort **SHAITHILYA:** (by) relaxation **ANANTA:** (on) the 'Endless' **SAMAAPATTIBHYAM:** (and) by meditation

The sage Patanjali says when an exercitent has not to try perforce again and again to apply his mind in meditation, and is able to concentrate easily in such a state the mind is said to be firm and free from desires.

*Aasan* attains perfection by concentration of mind in the supreme. The physical sitting postures do help keeping body erect when the supreme begins to drive and guide the exercitent the postures also are no more necessary.

In the practice of meditation when it is mastered the mind also becomes firm. In such a state in the absence of required physical movement the blood circulation is affected and problems may arise. The seers, therefore selected a few *aasanas* as exercises to keep physically fit, for physical fitness is essential prerequisite for meditation. But the so called *aasans* (physical postures) practised these days, are not at all helpful in getting riddance from sorrow and suffering. If some one, by mastering these postures begins to think himself an accomplished yogi, still he can not free himself from sorrow suffering caused by thoughts and impressions. That is possible only by concentration with unswerving mind in the supreme, and with complete extermination of all thoughts, impressions, the cause of all sorrow and suffering. This is what the sage wants to convey through this maxim.

When mind is firmly fixed in the supreme; what are its advantages to the exercitent and what is it's proof. The sage says-

ततो द्वन्द्वानभिघातः ।।48।।

#### 48. TATO DVANDVA ANABHIGHAATAH

**TATO:** from that (mastery of posture) **DVANDVA:** (from pairs) of opposites **ANABHIGHAATAH:** no assaults.

No sooner the yogi is able to master the *Aasana* then he becomes safe from all conflicts of mind such as, *Raag-Dwesh* (attachment-hatred) (honor or humiliation), hunger- thirst etc, Thousands of such dual thoughts, good and bad impulses desist the mind from concentration. The *Sadhak* (*seeker*), however, brings his mind again and again from its wandering spree succeeds in concentrating his mind in the supreme self, raising him self above these conflicts. If it were only external physical postures then an expert in such physical postures should be free from such conflicts, but it is not so and these conflicts continue till accomplishment.

With this state of perfection of *Aasanas* a yogi is able to catch the right rhythm of breath, and continues further-

तस्मिन् सति श्वाँसप्रश्वाँसयोगतिविच्छेदः प्राणायामः ।।49।।

#### 49. TASMIN SATI SHVAASAPRASHVAASAYOR GATI VICHCHHEDAH PRAANAAYAAM

**TASMIN:** on this (perfection of *Aasana*) **SATI:** having been (accomplished) **SHVAASAPRASHVAASAYOR:** of in-breathing and out-breathing; of inspiration and expiration **GATI:** (of) movement **VICHCHHEDAH:** cessation or break **PRAANAAYAAM:** (is) regulation of breath (fourth constituent part of Yoga).

When *Aasan* is perfected all thoughts and dispositions which arise in breathing in and out are restrained. This is *Pranayam*.

The meditator confronts the impressions of innumerable previous lives as obstacles in the form of thoughts and dispositions. With renunciation and as a result of practice when mind gets concentrated in the supreme these thoughts which create conflicts also become quite. The thoughts which arise from inside and the *Vikalp* (options) are received by the meditator from outside create conflicts with in his mind. Once they become still the exercitent clearly hears his favorite chanting of name of the supreme and also perceives him. This undisturbed state of breathing is called *Pranayam* literally it means the suspension of conscience. This state of *Pranayam* is attained after the perfection of *Aasan* and thereafter with total extermination of all conflicts this *Pranayam* is truly empowered.

The Pranayam currently in vogue is practised by holding of breath. The duration of holding the breath is the criterion of Pranayam. This *Pranayam* can not help attain trance, at best it can make lungs strong.

There is an anecdote in Upanishad; once all the senses decided to show their superiority over others, and came out of the body one after another. Even after coming out of the body, the body continued to function as usual. But, with the conscience coming out, the body and all the senses became inactive. This proved the superiority of conscience and they accepted his superiority and sway. It is the soul in the form of conscience that permeates the entire body. Once he leaves the body becomes nonfunctional. If breath is conscience then the time it remains out the person should remain dead for that much time because the dead does not breathe.

आत्मन एव प्राणो जायते' प्रश्नोपनिषद् प्र./3/3

आदित्यो ह वै बाहयः प्राण प्रश्नो. प्र./3/8

All thoughts of man arise in the presence of soul. The light from soul goes into every thought. These thoughts form a layer which cover the soul and it becomes weak. With the restraint of thoughts this waning of soul stops. This process of stopping the soul from waning is called by yogeshwar Sri Krishna as *Achar Purush* thoughts make the soul wane. This process is called *Char Purush* Here one thing has become clear that the restraint of thoughts stop decay of soul. That is why it is called Pranayam i.e. stoppage of soul. So long man thinks of the mundane world, the soul in him is called *Char Purush* with the meditation the same soul becomes *Achar Purush*.

Thus what is to be restrained by *Pranayam*? breathing or the thoughts that arise with breathing. The next maxims explain this further.

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥50॥

## 50. BAAHY AABHYANTARA STABHAVRITTIR DESH

### SAMKHYAABHIH PARIDRISHTO DEERGAH SOOKHSMAH

**BAAHY:** outer; **external AABHYANTARA:** internal  
**STABHAVRITTIR:** suppressed; paralyzed; (stopped suddenly)  
**modification DESH (by) place KAAL:** time **SAMKHYAABHIH:**

**(and) number PARIDRISHTO: measured; regulated DEERGHA: prolonged SOOKHSMAH: (and) subtle; attenuated.**

Observing all kinds of thought, external, internal and also restrained thoughts in terms of time, place and number, Pranayam becomes longer in time and more subtle. Speaking about Pranayam the sage makes it very clear that Pranayam is not sheerly an exercise of holding breath, but to stabilise all kinds of thoughts, internal and external which are lying inside and are received from outside atmosphere along with the restrained thoughts. When all such thoughts and vrities are restrained and stabilized like a bamboo pole immovable, then only self realisation or assimilation is attained. Prahlad had first seen an ant in the column and there after the God. Ant here symbolizes the subtle state of mind.

येष सर्वेषुभूतेषु गूढोऽत्मा न प्रकाशयते ।

द्रश्यते त्वग्रया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥

This has been the experience of Vedic seers also. Revered Paramhans ji Maharaj used to describe this state, saying my breath stands still and streight like a bamboo. The meditator during yoga practice observes how long the mind stays inside “मनोहर निरुद्ध च”. With such practice an exercitent keeps on increasing time duration of mind to stay static. This duration of restraint of mind depends on restraint of thoughts and inclinations. Yogeshwar sri Krishna has compared this static state of mind of a yogi with a lamp in a windless place. Maharshi Patanjali has made it very clear, that, not breathing but thoughts and dispositions are to be restrained, and graduating slowly in practice, the most subtle state of complete restraint is to be attained.

In the next maxim *Pranayam* is further made clear yet again.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥51॥

## **51. BAAHYA ABHYANTAR VISHAY AAKSEPEE CHATURTHAH**

**BAAHYA: external ABHYANTAR: (and) internal VISHAY: range; sphere; domain AAKSEPEE: going beyond CHATURTHAH: (is) the fourth (variety of Praanaayaama).**

Complete relinquishment of internal and external thoughts is the fourth kind of Pranayam. Here the author of the maxims makes

Paranayam more clear and says that the meditation need not restrain breath but the impressions of several births in the past, lying in the recess of mind which arise in the form of thoughts as impediments and of external sensuous thoughts. This process of restraint is called fourth kind of *Pranayam*. This is the final state of *Pranayam*, its climax.

What is the ensuing benefit of Pranayam? The sage explains elaborately.

ततः क्षीयते प्रकाशावरणम् ।।52।।

## 52. TATAH KSEYYATE PRAKAASH AAVARANAM

**TATAH:** then; **from that KSEYYATE:** dissolves; disappears  
**PRAKAASH:** (of) light **AAVARANAM:** covering.

With practice of Pranayam the curtain of external thoughts that hides the light (soul) begins to wear out. When it is completely worn out the soul attains the supreme self.

The evil impressions of many earlier births which can be named even as illusions are like curtains drawn over soul. These curtains of different thoughts are to be restrained according to the author. Despite such a clear direction the people resort to improvised *Pranayam* out of extrovert nature and waste their energies. What becomes of a yogi's capacity as result of Pranayam. The sage says-

धारणासु च योग्यता मनसः ।।53।।

## 53. DHAARANAASU CHA YOGYATAA MANASAH

**DHAARANAASU:** for (stages of) concentration **CHA:** and  
**YOGYATAA:** fitness **MANASAH:** of the mind.

The supreme, for whose vision, touch and the desire of assimilation in him makes and exercitent embark upon yoga, develops capability to retain the supreme in his mind meditating all the time of day and night, restoring the truant mind again and again in concentration, restraining all propensities and thoughts when mind becomes absolutely pure and stable, is the genuine pure state of mind. At this stage the yogi becomes capable of retaining things. Lust, anger, greed, attachment, hatred etc which lay there as curtain become quiet. Then in such a state-

“काम क्रोध मद मान न मोहा ।

लोभ न छोभ, राग नहि द्रोहा ।।  
 जिनके कपट दंभ नहि माया ।  
 तिनके हृदय बसहु रघुराया ।।  
 निर्मल मन जन सो मोहि पावा ।  
 मोहि कपट छल छिद्र न भावा ।।

*(Bhagwan Ram says, I like a person who is free from lust, anger, pride, position and greed, sorrow, attachment jealousy, deceit. The Raghuraya Ram dwells in the heart of such person. One who is pure of heart attains me, I don't like deceitful hypocrites.)*

This state is made yet more clear by the author of maxims, in the maxim no forty one of 'Samadhi Pad'.

How *Aasan* (sitting posture) is to be empowered, how *Pranayam* is to be gripped, how the curtain over soul is to be set aside? How to get the vision of God and the capableness of its retention be achieved? The sage suggests the means and remedies.

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।।54।।

#### 54. SVA VISHAYA ASAMPRAयोगे CHITT SWAROOP ANUKAARA EVA INDRIYAANAM PRATYAAHAARAH

**SVA:** (with) their own; their respective **VISHAYA:** objects  
**ASAMPRAयोगे:** not coming into contact **CHITT:** (of) the  
 individual mind's **SWAROOP:** own form; nature **ANUKAARA:**  
 the imitating or functioning according to **EVA:** as if; like  
**INDRIYAANAAM:** by the senses **PRATYAAHAARAH:**  
 abstraction (fifth constituent of Yoga).

Retraction of all senses from their objects and their integration with consciousness is *Pratyahaar* (retraction).

Maharishi Patanjali says so long senses continue to indulge in objects, *Pranayam* is not possible. For this, the senses must become conducive to yoga. Delinking of senses from all such objects and views which enhance distances from the supreme is retraction of senses.

The great saint Goswami Tulsidasji has said-

रोकिहौं नैन विलोकत औरहिं,  
 शीश ईश ही नइहौ ।

‘OM’  
‘Shri Parmatmane Namah’

## VIBHUTI PAD

We see these days a variety of activities in society going on in the name of yoga. The sage Patanjali has defined yoga simply as restraint of the traits of mind and its outcome is the attainment of God with everlasting peace and salvation.

योग कुर्योग ज्ञान अज्ञानू।

जंह नहिं राम प्रेम परधानू।।

These activities in the name of yoga are not yoga but antiyoga. The begining of yoga is love of God and its end is in attainment of God.

Despite this being so clear, the temptation of material pleasures and worldly achievements, different activities in the name of yog continue to come into practice . Leaving one activity and taking to a different new activity, this life comes to an end. Entangled in such innumerable activities a person unable to take any decision till last, leaves the world with a burden of sorrow of uncountable thoughts and impressions a person gets nothing but tears and sorrow. It is by practice of prescribed means and method of yog with unquestioned faith and devotion, restraining gradually *Sanskar* (impressions) of mind one by one, passing through divine *Vibhutiyan* (magnificences) and experiences with complete extermination of sorrow a man attains the supreme self.

Man for material prosperity resorts to different improvised devices in the name of yog and suffers from physical afflictions and affliction breeds afflictions; besides the material gains and achievements we get as a result of these afflictions and hardship are not everlasting. They are doomed to destruction and the result again is the same, sorrow and suffering.

Are they really sincere well wishers of human kind who

impose these imaginary activities in the name of yog by tempting people with false promises of material achievements? In practising these activities there are and in their result there are only physical and mental afflictions and nothing else, while the original prescribed method of yog as suggested by enlightened sages, one achieves naturally all the Devine powers and magnificence one can not even think of and in this state there is no sorrow or suffering.

सुर दुर्लभ सुख करि जग माही ।  
अंतकाल रघुपति पुर जाहीं ।।  
जो सुख सुरपुर सपनेहु नाही ।

*(One who treads the course towards God he achieves happiness which is impossible even for deities. The Yogi while enjoying that happiness attains the supreme.)*

Enjoying such happiness and pleasures a yogi attains the most peaceful supreme destination. This truth has been described by Maharshi Patanjli in a sequential manner. As yogi advances step by step in his practice of meditation, how and what kinds of devine magnificences (*Vibhutiyan*) he achieves, with his progress in yog and restraint these divine magnificences will go on wooing him. But, if the yogi gets involved in them and takes them as true then the yogi will be deprived of his goal (the supreme) which means wandering through different births and forms.

On the trail of yoga when the time comes of unfastening his hard *mayik granthi* (illusive knot), at that time these divine magnificences and powers are at their climax and try to deviate the yogi from his yog trail. The meditator who keeps his eyes fixed on his target, easily overcomes this situation.

छोरत ग्रन्थि जान खगराया । विघ्न अनेक करई तब माया ।।  
कल बल छल कर जाई समीपा । अंचल वात बुझावहि दीपा ।।  
जो तेहि विघ्न बुद्धि गहि बांधी । तौ बहोरि सुर करहिं उपाधि ।।  
होहि बुद्धि जो परम सयानी । तिन तन चितव न अनहित जानी ।।

*(Ah! King of birds, when a living being wants to free himself from the clutches of Maya (illusion) it adopts all the means of power, deceit, and tricks and tries to extinguish the lamp of knowledge. If the sadhak is intelligent then the deities create problems for him, but if*

*the sadhak is extremely intelligent he looks in their face, fearlessly.)*

Manifestation of vibhutis (magnificences) in a yogi is certain, as they indicate that he is progressing on the right path. We have milestones and boards, put up on road which help us to know that we are going in the right direction. Like wise these *vibhuti*s ensure that the yogi's meditation or *sanyam* (restraint) is advancing in right direction. But the *Sadhak* (exercent) should not get involved in this,. He need not stop and keep on holding the milestone, otherwise he would never reach his destination. That is why the writer of the maxims has called all these *vibhuti*s as impediments. ( see maxim-37, Vibhutipad) A yogi has not to get involved in them but to go beyond.

ते समाधायुपसर्गा व्युत्थाने सिद्धयः ।

The efforts to achieve the supernatural powers through different means and modes such as worshipping Gods and Goddesses ghosts and evil spirits by inflicting physical tortures and practising austerities in solitude, in mountain caves or in cremation ground are still practised. However, all such imaginary methods and means have been condemned by enlightened sages and they say such people are *Asur* (demons) and their achievement of supernatural powers as *Asuri maya* (demoniac power).

The powers achieved as a result of yoga practice comes by restraining mind and its various traits and not by afflicting pains to the body. Progressing further in meditation the yogi attains his own self which is deliverance with everlasting peace.

On attainment of *vibhutiyan* (divine magnificences) how, whom and where a yogi can falter and deviate and how to protect himself from any such eventuality are described by the author of maxims. In the earlier *Samadhi* and *Sadhanpad* the author has spoken of all the vital points about yog, but he did not mention the achievements of yogi during this long distance till the attainment of *Samadhi* (trance). The author instead has mentioned these achievements in a separate chapter *Vibhutipad*. Yogeshwar Sri Krishna has also spoken of these to highlight the importance of yoga.

Here is the description of *vibhuti* (divine magnificence) attained as a result of yog-

देशबन्धश्चित्तस्य धारणा ।।01 ।।

## 1. DESHA BANDHA CHITTASYA DHAARANAA

**DESHA:** place(In Heart); **spot BANDHA:** binding; confining; fixing **CHITTASYA:** of the mind **DHAARANAA:** retention, concentration.

Leaving its inherent fickle nature when the mind is fixed at one point in heart and is stopped there is *Dharma* (retention). Such a retention is the result of constant practice of *Pratyahaar* (retraction).

In 'Sadhanpad' eight parts of yoga are described. The same are called by Bhagwan Buddha as 'eight fold' yoga. In this Maharshi Patanjali has not described the practice of *Yama*, *Niyama*, but has described only their effects. The beginning of meditation or yoga is with the *Aasan*, the right sitting posture. There after the *Pranayam* is mastered when *Pratyahar* becomes firm the mind stays at one object which is *Dharma* (retention).

In this state the mind attains the supreme. The capacity to attain the supreme comes only at this stage. The yogi with repeated efforts and determination, restraining his mind from all thoughts attains the capability. Let us see now how this retention changes differently.

तत्र प्रत्यैकतानता ध्यानम् ।।02 ।।

## 2. TATRA PRAYAY AIKATAANATAA DHYAANAM

**TATRA:** there; in that (place) **PRATYAY:**Disposition, content of consciousness **AIKATAANATAA:** stretching or streaming unbrokenly as one **DHYAANAM:** meditation; contemplation.

The state of absolute thoughtlessness of mind is retention. The tendency of mind to stay constantly in this state is *Dhyan*. In this state the *yogi* attains the capableness of visualising distant views and occurrences, which is not possible by any other artificial means of meditation.

Once Bhagwan Shiva was wandering about with Sati. He saw Ram with Laxman in restless, be wailing condition in search of Sita. He uttered , '*Sachitanandan*' and saluted him Sati was filled with misgiving. She thought , Shiva himself is adored in this world, why did he then salute a prince , calling him '*Sachitanandan*'? She began to

find out for herself. Sati thought that Ram was searching for Sita and would test Rama meeting him in the form of Seeta. On seeing Sati in the form of Seeta Lord Ram asked her reverentially, where did she leave Bhagwan Shiva? and why was she wandering alone in forest? Hearing these words Sati came back feeling ashamed. On way back she saw before her *Bhagwan* along with Seeta and Laxman. Looking behind she saw them together again. Then, she saw Shiva along with all *lokpals* in the service of Rama.

Reaching Shiva when Sati asked him, he denied that he had any intention to test her. Lord Shiva then went into meditation and saw-

तब देखउ संकर धरि ध्याना ।

सती जो कीन्ह मरम सब जाना ।।

(*The Bhagwaan Shanker saw in meditation, as to what Sati did.*)

exactly as Sati had tried to test Rama, nothing remains secret for a *yogi* in meditation. But it is not easy to master the yoga (meditation) as we see these days, in modern yoga institutes. The yoga is the result of constant practice of years, some times even of several births. Yogis take years and many births to attain this state of meditation. To begin with the practice of *Yama* and *Niyam*, fixing and firming *Aasana* through *Pratyahaar* (retraction) of mind, which is the state of casting away all views and sounds conducive to yoga stabilising the mind in consciousness, this state of yoga is attained. The stable unwavering state of mind is *Dhyan*.

What is the out come of the climax state of Dhyan-

तदेवार्थमात्रनिर्भासां स्वरूपशून्यमिव समाधिः । ।।०३ ।।

### 3. TADEVA ARTHA MAATRA NIRBHAA SAM SWAROOPA SHOONYAM EVA SAMAADHI

**TADEVA:** the same **ARTHA:** the 'object'; the thing being meditated upon **MAATRA:** only **NIRBHAA SAM:** Feeling **SVAROOPA:** true or essential form **SHOONYAM:** empty; void; cipher **EVA:** as if **SAMAADHI:** (is) Samadhi; trance.

The supreme alone is meaningful(*Artha*). The rest is meaningless, but this meaningfulness remains to be achieved. This

state of consciousness which is free from all good or bad thoughts is the state of *Samadhi* trance.

Yogeshwar Sri Krishna while describing this state of trance in (chapter five verse 19) of Geeta says, Arjun, who has eliminated from his mind this incessant flow of auspicious and inauspicious thoughts is the conqueror of this world with in the mortal life itself . Such yogis rest in God (Brahma) who is also impartial and unblemished.

This is what the sage Patanjali also says that with constant meditation mind of a yogi becomes totally free and at that time what only remains is the supreme the quintessence only. He is to be experienced. Though even at this state the consciousness of the yogi is not assimilated still. This flawless state of consciousness is *Samadhi* (trance). Just as the supreme has no thoughts good or bad nor does he receive any from any one else. This is exactly the state of consciousness of a yogi the climax stage of meditation.

This climax state of *Dhyan* (meditation) is called *Samadhi* (trance), which means the state of consciousness of a yogi at this time (of trance) is similar to the supreme who is nil and without any beginning.

Just as sky is nil and formless, so is the state of trance. Though the consciousness still remains and with the assimilation of this consciousness in the supreme the yogi gets established in his self. The author of maxim says with consciousness becoming zero the feeling of the essence, the supreme alone is experienced not assimilation.

Now the mixed nature of *Dharana*, *Dhyan* and *Samadhi* (trance) is described.

त्रयमेकत्र संयमः ।।०४।।

#### 4. TRAYAM EKATRA SAMYAM

**TRAYAM: the three EKATRA: in one place; jointly SAMYAM: (is) Samyama; a technical word meaning Dhaarana, Dhyaana and Samaadhi taken together.**

Unification of *Dhyan*, *Dharna* and *Samadhi* (trance) together is *Sayanm* (temperance). In our daily speech we say that so and so leads a life of temperance , but according to the sage togetherness of

all the three is temperance. Retention facilitates mastery over meditation and the consistency in meditation is *Samadhi* trance. Trance is the state of flawless consciousness. This trance has nothing to do with the induced trance. Togetherness of the three is called temperance. What is the consequent outcome of temperance? The sage has to say-

तज्जयात्प्रज्ञा लोकः ।। 05 ।।

### 5. TAJ-YAYAAT PRAJNA AALOKAH

**TAJ-YAYAAT:** by mastering it **PRAJNA:** Devine intellect, the higher consciousness **AALOKAH:** light

As a result of this *Sayanm* (temperence) yogi conquers *Pragyalok* (the realm Prudence) and his intellect is illuminated with the brilliance of God. There remains no patch of darkness in his practice of yoga. In this state yogi's *Pragya* (prudence) is like the prudence of God. In other words divinity flows in his prudence. This State is also called '*sampragyant yoga*' or '*sampragyant samadhi*'.

After the conquest, the conqueror has a complete sway over what is conquered. What has yogi to do after his conquest of *Pragya Lok*? The sage elaborates.

तस्य भूमिषु विनियोगः ।। 06 ।।

### 6. TASYA BHOOMISHOO VINIYOGAH

**TASYA:** its **BHOOMISHOO:** in stages **VINIYOGAH:** application; employment

The yogi should invest this acquired *Pragya* (prudence) in all the seven territories of yog and see them illumined by the divine light. Nowhere there should remain any patch of darkness. The seven stage of yog are Shubhechha, Suvicharana , Satvapati, Asanskati , Padarth Bhavana and Turyaga. All these territories or stages are to be crossed over by *Samadhi* (trance). The only auspicious thing is the supreme. In the state of trance even such an auspicious thought is eliminated. If there exists still any impulse, then the state of meditation or trance is still not reached, the sage says that a yogi applying his prudence in all these seven territories should attain to his self which is the final outcome of yoga. This prudence should be invested very skillfully. Mother Kunti received five sons as a result of

skillful investment of this (*Pragya*) prudence.

What is the importance of the aforesaid investment and what is its place in yoga practice. The sage says-

त्रयमन्तरंगे पूर्वैभ्यः ।। 07 ।।

## 7. TRAYAM ANTARANGAM PURVEBHAYAH

**TRAYAM:** the three taken together **ANTARANGAM:** inner; **internal PURVEBHAYAH:** in relation to the preceding ones.

*Yam, Niyam, Aasan, Pranayam* and *Pratyahar*, which have been referred in earlier two chapters, constitute external parts as against subtler internal parts of *Dharna, Dhyana* and *Samadhi*.

In *Yam* and *Niyam* their importance and nature are described. The yoga begins with *Aasan, Pranayam* and *Pratyahaar* (Retraction). They go together, although they are mentioned separately to understand more clearly. *Aasan* is to make mind free from desires. Only in this state of mind *Pranayam* can be mastered. But the success of *Pranayam* and *Aasan* depends on *Pratyahaar* retraction. It is casting oneself into the yoga mould through, renunciation, retraction and practice.

It is casting this material worldly life into yoga, *Aasan, Pranayam*, retraction, renunciation divine attributes etc. are but the external parts of *Dharana, Dhyana* and *Samadhi*. External part, however does not mean that they are to be practised out side in the material world. *Samadhi* is the state of absolute peace of mind, before *Samadhi* whatever means adopted to attain it are but the actions/functions of mind. That is why they are called external.

This (*Sanyam*) temperance which is also an external means of *Nirbeej Samadhi*. he says further-

तदपि बहिरंग निर्वीजस्य ।। 08 ।।

## 8. TAD API BAHIRANGAM NIRBEEJASYA

**TAD:** that **API:** too **BAHIRANGAM:** external **NIRBEEJASYA:** to the seedless (*Samaadhi*)

This *Sayanm* (temperance) which is the result of *Samadhi* is the external part of *Nirbeej Samadhi*. This *Nirbeej Samadhi* (seedless trance) is the climax of yoga where all the other means cease to exist. This *Nirbeej Samadhi* is the result of *Sabeej Samadhi*

(Trance with seed) and *Dhyan*. The *Nirbeej Samadhi* is inherent in this external *Sabeej Samadhi*. In this state the consciousness, which is the creator and also the store house of actions; is also assimilated.

That is why it is called *Nirbeej Samadhi* i.e. the cause of thoughts and disposition itself is eliminated. First the stock-pile of all impressions and thoughts is destroyed in *Sabeej Samadhi*, but the consciousness which creates these thoughts and impressions still exists. In *Nirbeej* (seed less) state of *Samadhi* (trance) even this is also destroyed. Therefore this *Sabeej Samadhi* is called external part of *Nirbeej Samadhi*. How does a yogi reach this state of *Sabeej Samadhi*? With out *Sabeej Samadhi* a yogi can not attain *Nirbeej Samadhi*.

What has a yogi to do to attain this *Sabeej Samadhi*? The sage says-

व्युत्थाननिरोधसंस्कारयोरभिभव प्रादुर्भावौ ।

निरोधक्षण चित्तान्वयो निरोधपरिणाम ।।०९।।

## 9. VYUTTHAANA NIRODHA SANSKAARAYO ABHIBHAVA PRAADURBHA AVAU NIRODHAKSHANA CHITT ANANVAYO NIRODHA PARINAAMAH

**VYUTTTTHAANA:** Hindrences **NIRODHA:** restrain  
**SANSKAARAYO:** impressions **ABHIBHAVA:** suppression;  
becoming latent **PRAADURBHA AVAU:** appearance  
**NIRODHAKSHANA** (the unmodified state of the mind at) the  
moment of suppression **CHIT:** mind **ANVAYO:** permeation;  
pervasion **NIRODHA:** suppression **PARINAAMAH:** Result,  
transformation.

The hinderences in elevation of yoga are *Vyuthan Sanskaras*. So long these impressions last there can be no complete restraint. With practice of chanting of name and exhortation of form and practice of '*Brahma Vidya*', the intensity of restraint of these *Vyuthan Sanskaras* is subdued. This state of consciousness is the result of restraint.

The impressions which are formed by consciousness before entering the yoga path they make the consciousness extrovert, which keeps one involved in the mundane world and constitutes the source of different afflictions. In yoga with constant prescribed

practice they are subdued and the mind is sublimated. So long they remain powerful they continue to create obstacles in yoga. with constant practice of yoga and the grace of spiritual master they are overpowered. This is the sublime state of a restrained mind.

The state of mind in this restrained state is now elaborated.

तस्य प्रशान्तवाहिता संस्कारात् ।।10।।

#### 10. TASHYA PRASHAANTA VAAHITAA SANSKAARAAT

**TASHYA:** its (of Nirodha Parinaama) **PRASHAANTA:** peaceful; tranquil; undisturbed **VAAHITAA:** flow **SANSKAARAAT:** by (repeated) impression.

On account of this sublimation of impression which restrain the mind becomes tranquil. This state of mind is described by Yogeshwar Sri Krishnan in Geeta with a metaphor of unflagging flame of a lamp.

The state of mind of a yogi in perfect sublimation is described with its ensuing result.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधि परिणामः ।।11।।

#### 11. SARVAARTHATA EKAAGRATAYOH KHSAYODAYOU CHITTASYA SAMAADHI PARINAAMAH

**SARVAARTHATA:** 'all-objectivity'; many-pointedness; state of mental distraction **EKAAGRATAYOH:** of one-pointedness; of concentratedness **KHSAYODAYOU:** decay and rise **CHITTASYA:** of the mind **SAMAADHI:**trance **PARINAAMAH:** transformation.

The mind first thinks the objects and dispositions are for enjoyment. But when in the company of some attained yogi, he comes to realise that they are only the cause of afflictions, he takes to meditation. In the climax of yoga all dispositions of the mind are eliminated and get concentrated in the supreme. The constant concentration of mind is the state of Samadhi. In yogi, both the state of mind in the beginning and at the climax are mentioned in scriptures. The trance of a yogi lasts as long as his concentration lasts. With continuous practice this time of *Samadhi* increases. Maharshi has told in 9th maxim of this *Vibhutipad*, that with practice when the extrovert disposition of mind becomes tranquil than the

mind is completely restrained and becomes tranquil. This is further explained in the next maxim that the disposition which no more accepts any object, is perfectly fixed in concentration. With the power of restraint *Vyuthan Sanskaras* are repressed but the suppressed impressions remain functional. But, with the constant practice of *Samadhi* all the good or bad impressions of a yogi are tranquilised. This is the state of fruition of yogi's *Samadhi*.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता परिणामः ॥12॥

## 12. TATAH PUNAH SHAANTA-UDITOU TULYA PRATYAYOU CHITTASYA EKAGRATAA PARINAAMAH

**TATAH:** then **PUNAH:** again **SHAANTA-UDITOU:** subsided and uprisen **TULYA:** equal; exactly similar **PRATYAYOU:** cognitions; contents of the mind impression **CHITTASYA:** of the mind **EKAGRATAA:** one-pointedness **PARINAAMAH:** transformation.

By repeated and constant practice of *Samadhi* thoughts and dispositions which make mind extrovert and impressions which make mind tranquil become equal and either kind of dispositions are subdued, is the perfect state of concentration of mind; it is the resultant state of yoga. In the state of *Samadhi* even if there remains a single material thought or view, it can make the meditator extrovert and deviate him from meditation. By Brahm *Vidya* and chanting of name at the climax state of *Samadhi* the yogi attains the supreme. During practice all experiences which make the concentration occur due to five elements and sense organs the sage speaks about them-

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याता ॥13॥

## 13. ETENA BHOOTA INDRIYESHU DHARM LAKSHANA AVASTHAA PARINAAMAA VYAKHYAATAAH

**ETENA:** by this **BHOOTA:** (in) the elements of 5 type **INDRIYESHU:** in the sense-organs **DHARM:** Dharm, Ultimet destination **LAKSHANA:** character **AVASTHAA:** condition **PARINAAMAA:** transformations in the elements and the sense-organs are also explained. **VYAKHYAATAAH :** Explained

Characterisitic of Dharm, differant stage of Yog and its practice is defined as experienced by gross elements and senses. The impressions which are formed by the cooperation of sense

organs are responsible for different states of mind. If the mind is flowing quietly in meditation then it is a tranquil state. If mind is deviated by some fleeting thought and becomes extrovert then it is a fickle state. The resultant outcome depends on the state of mind. Here, Maharshi has called *Samadhi Parinam* as indicative of Dharma, which is attained as a result of concentration of mind in cooperation with senses. When the traits of a yogi appear in a devotee, it is known as *Lakshan Parinam* and when a yogi attains the capableness of single pointedness of mind, this state of him is called *Dharma Parinam* and this is the highest state of a yogi. In the climax state lies the result of yoga.

In the next maxim the nature of Dharma is elaborated more specifically.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ।।14।।

#### 14. SHAANTO UDITA AVYAPADESHYA DHARMA ANUPAATEE DHAARMEE

**SHAANTA:** the subsided; the latent **UDITA:** the uprisen; the manifest **AVYAPADESHYA:** the unmanifest; as yet in the future **DHARMA:** the properties **ANUPAATEE:** correlated; common to **DHARMEE:** Acomplished.

When both kinds of dispositions emerging ones and that are tranquilised, have no space to occupy mind of a yogi, such a state of equilibrium is called *Dharma* and the yogi *Dharmi*(Acomplished). This state is the result of single pointed concentration. Maharshi says that as a result of constant practice of meditation first the impressions which create obstacles are appeased later on the impressions of restrained mind also become tranquil. The moment this state is achieved the yogi enters in God, the supreme who is all-permeated. Only such a yogi is perfectly *Dharmik* (religious).

Yogeshwar Sri Krishna says one who is all pervasive, constant, immovable, whom water can not wet, weapons can not pierce, the sky can not assimilate and fire can not burn such an everlasting supreme is *Sanatan* (enduring) and not the traditions. Traditions are never everlasting or pervasive. The supreme alone is all pervasive and can not be comprehended by one who is follower of traditions and leads a life of sensuous pleasures. This

state is to be achieved conscientiously through practice by a yogi. One who practises yoga, the moment he succeeds to arrest the flow of the material world, that very moment he enters the supreme and becomes one with the supreme who alone is all pervasive and everlasting.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽद्यं सनातनः ॥ अ./2/24

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्माणि ते स्थिताः ॥ अ./5/19

With constant practice of yoga when tranquil and emerging dispositions are in a state of equilibrium then that yogi attains all pervasive power. A yogi who has attained this state is truly *Dharmic* (religious person). Yogeshwar Sri Krishna also says that by constant meditation the mind is equipoised and in the recess of mind the existence of material world is totally destroyed. The supreme is flawless and evenly poised and so also the yogi has become flawless and evenly poised. Such a yogi at once enters the all pervasive Brahma (cosmic Soul).

Thousands of *Sadhak* exercitent try simultaneously and conduct themselves accordingly to attain the supreme, but the result is not common for all. The sage explains this-

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥15॥

### 15. KRIMA ANYATVAM PARINAAMA ANYATVE HETUH

**KRIMA: succession; underlying process; natural law**  
**ANYATVAM: difference; variety** **PARINAAMA: transformation; change** **ANYATVE: in variation or difference** **HETUH: cause.**

Difference of order is the cause of the difference of *Parinam* (result).

Yogeshwar Sri Krishna says, Arjun, a yogi with gradual orderly practice achieves the perfection of mind. The most revered *Gurudev Bhagwan* asks to keep mind engaged in yoga. In this way an exercitent gradually ascends all the stages of yoga and attains the supreme Dharma i.e. the supreme soul. If yoga is not practised without prescribed order and at one's good will then the *Parinam* (result) will also be different. In yoga one will get the result according

to his capableness of restraining the mind. In tenth, eleventh and twelfth maxim of this *Vibhutipad*. Maharshi has mentioned *Samadhi Parinam*, *Nirodh Parinam* and *Ekagrata Parinam*. But he did not explain their result. Here he is doing the same.

परिणामत्रयसंयमादतीता नागतज्ञानम् ।। 16 ।।

## 16. PARINAAMA TRAYA SAMYAMAAT-ATEET ANAAGATA JYNANAM

**PARINAAMA:** transformations **TRAYA:** the three **SAMYAMAAT:** by performing **Samyama** on **-ATEET:** past **ANAAGATA:** future **JYNANAM:** knowledge.

On mastering the *Sanyam* (temperence) on triple *Parinam* of *Samadhi*, restraint and concentration, the yogi acquires *Vibhuti* (the power) to know the past occurrences and premonitions of events in future.

A cumulative state of *Dharana*, *Dhyan* and *Samadhi* is *Sanyam* (temperence) or moderation. So long these three don't get together *Sanyam* (temperence) is not possible. The author of maxims says that in the maxims 10, 11, 12 of *Vibhutipad* the three *Parinams* are mentioned. These are to be practised till the perfect stage of *Samadhi* is attained.

The principal object of yoga is to restrain modifications of mind. That is why it is oft repeated by the sage. In maxims, 48, 49 and 50 of *Samadhipad* they are mentioned again to emphasise the need of restraining these *Vritti* (dispositions). He said that the impressions born of *Ratambhara Pragma* exercise restraint on extrovert impressions. The constant practice of exercising restraint takes an exercitent to the state of *Samadhi* (trance). In this state of *Samadhi* the extrovert disposition is totally subdued. This state of mind continued for long time, at this climax stage of *Samadhi* both kinds of disposition which sublimate the mind and those dispositions which make the mind extrovert are evenly balanced. Maharshi says that the meditation does not end here. The mind should constantly remain in this state is just the only object and achievement of yoga.

However this does not mean that *Sadhak* (exercitent) should give up practising meditation any more. So, it is said that although the mind is able to stay in concentration but until this concentration

changes into *Samadhi* (trance) an exercitent should continue his meditation. First, comes the restrain of disposition, followed by constant flow in a tranquil state of concentration which in turn changes into the state of trance. When this trance attains its climax stage then the result of this *Sanyam* (temperance) is the attainment of the supreme.

When the mind reaches in a state of trance a yogi can clearly see all the past and future occurrences in all previous births. Lord Buddha in this state only had seen his previous births. The revered Paramhansji Maharaj had seen his past seven saintly stages along with occurrences in several previous births. We have experiences of many yogis who attained this state of trance. This proves the ancient nature of yoga. Kagbhushundji says-

कवनि योनि जन्मेउ जहँ नाही। सुनु खगेश भ्रमि भ्रमि जग माही।।

देखेंउ सबि कर करम गोसांई। सुखी न भयउ अबहीं की नाई।।

*(Kagbhushundji says, I have taken birth in every form of life. Ah! King of birds I kept moving about in illusion. I tried to do everything but I never experienced happiness as of now.)*

Treading this yoga Path many an enlightened sages of the world have made a mention of having seen their past births and occurrences. On exercising temperance a yogi attains this capableness. Thus *Samadhi* is that state of meditation which endows the yogi with the knowledge of past and future along with the attainment of self realization.

Now the sage explains about the other achievements as a result of this acquired temperance. As this status of a yogi rises and as he moves ahead conquering disposition after disposition his capableness goes on increasing correspondingly. How does a yogi, exercising this temperance passing through different achievements, reach the state of *Kaivalya* i.e. freedom of soul from the cycle of birth and death. The temperance and its result are described here after.

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभाग संयमात् सर्वभूतरुतज्ञानम्।।17।।

**17. SHABDA ARTHA PRATYAYAANAAM  
ETARETARAADHYAASAAT SAMKARAH TAT PRAVIBHAAGA  
SAMYAMAAT SARVA BHOOT ROOTA JYAANAM**

**SHABDA:** word(devine feeling, intimation); **sound ARTHA:** object; **purpose PRATYAYAANAAM:** (of) idea; **content of the mind ETARETARAADHYAASAAT:** because of the superimposition on each other **SAMKARAH:** mixture **TAT:** (of) them **PRAVIBHAAGA:** separation; differentiation; resolution **SAMYAMAAT:** by performing samyama on **SARVA:** all **BHOOT:** living beings **ROOTA:** sounds **JYAANAM:** knowledge; comprehension.

Misperceptions of *Shabd*(devine feeling), their meaning and the intellect that comprehends them get intermingled. By *Sanyam* (temperance) in their combination, all living beings they can be correctly understood his state of past and future. The experience of great sages says that by practising this temperance the meaning of words uttered by any living being becomes possible.

There had been no dearth of great intellectual masters. There had been great grammarians, phonologists etymologists, who succeeded to decipher and decode the most ancient languages, scripts, heliographs. But there has been none so far nor there can be in future who could claim to have knowledge to understand the language of other living beings in nature. This is a never ever possibility. The same is the opinion of sage Patanjali.

This is yoga philosophy, a scripture that connects a human being with God. The knowledge of this mysterious yoga was handed over by the enlightened sages only after experiencing and attaining the supreme existence that is God. The message of this rare knowledge was communicated in oral or written form of scriptures. An enlightened sage views the entire world as one family and behaves accordingly. This capableness does not come just by learning scriptures also. This capableness is the outcome of the climax state of *Samadhi* (trance) followed by self realization. Yoga is not something to be talked about. Yoga is an endeavour and the most subtle practice. Yogeshwar Sri Krishna has said yoga is not something to be heard or told about; it is to be attained by constant practice at its climax stage.

तत्स्वयं योगसंसिद्धं कालेनात्मनि विन्दन्ति ।

There is no scope for scholastic flights of imagination in yoga;

an attempt to understand yoga from rational plain creates confusion. The sage said that the sense of perception one feels is the result of admixture of words, its meaning and dispositions. This is to be sifted through *Samadhi* (trance). By doing so yogi gets the knowledge of all material objects and their nature. A yogi has this knowledge. Yogeshwar Sri Krishna was such a yogi who while trying to dispel doubts of Arjuna said Arjun, we had many births before. I know them all, you don't.

बहूनि में व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ (गीता 4/5)

Arjun, this soul leaves this body and settles in another on the basis of certain virtuous deeds and attributes, suffering and enjoying pain and pleasure is known only by those who have realised the God, not by fools.

उत्क्रामन्तं स्थितं भुज्जानं का गुणान्वितम् ।

विमूढा नानु पश्यन्ति पश्यन्ति ज्ञान चक्षुषः ॥ (गीता 15/10)

Once the revered Paramhansji Maharaj in a troop of monkeys saw a noble soul like the great saint Jad-Bharat in the form of a monkey. He told this to a saint standing aside. He addressed the monkey as *Bramchari* (celibate) and called him. He asked the saint to give him bread. After this event that monkey would come regularly in the morning at fixed time and sit at some distance from Pujya Shre quietly for two hours.

On coming out of meditation the revered Paramhansji Maharaj would offer him bread. He would eat the bread there only and after drinking water in the river would disappear in the forest. Once the revered Paramhansji Maharaj said in good humor, Ho! posing yourself to be an accomplished! Had you continued meditation properly you would not have been a monkey. Go and make someone your disciple. On hearing these words of the revered Paramhansji Maharaj that celebrate monkey caused a farmer of a near by village to witness dream, asking him to carry grams for the *Bramchari* (celibate) monkey in the Ashram. The farmer without paying any heed to what he saw in the dream went to sleep again. This time he felt a tight slap saying don't you listen what is told, go at once to Ashram. The farmer got up frightened and woke up his wife

and told her the whole story. Early morning, at sunrise he reached Ashram with a bagful of grams. Saluting Maharaj ji he sat down on the floor. Maharajji asked what made him come so early to the Ashram? He asked Maharajji if there was any celibate monkey in the Ashram. Maharajji said yes, there is one, what is the matter? He told the entire story of the last night. In the meantime that Brahmchari monkey came and sat down on that bag. The revered Paramhansji told him that this is the monkey who slapped you in the dream and then said to that monkey, now you need not harass any body anymore. Now you will get food for whole of your life. When enlightened persons reach this stage of temperance they become omniscient; this is one of the *Vibhuti* (supernatural power) of yoga. Swami Ramanand who had attained this state had gone to the house to see one of his senior disciples, who had taken birth as Raidas due to his racial prejudices in previous birth. The most revered Paramhansji Maharaj who was the spritual master of the revered Gurudev, had actually seen one of the female parrot and a dog attaining their forms in the next births. He knew about the past and future state of every inmate of the Ashram. He knew who had been meditating and how long? Who would be delivered and not delivered from this world? What wouldhappen to the life in future? What was he in previous birth? Nothing was secret to that great yogi.

Sage Patanjali says the same thing-

‘ब्रह्म’ “शब्दं ब्रह्म व्याजानात्”

शब्द—शब्द सब कोई कहे, वह तो शब्द विदेहु।

जिभ्या पर आवै नहीं निरख परख कर लेहु।।

The supreme is also called as *Shabd-Brahma*. He is an omnipresent power but one can revive his grace only when he is awakened in our heart through some accomplished spiritual master like Yogeshwar Shri Krishna or Maharshi Patanjali and begins to guide and give directions. This is possible only through immovable faith in such enlightened persons and following their directions meticulously. With realisation that comes though experience that supreme illumines his devotee's heart. With this awakening and follow up of directions the *Saadhak* (exercitent) attains the state of trance one day. The realisation experienced as a result of divine

directions is the gift of spiritual master. One who is meditating, he alone understands this comprehending these divine instructions and following them the meditator becomes the rightful owner of divine treasure. This is the real treasure. With nature getting mixed in this treasure, the meditation is disturbed and confusion sets in, In maxim no 20 of 'Sadhana pad', the sage has said although (दृष्टा) soul or viewer is clean, pure and stainless still he views thing according to dispositions of mind and begins to regard himself so.

द्रष्टा दृष्टिमात्र शुद्धोऽपि प्रत्यानुपश्य ।

In the climax stage of *Samadhi* (trance) the true identity of *Drashta* (The soul) is realised ,Maharshi patanjali also says that due to *Avidya* (nescience) the soul or the viewer, the views and the sense dispositions which have got mixed up are to be shifted out to separate the viewer/soul.on accomplishment of this the yogi also becomes omniscient.

An exercitent who succeeds to keep away mind and its dispositions as far away his state of meditation and accomplishment is determined accordingly. Mind and the *Drashta* (The soul) know that in this state both remain mixed up. The meditator therefore thinks this state as his state, while in-fact this is the state of consciousness. The soul in nature remains as assimilated as does cream in curds, once churned separate it can not be mixed up again. Similarly this soul is to be churned out by meditation and established in its true self in the state of trance. In this state there exists no doer but only the viewer. From the life of every enlightened sage and his behavior we can come to know his stage of being.

The '*Shabd*' is *brahm* and is attained through divine treasure. This is the real treasure Yogeshwar Shri Krishna said, Arjun, you have attained this divine treasure. You will dwell in me (Brahm), don't bemoan. Let us see this temperance further still.

संस्कारसाक्षात्कारणात् पूर्वजातिज्ञानम् ।।18।।

## 18. SANSKARA SAAKSHAAT-KARNAAT SANSKARA SAAKSHAAT-KARNAAT PURVA JAATI JYNANAM

**SANSKARA:** impressions **SAAKSHAAT-KARNAAT:** by observation; by direct perception **PURVA:** earlier; previous **JAATI:** (of) birth **JYNANAM:** knowledge.

Direct perception of *Sanskaar* (impressions) through temperance and *samadhi* gives the knowledge of past births; how, where and when all becomes possible. The author of the maxim here once again makes a mention of the climax stage of meditation. This has been called as *Aparigraha* possessionlessness earlier in the maxim no. 39 of 'Sadhan pad'.

अपरिग्रह स्थैर्ये जन्म कथन्ता सम्बोधः ।

Whatever a living being has done or thought in past births gets accumulated as impressions or possession. They are the creations of innumerable dispositions of mind. This is the reason the sages have called their restraint as the beginning of yoga. As an exercitent tries to restrain these dispositions, the divine attributes in him get strengthened and help him in exercising a restraint on them. On the strength of these divine attributes the mediator develops the capableness of staying constantly in meditation then these mundane impressions which are the causes of birth, death, disease begin to get destroyed.

During practice of meditation the spiritual master enables the exercitent to perceive the impressions of previous birth and tells him which particular *Sanskaar* impression from which birth is effective and active in the present and also which impressions are to follow in future. In this way the spiritual master takes him to the stage of self realisation. What is the stage of impressions born of *Avidya* (nescience) during the period of meditation is explained in the fourth maxim of 'Sadhan pad'.

अविद्या क्षेत्रमुक्तेषां प्रसुप्त तनुविच्छन्नोदाराणाम् ।

Perceiving all the impressions, born out of nescience overcoming them and their effect a yogi in the stage of trance comes to know everything about his past births.

All yogis who attained this stage, had the knowledge of their previous births. Kagbhushindji perceived all his past births.

कवनि योनि जन्मेउ जंह नाहीं ।

सुनु खगेश भ्रमि भ्रमि जग माही ।।

*Kagbhushund ji says, I have taken birth in every form of life. Ah! King of birds I kept moving about in illusion. I tried to do everything but I never experienced happiness as of now.)*

Mraga putra, a disciple of Bhagwan Mahaveer found himself totally unable to stay and enjoy the palatial pleasures after remembering his past births. He told his parents, that many times I was cooked on fire and lumps of flesh were taken out of my body and many times i was caught in iron pincers and dragged. Remembering those unbearable pain, I simply can not think of these pleasures of the palace. Similarly, Lord Buddha also told about his past births; how he suffered inexplainable tortures born as bird or animal and tree-many times I was born in royal families and remained unsatisfied by the pleasures I enjoyed there. In all these births I have experienced sorrow and suffering only. Therefore I have decided to follow the *yoga path* (yoga way) and with hard penance obviate all causes of sorrow and afflictions. In this state of trance I experience the supreme peace and watching all painful impressions of past births.

Naradji told that he was a son of a Gandharv. Once he was invited in a congregation of enlightened sages to perform a musical recital. Being young and handsome he went there improperly dressed and sang contrary to the taste of those accomplished sages. They cursed him and he was born as a son of a maid servant. He then took to severe penance and meditation and after long practice and penance of many births he attained this status of being Devarshi the most revered master (Vyasji).

The revered Paramhansji Maharaj once in a state of trainee perceived an endless chain of birth and death. Coming out of all those forms, burnt bodies and dispensed ashes in the holy water of Ganga. while doing so an illuminating form emerged out of Ganges and entered the body of revered Paramhansji accompanied by a celestial voice, that this is your purest form. He also viewed his various states of meditation in past births. Every enlightened sage has attained this stage of accomplishment only after passing through such type of *yog sadhana*.

The elimination of mundane impressions by the impressions of Ratumbhara Pradnya and thereafter even their elimination is sought by a yogi. The perceptions of these impressions and restraining them also afterwards a yogi gets established in self. Now

in the order of temperance the next maxim.

प्रत्ययस्य परचित्तज्ञानम् ।।19।।

### 19. PRATYAYASYA PAR CHITT JYNAANAM

**PRATYAYASYA:** of the content of the mind **PAR** another's **CHITT:** (of) mind **JYNAANAM:** knowledge.

When exercising the temperance the mind becomes completely free from any thoughts. In such a state a yogi comes to know the mind of others. In other words mind in the state of trance can perceive the mind of others.

The author of the maxim says that as a result of intense meditation he becomes totally fixed and flawless like a mirror. In such a state a yogi can perceive the mind of anyone near or distant; he comes to know other's thoughts good or wicked. This is something very easy for a yogi in trance. For a yogi in trance everything is perceptible. “करतल गत आमलक समाना ।”

A yogi by temperance knows only others good, auspicious thoughts. He cannot however say it for certain that a particular person is thinking on a particular subject. Why cannot he say this? This is explained in the following maxim.

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ।।20।।

### 20. NA CHA TAT SAALABANAM TASYA AVISHAYEEBHootaATVAAT

**NA:** not **CHA:** and **TAT:** that **SAALAMBANAM:** with support (aalambana is that from which a thing hangs or by which it is supported) **TASYA:** its **AVISHAYEEBHootaATVAAT:** because of (its) not being the object (of samyama).

The knowledge of other's mind is without any support as the consciousness of a yogi has no concern with it. His consciousness is perfectly tranquil while other's is fickle. Thus a yogi can perceive just good and bad thoughts of others only partly. So the sage says that this knowledge is without any support.

How does yogi become invisible? In this connection Maharshi Patanjali says-

कायरूपसंयमात् तदग्राह्यशक्तिस्तम्भे चक्षुः प्रकाशा सम्प्रयोगेऽन्तर्धानम् ।।21।।

### 21. KAAYA ROOPA SAMYAMAAT TAT GRAAHYAA SHAKIT

**CHASHUH PRAKAASHA ASAMPRAYOGE ANTARDHANAM**

**KAAYA:** the body **ROOPA:** form; visibility **SAMYAMAAT:** by performing Samyama on **TAT:** from it; thence **GRAAHYAA:** receptive; apprehensible **SHAKIT:** (of) power; capacity **STAMBHE:** on suspension **CHASHUH:** (of) the eye **PRAKAASHA:** with the light **ASAMPRAYOGE:** on there being no contact **ANTARDHANAM:** disappearance; invisibility, Introvert.

With *Sanyam* (temperance) the physical body becomes virtually non existent, because the powers at mind and dispositions are stopped. Eyes don't see external things and yogi becomes totally introvert. His senses are delinked with external objects thus he becomes introvert (*Antardhyanam*). Sometimes we hear of such things in stories but such power does not exist by any external means. This is absolutely a spiritual power that comes from within as a result of deep meditation.

*Yogapath* and practice enables mind along with all dispositions to look with in. Yogashwar Sri Krishna says Arjun the *Sanskaar* (impressions) which are formed by the five senses are the causes of sorrow and of different birth forms. The wise persons never indulge in them, instead they stop them and stabilise their mind.

Five sense organs have their specific function. So long they have bearing on external world, no *Sadhak* (exercent) can enter yoga. The mind can be fixed in *Yogsadhana* (meditation) only after winning them over.

संतो घर में झगड़ा भारी।

रात दिवस मिल नित उठि लागै, पांच ढोटा एक नारी,

न्यारो-न्यारो भोजन चाहें, पांचों अधिक सेवादी (स्वादी)।

कहत कबीर सोई जन मेरो, जो या घर की रार निबेरे।।

*(Kabirdasji says that inside the house there is a great conflict among senses. They need different things, and have different tastes. Only an enlightened sage who can settle this dispute is my adorable.)*

The author of Aphorisms says that as a result of practice when the meditator is able to stabilise the form the eyes are delinked with that form and do not see that form. In this state the yogi becomes

totally introvert and thus nonexistent for others. *Jad-Bharat* who was not perfectly stabilised in the state of restraint had to take birth in the form of a deer. Seer Saubhir also, for the self same reason had to take birth in the form of a fish.

Fascinating views and forms cast a charm on the exercitent. Thinking constantly and repeatedly on their perishable nature and outcome. The attention is diverted from all objects and views, the yogi becomes absolutely introvert. He feels and enjoys one rhythm and becomes oblivious of the external world. This is a common experience. Some time, while attending a musical or dance recital we neither listen nor see the performance. It is because at such a time, our power of listening and viewing is linked with some other thought or object. After it is delinked then we come to our sense and ask someone sitting beside as to what happened etc.

Once the revered Gurudev Bhagwan out of curiosity asked the revered Paramhansji Maharaj how he could meditate in naked state in severe cold of winter. The revered told that when it was cold to concentrate, he would sit in meditation and concentrate. Soon he would be able to fix his mind and delink from the external world. Thus he would not feel cold. This is what the Maharshi says that when *surati* (mind's eyes) is inverted one does not feel anything nor do the eyes see. In such a state the yogi is completely inverted. Similarly when he is delinked from the external world by all the senses he attains complete temperance in the form of *Samadhi* (trance).

How the practice takes to perfection and how does a yogi get foreknowledge of his emancipation? The sage says-

सोपक्रम निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ।।22।।

## 22. SOPAKRAMAM NIRUPAKRAMAM KARMA CHA SAMYAMAAT APARAANTA JYNAANAM ARISHTEBYAH VAA

**SOPAKRAMAM:** energetically operative; active  
**NIRUPAKRAMAM:** slowly working; without intensive activity;  
**dormant CHA:** and **KARMA:** (sum of person's) actions (viewed as determining his future) **TAT:** them **SAMYAMAAT:** by performing Samyama on **APARAANTA:** of death; of the final end  
**JYNAANAM:** knowledge **ARISHTEBYAH:** from omens or portents **VAA:** or

*Sopkramam* (Actions done with effort or preparation) and *Nirupkramam* (action without effort or preparation). When a *Sadhak* (meditator) attains the perfect state of *Sanyam* (temperance) obtains the knowledge of his death and of others even through misfortunes and disasters.

All the enlightened sages in the world had self realization following the yoga way in the ordered manner. In case of death before the attainment of goal the meditation is to be continued from the point where it was left in the previous life, though for others it would appear without preparation. While for others they will have to begin with *Vaikhari*, *Madhyama*, *Pashyanti* and *Para*, because of the difference between the two exercitents. One has the beginning of meditation in the first life while the other has continued from fourth or fifth stage. The meditation of both would not be at the same level. One has to practice *Sopkramam* the order while the other has to pick up his practice just from where he had left previously.

A meditator even during his *Sadhana* (practice) gets the knowledge of his rise or fall through views and events and also of his death and of others. On the basis of these views and events a yogi can decide of his and others death. Yudhisthir saw in his meditation a vixen spitting fire from her mouth; the stone idols are weeping, beasts are crying differently; stars and meteors are shooting down during the day time. All these views were suggestive of death and some impending calamity. Fearing some misfortune when he sent Arjun to Dwarka, the Lord Krishna had already relinquished his body. Maharshi says that from such events and misfortunes the meditator comes to know of his rise and fall, misfortunes and death. This can happen with *Sopkramam* or *Niroopkram*. How does a yogi get different results from practising different kinds of temperance? He says-

मैत्र्यादिषु बलानि ।। 23 ।।

### 23. MAITREE-AADISHU BALAANI

**MAITREE-AADISHU: on friendliness, etc. BALAANI: strengths or powers.**

Friendship as we understand it in wordly sense is an illusive something. It is like friendship with the soul that augments, the inner

spiritual power. Yogeshwar Sri Krishna says Arjun, one who has conquered senses along with mind his soul behaves with him as friend in friendly manner and brings about his emancipation. By making the soul friendly the spiritual power increases.

The author of the maxims has said the same thing in the thirty third maxim of Samadhi pad. Similarly with this feeling of friendship for all other traits such as happiness, sorrow, loss or pain virtue and sinfulness, the mind becomes pure. This state of pure consciousness is called meditation or trance.

मैत्री करुणामुदितोपेक्षाणां सुख दुःख पुण्या पुण्य विषयाणां  
भावनात् चित्त प्रसादनम् ।।

As it is told in earlier chapters that yoga is but the restraint of dispositions with mind. Accordingly with the restraint of the last disposition the soul attains it's true form. There are innumerable dispositions but the author has described only the important dispositions and their effect. Other dispositions should be understood similarly. The spiritual strength is distributed through these dispositions. The meditator who would succeed in restraining as many dispositions, would receive the spiritual strength and divine light. Finally the yogi is fully enlightened.

“पूरि प्रकाश रहेउ तिहु लोका”

There is no age bar in yoga. In old age can any one acquire physical strength? Can he become as strong as an elephant? But in yoga all are entitled to practice it. In Yog, wherever, strength or power is mentioned, it always refers to spiritual power. To acquire this spiritual strength, any one can endeavour.

In the next maxim, let us see again what is said about the temperance with regard to power and strength.

बलेषु हस्तिबलादीनि ।।24।।

## 24. BALESHU HASTI-BALAADEENI

**BALESHU: on strengths; powers (pl) HASTI-BALAADEENI: strength of elephant, etc.**

‘Hasti’ means the pride of being or achievement. By restraining this pride the yogi acquires the same power. This pride of power is a great obstacle in yoga and creates the distance of many

births. Therefore, it has to be overcome by practising temperance. A small seed loses its identity and becomes one with the soil before it grows and flowers as a big tree.

“मिट्टी दे अपनी हस्ती को अगर कुछ मर्तबा चाहे, कि दाना खाक में मिलकर गुले गुलजार होता है।”

*(One should destroy ones identity if he wants to get something great, as a seed only after it is completely decomposed in the soil grows in a large tree laden with flowers.)*

“हस्ती मार बगल में बैठे उँट लिये लटकाय”

*(Kill your elephantine identity first and then you carry many camels under your arms easily without any problem.)*

Every *Sadhak* (exercent) has this inherent disposition in him. Someone is proud of his handsomeness while some other is proud of his physical power or prowess. Some other still is proud of his blue-blood or position, while some other is proud of his scholarship and so on. A yogi has to take out his mind ensnared in these vanities and reach the sate of *Sanyam* (tolerance).

चाखा चाहे राम रा राखा चाहे मान।

एक म्यान में दो खड्ग देखा सुना न कान॥

प्रभुता से लघुता भली, लघुता से सब होय।

जस द्वितीया का चन्द्रमा माथ नवै सब कोय॥

लघुता से प्रभुता भली प्रभुता से प्रभु दूर।

चीटीं ले शक्कर चली हांथी के सिर घूर॥

“नानक नन्हे होय रहयो ज्यों नन्ही सी दूब”

*(It is not possible to do both the things, to taste the essence of Ram and keeping one's vain gloriousness at the same time. Two of a trade seldom agree, as one can not keep two swords in one scabbard. Being a nonentity is better than being great. A crescent moon makes every one bowdown. Being small is better than being great, as ant can carry sugar grain without anyone stopping her, but an elephant has to be contented with blowing off dust on itself. Nanak also says that one should live being humble like blades of grass.)*

The pride of position or power of the exercent before his taking to meditation follows him. The sage says that by restraining this, the yogi achieves that power.

Once, I had gone to Rajasthan on invitation to attend a

yagya. Many a chief of different religious sects had come there with their followers. The place was very much crowded and so we decided to stay away at a farm for the night. Next day after taking bath in the morning we went to the place. We saw *Mahatmas* quarreling. The reason was a Mahatma who was sitting earlier on his *Aasan* (seat) asked the other Mahatma to quit his *Aasan* as he was already sitting on it before.

This offended the ego of the Mahatma, who had just left his job after serving as inspector for five years at the same police station and had now become a Mahatma. He Started hurling abuses and calling bad names and threatened of dire consequences as he still yielded a great influence in the department and neighborhood. The people simply watched bewildered and helpless. Quite a few started even leaving the place. Seeing that the situation was going out of control a few sensible persons approached me requesting to interfere and set things right, lest the *Bhandara* is disturbed causing a great inconvenience to people. I thought, I had come there on invitation, but even I was not treated with due courtesy. I had to sleep on stacks of mustard last night. Now they want me to mediate and settle things to normally. I sent for the Mahatma who was abusing and I called for a chair for him and asked him to sit. This made him fairly quiet. Then, I asked him to tell as to who is to be respected more; a police inspector or a Mahatma? If an Inspector is greater than why did you resign and become Mahatma? Don't you have faith in yourself being a Mahatma? That you are threatening and abusing people as if you are still an inspector. Once a shepherd had pierced a nail in Bhagwan Mahavir's ear which caused a lot of bleeding but, he did not utter a word and reveal his identity. If power or position were greater or more important then several princes would never have left the power or position and authority to become Mahatmas. Hearing these words he was considerably appeased. I arranged for his *prasad* and meals there only. This is to say that the pride of power, position and authority follow the meditation for a long time.

Therefore this pride also is to be conquered by restraint and augmented by the inner spiritual strength. Even a very old saint who can not even stand can still be full of inner spiritual power and strength. You can not expect an old saint to have an elephantine

strength but as for inner spiritual strength is concerned all are equally empowered in yoga be he a child, youth or an old person. Now let us look at other powers that are generated by restraint and temperance.

प्रवृत्त्या लोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्ट ज्ञानम् ।। 25 ।।

## **25. PRAVRITTI AALOKA NYAASAAT SOOKSHMA VYAVAHITA VIPRAKRISHTA JYAANAM**

**PRAVRITTI:** higher sensuous activity; superphysical faculty  
**AALOKA:** light **NYAASAAT:** by directing or projecting  
**SOOKSHMA:** (of) the small; fine; subtle **VYAVAHITA:** the hidden; the obscure, latent **VIPRAKRISHTA:** the distant  
**JYAANAM:** knowledge.

With the practice of (*Sanyam*) temperance even dispositions are imbibed with supernatural light in which a yogi can see subtle, latent and distant things at distant places as clearly as they are placed on the palm of his hand.

For instance- a person has a torch with two sells while the other has a torch with seven sells. Apparently, the torch with seven sells will have more light and enable to see more distant things and more clearly, similarly a yogi who has restrained all his dispositions and attained trance will have more spritual light than ordinary persons. This inner light among ordinary persons gets diffused by several dispositions. They see every thing hazy, while the yogi views everything clearly. Such an attained yogi by sheer determination sees all the time all things willy-nilly. Bhagwan Buddha by just a casual thought came to know the actual condition of his first and second masters Uddak Ramputra and Aalar Aalaam and thereafter of those five mendicants who had deserted Buddha as to where they were and in what condition. Knowing this he reached there and delivered his maiden message of enlightenment to them.

Similarly, the most revered Gurudev Bhagwan knows both mental and physical condition of his near or distant devotees and other exercitents and keeps them informed occasionally. Once Gurudev Bhagwan was setting on a pilgrimage of Rajasthan. He was accompanied by some of his devotees and saints. The train was speeding up. Suddenly Gurudev Bhagwan pointing at one of the senior saints said that so and so exercitent saint is not at the

Aashram. On return from the pilgrimage when enquired about the saint, it was revealed that the said exercitent saint had gone on a wandering the very day Gurudev Bhagwan had told his companions in train. Maharshi Patanjali says the same thing. A yogi who has accomplished total temperance on his dispositions, then all his dispositions are illumined by divine light. Such a yogi acquires the supernatural knowledge of all things near or distant. Like other spiritual powers this is also a power that comes with total restraint of dispositions. In this order let us see ahead, what the sage has to say.

भुवनज्ञानं सूर्ये संयमात् ।। 26 ।।

## 26. BHUVANA JYNAANAM SURYE SAMYAMAAT

**BHUVANA:** (of) the Solar System **JYNAANAM:** knowledge  
**SOORYE:** on the Sun **SAMYAMAAT:** by performing Samyama on.

All the worlds and things there in become the part of a yogi's knowledge as a result of deep contemplation and absolute temperance. The (*Sanyam*) contemplation/temperance in sun, the embodiment of supreme illumination makes a yogi omniscient. The ancient seers had acquired all the knowledge about solar system and vegitaion with their specific properties without any equipment in this state of trance by complete temperance of all dispositions. The seers had explored the most mysterious secrets through this supernatural knowledge and enlightenment. They had made impossible possible, through *Sanyam* (contemplation and temperance). It is so because the entire creation is immanent with God. The yogi by achieving this supernatural power can see and know what is otherwise impossible.

The sun, as referred in scriptures is said to move. His charioteer is *Arun*, the elder brother of *Garuda* (the Golden-eagle). The scientists say that the sun is static and does not move. Any thing or any metal of the world will get melted in its proximity. However neither his chariot got melted nor did his charioteer got burnt till today.

मास दिवस कर दिवस भा मरम न जाना कोय ।

रथ समेत रवि थाकेऊ निसा कवन विधि होय ।।

(*Spiritual illumination replaced the darkness. The mind which*

*was indulgent in thoughts of physical pleasures is now engaged in meditaion of God by the grace of Sadguru and under his protective guidance. This spiritual enlightenment in all dispositions of a yogi is a good and an assuring sign of his progress.)*

The solar eclipse occurs when the son of *Rahu* (Sinhi) the Dragon-head catches the sun. This is how the scriptures describe the phenomenon of solar eclipse.. Thought or impression born out of cohabitaion is ignorance or nescience that casts a screen on soul. The enlightened sages have advised to destroy this screen from over wisdom by constant practice of meditation and renunciation. The chanting of name of the supreme is based on inhaling and exhaling of breath. The seers have called the breath inhaled through the right nostril as *Sun*, *Ganga* and *Pingala* and the breath from the left nostril as *Yamuna*, *Moon* and *Ingla*.

“चाँद सूरज सम दियना बहुत है ता विच भूली डगरिया।”

“इंगला पिंगला ताना भरनी”

By exercising restraint on this sun the soul (light) which was covered by the screen is removed. Then the ten sense organs and physical organs along with mind, intellect, consciousness and ego these fourteen world come in the purview of knowledge and the yogi gets complete idea as to their work-system and resultant influence. He also comes to know how these impressions give rise to different births. This body is one world- “जेहि हृदय भुवन प्रभु तोरा, तहां आइ बसे बहु चोरा” These *Sanskaar* impressions capture the soul in each body. Through how many worlds this soul travels. Situated in self (the sun) the yogi gets full knowledge. The enlightened sages have therefore emphatically recommended such meditation because without such *Sanyam* (temperance), the knowledge of all the world's is not possible. let us see the next maxim in this order.

चन्द्रे ताराव्यूहज्ञानम् ।। 27 ।।

## 27. CHANDRE TAARAA VYOOHA JYNAANAM

**CHANDRE:** (by performing *Samyama* on) the moon **TAARAA:** (of) star **VYOOHA:** organization; interlinking arrangement **JYNAANAM:** knowledge.

By restraining in moon the entire knowledge of the astral system becomes possible.

As the scientists believe that many small constellation we see in the space, are many times larger than sun and some are so distant from earth that their light has not still reached here, even though the speed of light is very fast, and we measure the distances of these heavenly bodies by light year as unit. The heavenly bodies which are larger than sun, how can they be called as stars. With *Sanyam* (temperance) the knowledge of entire stellar world is acquired. “अहंकार शिव बुद्धि अज मन शशि चित्त महान” “चन्द्रमा मनसो जातो” etc. The mind is the moon. This mind which is extrovert, by yoga Sadhana (meditation) is to be made introvert. A yogi in trance induced by temperance acquires the knowledge by renouncing all disposition.

“बिथुरे नभ मुक्ता हल तारा” The sky is called void. This is exactly the state of meditation. This renunciation of dispositions leads to the state of voidness becoming the means of emancipation. In this divine course, complete self abnegation from all pleasures alone ensures success. The consciousness is purged pure, renouncing all external thoughts. Thus the yogi attains the trance of temperance, which bestows upon him the knowledge of different states of renunciation.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद् ध्यानं विशिष्यते ।

ध्यानत्कर्मफल त्यागस्त्यागाच्छन्तिरनन्तरम् ॥ (गीता 12/12)

Knowledge is superior to practice, while meditation is superior to knowledge. The renunciation of the fruition of action is superior to meditation as renunciation ensures the supreme peace that is the supreme.

The sage says as the yogi goes on relinquishing sensuous pleasures gathering his consciousness the level of his renunciation goes on increasing. With this increase will increase his power of concentration. This concentration of mind changes into meditation, which in turn leads to trance. This is called perfect restraint of consciousness. But how this renunciation is to be affected, only the yogi who has acquired the state of temperance knows. *Sadhak* first renounces physical pleasures but an attachment for them continues to remain in mind. When the mind is engaged properly in meditation then the *Sadhak* renounces them from mind also and then even the impressions are renounced. The complete detachment of impressions is the real

emancipation. Such an exercitent at once attains the absolute peace. After this attainment the enlightened sage leads a life of self abnegation. He has nothing in this world for himself except the supreme.

ईशा वास्यमिदसर्वं यात्किंच जगत्यां जगत ।

तेन व्यक्तेन भुज्जीथा मा ग्रधः कस्य सिद्धधनम् ।।

After realizing the God the yogi possesses the knowledge of the entire expanse of the God's creation. With the internal world he comes to know the external world also. Therefore the Vedic seers have said know him (God) to know all that is knowable. Now let us see other merits of *Sanyam* (temperance).

ध्रुवे तद्गतिज्ञानम् ।।28 ।।

## 28. DHRUVE TAT-GATIH JYNAANAM

**DHRUVE: (By performing Samyama) on the pole-star TAT-GATIH: (of) their movement JYNAANAM: knowledge.**

On stabilizing *Sanyam*, restraint in *Dhruv* Pole star one comes to know the movement of stars. *Dhruv* is called the Truth while *Adhruv* is falsehood. If *Dhruv* is a star than in the earlier maxim it has been already said that with the restraint in Moon one comes to know about the stellar world. What has been the need of repetition then? Bhagwan Buddha has said that one who tries to seek the *Dhruv* (Truth) amidst *Adhruv* (falsehood) is *Arya*. The *Dhruv* who alone is the Truth, is the supreme. The Nature is said to be prone to change and is false. Stabilizing in that Truth perfectly in the state of trance one comes to know about its movement. How he is a doer and undoer, how though immanent in the universe is yet separate from it. How he is one and becomes many and many becomes one (*ekoham Bahusyami*) . All these changes, the yogi comes to know in the state of restraint.

Maharshi Patanjali only wants to tell the achievements the yogi acquires in the state of *Sanyam* restraint. Not that there is any different provision of restraint. The dispositions are to be conquered one by one with the conquest of all dispositions only the state of trance is attained. Now we will see about other aspects of restraint.

नाभिचक्रे कार्यव्यूहज्ञानम् ।।29 ।।

## 29. NAABHICHAKRE KAAYA VYOOHA JYNAANAM

**NAABHICHAKRE:** (by performing Samyama) on the navel-disc (center) **KAAYA:** the body **VYOOHA:** arrangement; organization **JYNAANAM:** knowledge.

Applying restraint at the central point of navel the complete knowledge of the body is attained. Just as navel is the central point of body so is the supreme the centre of the creation. With the practice of yoga when the yogi starts stabilizing his mind in the supreme, the knowledge of impressions which cause different birth becomes known. This process is sometime called as awakening of 'Kundalini'. The Surgeons so far has not found any female serpent sitting coiled up in body, nor did they find any lotus flower as the seat of God. The yogis have actually experienced these state in the process of *Sanyam* restraint.

Meditation is based on rhythmic breathing. Breath travels through *Brahmarandhra* passing through the spinal chord from near *Mooladhar* up to navel. If any thought interferes the rhythm of breath is snapped. If this process continues without any interruption the yogi attains the state of *Samadhi* (trance). In this kind of practice the mind traveling through *Brahm randhra* to the navel again and again reaches a state of void and the state of trance. This is called the restraint of navel. With this restraint the yogi comes to know the composition of corporal body with number of veins and nerves along with innumerable impressions which endow the soul with different bodies. In this manner and experiencing such states the yogis know the reasons of creation of the corporeal body with its internal composition and how long does it last.

Those who have attained this state of restraint say that there are seventy two millions of arteries in the body, which are described as sons of Ravana, born on the same day. Yogis say if all the nerves and in the body are joined together they can wind up this earth seven times. This body is entire universe on the move. Now further in the same order of restraint.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥

## 30. KANTHA-KOOPE KHSUT PIPAASAA NIVRITTIH

**KANTHA-KOOPE:** (By performing Samyama) on the gullet

**('throat-well') KHSUT: (of) hunger PIPAASAA: thirst**  
**NIVRITTIH: cessation**

Restraint of larynx (throat) makes one free from hunger and thirst. Yogis as a result of meditation and penance got rare experiences, which they tried to convey to the seeking followers to enthuse and inspire them. When, they spoke of the God he was symbolised by supernatural light of the Sun. Arjun for himself had this experience. When he experienced this divine light of millions of sun together. All these maxims thus convey some rare experience symbolically not literally. The restraint of throat overcomes hunger and thirst therefore suggests that when an exercitent turns to God, he is sometimes allured by sensuous pleasures of the world and gets degenerated. If he is careful and cautious about this he can restrain himself in time and the hunger and thirst for these sensuous pleasures are assuaged. With perfect restraint, they are overcome forever. That is why a yogi should have a perfect restraint of throat.

The greatest pleasure of the world will be the cause of sorrow and suffering ultimately. This firm belief itself is to be established in restraint of throat and the yogi becomes free from hunger and thirst. Seer Vishwamitra told the same secret to Ram and Laxman when they visited his Aashram.

जाते लागि न क्षुधा पिपासा ।  
 अतुलित बल तन तेज प्रकाशा ॥

*(Which does not make one feel hungry or thirsty but still keeps one strong and lustrous.)*

Every enlightened sage has this attribute. To bring stability in practice of meditation and attainment of trance is impossible without overcoming hunger and thirst. The restraint is further elaborated.

कूर्मनाड्या स्थैर्यम् ॥ 31 ॥

### 31. KOORMANAADYAAM STHAIRYAM

**KOORMANAADYAAM: (By performing Samyama) on the Koorma-naadi. I.e. the nerve which is the vehicle of the Prana called Koorma, tortoise artery STHAIRYAM: steadiness; immovability.**

The stability is attained by the perfection of restraint in

*Koorma Nadi*. A yogi endeavours constantly to stabilise mind. The sage says this is possible by restraining mind in *Koorma Nadi*. This is just an example and there is no such *Nadi* (artery). When Arjun asked about the specific attributes of one who is stabilised, Yogeshwar Sri Krishna said, just a tortoise withdraws its neck and feet on suspecting some danger, similarly a devotee withdraws his senses dallying in objects, gathering them in his heart, keeping his mind stabilised.

यदा संहरते चापं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणिद्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठता ॥ (गीता 2/58)

To attain this trance with restraint the yogi gathers all his senses and applies them repeatedly in the supreme. In this way with constant practice his mind gets perfectly stabilised. Such a stabilised mind takes the form of a state of trance. Till this state of trance is attained the yogi has to keep his mind and senses gathered like a tortoise. Such a gathered mind only can be a stable mind. Now let us look at other benefits of restraint.

मूर्ध ज्योतिषि सिद्धदर्शनम् ॥32॥

### 32. MOORDHA-JYOTISHI SIDDHA DARSHANAM

**MOORDHA-JYOTISHI: (By performing Samyama) on the light under the crown of the head SIDDHA: (of) perfected Beings; Adepts DARSHANAM: vision of**

*Moordha* means the crown of the head. One who restrains the light of *Moordha* gets the visions of accomplished persons. This *Moordha* is also called as *Bramha-Randhra*. There is a mistaken belief thousand years old that piercing through this *Bramha-Randhra* enables an exercitent perceive God and seek salvation. However, this is remains only an illusion. “बिनु हरि भजन न भव तीरथ, यह सिद्धांत अपेल” (*Without meditaiton of Hari no one can cross this ocean of the world. This is an invincible principle., Ramcharit Maanas*) In *Moordha Jyoti* that is in divine light the visions of accomplished persons are perceived which help an exercitent to know his own position.

After killing each demon all the empowered persons, appeared before Ram and gave him their blessing of good will. It happened similarly with Sri Krishna, Bhagwan Buddha and Mahavir. Every exercitent of yoga-path experienced this. Ram with Laxman

while meeting seers in their Ashramas had visions of Indra and many other accomplished persons.

Once the most revered Paramhansji Maharaj thought of the number of accomplished persons at present. The God revealed for him clearly. During his wandering also such incidents occurred accidentally. Once, he saw Hari-baba who lived in a boat on Ganga in the form of Shiva. The lord said you too have to attain this form. Once adorable Paramhansji Maharaj walked down from Ansuiya Ashram, Chitrakoot to Agra cottage on the bank of *Yamuna*. After sometime the seer Atri reached there and brought him back to Anusuiya Ashram. The revered Paramhansji Maharaj said most reverentially, you need not have taken so much trouble. I would have come there had you just thought of me.

This is what Maharshi Patanjali has to say. In the climax state of divine light the visions of accomplished persons are revealed. In this state of trance the supreme God is revealed and accomplishment is attained. In this state the yogi becomes totally free from all dispositions. Let us see further in the same order.

प्रातिभाद्धा सर्वम् ।।33 ।।

### 33. PRAATIBHAAT VAA SARVAM

**PRAATIBHAAT: from intuitive (knowledge) VAA: or SARVAM: everything; all.**

On attaining *Pratibh-gyan* (intuitive knowledge) a yogi without restraint becomes sovereign and omniscient. He comes to know everything.

With the attainment of restraint in *Moordha Jyoti* a yogi acquires all abilities to realise the God and all attributes of realization of God are visible in him. This state of a yogi is called *Pratibh-gyan*. This has been mentioned by the Maharshi in maxim no Thirty six of the same *Vibhuti pad*.

What is the state of consciousness at the time of *Pratibh-gyan*? This is described now-

हृदये चित्तसंवित् ।।34 ।।

### 34. HRDAYE CHITTASAMVIT

**HRDAYE: (by performing Samyama) on the heart**

**CHITTASAMVIT: well poised consciousness awareness of the mind (consciousness which manifests in association with matter as mind).**

Through the (संयम) restraint of heart the nature of (चित्त) consciousness is revealed. In fifth maxim of 'Kaivalya Pad' it is clearly mentioned. "प्रवृत्ति भेदे प्रयोजकं चित्तमेकमनेकेषाम्" The consciousness is only one, how its different modes are formed. With constant practice of yoga in the state of trance restrains of all these modes along with original consciousness are destroyed and disappear. Through a perfect restraint of consciousness in heart a yogi gets this knowledge. The consciousness well gathered in heart is well balanced. The God is poised, peaceful and stable and is thus able to know him. Yogeshwar Sri Krishna in fifteenth *shloka (verse)* of fifteenth chapter has said that the God is the root, branches and leaves are the *mantras* of Veda. One who knows this worldly tree of *Peepal* knows Vedas. The sage says that consciousness well gathered at heart is consciousness well poised.

Such a poised consciousness is the climax of yoga. At this time which attributes are active in the seeker and how they are to be silenced? The sage continues-

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्याविशेषो भोगः

परार्थान्यस्वार्थसंयमात् पुरुषज्ञानम् ॥३५॥

### **35. SATTVAPURRUSHAYO ATYANTA ASAMIRNAYOH PRAYAYA AVISHESH AH BHOGAH PARARTHAAT SVAARTHA SAMYAMAAT PURUSHA JYNAANAM**

**SATTVAPURRUSHAYO:** of Sattva (one of the three Guna) representing refined Buddhi and Purusha **ATYANTA:** extremely **ASAMKIRNAYOH:** (of) the tenuous; distinctive **PRATAYA:** (of) disposition **AVISHESH AH:** non-distinction **BHOGAH:** (is) experience **PARAARTHAAT:** Supreme wealth **SVAARTHA:** riches of self, Self-interest **SAMYAMAAT:** by performing Samyama on **PURUSHA:** (of) Purusha **JYNAANAM:** devine knowledge, knowledge of soul.

In *Sattva* (virtue) the mixed nature of *Prakriti* and *Purush* is a very tenuous state and constitutes itself a particular disposition. So far it consists of sensuousness, to rise above this and know the

*Purush* (self) the restraint in *Pararth* and *Swarth* is essential.

This entire universe is a disorder of three attributes. Yogeshwar Sri Krishna said, Arjun, he who gives up the body during the *Satogun* period is assigned to the finest abode and one who gives up his body in *Rajogun* period is assigned to medium abode while one who gives up his body during *Tamogun* period is assigned to the mean and lowly abode that is the birth in the form of animals, birds moths and insects. Therefore elevate above these three attributes. “ निस्त्रैगुण्यो भवाऽर्जुनः ॥ ”

This *Purush* (soul) begins to think himself similar to the disposition of the particular attribute he lives with. By constant practice of yoga evolving gradually becomes free from the three attributes and attains his real self. So long there remains a single attribute emancipation is not possible. During the tenure of *Satogun* if he gives up his body, he will have to take rebirth to suffer or enjoy. *Satogun* is the best attribute as in it only lies all the virtuous attributes to attain the supreme. This state is also a particular disposition. The impressions follow to this extent and the yogi has to become free from them.

सत्त्व बहुत कष्टुरज रति कर्मा ।

सब विधि सुखत्रेता कर धर्मा ॥

*(Where there is enough of truth and some passion only with all other pleasures, this is the nature of Treta Age.)*

शुद्ध सत्त्व समता विज्ञाना ।

कृत प्रभाव प्रसन्न मन जाना ॥

कृत युग सब योगी विज्ञानी । (रामचरित मानस)

*(Pure virtuosity, equality and systemized knowledge and dutifulness bring in happiness of mind.)*

*The nature of Treta age is one in which there are yogis and attained persons.)*

Maharshi Patanjali says that the mixing up of *Purush* (self) taking place in *Satogun* the *Purush* (soul) is to be separated altogether by restraining in *Pararth* (supreme wealth) and *swarth* (riches of the self) and to attain his knowledge. Infect the yogi, who has attained this climax state of yoga alone knows that how this

*Purush* (self) bound in different attributes appears like them and how and in what conditions he appears different and attains his pure form. To separate *Purush* (self) from *Satogun* the supreme, who is beyond everything, has to be attained, which is yogi's true possession. This is the *swarth* of yogi in true sense. The wealth is never destroyed. So long there remain the impressions of *Satogun* the practice of *Samadhi* (trance) and of restraint at it's best, the knowledge of this exclusive *Purush* has to be attained.

Yogeshwar Sri Krishna on attaining this state only told Arjun that this Nature along with three attributes is created by me. This is in me, but I am not its part. I am altogether separate from it and unaffected. And This is the real knowledge about the *Purush* that it transcends everything else.

To attain this knowledge yoga practice is imperative.

What difference, this knowledge of *Purush*) soul makes in the capableness of a yogi is described now.

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ।। 36 ।।

### 36. TATAH PRAATIBHA SRAAVANA VEDANA AADARSHA AASVAADA VAARTAA JAAYANTE

**TATAH:** thence; from it **PRAATIBHA:** intitutional **SRAAVANA:** auditory **VEDANA:** tactile **AADARSHA:** visual **AASVAADA:** gustatory **VAARTAA:** olfactory (knowledge) **JAAYANTE:** are born; are produced.

With the perfection in *swarth-sanyam* a yogi achieves different *siddhis* (supernatural powers) such as-

**1- Pratibh-** This is intuitive knowledge. This knowledge is directed by God and the yogi comes to know everything of near or distant inside-out sitting at his place. This is a special talent of an enlightened sage and hence called *Pratibh-gyan*.

**2- Shravan-** This power of hearing becomes so keen that the yogi can listen the most distant sound easily. He can hear with divine precision as to who is calling in woe or in weal with faith or without and grants his favours accordingly. Kabir Sahab used to listen this voice in rapt forgetfulness.

Sometime the most venerable Gurudev while strolling would

suddenly gesticulate and say- so and so is criticising or appreciating.

**3- Vedan-** The tactile power of a yogi becomes so comprehensive that he experiences it himself and also makes other feel. Adorable Paramhansji Maharaj touched head of one of his devotees and enthused him with hope, while he was miles away from his home where he lay in death bed. Each enlightened sage is seen to possess this power. This power is called *Vedan*.

**4- Aadarsh-** Each yogi of this accomplishment comprehends all things properly and vividly and accordingly behaves and conducts himself in the world. Such a yogi has the power to see visions of divinity.

**5- Aaswad-** With this *Siddhi* (power) the yogi comes to know purity impurity and properties of all kinds of juices. He has no fancy or taste for them and enjoys only the ambrosial, divine juice. Only exceptional few and chosen ones can appreciate the behavior and conduct of the yogi in such state of accomplishment.

**6- Varta-** means fragrance. With the attainment of this power the yogi can feel the divine smell. Every yogi passes through these states. Arjun also experienced these powers with the grace of his Sadguru Yogeshwar Sri Krishna.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।। (गीता 11 / 11)

Man is always engaged doing different things to establish his identity. He performs different religious ceremonies and services to attain these *Siddhi* (supernatural powers). But these spiritual powers to come to a yogi on their own without asking for them. He should not however, get entangled in them. He should keep his mind fixed on his ultimate goal. He should not forget, lest all his penance is wasted. Therefore, Maharshi gives a word of caution and says.

ते समाधायुपसर्गा व्युत्थाने सिद्धयः ।। 37 ।।

**37. TE SAMAADHI UPASARGAAH VYUUTTHANE SIDDHAYAH**  
**TE: they SAMAADHI: in Samadhi; UPASARGAAH: obstacles;**  
**VYUTTHAANE: in the state of out-turned-ness; SIDDHAYAH:**  
**super natural powers**

All these *Siddhiyan* (supernatural powers) are impediments to attain trance, although they are also conducive and encouraging

for a yogi in meditation.

If meditation is progressing satisfactorily then these powers manifest themselves as favourable indications, but in self realization which is the final destination of a yogi they act as impediments. Therefore the yogi should not even cast a look at them.

In Bhagwat there is a mention of meditation of Bhagwan Rishabhdev, in this connection. All these powers came one by one as impediments, but he only welcomed them formally. Naradji asked, Bhagwan, seers and sages perform severe penance for hundreds of years to acquire these powers and still do not get and you did not accept them even though they came to you on their own. Bhagwan Rishabhdev said, Venerable sage, one who is desirous of emancipation of his soul for him these powers appear as taboo and so he does not accept them. Bhagwan Rishabhdev had all the six powers at his command but he never welcomed them at heart or mind-which made him an ideal example for all the seekers of emancipation. For an extrovert exerciser these are real powers but for one in search of supreme they are only tumbling blocks.

*Siddhis* are further described-

बन्ध कारण शैथिल्यात्प्रचार संवेदनाच्च चित्तस्य पर शरीरा वेशः ।।३८ ।।

### **38. BANDHA KAARANA SHAITHILYAAT PRACHAAR SAMVEDANAAT CHA CHITTASYA PARA SHAREERA AAVESHAN**

**BANDHA:** (of) bondage; **KAARANA:** cause; **SHAITHILYAAT:** on relaxation; on loosening; **PRACHAAR** (of) passages; channels; **SAMVEDANAAT:** from knowledge of; **CHA:** and; **CHITTASYA:** of the mind; **PARA:** (of) another or another's; **SHAREERA:** (into) the body; **AAVESHAN:** entrance.

In the state of trance the causes of bondage become loose and the tranquility prevails in mind. This makes mind possible to enter into the body of other. This enables one to know the *Swaroop* (form) of anyone and his thoughts. This is also a kind of *Siddhi* (power). This has been more vividly explained in the forty-seventh maxim of '*Sadhan Pad*'. The cause of bondage of a living soul is the collected impressions of innumerable births. They are more powerful in the beginning of *Sadhana*, but after constant meditation they

become weak and the meditation becomes easier. Maharshi says the sensitivity of mind being embellished by impressions is limited before *Sadhana* (Spiritual endeavour). This becomes extensive after it becomes weak. Such a yogi with a resolute thought enters the hardest or even the most inflammable thing, without any difficulty. The adorable Paramhansji Maharaj Guru the adorable Satsangi Maharaj could make his consciousness enter among his disciples and would restrain their mind. Such an incident occurred once with adorable Paramhansji Maharaj ji's also. Once, he was unusually absorbed in meditation. when Gurudev came up to him he asked him the reason. Gurudev Satsangi Maharaj replied that I hold your mind and go into trance. Knowing this very thought fully. Paramhansji Maharaj requested him to oblige him with capableness to restrain his mind on his own. Gurudev said, so be it and from that day he could successfully restrain his mind. This power is present in every enlightened person. This is the reason that they could reveal the mysteries of the solar system and the world of Vegetation along with the most subtle secrets of this universe.

In the trance state of restraint the different states of a yogi's consciousness are described and not of the attainment of individual power separately to acquire it. In this state of trance of restraint the consciousness free from the burden of impressions develops the capableness of entering the smallest or the heaviest thing. What other special attributes are attained, other than these the sage has to say-

उदानजयाज्जलपटकण्टकादिस्व संगउत्क्रान्तिश्च ।।39 ।।

### 39. UDAANA JAYAAT JALA PANKA KANTAKAADISHU UTKRAANTIH CHA

**UDAANA:** (over) one of the five *Praanas* or vital airs; **JAYAAT:** by mastery; **JALA:** water; **PANKA:** mire; **KANTAKAADISHU:** thorns, etc. **ASANGA** non-contact; **UTKRAANTIH:** levitation; **CHA:** and

With conquest over *Udan Vayu* (upward wind in the body) the yogi does not have contact with water, filth, thorns and death.

There are five *Praans*, however the principal is one *Praan* (breath which we inhale) only. The combination of *Pran* and *Apaan*

(breath which we exhale) gives birth to *Vyaan*. *Vyaan* makes the mind of a yogi move upward. This constant rise of mind in upward direction is called *saman vaayu*, which means a balanced and stable state of mind. The stable state of mind in the supreme who is *sam* (balanced) and peaceful is called *saman vaayu*. This is mentioned in the next maxim. In earlier maxims the sage Patanjali has said that the weakness in bondage of impressions and the restraint in *Pararth* and *swarth* brings knowledge of the supreme soul. When this soul becomes free from the burden of infinite impressions of innumerable births then the soul has no contact and impact of the filth of sensuous disorders. These impressions of innumerable births make us experience pain and sorrow. A yogi of this state becomes free from such pains.

Maharshi Patanjali has just given an example. Yogeshwar Sri Krishna while answering Arjun, compared an enlightened sage with a lotus flower in water. As the flower surrounded by water, filth and thorns, remains unaffected by them so is a yogi by outside sensuous filth and allurements. There are many insects which live in filth and water all the time but remain unaffected, but they don't become *yogies*.

Once a yogi came to Bhagwan Buddha and said that he had come to him through the passage of the sky. After sometime another yogi arrived and said that he came to see him walking on water. Bhagwan Buddha very gently asked them, how many years did they take to attain these powers? One of them said, it took him thirty years while the other said he took some twenty years to achieve the *Siddhi* (divine power). Bhagwan Buddha told him that he has done meditation worth two paise only, because any one can travel across *Ganga* in a boat in two paise. Addressing the other yogi Bhagwan Buddha said that birds fly at a great speed in the sky. They do not meditate or have any attainment of spiritual powers. One may achieve any thing in this world but he has no riddance from sorrow and unhappiness of different births in different forms till he attains trance through prescribed method of yoga.

Now what does a yogi achieve on conquering *Samaan Vaayu*?

समान जयाज्ज्वलनम् ।।40।।

#### 40. SAMAANA JAYAA JVALANAM

**SAMAANA:** (over) one of the kinds of Praanas; **JAYAAT:** by mastery; **JVALANAM:** blazing (of gastric fire).

It is principally Pran which keeps the body animated. This Pran gets divided in five parts according to different functions as Pran, Aapan, Vuan, Udan and Saman. If the Saman Vayu is conquered the body of a yogi starts glowing with divine lusture.

Equalising of Pran and Saman Vayu is the state of being Saman (equal). This constant state of Pranayam changes into the state of trance. This Samadhi is called restraint. The absence of anykind of good or bad thoughts rising in mind is called the conquest of Saman Vayu. This conquest means that the yogi exercises an authority on this state but without any pride.

So long there remains even a single impression or thought the consciousness remains unequal. With the absence of thoughts the spiritual light grows correspondingly. In the total absence of thoughts the *Praan* in the state of *Samadhi* becomes *Sam* (uniform). With complete restraint the divine light, distributed among innumerable dispositions is attained and the yogi gets supremely enlightened .

Only the supreme is effulgent. Except him every thing is only darkness. In the state of trance with *Praan* also becoming uniform the yogi also becomes effulgent.

श्रोत्राकाशयोः सम्बन्ध संयमाद् दिव्यं श्रोत्रम् ।।41।।

#### 41. SROTRA AKAASHAYOH SAMBANDHA SAMYAMAAD DIVYAM SROTAM

**SROTRA:** (of) ear; **AKAASHAYOH:** and space or ether; **SAMBANDHA:** (on) relation; **SAMYAMAAD:** by performing Samyama; **DIVYAM:** 'divine'; superphysical; **SROTRAM:** hearing.

When the ears and space are restrained by a yogi, he becomes divine. In this state the ears listen celestial music of space. The ordinary sounds and music of world do not please or displease any more to a yogi. The yogi through constant hard meditation rises

above everything mundane and becomes a vast void like space. He is not pleased or displeased by any word of Yog and sensual pleasers.

Once Bhagwan Buddha was on a wandering mission. Devdatta bribed some persons to humiliate him and asked them even to kill him if resisted. They stood on the way Buddha was passing by. When Bhagwan Buddha came near they started abusing him and call him bad names. Buddha heard them quietly without getting exited. When they got tired, Bhagwan Buddha said, *Bhante!* have you finished talking? They said we were not talking, we were abusing you. Buddha said gently it is one and the same. I heard you for more than an hour now it is your turn to listen me just for sometime. They agreed Bhagwan Buddha began his Sermon. He spoke on sensuous pleasure and mortal nature of man, his dispositions and their natural outcome.

Hearing his discourse they felt very much ashamed. They told the whole truth and prayed him to keep them in refuge of his grace. Bhagwan Buddha initiated them as mendicants.

Bhagwan Buddha had no impact of foul words, because he was strongly established in dispassionateness. In the state of trance he had risen above all dispositions. Every meditator at this state of *yogpath* transcends likes and dislikes. Such a yogi like the space sees and hears everything but remains unaffected by good or bad views or words. In this state he hears everything clearly. Who is admiring and who is criticising. He can even read and hear what is going on inside other's mind. It is so because in trance a yogi's senses and mind become all encompassing like space. In 'Brahdaranyak Upanishad' it is said that when *Praan* the life force of breath is fixed in the void of space like ears they become the ten directions and all pervasive space. Now in this order, let us see another kind of *Sanyam* (restraint).

कायाकाशयो सम्बन्ध संयमाल्लधुतूल समापत्तेश्चाकाश गमनम् ।।42।।

#### **42. KAAYA AKAASHAYOH SAMBANDHA SAMYAMAAT TULA SAMAAPATTEH CHA AKAASH GAMANAM**

**KAAYA:** (of) the body; **AKAASHAYOH:** (and) apace or ether;  
**SAMBANDHA:** (on) relation; **SAMYAMAAT:** by performing

**Samyama; LAGHU: (with) light (opposite of heavy); TULA: Subtle; SAMAAPATTEH: by coalescence of the mind with supreme; by (bringing about) rapport; CHA: and; AKAASH: space; sky; GAMANAM going in; passage through.**

In the most subtle state of restraint of body and space the yogi attains the capableness of walking in space.

Birds, insects, moths also fly in space. They have not attained this capableness by any restraint or trance and practising yoga. Then what does Maharshi want to convey through these maxims? what does he want to give a yogi by initiating him into yoga?

Good and bad impressions of innumerable births are lying in the firmament of consciousness. Each impression takes a new birth in a body form. The soul suppressed by these impressions travels through innumerable bodies. With the practice of meditation keeping mind fixed on a point constantly *Dharana* (retention) and *Samadhi* (trance) when the yogi becomes space like., when no good or bad thoughts exist any more; this state of yogi is called his state of traveling in void (space) which simply means that he has transcended all thoughts and dispositions.

“शून्ये आइल शून्ये गइली शून्य भई परवेशीए कतह कबीर सुनो भई साधो कमी रही न वेशी” ।

*(When the mind is moving about in space and enters in space finally, all the thoughts of such a sadhak are destroyed.)*

With constant meditation as the yogi goes on drawing together his consciousness, the impressions which bind the soul in innumerable bodies go on getting destroyed. When rendered extremely frail in the subtle state of consciousness, free from all obstructions the yogi takes to self-levitation. When a yogi in trance state of restraint removes all impressions in the form of different bodies cast as cover over soul; what is exactly. the state of such a yogi is described in the following maxim.

बहिरकल्पिता वृत्तिमहीविदेहा ततः प्रकाशावरणक्षयः ।।43।।

#### **43. BAHIR AKALPITAA VRITTI MAHAABI DEHAA TATAH PRAKASH AAVARANA KHSAYAH**

**BAHIR: outside; external; AKALPITAA: unimaginable; VRITTI: state (of mind); MAHAABI DEHAA: (name of a) Yogic Siddhi**

**enabling the Yogi to remain without a body (here, the mental body); TATAH: thence; from it; PRAKASH: (of) light; AAVARANA: covering; KHSAYAH: Total obliteration**

On total obliteration of impressions which kept the soul (light) covered, *Mahavideha awastha* is attained. This state is beyond consciousness of intellect or imagination.

In *yoga Sadhna* with the restraint of thoughts and dispositions the impressions go on becoming weak. Restraining one thought is restraining one impression. The extinction of one impression means freeing soul from confines of one body. In this way, with constant practice and endeavour when a yogi succeeds in removing all impressions the soul becoming free from bodies one by one, the yogi attains the *Mahavidehawastha*, which means freedom of soul from all impressions. This yoga is not a subject of intellect or imagination. This state is to be attained with constant practice of *yoga sadhna*. Therefore this state is called *Bahir Akalpita Vritti*.

How does it all happen is further elaborated.

स्थूलस्वरूप सूक्ष्मान्वयार्थत्वं संसमाद् भूतजयः ।। 44 ।।

#### **44. STHOOLA SVAROOPA SUKSHMA ANVAYA ARTHAVATTVA SAMYAMAAT BHOOTAJAYAH**

**STHOOLA: (on) gross (state); SVAROOPA: real or constant form; SUKSHMA: subtle (state); ANVAYA: all-pervading (state); ARTHAVATTVA: subservience to the purpose; function (state); SAMYAMAAT: by performing Samyama; BHOOTAJAYAH: mastery over the )Pancha) Bhootas.**

when *Sanyam* (restraint) is observed separately in material and subtle bodies a yogi attains victory over everything.

Any kind of thought is an impediment in attainment of *Samadhi* (trance). Therefore first thing is to renounce the attachment and love of all things of the material world including the attachment with ones body as it is also an impediment in trance. Thereafter the renunciation of all sensuous pleasures of the subtle body through constant practice of meditation, *Mahavidehawastha* is to be attained.

Yogeshwar Sri Krishna has made it clear saying, that one who does not think of sensuous pleasures, becomes free from them

but inside him attachment for them remains still. My devotee, by perceiving me becomes free from this attachment also.

The way and order in which the corporeal bodies and the material world are formed, in the same order they get merged also by the yoga process. This process is called an ordered restraint also.

In the order of composition of this material world first space and from space the wind and then fire, water and earth are created. These five together with mind create a body. What are these elements? What is their nature? These doubts are to be cleared by some enlightened person.

A yogi given to meditation, respectively goes on merging earth in water element, water in fire, fire into wind and wind into space, space into its causal form and attains trance state of restraint.

A yogi in the same order frees himself from all impressions which cause different births in different forms. The impressions of innumerable births of sorrow and suffering are created by subtle body. Thus with the restraint of material body the restraint of subtle body also is accomplished.

The entire universe is a disorder of five elements of space, wind, fire, water and earth and three attributes of sat, Raj and Tam. The material world is created with the cooperation of subtle bodies. Subtle body is a group of sixteen elements, consisting of nine organs, mind, intellect, consciousness, ego, *Tejas*, *Pragya* and living soul. Maharshi Patanjali says that the restraint is to be attained separately in each of them and reached to a state of trance through restraint.

In the beginning of meditation the mind is naturally drawn towards sensuous objects. In such a state a Yog with great restraint and prudence concentrates his mind only in meditation.

Maharshi has only to say that the external material world and the subtle internal world are the impediments in meditation. The thoughts related to these worlds create obstructions. Therefore very prudently, keeping an eye on the result restraining all thoughts of sensuous nature, the trance is to be attained.

One who has been able to get victory over all material objects and thoughts with prudence and restraint, he achieves other

supernatural powers also.

ततोऽणिमदि प्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च ।। 45 ।।

#### 45. TATO ANIMAADI PRADUBHARVAH KAAYAH SAMPAT TAT DHARMA ANIBHIGHAATAH CHA

**TATO:** thence; from it; **ANIMAADI:** (of) Animan, etc., the group of eight Siddhis of which Animan is one; **PRADUBHARVAH:** appearance; **KAAYAH:** (of) the physical body; **SAMPAT:** perfection; wealth; **TAT:** of them (of the Pancha-Bhootas; **DHARMA:** attributes; functions; **ANIBHIGHAATAH:** non-obstruction; not-overcoming (of the Yogi's body); **CHA:** and

With the victory over elements, The yogi attains other *Siddhiyan* (divine powers) also without any impediments in his *Dharm* (Yog path) 'The way of Yog'.

A yogi attains *Mahavidehawastha* only when all the impressions are destroyed. In this state the mind of a yogi becomes very subtle. He can stay in this condition as long as he desires. This is possible on account of his achievement of new power of Anima. Just as an atom can not be further split, This Anima also is the most subtle power of consciousness attained only in the climax state of yoga.

Another power is '*Laghima*'. This power comes only when ego is completely destroyed, which is very difficult. Arjun said to Bhagwan Sri Krishna, Bhagwan! I find to fix mind at one place as difficult as holding of wind. Sri Krishna told undoubtedly it is very difficult to hold mind at one place but with constant practice and renunciation it becomes possible. This is what Maharshi Patanjali says. "अभ्यास वैराग्याभ्याम तन्निरोधः"

With Practice and renunciation a yogi free from ego should consider himself a nondescript. This state of feeling is the fruition of the power of '*Laghima*'.

प्रभुता से लघुता भली लघुता से सब होय ।

जस द्वतीया को चन्द्रमा माथ नवे सब कोय ।।

प्रभुता से लघुता भली प्रभुता से प्रभु दूर ।

चींटी लै शक्कर चली हाथी के सिर धूर ।।

To attain this power of '*Laghima*' even the sovereign kings, despite humiliations did not give up patience and equanimity.

Bhagwan Buddha, in order to practise this '*Laghima*' asked *Bhikshu* (monks/mendicants), as and when they begin to feel a sense of pride then they should see to their cropped head, cotton clothes and the begging bowls. Bhagwan Buddha made even princes to beg so as to keep themselves away from any pride and remain grounded in '*Laghima*' the sense of being nondescript. "सबहि मान प्रद आप अमानी" Such an exercitent becomes worthy of the grace of the magnificent God. The divine magnificences begin to woo such a yogi and thus people begin to get happiness. But the yogi does not pay any heed to them but keeps firmly embarked on his mission. This is by itself another *Siddhi* (supernatural power) known as '*Garima*'. The powers of '*Garima*' never come to an end. Such a yogi by his solemnity and patience makes his glorious presence felt among the knowledgeable persons and scholars.

An exercitent (yogi) without any desires and ego and remains engaged in meditation begins to receive anything by his sheer resolve.

जो इच्छा करिहु मन माही ।

हरि प्रसाद कछु दुर्लभ नाहीं ।।

(*What ever you wish in mind. By the grace of God nothing is impossible.*)

Such a power is called 'attainment power'.

The meditator, who never desired any thing material and is engaged in meditation, begins to experience all the desires he had wished before present themselves before him, but the yogi without entertaining them remains engrossed in meditation because all the supernatural powers are only impediments in realisation of the supreme. This manifestation of desires wished earlier is by itself an attainment of power called *Prakamya* power.

If the yogi does not get entangled in them than he attains another *Siddhi* (power) known as *Vashitva*, which controls the mind and the senses and the yogi now attains the power of perceiving his God everywhere. With this experience of "ईशावास्यमिदं सर्व" the yogi finally attains the *Ishatva* power.

सो अनन्य जाके असि मति न टरइ हनुमन्त ।

मैं सेवक सचराचर रूप स्वामि भगवन्त ।।

तत्पश्चात् “सियाराम मय सब जग जानी।”

(*Ah! Hanumanji, one whose intellect becomes firm, such a devotee perceives the presence of God in animate and inanimate things, and then in the whole universe.*)

Exercising perfect discretion and understanding full well the outcome of material, sensuous pleasures a yogi in the climax state of yoga attains *Samadhi* (trance). One who has understood the outcome of the material sensuous pleasures, can never have any desire for them. He has no impediments in observing his Dharma of realisation of the supreme. “धारयति इति धर्मः” one who sustains this universe that quintessential is the supreme. knowing him is the Dharma. No sensuous thoughts can create any obstructions for a meditator who has no sensuous desires.

With powers like 'Anima' etc. a yogi also attains *Kaya-sampatti* (body-power). Now let us see what is this body-power.

रूपलावण्यबल वज्रसंहननत्वानि कायसम्पत् ।।46।।

#### 46. ROOPA LAAVANYA BAL VAJRA-SAMHANANATVAANI KAAYA SAMPAT

**ROOPA:** beauty; **LAAVANYA:** fine complexion; gracefulness; **BAL:** strength; **VAJRA-SAMHANANATVAANI:** adamant-hardness; extraordinary cohesion; **KAAYA:** (of) the physical body; **SAMPAT:** perfection.

Attractive, pleasing appearance, strength like lightening and well built body are the attributes of a healthy body.

“साधन धाम मोक्ष कर द्वारा” In yoga *sadhana* (spiritual endeavour) physical body has a great importance. Its a dwelling place of *sadhan* and an open door to emancipation. With constant practice of meditation, in the state of a trance, a yogi attains different powers *vibhuti* which make his personality glowing and his body sturdy.

अवधपुरी आवत प्रभु जानी ।

भई सकल शोभा की खानी ।।

सोई पावन सोई सुभग शरीरा ।

जो छल छांड़ि भजहि रघुवीरा ।।

(*When it heard the news of arrival of Prabhu(Ram), the whole Avadhpur turned into a mine of ambience. Goswamiji says*

*one who worships him free from vice and craft, he alone is holy and handsome.)*

An exercitent absorbed in meditation is like a mine of beauty, he has the strength of spiritual power. This is the reason and also the fact that Kagbhusundi, even God Shiva and Hanuman, Angad all appeared pleasing and loving after attaining divinity.

A yogi after mastering all the eightfold ways of yoga becomes adamant. Nothing can move or disturb him. That is why it is called the riches of body attained by yoga.

This state of trance by restraint is not possible without restraint of senses, nor is any attainment of supernatural powers is also possible. Therefore the sage now tells, how to exercise this restraint on senses.

ग्रहण स्वरूपस्मितान्वयार्थवत्त्व संयमादिन्द्रिय जयः ।।47।।

#### **47. GRAHANA SWAROOP ASMITAA ANVAYA ARTHAVAATTVA SAMYAMAAT INDRIYAJAYAH**

**GRAHANA:** (on) conscious of power of cognition; **SWAROOP:** real nature; **ASMITAA:** I-am-ness, Identity, egoism; **ANVAYA:** all-pervasiveness; **ARTHAVAATTVA:** subservience to the purpose; function; **SAMYAMAAT:** by performing Samyama; **INDRIYAJAYAH:** mastery over the sense-organs.

The different powers of senses and their intermingled power gives rise to Asmita. By (संयम) restraint one can conquer senses and attain victory.

Maharshi Patanjali in the third maxim of '*Sadhanpad*' has made a mention of Asmita as one of the afflictions. Explaining this *Asmita* in the sixth maxim, he says- "दृग्दर्शनशक्त्योरे कात्मतेवास्मिता". A yogi to destroy all these afflictions endeavours constantly till the attainment of trance.

There is only one instance of *Asmita in Samadhi Pad*. This feeling of *Asmita* is with every sense perception, that is why it is described here so comprehensively..

In '*Samadhi pad*' how to win over them is not told. Here it is explained very clearly- Intermingling of senses with it's power, which has given rise to the feeling of '*Asmita*', That power is to be separated by

restraint and victory over senses, attained.

An eye does not see, an ear does not hear, nose does not smell and the tongue does not taste anything and skin also has no tactile sense of touch. A sleeping person does not listen or feel anything. How come it? It is so because, the power of senses of a sleeping person has lost connecting link with his senses. A man in normal condition thinks that he is seeing, listening, tasting or touching something. This is his illusion only. This illusion is to be separated by restraint before the yogi attains *Samadhi*. This is what is explained by Maharshi in 'Samadhipad' by means of *Pratyahaar* (retraction). The same thing is repeated here again, more emphatically. All the senses are to be concentrated in the form of the adorable supreme and attain *Samadhi*. In the state of trance only the senses are best conquered.

Yogeshwar Sri Krishna says, Arjun, those who do not think of sensuous pleasures, they become free from them, but the attachment to them does exist. By perceiving me even attachment disappears. But restraining the senses obstinately and thinking of them in mind are only vainglorious. Such persons do not become free from attachment or sensuous pleasure and are only consigned to hell. Such obdurate persons can never conquer the mind or senses.

Maharshi has to say that one should gradually try to restrain the animated power into the divine form, separating it from senses and calling a stop for all sensuous objects and pleasures to attain trance because only in the constant state of trance the total victory over senses is possible.

The mind enjoys sensuous pleasures through senses. Separating senses from sensuous objects mind gets stabilised. With the conquest of senses mind is also conquered. Maharshi continues further-

ततो मनोजवित्वं विकरण भावः प्रधानजयश्च ।।४८।।

#### 48. TATO MANOJAVITVAM VIKARANBHAAVAH PRADHAANAJAYAH

**TATO:** thence; from it **MANOJAVITVAM:** fleetness or speed like that of the mind **VIKARANBHAAVAH:** condition of being

**independent of instruments; un-instrumental state  
PRADHAANAJAYAH: conquest of Pradhaana, i.e. conquering  
of Sense organs**

The conquest of senses is the main Victory. After this Victory, thoughts of mind and capableness to know everything is attained along with clean pure feeling.

The creation of the world takes place from union of mind and senses. With the conquest of mind and senses the nature comes to an end. When Shankaracharya attained this state, he said there was never ever the creation. The intention behind the creation of nature and its dwelling place is mind with senses. One who wins over them wins the nature (world) also. In such a state the heart is tranquil and pure. A yogi in this state has the capableness of knowing all the things distant or near. Hanumanji had attained this capableness through yog, that is why he is said to be “मनोजवं मारुत तुल्य वेगं जितेन्द्रियं, बुद्धि मतां वरिष्ठम्” Every seeker of yoga passing through all stages of yoga attains this state of self realisation. With Victory over nature and with resolve of mind and knowledge of every thing and the purity of heart; what is exactly the state of such yogi? Maharshi says-

सत्त्वपुरुषान्यता ख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥४९॥

**49. SATTVA PURUSHA ANYATAA KHYAATI MAATRASYA  
SARVA BHAVA ADHISHTHATRITVAM SARVA-JYNAATRITVAM  
CHA**

**SATTVA PURUSHA** The God **ANYATAA**: distinction; difference  
**KHYAATI**: awareness, Knowledge **MAATRASYA**: only **SARVA**  
(over) all **BHAVA**: states or forms of existence  
**ADHISHTHATRITVAM**: supremacy **SARVA-JYNAATRITVAM**:  
omniscience **CHA**: and

With destruction of all the nature born disorders and the knowledge of the conscious soul (supreme) a yogi becomes omniscient. In this state of *Satogun*, and the knowledge of the supreme soul he sees everywhere his *Isht* (adorable/God). सियाराम मय सब जग जानी” With this knowledge the yogi becomes one with God. With this assimilation the yogi is equipped with all the attributes of God and becomes omniscient. “जानत तुम्हहि, तुम्हहि होई जाई”. A drop of water mixed in ocean acquires all the attributes of ocean. Similarly an

individual soul (*Purush*) free from all undesirable things like nescience, self-identity, attachments, envy, anger becomes infinite and omniscient (God). In entire Yogdarshan only the means and way to get rid of these afflictions are told. The same is being repeated here. The *Purush* (self) free from *Tamas* (Ignorance) and *Rajas* (Passion) with Nature becomes omniscient.

One who has conquered all the senses and the sensuous pleasures through constant meditation; whose nature is self-restrained, such an internally restrained yogi with purity of heart, realising the God and assimilating in him attains the same state, where meditation comes to an end.

On attainment of the supreme the yogi renounces even meditation but is not proud of this most exalted state. Maharshi continues after this-

तद्वैराग्यादपि दोष बीजक्षये कैवल्यम् ।। 50 ।।

## 50. TAD-VAIRAAGYAAT AAPI DOSHA BEEJA KHSAYE KAIVALYAM

**TAD-VAIRAAGYAAT:** from non-attachment that (*siddhi* referred to in previous Sootra) **AAPI** even **DOSHA:** (of) bondage; defect **BEEJA:** seed **KHSAYE:** on the destruction **KAIVALYAM:** Liberation, emancipation.

After the destruction of seeds of all disorders and disenchantment with all *Siddhi* the supernatural powers including yoga, a yogi attains '*Kaivalya*', (the state of being free from the cycle of birth and death).

Annihilating impressions, with roots and all; born out of *Maya* by thoughts born out of *Ritumbhara* intellect and their assimilation with the conscious mind, divine riches are of no use personally for a yogi and thus he gets detached from those attributes. This state of total freedom from all attributes is *Kaivalya* (emancipation or salvation)

In the beginning of yoga an exercitant renounces sensuousness and with constant meditation attains the state of *Samadhi* (trance). A yogi with restraint in senses attains several supernatural powers till the attainment of trance, which have been partly described in '*Vibhutipad*'. A yogi overcoming these

impediments attains the state of self realisation. At this stage the function of Godly attributes comes to an end and therefore a yogi is disenchanted with them. However, this state does not make the *Sadhak* feel proud.

A yogi enters Yog only after renouncing all the sensuousness first and with attachment to yoga. Renunciation of sensuous object and with practice of meditation his *Karma* (actions) become frail in the peak state of *Samadhi* (trance). With actions their source of origin, consciousness also gets assimilated. This is the germinating seed which produces impressions which is the cause of innumerable births in different forms. Consciousness which is the seed is responsible for creation of impressions present themselves as impediments and become the cause of sorrow and happiness. To deviate the mind from meditation is their function. They disturb meditation again and again. They are the flaws. The consciousness which generates these flaws of impression gets assimilated with the self realisation. So long consciousness exists the birth is inevitable. With the assimilation of consciousness a yogi attains the Kaivalyapad, when he becomes completely free from the cycle of birth and death. The consciousness the cause of birth and death and the impressions caused by it are eliminated in the climax state of *Samadhi*.

many scholars from intellectual level argue that life after enjoying for sometime comes back again. Maharshi says once the consciousness, which is the source of birth and death and seed of the flaws is itself destroyed, who will create flaws? can a roasted or a ground seed ever germinate? with the destruction of seed the yogi attains *kaivalya* means freedom from the cycle of birth and death.

This is where the meditation ends. But before the attainment of *kaivalya*, the yogi who has conquered his senses and his mind, has already acquired many (विभूति) divine powers, which enhance the reputation in society. with this growing recognition, external and internal impediments also increase. How does a yogi overcoming all these attains the *kaivalya* ? Maharshi explains now-

स्थान्युपनिमन्त्रणे संगस्मयाकरणं पुनरनिष्ट प्रसंगात् ।।51।।

## 51. STHAANYU APANIMANTRANE SANGA SMAYA AKARAN

## PUNAH ANISHTA PRASAMGAAT

**STHAANNYU:** (by) the local authority; the superphysical entity in charge of the world or plane; powers of spaces  
**APANIMANTRANE:** on being invited **SANGA** attachment; pleasure **SMAYA:** respect; pride; smile of complacency  
**AKARAN:** avoidance; no action of **PUNAH:** again **ANISHTA:** (of) the undesirable; the evil **PRASAMGAAT:** because of the recurrence or revival

On being recognised and honoured by the superior authorities and deities, yogi should not get puffed up. He should not feel elated by their company as this may lead to disaster again.

A yogi who is constantly engaged in meditation with due care and caution, conducting himself with restraint at each rung of success and attainment supernatural powers will continue to come. This brings him unprecedented name and fame. This should not distract a yogi and make him feel proud of himself. If he develops demonic streak of Ravan his downfall is assured. Many a yogi get debased even after attaining the climax stage in yoga. Maharshi has made a mention of this as a beacon light for them. How can a yogi save himself from such impediment and doom ? Maharshi suggests-

क्षण तत्क्रमयोः संयमद्विवेकज्ञानम् । 52 ।।

## 52. KHSANA TAT-KRAMYOH SAMYAMAAT VIVEKAJAM JYNAANAM

**KHSANA:** (on) moment **TAT-KRAMYOH:** (and) its order; succession **SAMYAMAAT:** Restrain, by performing Samyama  
**VIVEKAJAM:** born of awareness of Reality **JYNAANAM:** knowledge.

By restraint in moments the knowledge born of reason is attained. This discretion saves one from the pride of achievement of perishable and of name and fame. A Yogi by reason born of discretion becomes succesful in restraining moment and its succession.

The last residual part of any object is called atom. Similarly the smallest part of time is called moment. An aspirant after learning from the accomplished master of yoga, how to make the best use of every moment of time, makes use of every moment. The change of

moment is called succession restraining of each moment brings about restraint of succession. The chanting of 'om' should go on unstopped so that no thought finds any space in between two moments.

If restraint is accomplished thus by the yogi the *Vivek Gyan* (rational knowledge) is attained. The moments are to be restrained perfectly. Yogeshvar sri Krishna advised Arjun to keep himself engaged constantly. Bhagwan Mahaveer said to his disciple Gautam that time is eating up life at every moment. Therefore, Gautam don't waste even a single moment of life after those perishable pleasures. Cast off at once the burden of your sorrow and unhappiness.

The same thing is said by the Saint Kabir --

जागत में सुमिरन करै, सोवत में लौ लाय ।

सुरत डोर लागी रहे, तार टूट न जाय ॥

*(The continuity of meditation should not be broken awake or asleep. The thread of concentration in meditation should not get snapped.)*

The success is possible only when one keeps the mind engaged somewhere constantly in chanting of name and form and the continuity of meditation is not ruptured and no extraneous thought intervenes, no hair breadth space is allowed in between two moments. If this continuity is maintained, the success is not far away. The yogi who is able to restrain in moments and their order always dwells in his breathing. Such a yogi appears to be an insane because his external behaviour is totally different from a normal person. He is always cautious about an alien thought. Only such an exercitant can exercise restraint in moments. Only an accomplished in prudence can restrain every moment. In the absence of prudence there is a risk to fall down. The aspirant who watches the rising name of the adorable can not see outside as to who came in went out whether it is rich or poor, who is protector and who is watchman. Because, by prudence we recognise truth or falsehood. A prudent aspirant in the stake of Yog succeeds in restraining of every moment.

What is eternal and what is ephemeral ? Which is afflicting disposition and which is non-afflicting ? The capacity to know all this comes to the yogi with prudence. What are other benefits of this prudence the sage continues.

जाति लक्षण देशैरन्यतानवच्छेदातन्तुल्य योस्ततः प्रतिपत्तिः ।।53।।

### 53. JAATI LAKSHANA DESHAH ANYATAA ANVACHCHHEDAAT TULYAYOH TATAH PRATIPATTIH

**JAATI:** (by) class **LAKSHANA:** characteristics **DESHAH:** place; position **ANYATAA:** (of) separateness; difference **ANVACHCHHEDAAT:** because of the absence of definition **TULYAYOH:** of the two equals **TATAH** from it **PRATIPATTIH:** understanding; knowledge (of distinction).

Prudence (*Vivek Gyan*) enables to make two comparable things cognizable. Without this rational knowledge this was not possible earlier, due to their, class, characteristic and place. No change can be brought about in this rational knowledge.

Where there are two different things, it is easy to decide, but when they are identical like Bali and Sugreev belonging to the same class and of same attributes, of same place, to decide about the truth and untruth; loss or gain is the function of the rational knowledge.

Vibheeshan and Ravan both belong to the same class, family and place so to say; the word father by itself is a simple common word and may sound similar, like Sri Ram's father or Prahlad's father. But there is a vast difference. Similarly in case of word Mama, with regard to Shakuni, Marich and Lord Sri Krishna who is (maternal uncle of Abhimanyu) But there is a great difference from the view point of *vritti* and effect. This difference is decided by the rational knowledge Diti and Aditi both were the wives of Seer Kashyap. One gave birth to demons, the other to the Gods. Both have a common father. *Vritti* is one word but one is afflicting while the other is non afflicting. Both these dispositions dwell in their domain, the heart. Only rational knowledge (discreation) can differentiate them.

A yogi in meditation alone receives and understands intimations of spiritual experiences. *Sadhak* (meditator) in the proximity of spiritual master with faith and total dedication takes to meditation, the spiritual master (*Sadguru*) through such spiritual experience guides him. This state has already been mentioned in eighteenth maxim of 'Sadhanpad'.

Sometime the meditator viewed a sword during experience. In yoga, The sword is the symbol of knowledge and renunciation.

Now, which is the afflicting disposition and non afflicting is decided by discretion. At the time of the experience, who is using the sword and for what end. If the sword is in the hand of an ugly black person, it indicates that he is giving up meditation, destroying divine treasure and returning to the material world, his mental state is realised only by a yogi as to how he takes to an afflicting disposition through his rational knowledge. If the same sword is viewed in the hands of a good person or some deity with some noble intention, then it indicates divine knowledge and giving up of ignoble thoughts.

The function of a sword is to cut, this is one class, one attribute. But from this view point of afflicting and non-afflicting consequences a judicious *Sadhak* separates them. This is what Maharshi says, that what can not be separated or divided by class, attributes and place, which is similar in appearance, in such condition rational knowledge can decide.

What other advantages and capableness a yogi attains from rational knowledge or discretion, Maharshi elaborates.

तारकं सर्वविषयं सर्वथाविषयक्रमं चेति विवेकजं ज्ञानम् ।। 54 ।।

#### **54. TAARAKAM SARVAVISHAYAM SARVATHAAVISHAYAM AKRAMAN CHA ETI VIVEKKAJAN JYNAANAM**

**TAARAKAM:** transcendent; that which helps to 'cross over' (the ocean of existence) **SARVAVISHAYAM:** cognizing all objects at once or simultaneously **SARVATHAAVISHAYAM:** pertaining to all objects whatsoever in the past, present and future; pertaining to all objects and process and in all time and all space **AKRAMAM:** successionless; orderless; transcending the World Process **CHA:** and **ETI:** finish; end of anything (here subject) **VIVEKAJAM JYNAANAM:** knowledge born of the awareness of Reality.

Rational knowledge liberates the yogi from all worldly bondage and also attains the capableness to emancipate others. A yogi in possession of this *Vivek Gyan* (rational knowledge) comes to know all things and objects with or without order and even, their real nature and appearance.

Goswamiji says-

वारक नाम जपा जग जेऊ । भयउ तरन तारन नर तेऊ ।।

*(One who meditates with discretion such a yogi transcends all senses and attains flawless state of mind the eternal salvation.)*

With this rational knowledge the yogi transcends all senses and sensuous objects and attains the supreme state of flawless consciousness and attains his destination the *Kaivalya pad*.

सत्त्व पुरुषयोः शुद्धिसाम्ये कैवल्यम् ।। 55 ।।

## **55. SATTVAPURSHAYOHA SHUDDI SAAMYE KAIVALYAM**

**SATTVAPURSHAYOHA: of Sattva and Purusha SHUDDHI: (of) purity SAAMYE: on equality KAIVALYAM: Liberation**

Absolutely flawless *Chitt* (mind) is virtuous pure and equable. In this climax state of virtuosity. The yogi perceives the supreme being and attains the 'Kaivalya' his real self.

With this *Vivek gyan* the rational knowledge, transcending all impediments and impressions yogi attains the sheer pure state of mind with equanimity. All thoughts virtuous and vicious cease to exist. In this equable state of mind and with the knowledge of the (पुरुष) the supreme, the yogi attains the state of 'Kaivalya'. This is the '*Kaivalya Gyan*' of bhagwan Mahaveer. Yogeshwar Sri Krishna also says the same.

इहेव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ।। (गीता 5/19)

An exercitent constantly engrossed in meditation conquers the world in his life time only by eliminating disorders along with all impressions. This makes his mind equable. On his side the supreme soul is also flawless and equable. This enables the yogi with in a moment to establish himself in the supreme self.

Before exercitent the supernatural powers present themselves. The yogi attained in rational knowledge crosses over these impediments and realises his real form, called liberation (कैवल्य) or emancipation, the yogi becomes free from the transporting cycle from womb to tomb.

When the supernatural powers presented themselves before

‘OM’  
‘Shri Parmatmane Namah’

## KAIVALYA PAD

After realizing the imperative importance of yoga from yogeshwar Sri Krishna, Arjun asked him, Ah ! *Mahabaho* (long armed) Ah ! Govind, if this yoga were not like a small patch of cloud that rises in the sky but neither does it rain nor does it join the other massive clouds and by a gust of wind gets scattered in a moment, and disappear. Yogeshwar Sri Krishna said, Arjun ! such a person never gets destroyed either in this world or in the world hereafter because one who takes recourse to this emancipatory yoga never faces a state of misfortune. His welfare is ensured. Arjun! a *Saadhak* meditator fallen from yoga attains the realm of virtuous persons and after enjoying the desired pleasures is born again in some noble family. With this birth, as coincidence he picks up his meditation of the previous birth and with spiritual practice by and by he attains the supreme state.

कच्चित्रोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ अ.6/38

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ अ.6/43 ॥

Yegeshwar Sri Krishna said Arjun ! one who takes resort to yoga never gets destroyed. Just some practice of this yoga redeems one from horrible fear of birth and death. One who steps in with faith his welfare is ensured. There are no adverse results of yoga, nor any risk of getting mired in power attained from spiritual attainment. Yogeshwar Sri Krishna has added nothing of his own, he has only endorsed what has been said earlier by ancient seers.

“ ऋषिर्भि बहुधा गीतं ”

नेहाभिक्रम नाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायतो महतो भयात् ।।

(गीता, 2/40)

In formal, conventional education one might achieve a very high position or degree, but in his new birth he will have to go through all over again from the very beginning. However, this is not true in meditation or yoga. The knowledge attained by yoga is never destroyed. In the next birth the exercitent starts his practice from where he had left it in his previous birth. Yoga is imperishable and the spiritual powers attained from it are also imperishable. This truth has been accepted by every enlightened sage. The same truth is elaborated in the very first maxim of '*Kaivalya Pad*'.

जन्मौषधिमंत्रतपः समाधिजाः सिद्धया ।।01।।

### 1. JANAM AUSHADHI MANTRA TAPAH SAMAADHI JAAH SIDDHIYAH

**JANAM:** birth **AUSHADHI** drugs **MANTRA:** incantation; a group of words whose constant repetition produces specific results **TAPAH:** austerities; purificatory actions; penance **SAMAADHI:** trance **JAAH:** born of; are the result of **SIDDHIYAH:** attainments; occult powers.

In the last chapter '*Vibhuti Pad*' Maharshi has made a mention of some important spiritual powers (*Siddhiya*) Here, while elaborating upon their techniques, he says that many a yogis attain these powers through the practice of techniques such as of birth, incantation, drugs, Tap (penance) and that power which comes with *samadhi* (trance).

From the maxim, it seems as if different methods are suggested to attain these *Siddhi* (spiritual powers). It is not so at all. Rather, on the basis of *Sadhak's* (maditator's) capableness, and his attitude the one and the same practice is presented variously. An exercitent, who is near completion of his meditation, and has almost attained *samadhi*, all impressions are already destroyed, only the *Chitta* (consciousness) remains to be dissolved. Such yogis are called '*Bhav Pratyaya*' yogis, such yogis have only to take birth, they need no practice. Such yogis are inherently accomplished with super natural and divine powers like Sri Krishna, Sri Ram, Bhagwan Buddha, Mahaveer, Guru Nanak Dev, Kabir and revered Paramhansji Maharaj etc. Such a yogi possesses an innate genius

since his birth. Such yogis succeed in completing their practice in a very short time in the proximity of a spiritual master. The adorable paramhansji Maharaj used to say that in the proximity of Sadguru and his meagre service all the practice of the past was so easily gained again as one gets unexpectedly a thing lost sometime in the past. Such yogis are inherently accomplished with super natural powers. Other yogis accomplish them through other techniques like devotion which works like medicine (औषधि) 'रघुपति भगति सजीवन सूरी:' and mantra. "महामंत्र मणि विषय व्याल के, मेटत कठिन कुअंक भाल के" Mantra has the power to transcend a yogi above the three attributes. So, Yogeshwar Shri Krishna said to Arjun 'rise above the three attributes with the help of this yog process', because so long the three attributes are present till then, birth, death, oldage, ailment and unhappiness are there. *Mantra* is that which purts an end to the three attributes. "मंत्र मूलम गुरु वाक्य", The technique bestowed by *sadguru* with restraint of mind and all other senses, the super natural powers are attained. Doing this repeatedly is (*Tap*) Penance. With penance, and restraining of mind spiritual powers are attained. Meditation *Sadhan* is the same, An exercitent *Sadhak* according to his capacity, restrains his mind because during this period of restraint spiritual powers manifest themselves. This restrained mind in turn changes into the state of *Samadhi* trance, in which all the spiritual powers are attained. The divine magnificences are countless. Sri Krishna, in the tenth chapter of Geeta has said- Arjun, there is no end to my magnificences. Why do you want to know more about them ? All the objects of this world put together but constitute only a small part of my magnificence.

A yogi attains these powers according to his capableness and as per his renunciation and restraint.

Now in the next maxim the gradual stages of a yogi's progress from one stage to another is described.

जात्यन्तर परिणामः प्रकृत्यापूरात ।।०२।।

## 2. JAATYANTARA PARINAAMAH PRAKRITI AAPOORAAT

**JAATYANTARA:** into another class, species or kind  
**PARINAAMAH:** change; transformation **PRAKRITI:** Nature which makes, acts, creates; natural tendencies or potentialities  
**AAPOORAAT:** by the filling up or over flow.

*Jatyantar* is the result of the culmination of nature and it means change from one class to another. In the practice of yoga there are four classes of exercitent , *Brahman*, *Kshatriya*, *Vaishya* and *Sudra*. In the beginning of meditation the devotee is almost ignorant and knows very little, and the subtilties of *sadhana* (Spiritual Endeavour) are beyond his reach. His mind is full of thoughts, dispositions and disorders. He just can not concentrate even for a minute. However, such a devotee with faith,

chanting of name, and service of the *Sadguru* (spiritual master) gets activated in Bhajan (meditation) and develops the capableness to meditate. In this state the devotee who belonged to the class of *shudra* is graduated to the class of *Vaishya*. In this class the devotee develops the capableness of holding the name of his adorable deity, the form of his spiritual master and he becomes more patient and courageous. He now engages himself more and more in the service of the *sadguru*. He, now understands better the outcome of the material and sensuous pleasures and objects. In this way the same devotee overcomes the nature of the class of *Vaishya* and enters the nature of the class of *Kshatriya*. The devotee of this (*Kshatriya*) class enjoys full grace of *sadguru*. He conquers all his disorders and attains remarkable capableness of obedience. His mind does not play truant anymore and is absolutely tranquil. In the devotee of this class a tenacity to continue with the meditation, with absolute dedication comes on its own. with the culmination of the nature of *Kshatriya* the devotee enters the nature of the *Brahman* class; such a devotee with all conducive favour and grace of his adorable attains the climax state of yoga with supreme accomplishments. The devotee realizes his supreme self.

Maharshi Patanjali says that each meditator, according to his nature actuates himself in meditation and with gradual progression transcends the nature and attains the supreme. In yoga a meditator of each stage comes across supernatural powers. With elevated stage of meditation divine magnificences also present themselves. Change from one nature to another is yogic birth. In each birth the yogi attains supernatural powers according to his level of meditation. There is no external thing as caste. Most of the enlightened sages had no connection with any higher caste but in the fruition of yoga all

of them attained *Vipratva* the class of Brahman. Vashistha, Bhardwaj, Yagyavalka, Seer- god Narada, Valmiki and in this order Gurdev Rishabdev and his eighty one sons all attained the class of Brahman. Like maharshi Patanjali, yogeshwar Sri Krishna has also propounded this sequential state of yoga in eighteenth chapter of Geeta. All enlightened sages in the world have unanimity about the truth and the course that leads to the truth.

ब्राम्हणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ (गीता 18/41)

Yogeshwar Sri Krishna said, Arjun ! I have divided Karma among the four classes of devotees; *Beahman*, *Kshatriya*, *Vaishya* and *Shudra* according to their nature and attributes. Which is the Karma that is clearly explained by Yogeshwar Sri Krishna in the eighteenth chapter of Geeta.

यज्ञार्थात्कर्मणोऽन्यत्र लोकेऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ (गीता 18/41)

Arjun ! the conduct of Yagya is the only action, the rest of the actions constitute the worldly bondage. This yagya is to be performed with complete detachment. This Karma has been expounded more clearly in the fourth and eighth chapter. In the eighth chapter Sri Krishna told Arjun that the nature of people is to think and karma puts an end to all the thoughts. It is this Karma as enunciated in Geeta, is divided in four classes according to the nature of each class.

“भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः” ॥ अ.8/3

This is what maharshi Patanjali wants to say that the devotee who conducts himself according to the tenets of yoga gradually enters from one nature into another. In yoga a devotee of each class achieves spiritual powers and divine magnificences. There are no external castes or classes as such. There are only two kinds of man in this world, one like Gods and the other like demons

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ॥ (गीता 16/6)

A question arises here, whether the *sadhak* enters from one class into another by changing the nature or on culmination of a nature the class changes by itself.

The sage says-

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ।।03 ।।

### 3. NIMITTAM APRAYOJAKAN PRAKRITEENAAM VARANA BHEDAH TATAH KHSETRIKAVAT

**NIMITTAM:** incidental cause **APRAYOJAKAM:** non-urging; not directly causing **PRAKRITEENAAM:** of natural tendencies; of predisposing causes **VARANA:** obstacle **BHEDAH:** piercing through; removal **TU** on the other hand **TATAH:** from that **KHSETRIKAVAT:** like the farmer.

A *Sadhak* does not govern or conduct natures. Like a farmer, he is only a means to ensure a smooth flow of water. He only clears the hurdles if any in the drains. When a *Sadhak*, according to his nature, engages himself in meditation, he gathers his mind and dispositions from all sides and stabilises his mind in chanting name and the form of his adorable or *Sadguru*, impressions and external words and views which distract and disturb him, with renunciation adoration and prudence he wards them off and advancing steadily he attains his goal.

How do these hurdles appear in practice and how do these impressions arise ? This is now described in the next maxim.

निर्माणचित्तान्यस्मितामात्रात ।।04 ।।

### 4. NIRMAANA CHITTAANI ASMITAA MAATRAAT

**NIRMAANA:** created; artificial **CHITTAANI:** minds **ASMITAA:** egoism; 'I-am-ness'; sense of individuality **MAATRAAT:** from alone.

*Asmita*, which is comingling of self with dispositions is the only cause of created mind. This *Asmita* causes a great impediment in yoga-sadhana.

Maharshi Patanjali has made a mention of five afflicting dispositions in 'Sadhan Pad' The impressions made of these five main dispositions are responsible to give the living soul uncountable births to suffer. In the culmination state of yoga, they are sure to be destroyed. Among these five afflicting disposition *Asmita* is one of them. “दृग दर्शन शक्त्योरे कात्मते वास्मिता”. In *Asmita* the viewer and the view are intermingled.

With each thought (which later on is called as impression, destiny or consequence of an action) the light of the soul which is called the power of soul to see remains with it. Without this spiritual light there won't be any vibration in consciousness. A single thought contains, mind, intellect, consciousness and ego, along with five elements in their most subtle form. This very thought at an opportune time changes into a body, gives its result. All impressions created by *Asmita* give rise to countless births full of suffering and unhappiness. The same impressions in yoga stand out as impediments.

There is consciousness in each thought. Who is the creator of these minds. which live with these countless impressions and obstructions. ?

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ।।05।।

### 5. PRAVRITTI BHEDE PRAYOJAKAM CHITTAM EKAM ANEKESHAAM

**PRAVRITTI:** activity; pursuit **BHEDE:** in the difference **PRAYOJAKAM:** directing; moving **CHITTAM:** mind **EKAM:** one **ANEKESHAAM:** of many.

There is one original *Chitta* which through different tendencies produces different conscious mind. Mind which enters through all tendencies and stabilizes them is dedicated to the goal. The created minds are myriad but the original mind controls all other transformed minds. This is the main driving and directing force. The other created *chittas* (conscious)minds disappear but *chitta* (conscious mind) which is merged in meditation never expires. Thus thoughts are different according to tendencies and so are actions and their results. This is what Maharshi says that the original *chitta* gives rise to different *chittas*.

So far Maharshi has described impressions born of *Asmita* which create obstacles in meditation. Now he describes *chitta* which is born of meditation.

तत्र ध्यानजमनाशयम् ।।06।।

### 6. TATRA DHYAANAJAM ANAASHAYAM

**TATRA:** of them **DHYAANAJAM:** born of meditation

**ANAASHAYAM: free from Sanskaraas or impressions; germless**

The *chitta* born of meditation is *Anashayam* that is free from passion and impressions.

The impressions born of *Asmita* are lying low in the form of actions. When the time comes they give the result. The life of all living being depends on these actions. Every one from an humble hut to the life of palace is destined to lead a life governed by these impressions. This is the reason that despite his unwillingness one has to pass through sorrow and suffering, unhappiness and a slide down in life. For this reason, the sovereign kings, gave up all palatial pleasures and luxury and took to yoga as refuge to become free from afflictions, sorrow and suffering and became role models for others.

Maharshi says the same thing that the impressions born of *Asmita* which create obstructions are destroyed. In meditation with constant practice of yoga when the mind is well stabilized and is free from thoughts and dispositions like space, in such a state of constant meditation the consciousness is totally unconcerned with the result of actions the yogi attains self realisation. A mind without meditation is always prone to the influence of impressions.

The same thing has been said in the fiftieth maxim of *Samadhi* pad very clearly ; that the impressions born of *Ritambhara* subdue impressions born of *Avidya* (nescience) and sets free the consciousness from them.

“तज्जः संस्कारो अन्य संस्कार प्रतिबंधी ।”

The mind of a yogi who is always in the state of meditation becomes free from all impressions in the peak stage is assimilated in God. What is the nature of his actions ? The sage continues.

कर्माशुक्लाकृष्णं योगिनास्त्रिविधमितरेषाम् ।। ७७ ।।

## **7. KARMA ASHUKLA AKRISHANAN YOGINAH TRIVIDHAM ETARESHAM**

**KARMA: action ASHUKLA: not white AKRISHNAM: not black YOGINAH: of a Yogi TRIVIDHAM: threefold ETARESHAAM: of others.**

Maharshi says karma of accomplished persons are neither

good nor bad, auspicious or inauspicious because all their actions are dispassionate and disinterested, and bear no fruit. The *Karmas* of others are of three Kinds, Sat, Raj and Tam.

There are three attributes. As is the attribute so is the thought and Karma. If *Tamogun* is in excess than there will be excess of indolence, dereliction and sleep in Karma also. This makes a *Sadhak* to perform his Karma rather difficult. Karma means *yagya* a rhythmic control of breath.

The mind dominated by *Tamas* is perturbed by the stringent rules and gives up meditation. Such a *sadhak* lacks in constant faith. He is not regular in meditation and yet, one who keeps himself constantly engaged in rendering service and in chanting of name someday rises above the sway of *Tamogunas* and enters the higher class of *Rajoguna*. A *Sadhak* of this class does devote time for yoga practice but the worldly thoughts and nature continue to follow him. However with incessant practice and determination he enters the domain of *satogun*. At this stage there is firmness in Karma and also adequate propitiousness for further progress. There is capableness now to meditate constantly, accompanied with purity in mind and heart, and firm grasp of meditation and *samadhi*. During this period of *satogun* a yogi in the peak stage of *samadhi* achieves the result of yoga *sadhana*. Now there remains no power to hanker after.

Yogeshwar Sri Krishna says the same thing. He says, Arjun, one who dwells in his soul and is self-satisfied for him nothing remains to be done. He has nothing to gain or lose in this world. Arjun, I have also nothing to do any more in all the three worlds nor there is anything impossible to be achieved. Still I conduct myself as ordained by *yog kriya*. If I don't do so, my followers will follow me and will be lost. And I will be called mislead from the path (*Varn sannkar*). Therefore every enlightened sage conducts himself as ordained by *yoga kriya* (Yog process) for the good of his followers, while there is no use of such a behaviour and conduct for him any more. The *Karmas*, therefore of such an attained yogi are neither good nor bad.

नैव तस्य कृतेनार्थो नाकृतेनेह कचन ।

न चास्य सर्वभूतेषु कचिदर्थव्यपाश्रयः । अ. 3 / 18

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।  
 नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥  
 यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥  
 उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।  
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ (गीता 3 / 22–23–24)

Here Sri Krishna has described the life of a delivered and an accomplished sage.

Like Maharshi Patanjali, yogeshwar sri Krishna has described three kinds of karmas of others, in the eighteenth chapter of Geeta.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।  
 करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ अ.18 / 18  
 नियतं सङ्गरहितमरागद्वेषतः कृतम्  
 अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ अ.18 / 23

The karma, which has been approved and prescribed by the scripture (Geeta Scripture) is the breathing process of inhaling and exhaling. This yoga is to be performed without ego ; without the feeling that I am performing it. when a karma is performed without any expectation of reward with complete detachment and for the common good of one and all in this world, such a Karma is *satvik* karma. Now let us see what is *Rajasi* and *Tamasi* Karmas.

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।  
 क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ अ.18 / 24  
 अनुबन्ध क्षयं हिंसामनवेक्ष्य च पौरुषम् ।  
 मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ अ.18 / 25

Arjun one who practices this yoga with a desire for worldly pleasures his *Karma* is *Rajas* in nature. In the beginning one comes across difficulties and the Karma which is done without thinking of any result, capability and of violence is *Tamas*. These three Kinds of Karmas are performed by other *Sadhaks*. Each *Sadhak* performs his karma according to the dominance of particular attribute. Self attained enlightened sages transcend these attributes ; their Karma have no results nor they are influenced by any Karma. They are self accomplished..

What is the cause behind these Karmas and attributes ? How should a *Sadhak* realise their ups and downs ? Maharshi says.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ।। 108 ।।

## 8. TATAH TAD-VIPAAKA ANUGUNAANAAM ABHIVYAKTIH VAASANAANAAM

**TATAH:** thence **TAD-VIPAAKA:** their ripening; fruition **ANUGUNAANAAM:** accordant; correspondent; favourable **EVA** only **ABHIVYAKTIH:** manifestation **VAASANAANAAM:** of potential desires; of tendencies.

The result of impressions of countless births is manifested on the basis of attributes and lust. A question arises in the seventh maxim that the yogis who have attained the God as a result of yoga, their Karmas yield no result ; but the Karma of other yogis is of three kinds. How should the others understand, how long Karma is to be performed ? when will the Karma come to an end and which attribute or Karma is functioning ? This is explained in this maxim.

A completely renunciate yogi sees, which trait of lust or desire is sprouting in his mind. He thinks that he has no attachment with anything, has no concern with pleasures and concludes that this sprouting desire or lust is therefore the cause of some impression or company of others. With the same thoughtfulness he comes to know about *satvik*, *Rajas* and *Tamas* attributes. Good thoughts motivating meditation, creates interest in scriptures and inspiring noble actions are all the result of *satvik* attributes. The egoless state of mind also expresses the predominance of *satvik* attribute. Similarly a thought arising out of pride, position, love and hatred expresses *Rajas* attribute. Indolence, sleep, procrastination etc in mind give yogi an idea of the stored impressions and accordingly he reinforces his *yog Sadhana* and becomes more careful and cautious.

The *Sadhak* comes to know clearly the result of stored actions of last innumerable births in his tranquil state of mind. He knows that a particular thought, impression belongs to which particular birth form and how long it will last. These impressions and thoughts and the yogis dedication to his meditation determine the duration of his *Sadhana*.

The impressions lying in store give their result in order or

without order. If they do not give result according to their order then what is its reason ? On this the sage continues further.

जाति देशकाल व्यवहितानामप्यानन्तर्यं स्मृति संस्कार योरेकरूपत्वात् ।।०९।।

**9. JAATI DESHA KAAL VYAVAHITAANAAM AAPI  
AANANATARYAM SMRITI-SANSKAARYOH EKAPRRPATVAAT**  
**JAATI: (by) class DESHA: (by) locality KAAL: (by) time**  
**VYAVAHITAANAAM: separated; divided API: even**  
**AANANTARYAM: sequence; non-interruptions; immediate**  
**succession SMRITI-SANSKAARYOH: of memory and**  
**impressions EKAROOPATVAAT: because of the sameness in**  
**appearance or form.**

Despite, obstacles of class, place and time Karma- Sanskars arise and move unobstructed as they are always present in the form of retrospection or memory.

Whatever man thinks and acts on the basis of thought is stored in the form of its fruition. According the number and turn of a particular impression it is thrown out as birth or pleasure. Life may take any form anywhere it will be affected by these impressions.

विटप मध्य ज्यों पुतरिका, सूत मँह कंचुक बिनहि बनाए।

मन मे यथा लीन नाना तन प्रगटत अवसर पाये।। (विनय पत्रिका)

*(Just as all things made of wood are inherently present in a tree and different clothes are present in cotton fiber, similarly different life forms are inherently present in mind, which appear visible when their proper time comes.)*

ऊमरि तरु विशाल तब माया। फल अनेक ब्रह्मांड निकाया।

जीव चराचर जंतु समाना। भीतर बसहि न जानहि आना। (रामचरित मानस)

*(Innumerable impressions are formed in mind. They remain there as chain linked together and appear in the different life forms, at any appropriate time. However, they may be creation of mind or body, they must undergo suffering through different life forms.)*

countless impressions are lying in the mind awaiting manifestation. All actions physical or mental are bound to give their result. But the Maharshi says that the adorable is always propitious so long the *Sadhak* is constantly engaged in meditation. The impressions remain subdued by renunciation, discretion and constant meditation. With the least of laxity in meditation these

impressions overpower again. Therefore a yogi has to be constantly meditating.

The change from one state into another through meditation is a birth. The field of contemplation is dwelling place. Continuous contemplation is propetuous time (*Kaal*). The constant meditation stops impressions to emerge again. Whenever there will be any laxity in contemplation impression will arise.

Most of the knowledgeable people are of the opinion that the God is the doer, while man is only a means. Maharshi is of the opinion that the desires arise in the mind according to *karmashaya* and not by the God's doing. The same is said by Yogeshwar Sri Krishna in fourteenth and fifteenth *shlokas* of eighteenth chapter of Geeta.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ 18/1411

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ 18/15

There are always these five media working in accomplishing any action; Basis (medium), Doer (mind), Karan(reason), several agents, varied endeavours and providence. If an impression to meditate emerges, *sadguru*, renunciation, love for God, effort should be all conducive for meditation. The Karma will not be successful if any of these five is absent. It is not the God but these five components who are the actual performers of the act.

This is how the thought of meditation comes in. For this, if initially the spiritual master, prudence, dispassion, love and tenacity are useful, then the endeavour should also be equally appropriate. If the doer that is mind is not there then the deed will not be possible. If there is absence of any one of these five then there will no success in one's action. The God is not the doer, instead these five are the actual doer.

Many a people argue as to the origin of desires. How and where do they arise from ? There was nothing except God at the creation of the universe. How did it all happen about ? If separated from God then this will take place again even after meeting him. Then what is the good of meeting the God. Whether impressions precede or follow the meeting of God Tree or the seed and egg or hen which

came first. Dispelling all misgivings and doubts Maharshi says-

तासामनादित्वं चाशिषो नित्यत्वात् ।।10।।

#### 10. TASAAM ANAADITVAM CHA AASHISHO NITYATVAAT

**TAASAAM:** of them **ANAADITVAM:** no beginning **CHA:** and; also **AASHISHAH:** of the (current of) desire or will to live **NITYATVAAT:** because of the eternity or permanence.

Nature being ageless desires are also ageless. Yogeshwar Sri Krishna has also agreed on this agelessness of Nature and soul (Geeta ch. 13)

प्रकृतिं पुरुषं चैव विद्वयनादि उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ।। (गीता 13 / 19)

When these desires are ageless and infinite then how will they come to an end ? So long there are these desires the attainment of self- realisation is not possible. How do these desires get stored and how and when are they destroyed ? Maharshi says-

हेतुफलाश्रयालम्बनैः संगृहीत त्वादेसामभावे तदभावः ।।11।।

#### 11. HETU PHALA AASHRAYA AALAMBANAIH

#### SAMGRIHITAATVAAT ESHAAM ABHAAVE TAD-ABHAAH

**HETU:** (with) cause **PHALA:** effect **AASHRAYA:** substratum; that which gives support **AALAMBANAIH:** object **SAMGRIHITAATVAAT:** because of being bound together **ESHAAM:** of these **ABHAAVE:** on the disappearance **TAD-ABHAAH:** disappearance of them.

The desires are accumulated as result of seeking support of the fruitborn out of nescience.. When they are absent, the impressions are also absent. In maxim.23, of *Sadhan Pad*, Maharshi has called the combination of Nature and soul is called union (*samyog*). In the next maxim he said that the motive of this union is *Avidya* (nescience). After this with the absence of this union, *Kaivalya* is attained and the *Sadhana* of a yogi comes to an end.

“तस्य हेतुरविद्या” *Avidya* (nescience) is the root cause of all afflictions and sorrow born of the union of *Prakriti* and *Purush*. Here the Maharshi refers the same nescience and says that all the impressions born of nescience create obstructions during meditation till they are totally destroyed.

Every one in this world is working in the sphere of *maya* (nescience) with a desire of reward. All actions born of *maya* draw support from passion anger, greed, allurements. In the climax state of *Yog-Sadhana* they are destroyed and with them all impressions are also destroyed. In the absence of impressions passionate desires also come to an end. This state in the 25th maxim of *Sadhana Pad* has been called *Kaivalya*.

What happens to the desires and impression which are destroyed ? Maharshi says.

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्दर्माणाम् ||12||

## 12. ATEETA ANAAJATAM SWAROOPATO AASTYA-DHWA-BHEDAA DHAR-MAAR'NAAM

**ATEETA: the past ANAAJATAM: the future exist in their own (real) form. The difference of Dharma or properties is on account of the difference of paths.**

The impressions which have given their result and those which have yet to come remain present in their forms. According to spiritual conduct their time is decided and differentiated.

The impressions of countless births which bind a living soul in myriad bodies and make it suffer are eliminated by a *sadhak* grounded well in meditation. Now no impression can cause any sorrow or suffering nor can they have any influence on mind. But all those impressions remain present in their forms. That is why after accomplishment enlightened sages can foretell about sorrows and events that may occur. How much time a *sanskara* will last ? how did it come and pass away ? Every thing of many births remains intact in memory. But they are not at all influenced by any thought or impression. They are free from them while others remain bound by them. A rope even after it is burnt its form remains but it can not bind anything with that form. All impressions have this difference of time.

How do these sufferings born of impressions appear ? What is their nature and form ? He says-

ते व्यक्तसूक्ष्मा गुणात्मानः ||13||

## 13. TE VYAKTA SUKHSMAA GUNAATMAANAH

**TE: they VYAKTA: manifest SUKHSMAA: subtle; unmanifest**

**GUNAATMAANAH: of the nature of Gunas**

They (impression) in their manifested or subtle state are governed by *Gunas* (attributes) and have an impact on mind.

There are some such impressions that their out come in the form of suffering is clearly manifested, such as physical ailments, handicaps, taste, form, smell etc. Some impressions are such, which are experienced by the *sadhak* inwardly. By such subtle disorders the mind is distracted. As are the thoughts so is the impact of attributes (*Gunas*) on mind. Attributes (*Gunas*) are of three kinds, sat, Raj and Tams. The impressions born of these three attributes allure the mind. with the meditation of *sadhak* becoming subtler the disorders also will become subtle-

Whether manifested or subtle, all impressions are disorders of three traits. A yogi has to rise above them.

The result also of all impressions manifest or subtle is the same and the result of restraining them by mind is also the one and the same. The sage continues\_\_\_

परिणामैकत्वाद्वस्तुतत्त्वम् ।।14।।

**14. PARINAAMA EKATVAAT VASTU TATVAM**

**PARINAAMA: transformation; change EKATVAAT: on account of the uniqueness VASTU: of the object TATVAM: the essence; reality**

The fruit of Sadhana is singular and that is (परमतत्त्व) supreme entity/essence.

The net result of all impressions and of passionate desires is misery and unhappiness, and the result of their absence is also one and that is the attainment of the supreme.

सत्य वस्तु है आत्मा, मिथ्या जगत प्रसार ।

नित्यानित्य विवेकिया लीजै बात विचार ।।

*(Soul is a real thing, the expanse of the world is false. Think on this constantly and discreetly.)*

The only Truth is the Supreme. Other than him this expanse of the world is only Maya-illusion. This is the conclusion drawn by the seers most prudently.

In the thirteenth maxim the Maharshi has said that a yogi undertakes the *yoga-kriya* as per his nature and capacity. A yogi has been meditating for last many births, while some other yogis *sadhana* has been for last four or five births. Yet another yogi has taken the stride recently. This is the reason of difference in their individual states and hold on meditation. Maharshi says this difference is due to the difference in their individual spiritual conduct and comport. One is on the initial first step, the other on the second while some of them is close to the last step of *yoga sadhana*. All of them, however are advancing according to their capacity and nature towards the self-same goal of the supreme. The resultant out come of the *sadhana*, however, one and is the same for all.

चौ— व्यापक एक ब्रह्म अविनाशी ।

सत् चेतन घन आनंद रासी ॥ (रामचरित मानस)

*(Only one everlasting Brahm is present in every thing of this world and its the truth, conscious and full of happiness.)*

The outcome of yoga is one and the same the result of impressions is also one and the same unhappiness. The yoga which is the only means to get rid of impressions is also one and the same. Why do they appear to be different ways and means then ?

On this Maharshi opines-

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥15॥

### 15. VASTUSAAMYE CHITTBHEDAAT TAYOH VIBHAKTAH PATHAAH

**VASTUSAAMYE:** object being the same **CHITTBHEDAAT:** because of there being difference of the mind **TAYOH:** of these two **VIBHAKTAH:** separate **PATHAAH:** path; way of being.

The object (The supreme being) though is one, in the equable state of object due to the varying nature of the mind and out of ignorance the ways seem to be different. Yogeshwar sri Krishna referring to this state says that *Gyan* and *Bhakti* yog are one ; their result is also similar, One who Knows them to be one and the same sees the truth and reality. Those who are ignorant think them different.

सांख्य योगौ पृथग्वाला प्रवदन्ति पण्डिताः ।

एक सांख्यं च योगं च यः पश्यति स पश्यति ॥ अ. 5/4-5

A *sadhak* enters *yog sadhana* according to his capacity and level of his *sadhana*. some *sadhak* is in his advanced state of *sadhana*,

“दिसि अरू विदिसि पंथ नहिं सूझा। को मैं चलेउ कहाँ नहिं बूझा”

(*He doesn't know the direction or the path and he doesn't know where he is going.*)

“राम—राम रघुपति जपत श्रवत नयन जल जात” ।

(*Bharat ji is sitting in Nandigram and is chanting Ram's name- Ram Ram. and tears are flowing from his eyes continuously.*)

While some is engaged in the service of *Sadguru*, still some other *Sadhak* is engaged in meditation with restraint, while some other is dancing in ecstasy and some other is endeavoring to attain the trance. seemingly these states appear to be different, but infact all these *Sadhaks* are advancing towards one and the same supreme being.

Scholars argue that when the soul is one and the supreme is also one then the soul of yogi in the climax state of meditation attains the supreme. why does the soul not become free from impressions (other births) at that time in that state? When soul is universally one than all living beings should get emancipated with such state similarly, when originally the mind is one after it is purged of all sense objects others minds should also become free from sensuousness. Why is it not so ?

When a yogi attains this equable state of freedom from senses, what happens with the material object and with nature ? Maharshi says.

न चैकचित्ततन्त्रं वस्तुतदप्रमाणकं तदा किं स्यात् ॥16॥

## 16. NA CHA EKA CHITTA TANTRAM VASTU TAT APRAMAANAKAM TADAA KIM SYAAT

**NA:** not **CHA:** and **EKA:** one **CHITTA:** mind **TANTRAM:** dependent on **VASTU:** an object **TAT** that **APRAMAANAKAM:** non-cognized; unwitnessed **TADAA:** then **KIM:** what **SYAAT:** would be; would happen to.

The object (the supreme) is not governed by any particular

one mind. What will be the state of nature after yogi becomes free from desires. Each living being has his own nature. Governed by this nature, every living being endeavours differently. The *sadhak* who in the climax state of meditation becomes free from nature and mind attains self realisation, the nature ceases to exist for him. Aadi Shankaracharya had said, some eleven hundred years ago that creation did not take place at all. However the creation is still there today. This is exactly what the Maharshi has to say. When in the state of *Kaivalya* when the mind is assimilated what becomes of this world. This is explained in the twenty second maxim of *Sadhan Pad*. The yogi who has become accomplished that is one who has gone beyond nature and is self-realised for him nature ceases to exist. But those who have not done any yoga practice or are on way their nature continuous to exist.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यं साधारणं त्वात् ।।

Yoga is highly personal effort. One who will tread this course alone shall attain this state no one else. Here in *Kaivalya Pad* also, Maharshi is saying the same thing that after the assimilation of mind what happens with the nature. Is it destroyed for all or is it destroyed only for the *Sadhak* ? What use is of Nature for one whose nature is already destroyed ? on this the Maharshi says-

तदुपरागापे क्षित्वाच्चिन्तस्य वस्तु ज्ञाताज्ञातम् ।।17।।

### **17. TAD-UPARAAG APEKSHITVAAT CHITTASYA TAD-UPARAAG APEKSHITVAAT CHITTASYA VASTU JYNAAT AJYNAATAM**

**TAD-UPARAAG: the coloring thereby APEKSHITVAAT: because of needing CHITTASYA: for the mind; by the, mind VASTU: an object JYNAAT: known AJYNAATAM: unknown..**

The aspirant who expects to remain totally detached from all, in his mind the object sometime remains known, sometimes unknown.

Here the sage has made a mention of a very important thing that the mind expected to be detached the object is both known and unknown.

Many a *Sadhak* get disappointed in the absence of favourable result. Some out of sheer ego think themselves attained

and say 'I'am the God'. The sage says that a *sadhak* first has to be non expectant, dispassionate and disinterested and act accordingly, only then the mind can be free from any attachment. So long there is attachment *Kaivalya* is only a wild goose chase.

Man expects riches and so he seeks different sources and means to earn money. He is all the time occupied about it in thought and action. Similarly, a *sadhak* knowing full well the outcome of attachments and expectation is occupied to free himself from them and takes to meditation. He has to decide about everything himself and try to act accordingly. Revered Paramhansji Maharaj has said in 'Barahmasi'. 'लितिक्षा तोसों परकासी' "A *sahdak* has to desire to renounce and act accordingly. with the desire to renounce and constant meditation the mind transcends all sensuous desires and gets assimilated in the supreme. In such a state the whole nature of the *Sadhak* also gets assimilated. Such an attained yogi has no attachment with anything whatsoever is in this state, the views and words appear and disappear naturally without any effect leaving behind. The view or the word is in the mind the yogi knows only about it. This happens in a natural course. He does not know about any other person or thing, because a yogi remains always engrossed in his own self.

In a renunciated mind there dwells no personal thought, nor any attachment of sort. In such a clean stainless mirror of mind. a yogi comes to know of any view or thought but a living soul always remembers dispositions. Maharshi says further.

सदा ज्ञाताश्चित्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ।।18।।

### 18. SADAA JYNAATAAH CHITTAVRITTYAH SADAA TAT-PRABHOH PURUSHASYA APRINAAMITVAAT

**SADAA: always JYNAATAAH: (are) known CHITTAVRITTYAH: the modifications of the mind TAT-PRABHOH: of its lord PURUSHASYA: of the Purusha APRINAAMITVAAT: on account of the changeless or constancy.**

Soul the master of all dispositions knows all the dispositions because he does not give any result and is a witness to all dispositions.

There are countless dispositions in the recess of mind. He

knows very well the disposition he lives with. He knows the thought also that comes to him. Act or thought, be they of any kind of yoga or *bhoga* a living soul knows them all. Whatever the state of yoga. initial or advanced the living soul knows all kinds of *bhoga* weak strong or medium what the mind is thinking how he is thinking etc. He knows every thing.

Yogeshwar Sri Krishna in the thirteenth chapter of Geeta has explained the same saying-

कार्यकरणकर्तृत्वे हेतुः प्रकृति रूच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ अ.13/20

Nature is said to generate deed and agent by whom a deed is accomplished, while soul responsible feeling of pleasure and pain. The impressions formed by mind make the soul go through different birth forms. Therefore he is also a witness to all dispositions, because it is in his *Aatma* presence the mind thinks and every action takes place in his presence and is also a witness to all thoughts and actions and he experiences pleasures and pain through dispositions. In *Sadhan Pad* the Maharshi has described the actual form of *Drashta* (soul) saying- “दृष्टा दृशिमात्रः शाब्दोऽपि प्रतयानुपश्य”. The soul though absolutely pure appears to be the viewer in tune with dispositions.

In seventeenth maxim of this *Pad* only it is stated that, in the transcended mind, the knowledge of an object is sometime recognizable and sometime unrecognizable. When some view or thought comes to a yogi of such accomplished state or which he wants to know he knows only about that thought or view. If he begins to think about something or someone repeatedly he is likely to go stray from his course. But the *Drashta Purush* (viewer soul) knows all dispositions for ever because in his presence all thoughts and actions take place. It is only the soul that illumines all senses and dispositions.

Why does the mind not know like the soul all the disposition for all times ? The sage elaborates.

न तत्स्वाभासं दृश्यत्वात् ॥19॥

## 19. NA TAT SWABHAASAM DRISTYATVAAT

**NA: not TAT: it SVABHAASAM: self-illuminative**

**DRISYATVAAT: because of its knowability or perceptibility.**

Mind which is illumined by the self (soul) only thinks of him *Purush* (Self) and not about the views.

A yogi remains engrossed meditating upon his self and thus reaching across sensuous objects only then *Kaivalya* is possible. Therefore the Maharshi says that the mind which remains engaged in meditation all the time of the day and night can never think of material world.

Is it not possible to think of the material world and of God simultaneously ? can a person not tread Yog and *Bhog* courses at the same time ? Maharshi says-

एकसमये चोभयानवधारणम् ।।20।।

**20. EKASAMAYE CHA UBHAYA ANAVADHAARANAM**

**EKASAMAYE: at the same time; simultaneously CHA: and UBHAYA: both (opposite sides) ANAVADHAARANAM: absence of cognizing; non-comprehending.**

Mind can not hold two things at the same time. Those who can not dedicate full time to yog (meditation) due to the strong allurements for material worldly objects say that to look after family and worldly life is equally important as it is also given by the God. Showing nonchalance to them is like refusing the gift of God. So try to reconcile both the ways. Arjun also thought like wise that yoga is possible while carrying on family affiliations. After listening the spiritual master Yogeshwar Krishna, he dedicated himself completely to the yoga and attained his goal.

Due to allurements people give many examples to defend their side. Maharshi Patanjali says that the mind can perform one thing only at a time. This is the reason that the sovereign kings gave up the pleasures of palatial life, power and position and meditated in forest in isolation. Meditation is possible only in solitude. Tulsidasji has said-

तुलसी मन तो एक हैं भावै जहां लगाव ।

भावै हरि की भक्ति कर भावै विषय कमाव ।।

(*Tulsidas Ji says that mind is one. You can have devotion with it or you can have collection of mundane thoughts and desires.*)

मन एक समय में एक ही काम कर सकता है क्योंकि—  
जहां राम तहं काम नहीं जहां काम नहीं राम।  
तुलसी कबहु न रहि सके रवि रजनी एक ठाम॥

*(Where there is Ram there can be no lust and vice-versa, just as; Tulsidasji says day and night can not stay together.)*

Just as sun and darkness can not coexist similarly *Chitt* (conscious mind) cant not meditate both of God and the material world simultaneously.

Saint Kabir has said-

प्रेम गली अति सांकरी, तामें दो न समाय।  
जब मैं था तब हरि नहीं, अब हरि है मैं नाय॥

*(The love lane is very narrow. It can not accommodate two at a time. When I was in, Hari was not there and now when Hari is in I am not there.)*

Revered Gurudev Bhagwan often says one should keep the mind engaged in name, form, *Lila* (perception of God), *Dham* (adobe). If we allow it freedom even for a moment it will work for *Maya* (the illusive world) and will be the cause of unhappiness. It is altogether different, that everyone is born in a family and there he can practise yog to attain the God, but reaching up to the state of trance is well-nigh impossible.

In the state of climax of yoga, there remains not even a single thought or impression in the inner most recess of mind. It is in such a state the mind is assimilated with the supreme. with this assimilation the yogi attains the *kaivalya* (liberation). This is further elaborated in the following maxims.

If in this state of climax of meditation there comes any mundane thought or view of this world- what is the plight of the *Sadhak*? The sage says.

चित्तान्तरदृश्ये बुद्धि बुद्धेरतिप्रसंगः स्मृतिसंकरश्च ॥२१॥

## 21. CHITTAANTARADRISHYE BUDDHIBUDDHEH ATIPRASANGAH SMRITI SANKARAH CHA

**CHITTAANTARADRISHYE:** in (one mind) being cognizable by another mind **BUDDHIBUDDHEH:** cognition of cognitions **ATIPRASANGAH:** superfluity of proving to much; reductio ad

**absurdum SMRITI: of memories SANKARAH: confusion  
CHA: and.**

On mixing of other views in the recess of mind and their long stay there, the intellect suffers from flaw of cohabitation and memory also suffers from flaw of being impure (*Varn Sankar*).

These views also help develop intellect and they all get mixed up in *Smriti* (retrospection).

When a yogi is exclusively engrossed in perennial meditation and if there appears any thought, the intellect which is occupied with thought of God gets mixed up with that thought and creates a intermingling of classes. If *Sadhak* is not able to avoid this, his fall is certain.

क्रोधाद्भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ (गीता 2/63)

Revered Gurudev Bhagwan often explains the tranquil state of mind with an example of a lake. In a lake, calm and quiet, a small pebble gives rise to many waves one after another and the lake is disturbed.

Maharshi also wants to convey the same idea. He says the state of deep meditation is like a tranquil lake. A single view or thought of this world gives rise to countless thoughts which take the *sadhak* far away from *sadhana* (meditation). Maharshi says that in the peak state of yoga, only the thought of the supreme prevails in the mind. With a worldly thought at such a time connects the mind to it. If this state continues for a long time, it creates a flaw of over indulgence and even retrospection (स्मृति) gets mixed up with. This disconnects a *Sadhak* from *Sadhana*.

A yogi who at once nips such illusionary thoughts in the bud and does not get entangled in them- What is the state of such a *Sadhak*? He says.

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ।।22।।

## 22. CHITEH APRATISAMKRAMAAYAAH TAD-AAKAAR AAPATTOUH SVABUDDHI SAMVEDANAM

**CHITEH: of the consciousness APRATISAMKRAMAAYAAH: (a -  
prati - sam - krama) of such as does not pass from place to place**

**TAD-AAKAAR: its form AAPATTOUH: on the assumption (of) SVABUDDHI: self cognition SAMVEDANAM: knowledge (of).**

The mind advancing unobstructed towards the supreme who is non-active and solitary; the intellect becomes alike and susceptible and becomes deserving to perceive the supreme.

The supreme soul is non active and solitary. an aspirant engrossed in constant meditation when mind becomes totally flawless becomes fit to be cast in divine mould. At that time his mind has adequate capability to perceive the God. In this highly susceptible state the aspirant is cautious about even the most subtle thought. The progress of such an aspirant is unobstructed, which means, progressing unobstructed he achieves his destination.

When the progress of an aspirant continues unobstructed his mind becomes one with the supreme, what is its outcome? the seer speaks about it.

दृष्ट दृष्टोपरक्तं चित्तं सर्वार्थम् ।।23।।

### **23. DRASHTRI DRISHYA UPARAKTAM CHITTAM SARVAARTHAM**

**DRASHTRI: the knower DRISHYA: and the knowable or known UPARAKTAM: colored (by) CHITTAM: the mind SARVAARTHAM: all-apprehending; all including.**

The mind (Chitta) combined with *Drashta* (soul) and *Drasya* (nature/view), leads to the state of attainment of all divine attributes and properties. In the second and third maxims of *Samadhi Pad* of Yoga darshan; Maharshi has said that the restraint of dispositions of mind is yoga. on accomplishment of this restraint the soul is established in his nature. In this state all senses and dispositions are identified in him. This is one to one state of the soul and the supreme.

Only after all the mundane views are subdued the yogi becomes worthy of *Kaivalya*. In this state only the supreme remains as a view, the rest of the views are completely subdued. In this state the yogi sees everywhere only his adorable.

“सियाराम मय सब जग जानी”,

“स्वर्ग नर्क अपवर्ग समाना । जहं तहं देखि धरे धनु बाना ।”,

“ईशावास्यमिदं सर्वम्”

With this state the mind is dissolved instantly. This is the state of total accomplishment. Nothing remains to be gained. The function of mind comes to an end.

While describing the condition of such an all accomplished yogi the Maharshi says-

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ।।24।।

#### 24. TAD ASAMKHYEA VAASANAABHI CHITRAM API PARAARTHAM SAMHATYACAA-RITVAAT

**TAD:** that **ASAMKHYEA:** innumerable **VAASANAABHI:** by **Vaasanaas** **CHITRAM:** variegated **API:** although **PARAARTHAM:** for the sake of another **SAMHATYACAA-RITVAAT:** by reason of acting in collaboration or association.

In such a state with the attainment of the supreme goal *Pararth* all countless desires *Vasana* (lust) are also annihilated.

All impressions of countless previous births lying in the form of desires in the recess of mind are destroyed by the merger of the viewer and the view. This is *pararth* the supreme goal. The attainment of this quintessential supreme is the be all and end all of a yogi. A yogi who has attained this state gets any thought in his mind then he just does not take any cognizance of it knowing well that he has no more concern with it. To the result the thought passes out quietly without leaving an effect.

When the viewer and the view are hued together and the yogi feels his soul filled with divine attributes of the God. Does he stay in this state all the time hereafter? The Maharshi clears the position.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ।।25।।

#### 25. VISHESH DARSHIN AARMBHAAVBHAAVNA VINIVRATTIH VISHESH DARSHIN: Special perception AATMBHAAVBHAAVNA: Self awareness VINIVRATTIH: Free from himself

On perceiving this matchless supreme being *Vishesh Darshan* (special perception) the yogi becomes free even from selfconsciousness of his ego, his body consciousness and from all dispositions of sorts.

Just now, Maharshi in maxim-23 said that the mind with viewer and the view becomes all meaningful. Elaborating the same

state in this maxim says that in complete purity of mind, the yogi sees the same soul in all living beings. Thereafter with the assimilation in the supreme, he becomes free even with this self conscious state.

A yogi starts his *Sadhana* with meditation, by restraining demonic dispositions then he renounces even the divine traits and finally the spiritual powers also. In this way the yogi makes himself free from all dispositions gradually and steadily, and attains the state of self realisation. In this state he sees only the supreme being manifested in everything of this world. His body consciousness also ends which is the last disposition. In this state the yogi has the experience of '*Aham Brahmasmi*' (I am the supreme). This is the resultant state of yoga at its climax.

A yogi who has attained liberation through self realisation nothing remains secret or hidden for him. He becomes (*Shrotriya*), all knowing.

A *Sadhak* in his *Sadhana* experiences different situations and divine powers, however, Maharshi never called them the perception of the supreme *Vishesh Darshan* (special perception) . The dropping off the consciousness of self is *Vishesh Darshan* (special perception). For this only yoga was practised and this is the fruition of yoga.

Now in the next maxim Maharshi tells about what is special about '*Vishesh darshna*'.

तदा विवेकनिम्नं कैवल्यप्रागभावं चित्तम् ।।26।।

## 26. TADAA HI VIVEKANIMNAM TADAA KAIVALYAPRAGBHAARAM CHITTAM

**TADAA: then HI: verily VIVEKANIMNAM: inclined towards discrimination KAIVALYAPRAGBHAARAM: heading or gravitation towards Kaivalya CHITTAM: the mind.**

The mind of such a yogi is illumined with divine light; is bent with discretion and is prone to *Kaivalya*.

Discretion is extremely important in *yogapath*. In its absence *sadhak* can not decide truth from untruth; right from wrong. In such condition he can not move even a step forward on *yogapath*.

Bhagwan Sri Ram told Laxman, in this universe merits and

demerits are present in every place, person and thing. One who practises yoga does not see either merits or demerits of others. He keeps himself engrossed in meditation day and night. Only then he can transcend this world and have self realisation. If a yogi sees merits or demerits of others leaving his meditation, then he is indiscreet.

“सुनहु तात माया कृत गुण अरु दोष अनेक,  
गुण यह उभय न देखिये, देखिय सो अविवेक।।”

This keeps a *Sadhak* engaged in meditation all the time. As a result of this the *Sadhak* attains *Kaivalya*. This is what sage says in the climax state of discretions the yogi with *Vishesh Darshin* (special perception continues to go ahead on the course of *Kaivalya*.

Immersed in *Kaivalya* which obstructions can come across.

The sage say -

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।।27।।

## 27. TACHCHIDRESHU PRATYAYAANTARAANI SANSKAAREBHYAH

**TACHCHIDRESHU:** in the breaks in it (discrimination)  
**PRATYAYAANTARAANI:** other Pratyayas **SANSKAAREBHYAH:** from the force of impressions

The hostile thoughts born of past impressions emerge in the mind which is in trance. The mind of the *Sadhak* is absolutely at peace. In this state sometimes kindred thoughts of divine attributes also appear. In a trance even such conducive thoughts act as obstructions because they are no more required for a yogi.

In a state of tranquil mind even congenial thoughts are but an impediment. Therefore-

हानमेषां क्लेशवदुक्तम् ।।28।।

## 28. HAANAM ESHAM KLESHA VAT UKTAM

**HAANAM:** removal **ESHAM:** of these **KLESHA VAT:** like that of the Kleshas or afflictions **UKTAM:** has been declared or described.

These impressions are to be destroyed like afflictions as they are equally harmful. Just as sensuous thoughts create sensuous

impressions, similarly thoughts about God give rise to corresponding spiritual thoughts. A yogi has to transcend even these kindred impressions like nescience, because a yogi develops a sort of fascination for impressions which are conducive for meditation. with extermination of this attachment the yogi in a dissolved state of mind attains seedless trance.

Many a time revered Gurudev Bhagwan experienced as if he was suffering from indigestion of *Bhajan* (over meditation) and to discontinue it. But due to the irresistible fascination for it he would continue to meditate. After a long time only he could succeed to stop meditating- Maharshi says the same thing. The rational impressions which are conducive to the attainment of God; they should also be relinquished and transcended. This has been insisted upon by enlightened sages. The Goddess after killing the demon Kaitabh killed the demon Madhu also. Similarly after killing Nishumbh she killed shumbha also. In Ramayana also after killing Lavanasur (the last demonic trait) Sri Ram said goodbye to Vanarisena (divine traits) also.

Some times a *Sadhak* on attainment of some yogic powers begins to think about immortality etc, like Pratapbhanu. Such astray thoughts also are impediments. Transcending all these what does a yogi finally attain- is explained now.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधि ।।29।।

## 29. PRASAMKHYAANE AAP YAKUSEEDAASYA SARVATHAA VIVEKAKHYAATEH DHARMAMEGHAH SAMAADHIH

**PRASAMKHYAANE:** in the knowledge of the highest meditation  
**API:** even **AKUSEEDAASYA:** of one who has no interest left  
**SARVATHAA** in every way; by all means **VIVEKAKHYAATEH:**  
discrimination leading to awareness of Reality  
**DHARMAMEGHAH:** showering the Dharmas; relating to  
properties **SAMAADHIH:** trance.

A yogi who renounces even the divine attributes he becomes self illumined by his discretion. He attains trance state of *Dharma Megh samadhi* with pure impeccable discretion. *Yoga Kriya* (yog process) comes to an end for him.

Yogeshwar Sri Krishna said to Arjun, now nothing remains to

be done for me, nor is there anything to be achieved which is impossible to be achieved. I am perfectly attained being. still for the good of my followers I remain ever cautious in yoga.

The yogi attains the God annihilating all demonic attributes by divine attributes. After this on completion of their task even these divine attributes dissolve in peace. They are of no use any more for the yogi.

A yogi attains the Dharma-megh trance after renouncing all divine attributes, discretion, sacrifice allurements sham, dam etc. He has attained his real character after defeating all the demonic traits and attributes. Now he does not need them anymore, he is free from allurements of divine attributes and powers also. On reaching the other shore no one keeps sitting in the boat. That which embraces and embodies the universe in Dharma '*Dharyati iti Dharmah*'. A yogi with consummate pure discretion attains Dharma-megh the supreme being. This truth and state is mentioned in the 50th maxim of *Vibhuti Pad*. This is the celebration of the successful performing of *Ashva-Megh Yagna* of Sri Ram.

It is only after the attainment of Dharma-megh trance yogi is delivered from all nescient afflictions and actions. Maharshi continues-

ततः कलेशकर्मनिवृत्तिः ॥३०॥

### 30. TATAH KLELSHAH KARMA NIVRITTIH

**TATAH:** thence **KLELSHAH:** afflictions **KARMA:** action and its reactions **NIVRITTIH:** cessation; freedom from.

**The follows freedom from Kleshas and Karmas.**

With the Dharma-medh trance a yogi becomes totally free from all nescient afflictions and actions. Such a yogi is *Purush Vishesh* and this is the sole intention and also the goal of Dharma-medh trance. With Dharma-medh *samadhi* that is attainment of God, the yogi becomes absolutely free from *yoga Kriya* and all nescient afflictions. This is the ultimate state of renunciation for a yogi.

With this renunciated state of yogi his other achievements are described now.

31- तदा सर्वावरणमलापेतस्यज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥

### 31. TADAA SARVA AAVARAN MAL APETASYA JYNAANASYA AANANTYAAT JYNEYAM ALPAM

**TADAA:** then **SARVA:** all **AAVARAN:** that which covers up, veils or distorts **MAL:** impurities **APETASYA:** devoid of; from which is removed **JYNAANASYA:** of knowledge **AANANTYAAT:** because of the infinity of **JYNEYAM:** the knowable **ALPAM:** but little

The yogi at this stage breaks all the layers of ignorance and has the experience of the infinite God and nothing remains knowable for him.

Avidya(nescience) is the gratest and hardest shell for a living soul. Inspired by i the mind creates countless births in different forms. These impressions of precious countless births constitute the dirt in mind which causes a living being take innumerable births. These layer of filth create disorders in the practice of Yog. This ignorance born out of nescience and the layers of filth are destroyed with the perception of the supreme, and infinite assimilation with him as the result of Yog.

The perception of the infinite of the supreme and assimilation in him , the Maharshi has called knowledge which destroys all ignorance and filthy layers.

No enlightened person has ever called the study of scriptures knowledge as such. The scriptures are like indicators put up on the road sides and are meant just to guide the travelers. with the knowledge as such. Due to the pride of such knowledge, man feels himself great and gets deviated from Yog practice even though the study of scriptures can not save anyone from unhappiness and innumerable birth forms. All scriptures are like indicators put up on the road sides are just meant to guide. However this is possible only by perception of the God. Whatever the knowledge the Yogi had about the world and Yog, now seems meager after the perception of the God. All external knowledge looks like pigmy. The knowledge the aspirant had gained form the spiritual master also appears meager, because that knowledge is just like indicator. The real knowledge lies in the perception of God. Like the sage Patanjali Yogeshwar Shri Krishn has said that perception of God alone is knowledge.

"Adhyaatm gyaan nityatwam,tatwagyaanarth darshnam,

etajgyaan miti proktam, gyaanam yadto anyatha.

The knowledge obtained by perception of the supreme is the result of Yog. The sage now elaborates about the state attained with the result accrued by Yog.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ।।32।।

### 32. TATAH KRITAARTHAANAAM PARINAAM KRAMA SAMAAPTIH GUNAANAAM

**TATAH:** by that; **therefore KRITAARTHAANAAM:** having fulfilled their object **PARINAAM:** of the changes **KRAMA:** process **SAMAAPTIH:** the end **GUNAANAAM:** of the Gunas or the three fundamental qualities

With the sequential result of the three attributes, and complete ceasing of their effect, the Yogi is completely gratified.

This universe is the disorder of all the three attributes. Inspired by these three attributes the doers of actions are assigned to three forms of living beings, good, medium and mean. These attributes are efficacious as far the creation of cosmos is spread. A living being inspired by these attributes is fastened in chains of innumerable life forms.

Yogeshwar Sri krishna in the fourteenth chapter of Geeta has said that one who breathes his last when *Satvagun* is dominant attains the finest *Lok* (realm) and one who gives up his body when *Rajogun* (passion) is powerful gets medium *Lok* while under the impact of *Tamogun* one is relegated to the mean *Lok* (world) of beasts, birds and insects. One of these attributes is invariably dominant at the time of death. Only a liberated enlightened yogi transcends these three attributes. Even the happiness and pleasures of heaven, however come to an end one day '*Swargahu swalp ant dukhdaai*' Therefore Yogeshwar Shri Krishna said to his most dear devotee, Arjun you rise above them and realise yourself. "*Traigunya Vishyaveda, nistregunya bhavarjun*"

By following carefully the action as ordained by the Geeta scripture, and realise yourself by raising yourself above the influence of life and death. With the perception of God which is realisation self, the three attributes which do show their impact in some or the other

life form that sequence comes to an end and the life is rewarded with full contentment and gratification.

After annihilating all the demonic traits all the demonic traits all Gods and Goddesses pray and sing paeans of Sri Ram saying oh ! Lord all *Vanars* (monkey) are perceiving you with great veneration they are feeling gratified and blessed. Kagbhushundi also said to the knowledgeable *Garuda*, that a yogi comes across different impediments but he overcomes all these impediments and perceives the God.

"Choran granghi paav jo koi, Tab yah jeev kratarath Hoi."

*(The complex of allurement is near impossible to disentangle. The whole world is under its subjugation. The attachment to pleasures is its basis. With constant practice of renunciation and Yog yogis have succeeded in destroying it and achieve their real supreme self. Those who are not steadfast in yog don't succeed in its annihilation.*

*In this state a yogi is truly accomplished and all his obligations cease to exist.)*

The complex knot of allurement is near impossible to disentangle. The whole world is under its subjugation. The attachment to pleasures is its basis. With constant practice of renunciation and Yog, yogis have succeeded in destroying and achieve the real supreme self. Those who are not steadfast in yog do not succeed in its annihilation.

One who has succeeded in unfastening this difficult knot of Maya by practicing yoga, he alone is worthy of being born as a human being.

Now in the next maxim the sage tells how a yogi puts an end to the impact of attributes.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्य क्रमः ।।33 ।।

### 33. KSHANA PRATIYOGEE PARINAAM APARAANTA NIRGRAAHYAH KRAMAH

**KSHANA: moments PRATIYOGEE: corresponding PARI NAAM: change APARAANTA: (at) the final end NIRGRAAHYAH: entirely apprehensible KRAMA: process; succession.**

One who is competing with time the result of his efforts are

seen in the end only.

A competitor makes a steady progress and moves ahead. Similarly a competitor in meditation progressing continuously attains its peak state. Its only in the outcome of the result the importance of his efforts and restraint is realised.

Yogeshwar Sri Krishna said to Arjun that each attribute advances further after suppressing the other. The virtuous attribute advances by suppressing the attribute of passion and in the end finally the yogi attains the climax state of yoga transcending the result of the three attributes and becomes emancipated. This state a yogi can attain in a moment. Bharat is sure to meet Sri Ram the very next moment but the present moment seemed like a mountain. Bharat was impatient and weeping. He was ready to give up his life. It so happens with every aspirant *sadhak* (devotee). Laxity should not come even in the last moments of meditation. In this restless state of separation the aspirant (*sadhak*) is steadily advancing using every moment in meditation and attains this blissful state of union with the supreme.

This state is further elaborated in the following maxim.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूप प्रतिष्ठा वा चितिशक्तिरिति ।।34।।

**34. PURUSHAARTHA SHOONYAANAAM GUNAANAA  
PRATIPRASAVAH KAIVALYAM SWAROOP PRATISHTHAA  
VAA CHITISHAKTEH ETI**

**PURUSHAARTHA:** aim of the Purusha **SHOONYAANAAM:** devoid of **GUNAANAA:** of the Gunas or the three fundamental qualities **PRATIPRASAVAH** re-absorption; recession; re-mergence **KAIVALYAM:** liberation **SVAROOP:** (in) Real or own nature **PRATISHTHAA:** establishment **VAA:** or **CHITISHAKTEH** of the power of pure Consciousness **ETI:** finis.

The yogi who has meted out all his duties towards *Purusha* (soul) and is in transcended state is said to have attained *Kaivalya* (emancipation). This power of mind is the establishment of the *Drashta* (veiwer soul) in his true character. This is also the end of his *Sadhana* (practice).

In this world people are busy doing some sort of *Purushartha*

(defined work), some regard earning money as purushartha while some other the misuse of powers as purushartha. Still some other think troubling and frightening as purushartha. Every one thinks achievement of his aim as purushartha. However all their efforts in life finally lead them to sorrow and unhappiness. There is no end of such purushartha.

Maharshi says when a yogi in his resultant state of yoga transcends the three Gunas (attributes) then they stop giving any result and he becomes free from the bondage of birth and death. The living soul, travels through different life forms governed by these three attributes, but in the climax of Yoga practice during the time of seedless trance, Yogi transcends the three attributes and becomes free from the bondage of life and birth. But this is possible only when the yogi restrains every moment and does not allow mind even a hair breadth space rises above the result of three attributes and attains self-realisation. Yogeshwar Sri Krishna directed Arjun to attain this state.

*"Traigunya vishyaveda nistregunya bhavarjun"*

During the period of meditation one attribute emerges suppressing the other, Tamogun then Rajogun and then satogun. Satogun has the capability of inducing trance and the effect of disorders is relatively less. In the climax state of Samadhi the yogi transcends these three attributes and is liberated from the bondage of birth and death cycle.

This is the real *Purushartha*(self realisation). Now there is no other power or state one has to strive anymore. In this state he is not different than God. Such a realised soul has no separate existence. Now he has become easily available in the form of supreme. He is no more different now. The state of non dual is the absence of self existence. Such a person has no more any separate existence. This is *Kaivalya* (liberation). This is the true identity which can be attained only in the company of some accomplished saint. In Yoga there is no room for fancy in *yogapath*. Some knowledgeable persons in order to avoid arduous course and unable to embody conducive and essential attributes for Yoga-sadhana just feel consoled and happy to say "*Aham Brahmasmi* (I am God). But, this can not relieve any one

## Conclusion

All enlightened sages of the world regard good or bad thoughts created by the mind as the reason of happiness and unhappiness of living beings. Sage Patanjali also agrees completely and tells the means of getting rid of them. So long mind thinks it thinks about sensuous things, which create sorrows and bondage. The same mind when practises Yog according to the prescribed procedure attains Samadhi (state of trance) and gets assimilated then the living being becomes free from all bondage.

The sage Patanjali in the first maxim of Yog Darshan has stressed on disciplining of all senses including the mind, because the mind dwells on sensuous matters through the medium of senses. The sage said to restrain Vrittis (thoughts). In full restraint you will attain the God, by establishing in your self. Where are these Vrittis to be restrained? In the thirty second maxim of 'Samadhi pad' it is said that by applying mind repeatedly in meditation of supreme only and thus restrain your mind, along with dispositions. But no one has perceived the supreme, nothing is clearly told about him, because he is invisible and beyond description. Maharshi Patanjali has described this in a very simple manner and cleared a great confusion and misunderstanding and made the path of Yog easy and safe. In the twenty fourth maxim of 'Samadhi Pad' he has made a mention of Purush Vishesh, established in supreme, has said that every sadhak (exercitent) can attain this supreme state by chanting his name and meditating on him tried to come out of wrong traditions and prevailing wrong notions showed human kind a clean and safe passage, ensuring his welfare and happiness. The same thing was done by sage Patanjali. He told through Yog Darshan about unhappiness and its causes with the means to overcome them. He has also mentioned the obstructions and the means to

overcome them in an ordered manner. There is also a sequential description of magnificences and super natural powers (Riddhi-Siddhi) gained as a result of Yog practice.

The prevailing values such as continence, study of self, truth, body cleanliness etc. are eradicated and redefined.

The terms such as Yam, Niyam, Aasan, Pranayam, Pratyahar, Dharna, Dhyan, Samadhi are explained in a very simple manner, while the wrong notions and misunderstanding about them are totally set aside and they are explained in their real concepts.

Practising them, how can a yogi (exercitent) should progress and cover the distance till the attainment of the state of Kaivalya, (Everlasting emancipation). How all these means make an exercitent understand the divine magnificence of Yog. This is to be learnt from some accomplished sage otherwise it may create misunderstanding and confusion and man may remain confined in narrow boundaries if great and small and continue to build walls of enmity.

# Maxim's Serial & Page No.

Yog – which unites the self with the supreme spirit.  
(yoga-sutras in sanskrit, sanskrit transliteration with english anslation)

	Pad	Maxim	Page
•Atha yoga anushaashanam	1	1	1
•Abhaava pratyaa yaalambanaa vritti nidraa			
•Abhyaasa vairaagyaabhyaam tan nirodhah			
•Ahimsaa pratishthamyaam samnidhau vaira tyaagah			
•Ahimsaa satya asteya brahmacharya अपरि-ग्रीहा यमाह			
•Anitya ashuchi duhkha anaatmasu nitya shuch sukh aatma			
khyaatir avidyaa			
•Anubhoota vishayaa sampramoshah smritih			
•Aparigraha sthairye janam kathamtaa sambodhah			
•Asteya pratishthaayam ratna opasthaanam			
•Ateeta anaajatam swaroopato aastya-dhwa-bhedaa dhda-			
maar` naam			
•Avidya asmita raaga dveshaa abhi-niveshaa kleshaah			
•Avidya khsetram uttreshaam prasootpa vichchhino udaa-			
aanam			
•Baahy aabhyantara stabhavrittir desh samkhyaabhih			
paridrishto deergha sookhsmah			
•Baahya abhyantar vishay aaksepee chaturthah			
•Bahir akalpitaa vritti mahaavi dehaa tatah prakash aavarana			
khsayah			
•Baleshu hast-balaadeeni			
•Bandha kaarana shaithilyaat prachaar samvedanaat cha			
chittasya para shareera aaveshah			
•Bhava pratyayo videha prakriti-layaanaam			
•Bhuvana jyanaanam samyamaat			
•Brahmacharya pratishthaayaam veerya laabhah-brahmacharya			
pratishthaayaam veerya laabhah			
•Chandre taaraa vyoooha jyanaanam			
•Chiteh apratisamkramaayaah tad-aakaar aapattouh svabuddhi			
samvedanam			
•Chittaantaradrishye buddhibuddheh atiprasangah smriti			
sankarah cha			
•Desha bandha chittasya dhaaranaa			
•Dhaaranaasu cha yogyataa manasah			
•Dhruve tat-gatih jyanaanam			
•Dhyaana heyaa tadvrittyah			
•Drashtaa drishimaatrah shuddho pratyaya anupashayah			
•Drashtri drishya uparaktam chittam sarvaartham			
•Drashtri trishyayoh samyogo heyaa hetuh			
•Drig darshanashatyor ekaatmattaa eva asmitaa			
•Drishta anusravika vishaya vitrishnasya vashikaara-			
samyaaana vairaagyam			
•Duhkh anushayee dveshah			
•Dukha daurmanasyaa angamejayatva swaasa prashwaasaa			

vikshepa sahabhuvah

- Ekasamaye cha ubhaya anavadhaaranam
- Etayai wa savichaaraa nirvichaaraa cha sookshnavishayaa vyaakhyaataa

•Etena bhoota indriyeshu dharm lakshana avasthaa

parinaamaa khyarooyaataah

- Etena shabda antardhanam uktam
- Grahana swaroop asmitaa anvaya arthavaattva samyamaat indriyajayah

•Haanam esham klesha vat uktam

•Hetu phala aashraya aalambanaih samgrihitaatvaat eshaam abhaave tad-abhaah

•Heyam duhkham anaagatam

•Hrdaye chittasamvit

•Ishwara pranidhaana anaadraa

•Jaati desh kaala anavachchhinnaah saarvabhaumaah mahaa-anavachchhinnah saarvabhaumaah mahaa-vratam

•Jaati desha kaal vyavahitaanaam aapi aananataryam smriti-sanskaarayoh ekaprrpatvaat

•Jaati lakshana deshah anyataa anvachchedaat tulyayoh tatah pratipattih

•Jaatyantara parinaamah prakriti aapooraat

•Janam aushadhi mantra tapah samaadhi jaah siddhiyah

•Kaaya akaashayoh sambandha samyamaat tula samaapatteh

cha akaash gamanam

•Kaaya endriya siddhir ashuddhi ksayaat tapah

•Kaaya roopa samyamaat tat graahyaa shakit chashuh

prakaasha asamprayoge antardhanam

•Kantha-koope khsut pipaasaa nivritti

•Karma ashukla akrishanan yoginah trividham etaresham

•Khsana tat-krayoh samyamaat vivekajam jynaanam

•Klesha karma vipaaka ashayair aparamrishtah purusha

vishesha eshwarah.

•Kleshamoolah karmaashayo drista adrista janma viddneeyah

•Koormanaadyaam sthairyam

•Krima anyatvam parinaama anyatve hetuh

•Kritaartham prati nashtam apy anashtam tad anya

saadharanatvaat

•Kshana pratiyogee parinaam aparaanta nirgraahyah krama

•Kshinavritter abhijaatasy eva maner graheetri grahanaa

graahyeshu tatstha tadanjanataa samaapattih

•Maitree-aadishu balaani

•Maitri karunaa mudit opekshaanaam sukha dukha apunya

vishayaanaam Bhaavanatash chitta prasaadanam

•Moordha-lyotishi siddha darshanam

•Mridu madhya adhimaatratvaat tato aapi visheshah

•Na cha eka chitta tantram vastu tat apramaanakam tadaa kim

syaat

•Na cha tat saalabanam tasya avishayeebhootaatvaat

•Na tat swabhaasam dristyatvaat

- Naabhichakre kaaya vyooaha jyanaanam
- Nimittam aprayojakan prakriteenaam varana bhedah tatah  
khsetrikavat
- Nirmaana chittaani asmitaa maatraat
- Nirvichaara waishaaradye adhyaatma prasaadah
- Paramaanu parama mahattva anto asyavasheekaarah
- Parinaama ekatvaat vastu tatvam
- Parinaama taap sanskaar duhkhair guna vritti virodhach  
duhkham eva vivekinah
- Parinaama traya samyamaat-ateet anaagata jynanam
- Praatibhaat vaa sarvam
- Prachchhardana vidhaarana abhyaam waa praanasya
- Prakasha kriya sthiti sheelam bhoot endriya atmakam bhoga  
apavarga artham drishyam
- Pramaana viparyaya vikalpa nidraa smritayah
- Prasamkhyane aap yakuseedaasya sarvathaa  
vivekakhyateh dharmameghah samaadhih
- Pratyakshaan umaanaa gamaah pramaanaani
- Pratyayasya chitt jyanaanam
- Pravritti aaloka nyaasaat sookshma vyavahita viprakrishta  
jyanaanam
- Pravritti bhede prayojakam chittam ekam anekeshaam
- Prayama shaithilya ananta samaapattibhyam
- Purushaarthha shoonyaanaam gunaanaa pratiprasavah  
kaivalyam swaroop pratishthaa vaa chitishakteh eti
- Ritambharaa tatra prajyna
- Roopa laavanya bal vajra-samhananatvaani kaaya sampat
- Sa poorveshaam api guruh kaalena anavachchhedaat
- Sadaa jynaataah chittavrittyah sadaa tat-prabhoh purushasya  
aprinaamitvaat
- Samaadhi bhavanarthah klesha tanookaranaarthash
- Samaadhi siddhir ishwara pranidhaanaat
- Samaana jayaat jvalanam
- Sanskara saakshaat-karnaat sanskara saakshaat-karnaat  
purva jaati jynanam
- Santoshad anuttamah sukh laabah
- Sarvaarthata ekaagratayoh khsayodayou chittasya samaadhi  
parinaamah
- Satimoole tad vipaako jaatya ayur bhogaah
- Sattva purusha anyataa khyati maatrasya sarva bhava  
adhishtatritvam sava-jynaatritvam cha
- Sattvapurrushayo atyanta asamirdayoh prayaya avisheshah  
bhogah pararthaat svaartha samyamaat purusha jyanaanam
- Sattvashuddhi saumanasya yaikaagrye indrayajaya  
aatmadarshana yogyatvaani cha
- Satu deergha kaala nairantarya satkaaraase vito dridha  
bhoomih
- Satya pratishathayaam kriyaa phal aasrayavatvam
- Shaata udita avyapadeshya dharma anupaatee dhaarmee
- Shabda artha pratyayaanaam etaretaraadhyasaat samkarah

tat pravibhaaga samyamaat sarva bhoot roota jyaanam  
 •Shabda jyaanaan upaatee vastu shoonyo vikalpah  
 •Shoucha samtosha tapah svaadhya yeshvara  
 pranidhaanaani niyaamaah  
 •Shoutchaat svaanga jugupsaa parair asamsargah  
 •Smriti parishuddhau swaroop shoonye ewa artha matra  
 nirbhaasaa nirvitarkaa  
 •Sooksmavishayatvam cha alinga paryavasaanam  
 •Sopakramam nirupakramam karma samyamaat aparaanta  
 jynaanam arishtebyah vaa  
 •Srotra aakaashayoh sambandha samyamaad divyam srotam  
 •Sruta anumaana prajynaabhyaam anyavishayaa  
 visheshaarthatvaat  
 •Sthaanyu apanimantrane sanga smaya akaran punah anishta  
 prasamgaat  
 •Sthira sukham aasanam  
 •Sthoola svaroopo sukshma anvaya arthavattva samyamaat  
 bhootajayah  
 •Straddha veerya smriti samaadhi prajyaan poorvak itareshaam  
 •Sukh anushayee raagah  
 •Sva svaami shaktyoh swaroop apalabdhii hetuh smayogah  
 •Sva vishaya asamprayoge chitt swaroop anukaara eva  
 indriyaanam pratyaaahaarah  
 •Svaadhyaayaad ishtadevataa samprayogah  
 •Swapna nidraa jyaana alambhanam  
 •Swarasavaahee vidusho tathaa roodho abhiniveshah  
 •Ta ewa sabeejah samaadhi  
 •Taarakam sarvavishayam sarvathaavishayam akraman cha eti  
 vivekkajan jynaanam  
 •Tachchhidreshu pratyayaantaraani sanskaarebhyah  
 •Tad abhaavaat samyoga abhaavo haanam tad drisheh  
 kaivalyam  
 •Tad api bahirangam nirbeejasya  
 •Tad asamkhyea vaasanaabhi chitram api paraartham  
 samhatyacaa-ritvaat  
 •Tadaa drastuh svaroope avasthaanam  
 •Tadaa hi vivekanimnam tadaa kaivalyapragbhaaram chittam  
 •Tadaa sarva aavaran mal apetasya jynaanasya aanantyaat  
 jyneyam alpam  
 •Tadartha eva drishyasya atmaa  
 •Tadeva bhaatra nirbhaa sam svaroopo shoonyam eva  
 samaadhi  
 •Tad-uparaag apekshitvaat chittasya tad-uparaag apekshitvaat  
 chittasya vastu jynaat ajynaatam  
 •Tad-vairaagyaat aapi dosha beeja khsaye kaavalyam  
 •Tajjah samskaaro anya samskaar pratibandhee  
 •Tajjapas tadartha bhaavam  
 •Taj-yayaat prajna aalokah  
 •Tapah svaadhayaaya eeshwara pranidhaanaani kriyaayoga  
 •Tasaam anaaditvam cha aashisho nityatvaat

- Tashya prashaanta vaahitaa sanskaaraat
- Tasmin sati shvaasaprashvaasayor gati vichchedah  
praanaayaam
- Tasya api nirodhe sarva nirodhaan nirbeejah samaadhih
- Tasya bhoomishoo
- Tasya hetur avidyaa
- Tasya saptadhaa praanta-bhoomih prajynaa
- Tasyavaachakah pranavah
- Tat param purusha khyaatir gunavaitrishnyam
- Tat pratishedhaartam eka tattwa abhyaasah
- Tatah kleishah karma nivrittih
- Tatah kritaarthaanaam parinaam krama samaaptih gunaanaam
- Tatah kseeyate prakaash aavaranam
- Tatah parmaa vashyat endriyaanaam
- Tatah praatibha sraavana vedana aadarsha aasvaada vaartaa  
jaayante
- Tatah pratyak chetana adhigamo apya antaryaaya  
abhaavashcha
- Tatah punah shaanta-uditou tulya pratyayou chittasya  
ekagrataa parinaamah
- Tatah tad-vipaaka anugunaanaam abhivyaktih vaasanaanaam
- Tato animaadi pradubharvah kaayah sampat tat dharma  
anibighaatah cha
- Tato dvandva anabighaatah
- Tato manojavitvam vikaranbhaavah pradhaanajayah
- Tatra aikataaanataa dhyaanam
- Tatra dhyaanajam anaashayam
- Tatra niratishayam sarvajyana beejam
- Tatra shabda artha jyaan vikalpaih samkeernaa savitarkaa
- Tatra sthitou yatno abhyaasah
- Te hlaada paritaapa phalaah punya apunya hetutvaat
- Te pratipradava heyaah sooshmaah
- Te samaadhi upasargaah vyuutthane siddhayah
- Te vyakta sukshmaa gunaatmaanah
- Teevra samvegaanaam aasanah
- Trayam antarangam
- Trayam ekatra samyam
- Udaana jayaat jala panka kantakaadishu utkraanti cha
- Vastusaame chittbhedaat tayoh vibhaktah pathaah
- Veetaraaga vishayam chittam
- Viparyayo mithyaa jyaanam atadroopa pratishtham
- Viraama prayaya abhyaasa poorvah sanskaar shesho anyah
- Vishayawati waa pravittir utpannaa manasah sthiti  
nibandhannee
- Vishesha avishesha lingamaatra alingaani guna parvaani
- Vishesha darshinah aatmabhaava bhaavanaa vinivrittih
- Vishokaa waa vyotishmatee
- Vitarka baadhane pratipaksa bhauvanam
- Vitarka himsaadayah krita kaarita anumoditaa lobha kroda  
moha poorvakaa mridu madhya adhimaatraa dukkha ajyanaa  
ananta phalaa pratipaksa bhavanam

- Vitarka vichaara anandaa asmittaa anugamaat samprajyaatah
- Viveka-khyaatri aviplavaa haanopaayah
- Vrittayah-panchatayyah klishtaa aklishtaah
- Vritti saaroopyam itaratra
- Vyaadhi styaaana samshaya pramaad aalasya avirati bhraanti  
darshana alabdha bhoomikatva anavasthi tatvaani chitta  
vikshepaas te antaraayaah
- Vyutthaana nirodha sanskaarayo abhibhava praadurbhaavau  
nirodhakshana anand nirodha parinaamah
- Yama niyam aasana praanaayaama pratyaaahaara dhaaranaa  
dhyaana dhaaranaa dhyaana dhaaranaa dhyaana samaadhayo  
ashtaav angaani
- Yathaabhimata chyaanaad waa
- Yogaanga anushthaanaad ashuddhi ksaye jynaana deeptir  
aavivekakh yaateh
- Yogash chitta vritti nirodhah

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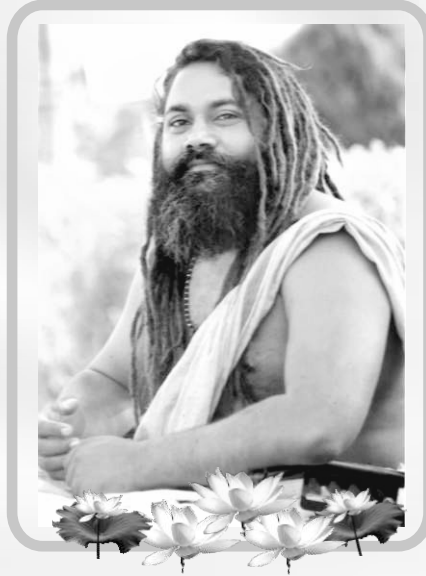
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Swami Bajranand Ji Maharaj



From time immemorial all the enlightened sages attained God in the light of *Brahmvidya*. All the seers received this *Brahmvidya* from their *Sadguru* (spiritual master) through tradition. This was categorically told by Sri Krishna to Arjun. He said, Arjun! I said this Yog at the beginning of *Kalp* (eon) to the Sun; who said to his son Manu and Manu in turn said to Ikshwaku and the royal sages came to know it in a traditional manner. This Yog had almost disappeared. Arjun, I am telling the same Yog again for your sake. This everlasting Yoga was received by revered Paramhans ji Maharaj from his Sadguru most revered Satsangi ji Maharaj, and then from revered Paramhans ji Maharaj it was received by the most revered Gurudev Bhagwan along with several enlightened sages. Fortunately I got the opportunity to receive the same divine yog from the most revered *Gurudev Bhagwan* and see the truth



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## ★ Message ★



The union of soul and the supreme is called Yog. This supreme is realised as the result of prescribed Yog Process undertaken with a desire to get riddance from all sorrows and suffering of this mundane world for ever.



Any one who wants to meet the prime minister or the president, has to observe a certain protocol. Any violation of it can lead him for a sentence. Similarly a *Sadhak* (meditator) has to go through a certain process of Yog. Failing to do so, he is imprisoned by *Maya* (illusion) and is sentenced to death by the *Yamraj* (Deity of Death).



The God of all is one, the Dharm is one for all, the entire humankind is one, the adorable (*Isht*) of all is one. All saints are one, the cause of sorrow is the same, the method to wipe out impressions born out of nescience is one, the secret formula (*Mantra*) to restrain mind and assimilate in God is one, that is to restrain the mind by Yog Process. Understanding this the entire mankind will get a permanent solution for all problems.



Our mind which is colored in the hue of material pleasures, is to be colored in the hue of the supreme. The mind which is cast in the sensual mould is to be cast in the mould of God. This is Yog, this is devotion, this is meditation and mortification. The supreme is present in the climax of this process, where there is complete absence of sorrow and rebirth.



The soul in the absence of meditation degenerates every moment.



The insight gained by meditation alone can make possible to recognise the God, enlightened sage and Maya.



Meditation is the concentration of mind. In this concentration only, the seers came to know and realise the

- Swami Bajranand

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